“Who do you think you are? - Who do we think we are?” What can we learn from feeling envied? What do we learn when we feel enviously attacked? Substantial psychodynamic effects of feeling envied on learning.

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1. ABSTRACT

Envy is said to disrupt learning. Learning in organizations is the condition for the ability to adapt, innovate and cope with an exponentially changing cross-linked world. Until now, impacts of envy on learning from a psychodynamic perspective are studied with concentration on envying or on envy. This paper takes a closer look on the substantial psychodynamic effects of feeling envied on the learning of individuals and of groups in organizations. To explore it a qualitative study with the Free Associative Narrative Interview Method has been conducted in 2 types of sample groups - an individual sample group and an organisational sample group. The hermeneutically analysed data is interpreted using a unique combination of object relation’s concepts and organisational learning concepts. The new approach is shown to open an unusual perspective on learning in organizations. Several effects of feeling envied on individual and organisational learning are shown. In particular the interdependence between the caretaker’s mantra and repetition compulsion plays an important role in the interplay of feeling envied and its psychodynamic impacts on learning.

KEY WORDS

Feeling envied- Organisational Learning – Linking & Learning - Psychodynamics of feeling envied - Experiential Learning - Object Relations - Social Defences – Repetition Compulsion – Ambivalence-Care Takers Mantra

2. INTRODUCTION

I would like to understand the psychodynamics of feeling envied, and its implications on learning. By using the concepts of “object relations theory” the psychodynamic effects on experiential learning – including linking as a precondition - will be highlighted.

From Donald Schoen (1983) we know about the importance of learning in a constantly adapting world, in a world that has lost its stable states. From Stein (2000) we understand that envy disables learning and linking. How can these two ideas be put together? Today, the usual focus of research is envy from the perspective of the envious. What’s about the described perspective of the envied? There is an
important field of research that seems to be out of the spotlight. Which is curious, because envy is a wild force that is said to have destructive dynamics. So, what’s about the impact of these dynamic on the envied? To which extend disables envy the envied persons’ and bigger groups’ learning?

Here the psychodynamics of feeling envied will be explored in two steps: First, we need to better understand the psychodynamics of the envied; this is the intrapersonal psychodynamic part, from an actual as well as from a childhood perspective. Therefore the impact of disturbances in object relations formation will be looked at. Several other significant emotions and topics will be explored such as shame, dependence, greed, ambiguity and the envy of the envied.

In a second step, the subject will be levelled to an organizational perspective. By exploring the intergroup psychodynamics of two units in an organization, we will call it Bingo. The two units lived through a conflict resulting in e.g. sabotage-like behaviour towards each other’s work. They will be described and understood with the lenses of feeling envied.

2.1 Research Interest

Mainly, my research interest lies in highlighting the group psychodynamics of feeling envied in an organizational context. The conduced study aims at understanding substantial psychodynamic effects of the experience of feeling envied on learning. More precisely it aims at understanding substantial intra–interpersonal - as well as intergroup psychodynamics of the experience feeling envied on individual and organizational learning.

Therefore five aspects are highlighted. (1) First childhood experiences with feeling envied from an individual perspective are displayed, (2) second the impact of these experiences on learning is shown with a stress on linking that is needed to learn (3) third significant parallels to the narrator’s actual workplace behaviour are drawn. We will do this, to lay some ground for the understanding of organizational dynamics of feeling envied and its implications on group and organizational learning. (4) Fourth I display the developing dynamics and incidences of feeling envied as a group in an organization,

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and (5) fifth its implications on organizational learning is examined. One outcome could be a foundation for future psychoanalytical-organizational research about experiencing feeling envied and learning.

2.2 Learning in Organizations

One might notice, that the contexts we are living and working in are more and more fluid regarding boundaries. Due to exponentially fast changes, supported by the interdependence of people, driven by the technical evolution and its human response we need to be quick learners. To cope with exponentially as well as with speed and to get from passively reacting to actively shaping it, it is essential that organizations learn and adapt not only quickly but most of all: CONSTANTLY.

Organizations can be understood according to their ability to learn and adapt the learning into action. Constant learning and adaption seems to be the rule. So, Schoen’s claim of 1983 is still highly relevant: “The loss of the stable state means that our society and all of its institutions are in continuous processes of transformation. We cannot expect new stable states that will endure for our own lifetimes. We must learn to understand, guide, influence and manage these transformations. We must make the capacity for undertaking them integral to ourselves and to our institutions. We must, in other words, become adept at learning. We must become able not only to transform our institutions, in response to changing situations and requirements; we must invent and develop institutions which are ‘learning systems’, that is to say, systems capable of bringing about their own continuing transformation. The task, which the loss of the stable state makes imperative, for the person, for our institutions, for our society as a whole, is to learn about learning. What is the nature of the process by which organizations, institutions and societies transform themselves? What are the characteristics of effective learning systems? What are the forms and limits of knowledge that can operate within processes of social learning? What demands are made on a person who engages in this kind of learning?” (Schoen, 1973: 28-9). Still today, we need to learn how to learn in organizations because it is an on-going, emergent process. What do we need to be able to learn? In this thesis the focus lies on (experiential) learning under the influence of “feeling envied”. In
the following articles I will explain why linking is a precondition to (experiential) learning (2.3); which problems occur by researching “feeling envied” (2.4); I argue why “feeling envied” can be examined and how feeling envied could be defined (2.5).

2.3 Linking as a Precondition for Learning

When we learn organizationally and individually we need to connect, e.g. events, thoughts, people from whom we can learn and to whom we can be a source of learning. We need to tie thoughts, parts, people together in a new way. This tying and connecting is also linking. It is linking more factual aspects as well as linking persons. So linking - understood as process of tying and connecting - is a part of learning. How we link can be looked at with different lenses - psychoanalytically with the lenses of object relations (Klein; Bion). What we know is that emotions impact our ways and processes of linking. Many different emotions might be relevant in this processes and ways. In this paper the emotion of feeling envied is explored. I try to explain the implication of feeling envied to a person’s ways of linking - using the foundations of Klein and Bion - and show the consequences on this person’s learning individually and organizationally. So, learning is understood with the focus on learning shaped by different modes of linking under the influence of being the target of envy.

Envy is often unconscious; also its’ manifestations (such as mocking, spoiling; criticism = manifestations of envy in everyday life, Joseph, B. (1986)) may not be understood as envy by the feeling envied person. The envied might just feel that something is going wrong. Maybe s/he will introject it maybe not. In the case of affecting the envied persons self-concept in a negative way, feeling envied is misleading. Misleading because the envied person might be held back from things, work, discoveries, learning s/he is really interested in or might not be able to fully dedicate herself to it. Or s/he might be forced to dedicate herself to exploration & discovery in secret or isolation. Learning at the expense of interpersonal disconnection. The loss of links.
2.4 Problems & Distinction

As the scope of the work at hand is to understand psychodynamic effects of feeling envied on experiential learning we face four problems. First (1) there is no explicit research about feeling or being envied from the psychodynamic side and second (2) there is no explicit psychodynamic research about feeling envied and learning. But since some years there is quantitative research on the topic of “being” or “feeling” envied from the side of social psychology. It is the empiric, quantitative research about being or feeling envied in social psychology coming from van de Ven, Zeelenberg & Pietrs (2009 & 2010); Hill, DelPriore & Vaughan (2011); Exline & Lobel (1999); Exline, Baumeister; Zell (2008); Exline & Zell (2008; 2012); Rodriguez, Parrott & Hurtado de Mendoza (2008; 2010) or Silver & Sabini (1978). I used these empirical findings to better understand some of my results as well as my narrators.

(3) I started my research with the focus on “being” envied. This is not the easiest question. What is being envied? After data gathering I got the hint of researching feeling envied rather than being envied. But still: What is feeling envied? How could it be differentiated from other feelings with similar expressions? How could I overcome the fear of not grasping “feeling envied” but mixing it up with other similar emotions? That presented a blockage and some rumbling in the thinking flow for quiet some time. (4) Also the term “feeling” envied at the moment of its appearance seemed wrong for two reasons: First, I asked the narrators about “being” envied and not about “feeling” envied. Second, it seemed to be more conscious than being envied. Only when I learned that feeling envied could be as unconscious as being envied I made peace with it. This helped to not have bad feelings towards the narrators. Anyway there is a distinction: feeling envied is a bit more related to the subject and it is more active, whereas being envied is much more passive and related to the object.

When we talk about the envied it might be helpful to say what we don’t mean. First, the attitude towards the envied here is not, that envied are not envious. We don’t separate humans into people who belong to the envied and people who belong to the envious. But we focus on the events of feeling envied.
Second, our understanding of the envied is not that they are so genius that they have to be envied. Our understanding of the envied is that they have been exposed to mostly incomprehensive harmful relation disturbing attacks on positive qualities, which may impact learning. Third, we don’t think that envied are victims, but we dare to say that what they feel, when they feel - consciously or unconsciously - envied is – even if it is their feeling and feeling something is active not passive - primarily not self-initiated. When the reader finds different expressions for our research topic – like for instance feeling envied, being envied, being the target of envy – this is a reflection of the inconsistent use of the terms in actual literature. I try to stick with the term of feeling envied. If I use another term it is on purpose.

2.5 Argumentation

I would like to make an argument for the approach to explore “feeling envied”. At first sight “feeling envied” seems not to be researched till now and a definition of “being the target of envy” or “feeling envied” does not yet exist. In the course of the thesis-writing experts stressed on the fact that it would be difficult to be sure that people really are envied and not “only” out of narcissistic tendencies state that they are envied and nobody understands them. Furthermore it seemed as if there is not much psychoanalytic literature about the impact of feeling envied on learning (and linking). These objections are relevant and I had to deal with the dilemma that I had no answer to them yet but still needed to do my research on the topic that “hurts”\(^2\). The questioning of my research interest led me to invest significant time to justify my approach. In the course of this process the anxiety of not meeting the subject and the paralysis it triggered lost ground and a way showed up. The way was signposted with: Argumentation. There are arguments to support the chosen approach. (1) When authors talk about envy and its severe consequences - be it on psychodynamics of individuals, groups or organizations - they don’t only talk about feeling envious, they also talk about the effects on the envied, those effects might be feeling unconsciously envied. They talk about these effects as an inner dynamic but also as an interpersonal and intergroup psychodynamic, like the

\(^2\) “You have been told that you have to do your research where it hurts, right?” GP Petriglieri mentioned in a side sentence. That side sentence made a difference.
process of “destruction” for instance. And this is talking indirectly about feeling envied also. I got the impression that the topic of “feeling envied” is present in research but in an implicit manner and with this surely also in an opaque way. In his 2000 contribution on envy Stein states: “In social systems, envy is especially potent because it is often directed at those on whom the social system is most dependent: as groups, organizations and societies are intrinsically concerned with interdependence, this potential for envious destructiveness is enormous” (ibid p. 207). The thesis at hand tries to highlight “those on whom the social system is mostly dependent” with caution but also with firmness.

So my first argument is: Very often authors make implicit statements about the effects and dynamics of feeling envied, even if it is not explicitly researched. These statements help to highlight the psychodynamics of feeling envied\(^3\). (2) An adequate portion of cautiousness is needed to highlight the envy side of “feeling envied”. Less for the reason that feeling envied is difficult to find. Where one can find the feeling of being envious one would most probably also find the feeling of feeling envied - be it consciously or unconsciously. But also the cautiousness is relevant because human beings and their emotions are indivisible and interdependent and create complex nets of emotions and expectations with an unconscious dynamic. So my second argument is: It is possible to research “being/feeling envied” if it is done with the necessary caution and prudence.

(3) Feeling envied is explicitly researched in empirical studies from social and behavioural psychology - in most cases even as being envied. Not very intensely, but it is researched. For instance from Rodriguez Mosquera, Parrott & de Mendoza (2010) in their contribution “I fear Your Envy, I Rejoice in Your Coveting: On the Ambivalent Experience of Feeling Envied by Others.” Or from Exline & Lobel (1999) “The Perils of Outperformance: Sensitivity About Being the Target of a Threatening Upward Comparison”.

Van de Ven, Zeelenberg & Pieters (2009; 2010) “Warding Off the Evil Eye. When the Fear of Feeling envied Increase Prosocial Behavior” and also “Levelling Up and Down: The Experience of Benign and Malicious Envy.” As said before, this is empirical research from the social psychology side and can be used as a

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\(^3\) A list of statements about „being envied“ from psychodynamic perspectives: Appendix 1
starting point to try to get under the surface of feeling envied. So my third argument is: There is explicit research about “being or feeling envied” from social psychology and this can be partly used to highlight the question⁴. (4) One could assume that people claim to be envied because it is much easier to talk about the envy of others than about the own envy. It’s right, it is much easier to talk about the envy of others directed at oneself. That is why I asked all narrators of my study about feeling envied but also about their own feelings of envying others. So my fourth argument is: I explored both sides being the target of envy as well as envying, but the stress lies on the first aspect. (5) And we encounter the usual problems that lie in the nature of analysis. We grab into a wide river and take out some drops of water to take a closer look at them and with that we try to understand the river a bit better. Than we bring the drops back to the river, never finding the actual place again where we took it from, because it does not exist any more. We act against time and against movement. But this is a general problem of research and we have means to try to deal with. (6) As to the choice of narrators to contribute to the research I set up criteria for being envied, it is displayed in the dataset article in chapter six.

2.6 Approaching feeling envied

2.6.1 Upside down

What do I mean by feeling envied, how is feeling envied defined? Well, there is no definition so far, but lets take a preliminary definition of envy and work with it: “… envy is an unpleasant and often painful blend of feelings characterized by inferiority, hostility and resentment caused by a comparison with a person or group who possesses something we desire” (Smith & Kim 2007, p. 49). Translated to feeling envied: Being envied is being confronted with (more or less identifiable) hostile feelings and resentments from individuals or groups that feel inferior to the envied. Feeling envied then means facing people that have pain because of the envied own positive abilities, possession etc. and want to take it away and destroy them in some cases.

⁴ Sure, we don’t forget about Petriglieris & Steins claim (2012) regarding epistemologies: “It is unlikely that projective identification will ever be replicated in a psychology laboratory. This is not only because of its unfolding in the long term, but also because „laboratory studies“ and „projective identification“ belong to different epistemologies with distinct assumption, discourses…” (2012 p. 1230).
2.6.2 Own Ideas about some Characteristics of feeling envied

Becoming aware of feeling envied is painful for several reasons, for instance because it means that others feel they deserve what the envied has and think they are comparable without seeing the distinction. Envied are believed to not deserve what they have. And others make judgements without valuating the effort the envied made. Instead of acknowledging the difference or advantage and expressing respect the envious thinks the envied advantage to be “not fair”. The envied is downgraded or disliked or belittled, is claimed to violate the “ought to be”. The envied is not supported from the enviers. Feeling envied has a portion of not be seen or not felt. This creates anxieties, is harming and sometimes confusing. Feeling envied is existentially threatening therefore envied might withdraw as a self-protection from the pain of feeling envied. Feeling envied is dangerous because of the pain avoidance envied may tend to hide their advantages and sometimes even avoid performing at all, as a sacrifice to a good relationship with others. In chapter 8 – the case descriptions – we will learn more about ways and conditions of dealing with feeling envied.

2.6.3 Collection of explicit Research about feeling/being envied

Feeling envied is seen as an inevitable consequence of success (Parrott & Mosquera 2008). As long as one does not draw the vain and superficial conclusion that feeling envied is being successful and therefore tries to trigger the envy of others on purpose. Parrott & Mosquera’s finding could help us to accept that, when we try to achieve things as good as we can, we must take into account that we might do them better or just different than others and maybe would be envied for our achievements. “It also shows that we were doing something right”, was a statement narrators often made in the course of the interviews. This assumption can help to accept that especially in the case of successfully doing something, one must prepare for the envy of others.

Feeling envied has the potential of being both desirable and undesirable. Leaning on the empirical results of Parrott & Mosquera (2008) again the beneficial social and emotional effects of feeling envied for the envied are confirmation and manifestation of achievement and superiority; increasing satisfaction and self-esteem. In contrast the unpleasantness of feeling envied for the envied consists of a threat to the relationship,
hostility from the envying; making the envied feel responsible for another person's unhappiness; guilt, shame, embarrassment, concerns about increased competition, decrease of cooperation and malicious gossip. Another source for empirical studies on feeling envied comes from Exline and Lobel (1999) who introduce the STTUC model of how envied cope with others envy. STTUC stays for: sensitivity about being the target of a threatening upward comparison. The authors examine the coping mechanisms of envied and discovered several actions from the envied like modest self presentation; appeasement; decreasing sensitivity of others; complementing the envious; helping the envious; concealing the own advantage, own success and own abilities at the cost of denying own advantage and success and at the very expensive cost of believing in the own denying and therefore suffering from low self acknowledgement. Exline & Zell (2008) call that “down-playing own capabilities or self-deprecating comments from the envied” (ibid p. 327).

This short empirical reflection of the ambivalence of feeling envied shows that we want to be envied and we fear to be envied at the same time. While feeling envied we might also feel wanted and not wanted at the same time. Included and excluded at the same time. Excluded and not wanted due to the fact that we might displease others. When you displease someone you can become a subject of conscious or unconscious anger and aggression. We will see how this can lead to a malign organizational development.

All findings and conclusions of this thesis are interpretative assumptions. They are illustrated with narratives - I believe to somehow deliver evidence -, theories and concepts but they stay assumptions and will not belong to the “truth”- even if it would exist.
3. LITERATURE REVIEW

Description Mode

Here we focus on the question of the psychodynamic effects of feeling envied on (experiential) learning. As this question is not yet researched, it is key to explain which already existing theories and concepts are used and how I interrelated them. So, first I will show an overview of the concepts, theories and their interrelation; in the following paragraphs I will explain them in the here needed detail and give exact references. Then I try to connect them to the question of feeling envied.

3.1 Conceptual Interrelation Overview

Envy is a complex, unconscious and destructive feeling that is anxiety provoking. This anxiety is protected via defences. Envy is an expression of the unconscious destructiveness that lies within an individual. Envy as an emotion is an aggression that can be unconsciously split off and/or dealt with via projective identification. Envying can be an inner or/and an externally directed dynamic.

Defences like splitting or projective identification are active in groups and individuals. In groups we find this mechanism in the basic assumption group. Also envy might diminish the capacity for alpha functioning, which is a transformation of incomprehensive, anxiety provoking situations and incidences, called beta-elements, into workable situations. Envy is present in groups, organizations and individuals and functions as a complex disabler e.g. of learning experientially. Learning experientially is hated, therefore avoided and defended via splitting and via projective identification, observable in the group’s predominant basic assumption. Also manifestations of defences might be diagnosable via the search of Model I and Model II features, which are underlying two different theories of action and influence the capacity for experiential organizational learning. As defensive behaviours here the repetition of self-sealing and Model I behaviour are mentioned. With the term “repetition” the theory of organizational learning uses an idea that is named quite similar to the psychodynamic concept of repetition compulsion. Both are similar in the fact that they consist in defending an existing behaviour via the unconscious must to repeat the same destructive/unproductive

5 Please find a distinction between envy, jealousy and rivalry in appendix 2
behaviour, thoughts and feelings over and over again without being able to interrupt its vicious circle, and without being able to learn from this experience. In the systems psychodynamic approach organisationally the work avoidance caused by a threat that is inherent in the work task (e.g. taking care of dying patients) and its risk can lead to conduct work that is off task or even anti task. In the authors view the theory of organisational learning it presents a path to experiential learning via the concept of the reflective practitioner. Envy and learning experientially are intertwined, because envy is an expression of the hatred of dependence on others/the envied; envy has a capacity to destroy learning in organisations, workgroups and amongst individuals.

3.2. What is Envy in the Tradition of Object Relations?

Envy is researched again now\(^6\). It has been a rarely researched topic for a few decades after Klein’s ground breaking contribution, her psychoanalytical oeuvre “Envy, gratitude and other works 1946-1963” (first 1957, later 1997) as well as Schoek’s anthropological view on envy in “Envy: A Theory of social behaviour” (1966/68). Schoek understood the main characteristic of envy as follows “… (the) essence of envy is the rejection of diversity” (Kets de Vries 2001 p. 160). This view is shared by some authors; In “Envy and difference” West 2010 explains – differing from Klein (1957) in that point - that envy is the “aversion to separation and difference” (ibid 2010 p. 459); difference is perceived when we compare; in this regard Vidaillet (in Workplace Envy 2008, p.15) comments:" It is therefore not the comparison in itself that is essential to envy, but the conclusions the envious draws from it in terms of his or her self representation and self-worth." (ibid). Envy is amongst the 7 deadly sins, in this conjunction Klein explains: “I would even suggest that it is unconsciously felt to be the greatest sin of all, because it spoils and harms the good object which is the source of life.” (ibid, 1997 Ed. p. 500/501 from 973). How does the spoiled deal with being spoiled?

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Envy can be a destructive force that needs further explanation regarding its existing concepts and theories. Envy is seen as the tendency to establish a hostile relationship to the good not to the bad. Envy tries to destroy the good. Klein mentions “oral envy” as the child’s fantasy to penetrate something good (e.g. the milk giving object) with the intention to destroy it and relates envy to the death instinct (1957).

This paper focuses on the question of the psychodynamics effects of feeling envied on experiential learning. Here linking is seen as a precondition to learning experientially. Different concepts are important here: Envy is derived from object relations’ theory of Klein (1957) and later Bion (1959). The concept of envy as an attack on linking is presented in Stein (2000). He follows Bion’s exploration of psychotic clients severe linking problems (1959).

Envy in the psychodynamic understanding is a complex emotion defined by 6 aspects (Stein, 1996) which are: “another who is perceived to have good fortune or be in some way better off than oneself” (ibid, p.168) ; ill-will towards the envied; envious unconscious attacks on the envied sometimes an attack in the “external reality as well” (ibid); wish to get power and control over the envied or to inhibit the envied exercising power or inhibiting the envied joy or luck (“good fortune” ibid, p. 168); enviers might feel deeper envy when they feel dependent on the envied and most important here, “Sixth, such unconscious attacks on those on whom one is dependent destroy one`s capacity to be helped by or learn from the other” (ibid, p. 168). With this statement we understand that envying can lead to difficulties in learning (from the envied). What does this mean in an individual context for the envied and what does this mean in an organizational context? What does it mean to be the one of whom the enviers might refuse to learn and who is tried to be destroyed?

Further this thesis understands feeling envied and envying as innate and as something that emerges individually and when people interact group and system wise. In this understanding envy can be seen: “…as a property of the group, organization or society, and not just the individuals within them” (Stein 2000 p. 194). Here we also see feeling envied as such a property, because “Envy begets envy, and this self-perpetuating emotion finally destroys host and parasite alike” (Stein 1996 p. 153). Which might also mean that envier and envied are jammed together. We will take a closer look on that jam. It is relevant to study the effects of feeling/ being envied on learning organisationally because it is present in organizations frequently:
“… envy, (is) seldom written about as applied to institutional functions, as opposed to in personal life, yet it must be obvious to any observer of institutional life that envious attacks on colleagues are an everyday phenomenon and that the “bite” of envy, the spoiling attack can extract a heavy price when it comes to institutional functioning.” (Obholzer, 1996 p. 54). Here we look at how the spoiled and bit reacts to being spoiled and bit.

Envy is said to disable linking, leadership and learning (Stein, 2000). When we apply this knowledge to the individuals’ intra und interpersonal psychodynamics we can ask: Is that also true for the envied person? Does feeling envied disrupt own linking and disable own learning? Do envied sense others resentment? If so, how do they cope with it? Do they avoid being envied, by avoiding for instance comparison? Do envied protect themselves? And if yes, how do they do it? What are the disadvantages? What further psychodynamic patterns emerge by being envied? The work at hand will find some answers to these questions.

3.3 Dealing with Envy individually and group wise

Object relations theory – developed by Klein from 1932 on is a concept consisting of several fundamental ideas. It is a theory of how we develop our relation modes to others in our environment and to ourselves in childhood and how in later life these possibilities are realized, e.g. in form of being able to attach, to stand dependence and independence. In my perspective object relation provides us with a systematic to understand one of our most challenging life long learning tasks, which is the acceptance of ambivalence7. To accept that good and bad co-exist within one single event, situation or person. The birthplace of this learning is, following Klein (e.g.1946), the fact that the breast that feeds us (good breast) is at the same time the breast that does not give us all it has or all we feel we need (bad breast) it is also a source of frustration. “I am referring to the effects of envy on the development of the capacity for gratitude and happiness. Envy contributes to the infant’s difficulties in building up his good object, for he feels that the gratification of which he was deprived has been kept for itself by the breast that frustrated him” (Klein/ p.478/973 in Envy gratitude

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7 Klein in fact wrote: “...fundamentally added to the understanding of the origin of ambivalence. Because the life and death instincts and therefore love and hatred, are at bottom in the closest interaction, negative and positive transferences are basically inter-linked” Klein, 1957 9 153/973)
and other works 1946-1963). The tension created by that fact is unbearable and the child develops unconscious defences against this tension to protect itself via splitting or projective identification\(^8\). Both mechanisms – centrepieces of object relations- are key to this thesis and present a key in understanding how we unconsciously deal with envy and feeling envied. Because it could be possible that when it is too difficult to bear own wishes of enviously attacking, when the wish is perceived as bad, one splits it unconsciously off and also additionally projects it into the envied.

As introjection, projective identification and splitting mostly are defences against anxieties; the introjection of the good object can be seen as a protection against the fear of prosecution. Projective identification as the rejection of fearful attributes into another person is a defence against the anxiety of being “bad”. Or precisely translated into a modern organizational reality of roles: “Projective identification is the unconscious projection of unwanted aspects of one’s self into others, leading to the bolstering of a conscious self-view concordant with ones role requirements” (Petriglieri & Stein 2012 p. 1217). The authors see projective identification as both “a defence against envy” and an “enactment of it (Rosenfeld, 1987).” (ibid, p.1222).

Also in groups we find the mechanism of splitting and projective identification. To further understand how groups learn Bion (1961) developed the theory of the basic assumption group. Bion explains that in groups one can find parallel processes represented by two kinds of groups in ONE group: The process of working on the task (the working group or the sophisticated group) and the process of avoiding – or at least paralleling - the task and focusing on other things/fantasies, in short: on assumptions (the basic assumption group). The understanding of the basic assumption group that exists within the working group is inter alia based on the idea of “the hatred of learning by experience” (Bion, 1961 pp. 86), also to avoid “undergoing the pains of growth” (ibid, p. 91). Basic assumptions belong to the unconscious irrational of the group.

Or as Stein expresses it “What is essential here, is the role of emotions in the constitution of the basic assumption group; in particular the groups experience of certain feelings and their desire to avoid experiencing other feelings lead to the holding of the basic assumption” (Stein 1996 p.150).

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\(^8\) Klein related the defences to the development of the positions paranoid-schizoid and depressive.
There are mainly 3 assumptions\(^9\): dependence; pairing and fight/flight. In the basic assumption “dependence” the group has the fantasy of depending deeply on one group member that is expected to save the group; the unconscious deal between the saviour and the group is: The group needs to work little on the primary working task but will sacrifice itself to take care of the saviour. This assumption is important here because the group might feel to depend on e.g. a leader; dependence, is the emotion we have identified earlier in this paper, to be a trigger for envy and hate. The second basic assumption to be mentioned here is “pairing” as a manifestation of an unconscious wish for something salvific to happen in the future. The metaphor pairing stands for the physical union that is needed to create a child, the child stands for the ultimate hope. The basic assumption pairing “… occurs when a group shares the unconscious believe that two members of the group will join together ... to produce a leader.” (Stein, 1996 p. 150). In the basic assumption fight/flight the group unconsciously believes to exist to fight an enemy or to flight an enemy. The following explanation might help: “… the compulsion to deal with the enemy by fight-or-flight is overwhelming.” (Stein, 1996 p. 151). But “… Bion does not imply that fighting or fleeting are … in contradiction with the notion of the task.” (ibid, p. 151). We will see that in time periods, when a group is following the idea of having to fight or flee an enemy it can still work on the task. In our case the enemy is unconsciously believed to envying and therefore attacking an organizational unit and has to be fought against. The envied organizational unit in our research was still functioning, but no longer cross-linking and sharing its knowledge or wisdom. Before we move on we have to mention three general characteristics of basic assumption groups. First one group can subsequently move from one basic assumption to another. Second basic assumptions are a way to split or identify via projection (Stein, pp. 151). Third basic assumptions are “unconscious phenomena in a group (that) may run counter to and undermine the rational pursuit of its task” (ibid 1996, p. 144).

\(^9\) We will not speak about the so called 4th and 5th basic assumptions\(^9\) here; “Oneness” from Turquet (1974); Hopper (1999) “Incohesion: Aggregation / Massification”; Lawrence, Bain, Gould: “Meness” (1996)
Further we need a way to be able to understand how people in organizations deal with experiential learning in unfamiliar, not comprehensible and anxiety provoking moments, such as e.g. attacking and other pain provoking behaviour that may come from feeling envied. We can count on Bion here, 1962 he connects the role of beta-elements, as not comprehensible experiences, with the idea of alpha-functions, as the “capacity to contain and process beta-elements without resorting it to projective identification” (Stein 2006, p.24). The alpha function transforms incomprehensible and anxiety provoking experiences into workable solutions or according to Stein alpha functions enable the “… development of the capacity to observe, reflect on and learn about experience in a way that enables one to deal with the outside world differently.” (ibid, p. 24).

Organizations are said to have problems with developing the transforming competences provided by alpha-functions. Following Bion (1962) Stein mentions inter alia two reasons for this: First “hatred of dependence” and second “envious feelings” towards “… those from whom one may learn and at the same time destroy one’s relationship with them. “ (Stein 2006, p. 25/26). “This has profoundly damaging consequences for the alpha-function: as it is now no longer possible to learn from the envied person.” (ibid, p.26).

If we connect these thoughts the connection provides us with a good road of exploring our main concerns: the connection between learning and envy, more precisely the envied, (the envier) and learning, which is exactly the connection we want to explore in depth. “Those who are excessively envious find great solace in the destruction of alpha-functions because there is no longer any need to feel that the other has anything that one may want for oneself.” (Stein, 2006 p.26). Learning is being confronted with new, unexpected and inexperienced situations that might trigger anxieties or deep discomfort. To be able to learn then we need alpha-functions, for instance in form of individuals or groups containing and transforming the anxieties or in form of a self-containing transforming capacity. If envy destroys this capacity in anxiety provoking situations, what does it mean for the envied? Can s/he than provide no help to others to transform or is her/his own transforming capacity to make sense of beta-elements inhibited?
3.4 Primary task/ Primary Risk and Defences against Anxiety in Social Systems

Until now we have been identifying several defences against envy and against learning. We have shown how some of them are interrelated. To further deepen the understanding of defences and their appearance in organizations we need to draw on the concept of primary task and primary risk (Menzies, 1960). Let us get the basics about the concept first. Organizations, its systems and subsystems have a so-called “primary task” the primary task is the “reason for existence “ in the organization or of the organization (1960). Primary tasks differ from team to team (person to person) and can change in the course of time, because primary tasks are context-dependent. Every primary task has an accorded primary risk. One cannot invent the risk; it is inherent in the task. Now, if an organization has conflicting primary tasks that create a tension between two tasks it will make strategic trade-offs. The tension can derive from different sources: For instance, from a primary risk that cannot be taken (e.g., nurses avoiding the risk of dealing with dying patients by spending most of their time doing formal procedures without the patients). If this tension comes up it is a psychic tension also, this tension is the anxiety that derives from the primary risk (Hirschhorn, 1999). A person, as well as an organization protects this kind of feelings via social defences. This often is dysfunctional in the whole organization but “functional” for the person, because of its protective notion. As a consequence people, teams and whole organizations can go off-task; or even anti-task. It is breath taking to read Menzies descriptions of the psychodynamics that occur when many different social defences form their own system and subsystems come together. The social system “organization” becomes “a defence against anxiety” (Menzies article title). One important defence is repetition compulsion, which we will show in the section 3.6 of this chapter. From an individual perspective, an inner psychic social defence is an ego-defence that allows to cope with reality and to keep the self-image. When ID and Super-Ego get in conflict, it is likely that the EGO creates a defence. (See: Levels of social defences: George Vaillant, 1977).

Menzies also mentions the work of Jaques to get the context for the concept of primary risk/primary task: “The need for members of the organization to use it in the struggle against anxiety leads to the development of socially structured defence mechanisms, which appear as elements in the structure, culture and mode of functioning of the organization.” (Menzies, 1960 p. 443). Further she suggests looking at an organization as
a system consisting of 3 components. The task, the structure to fulfil the task (which is represented for instance by organizational and operational structure) and the needed organizational culture (atmosphere, espouses values etc.).

Hirschhorn (1999) identifies two major defences related to unbearable conflicts in the primary task/primary risk relation: Ambivalence and moral condemnation.

3.5 Experiential Learning

We know that there is a relation between envy and learning. In this thesis we examine the relation of feeling envied and learning. We have to be clear about the learning we are talking about. In this thesis we mainly focus on experiential learning but also show its impact on cognitive learning. Experiential learning is key because it presents a solution to the continuously shortening life cycles of some kind of knowledge. A lot of things that people just learned cognitively are already out-dated in 2 years; and the duration till expiry is shortening. Experiential learning is process learning about learning - via reflection about actions. We try to make sense of the context we operate in to increase the intelligence of the organization. With experiential learning we increase the capacity for adaption to a constantly adaption demanding organizational reality, in which cognitive knowledge is important but needs quick adaption too.

To deepen our understanding of experiential learning we try to look at its meaning. Initially Aristotle spoke of phronesis (Stein, 2006). Phronesis, as the process of getting practical wisdom has to be distinguished from techné and epistemé - the acquaintance of technical and scientific knowledge. Phronesis is the “… specific capacity to deliberate and make intelligent judgments about courses of action without being corrupted by pleasure or pain.” (Stein, 2006 p. 21). This is another important aspect of experiential learning, reflecting and evaluating on processes without letting oneself be deviated by strong and distorting emotions.

Experiential learning in the group relations tradition is learning that comes from understanding “… people and their connectedness with each other” (Stein 2006, p. 21). And “it focuses particularly on elements such as the conscious and unconscious contents of individual’s minds; individual’s relationships with others with whom they have a personal link; individual’s relatedness to others with whom they have a connection but no
personal link; the image of the group that might be held by group members or by others; …” (ibid, p.22/23).

The understanding of this building is important because it is part of the assumption that linking is a precondition of learning AND to see feeling being envied as feeling attacked on this linking (Bion 1959 Attacks on linking). Bion sees the link as a person’s “… relationship with a function rather than with the object.” (Bion, 1959 p.312). He further elaborates “… my concern is not only with the breast, or penis, or verbal thought, but with their function of providing the link between two objects” (ibid). More recently, leaning on Bion, the French researcher Vidaillet mentions: “The issue of envy in the workplace is related to a question that is fundamental to the survival of all organisations: that of how we relate to others. The development of envy has to do with what we could call “relationship disease”. (ibid, 2008 p.166/167).

And this is what we want to understand: How is this attack perceived by one of the two objects - the feeling envied? Further this is what we wanted to express: Learning is also linking thoughts; people et cetera, which means it is also linking objects of all kinds. We need the ability to relate and link as well as relatedness and linking to learn.

May I suggest the following definition of experiential learning: Experiential learning is the ability to learn from the experiences we make, qua retrospective or simultaneous reflection about new approaches derived from these reflections without being corrupted by distortion. The reflection is a reflection on the relevant relational, emotional and cognitive aspects of situations that represent a learning opportunity.

3.5.1 Experiential Learning in Organizations: Organizational Learning

Two pioneers of learning Donald Schoen and Chris Argyris made major contributions to how we think about learning in organizations. The major contribution of “The Learning Organization” Schoen & Argyris (first 1978) and the path Schoen (1983) took with his concept of the reflective practitioner have been perceived with respect. Together with Argyris the trained philosopher and Dewey-pupil Schoen developed several seminal theories & concepts of organizational and societal learning. They introduce the concepts of “single and double loop learning”\(^\text{10}\) (Schoen together with Argyris 1978; 1996); “Model I and Model II actions”; the “organizational defensive actions against learning” as well as some important aspects of “the reflective

\(^{10}\) See a summary of DDL and SLL appendix 3
practitioner” (Schoen 1983), just to mention some. In our work at hand we focus on the defensive behaviours presented by M I and M II behaviour and on the reflective practitioner. This is because defensive behaviour is a good point of entry to identify basic assumptions and work avoidance. It could allow us to connect the view on learning from the organizational learning side to the view on experiential learning from the psychodynamic point of view.

We do not engage in the actual discussion about the existence of ONE organizational learning theory nor in the discussion about triple loop learning (Wang & Ahmed 2003; Tosey, Visser, Saunders 2012) or about which approach is the best, because it would be out of scope of this thesis.

One might ask to which extent Argyris` & Schoen`s (1978) understanding of organizational learning is experiential. It is still believed to be more oriented via cognitive learning (Gaiser 2002; Reinhard 1993) but on the other hand it is said that: “Chris Argyris has made a significant contribution to the development of our appreciation of organizational learning, and, almost in passing, deepened our understanding of experiential learning” (Smith 2001, no page numbers). 1996 Argyris and Schoen go a bit further and argue that defensive reasoning leads to unspoken thought and feelings (ibid p. 95, German edition) and recommend to study ones own feeling to get to understand the theory in use. This is a way to learn via reflection from experience. We need the approach of Argyris and Schön here because is allows us to gather manifest, behavioural learning aspects and try to move from manifestations under the surface.\(^{11}\)

3.5.1.1 Defensive Reasoning and other Behaviour inhibiting Learning; Theory-in-use; Espoused Theory and Model I and Model II Features


Precisely Argyris (1990 and 2004) and Argyris and Schoen (1996) describe defensive reasoning, a constantly repeated pattern, as the main obstacle to organisational learning. Namely the defence of

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\(^{11}\) In this conjunction Diamond argues: „The cognitive-behavioral perspective represents how many organizational theorists and change practitioners think about the link between habitual repetition and what they would call “single loop and self-sealing processes, limited learning, and change. and „Moving from the manifest to the latent content, shifting collective attention of participants from above the surface to deeper relational, perceptual, and experiential processes, however, requires the application of a psychodynamic framework.” (Diamond 2012 p.4)
repeating the same learning behaviour again and again, which is the compulsion to repeat and repeat
damaging behaviour to avoid the pain and anxiety of other insights. Or as Argyris expresses it “…and they
have ubiquitous support for policies and practices that prevent organizational participants from experiencing
embarrassment or threat (and from) discovering their cause” (Argyris 1999 in Golembiewski 2000).

Argyris & Schoen (1978) showed earlier that people, when asked how they would proceed in a certain
situation, express what the scientists call their “espoused-theory”. Which is contrasted to the concrete acts
one can see, observing this person performing an action, called “theory-in-use”. The theory-in-use is “tacit –
describable like grammar-in-use-to-speech” (1974 p.30). Whereas “the words we use to convey what we
do…can then be called espoused-theory” (Smith 2001). If it is possible to formulate “own theories of action”
(A & S, 1996) a mix of theory in use and espoused theory is created and organizational learning could take
place. We create these own theories of action, when we can identify repetitions that inhibit learning. They
attribute certain modes to theory-in-use behaviour that inhibits double loop learning and theory-in-use
behaviour that favours double loop learning, the so-called Model I and Model II actions. These models are
the underlying (maybe unconscious) believes which influence experiential learning activities.

Please allow me to highlight some aspects of both models in the findings section of the thesis. Here it may
be enough to say that Model I has underlying values of winning not to lose, suppression of negative feelings
(e.g. envy) and an emphasis on rationality. The primary strategies are non-holistic control and “unilateral” self
and others protection. We can identify Model I behaviour from acts that aim at “concealing of the past” or not
“questioning ones own behaviour” and from “face-saving” attempts. (ibid, p 89). Consequences of Model I
learning might be “defensive relationships; low freedom of choice; reduced production of valid information

Model II values are “valid information, free and informed choice, internal commitment; strategies include
sharing control” and “participation in design and implementation of action” (Anderson 1997 in Smith, 2001).
One can identify Model II learning form “attribution and evaluation illustrated with relatively directly
observable data, Surfacing conflicting view; Encouraging public testing of evaluations” (ibid). From Model II
learning “minimal defensive relationships” “high freedom of choice” and “increased likelihood of double-loop-
learning” might come (ibid)\(^{12}\).

Here we need the three theories (espoused, in-use, own) to understand, why some narrators verbally
express explanations of what they are doing – governing the explanation of action- that may seem not fitting
or even contradictory to what they seemed to be actually doing – the theory-in-use or the governing the
action. This needs to be related to their learning while feeling envied. We need to distinguish this to be able
to understand the learning of the envied and the enviers. Argyris and Schoen state that most people tend to
apply a similar theory-in-use in problematic situations.

The limits of Argyris' and Schoen's theory are seen in the fact that in their eyes organizational learning is
learning of individuals in an organization and not group learning or organizations learning from the
organization as a whole. Even if they connect individual learning with the organization, they still derive
learning from the individuals (Gaiser 2002; Reinhard 1993).

Smith (2001) has reservations against the dichotomy of the concept: “I think we need to be distrustful of
bipolar models like Model I and Model II. They tend to set up an ‘either-or’ orientation. They are useful as
teaching or sensitizing devices, alerting us to different and important aspects of organizational life, but the
area between the models (and beyond them) might well yield interesting alternatives.“ (ibid, 2001 no page
numbers).

How Model I and Model II ideas are perceived from exponents of psychoanalysis? Golembiewski (2000)
For us it is important to mention the critique that the book “seems largely inconclusive about two key
questions: Can you find analogues of Model II in nature? and can people learn (or be taught) Model II skills
with sufficient efficiency that … expectations can be entertained about … seeding or transforming real-time
systems?” (Golembiewski, 2000 p. 426).

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\(^{12}\) For a detailed lists of these behaviours please see Argyris and Schoen (1978); Argyris, Putnam & McLain Smith (1990) or later Anderson (1997).
3.5.1.2 Reflective Practitioner

Another important contribution to experiential learning needs to be mentioned here: The concept of the reflective practitioner that does “reflection-in-action” and “reflection-on-action”. The term reflective practitioner expresses “professional artistry”. Schoen (1983) states that professionals don’t uniquely rely on “technical rationality” but on the “art” aspect of their work. Further he writes: “It seems right to say that our knowing is in our action” (ibid. p. 49). The fact is “… that we sometimes think about what we are doing” \(^{13}\) (p.54), Schoen states that we can think about what we are doing and how we are doing it and how others react to it while we are doing something: reflection-in-action. Reflection-in-action means exploring the actual experiences and bringing them together with the practitioner’s feelings and thoughts. “What is going on?” might be a reflective practitioner’s question. A way to understand what the practitioner is really doing, which is: trying to get behind the theory-in-use. “In each instance the practitioner allows himself to experience puzzlement, or confusion in a situation which he finds uncertain or unique” (p.68) Schoen writes and “When someone reflects-in-action, he becomes a researcher in the practice context … He does not keep means and ends separate, but defines them interactively as he faces a problematic situation. He does not separate thinking from doing.” (p.68). In my understanding reflection-in-action needs the capacity to stand uncertainty; maybe even to balance ambivalence. Schoen distinguishes expert and reflective practitioner (p.300) in 3 aspects from each other; an example while the expert has an attitude of being “presumed to know, and must claim to do so, regardless of “own uncertainty” the reflective practitioner’s attitude is “I am presumed to know, but I am not the only one in the situation to have relevant and important knowledge. Uncertainties may be a source of my learning for me and for them” (ibid p. 300). It seems to me that we can connect reflection in action to relatedness. Because taking others feedback or others reactions as a source for reflection in action is stressing on reflective practitioners the relatedness to others. Reflection-in-action in this paper is needed to analyse the learning of the narrators experiencing feeling envied individually or group wise.

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\(^{13}\) Which is what most Business Schools try to make their Leadership Development Programms participants understand- still 3 decades after Schoen’s claim.
3.6 Looking for the missing Link

There is a significant connection between the thinking of organisational learning and the thinking of system psychodynamics coming from object relations. It lies in repeating and repetition compulsion.

Both, organisational learning and object relations, try to understand obstacles to learning or change. Argyris and Schoen identified features of theories in use that inhibit double loop learning (1996 p.95). For instance self-sealing and unspoken thoughts and feelings (p.95). They describe “preconditions for errors” (p. 102) such as uncertainty or ambiguity that cannot be addressed and create resistance which triggers discomfort and suspicion (p. 103). This resistance manifests in repetition of the same pattern without questioning the underlying values. More precisely: Single loop learning is a form of resistance to learn. Repetition is important when we learn also because it provides security of routine, but if it stands in the way of creating new working approaches etc. it can become a disturbing compulsion. Then it would be a defence called repetition compulsion. The compulsion to repeat is an unconscious expression of resistance to change. In systems psychodynamic thinking repetition compulsion shows in the most prominent operationalization of the death instinct: Envy. Or as Steiner formulates: "Bion (1959) recognized this when he proposed that it was the link between objects that is most difficult to tolerate because it is this link that provokes such envy. The patient with a repetition compulsion cannot tolerate to be the recipient of goodness, which he experiences as a humiliation, and he repeatedly turns instead to possess the goodness through identification so that he is in a position to give rather than receive.” (ibid p.141).

Bion (1961) explains that envy is the hatred of learning by experience. Steiner argues that the analysis of resistance presents an “important piece “ in learning. And Steiner remarks: “He (Freud) noted that, in these situations (repetition compulsion), patients cannot learn from experience and instead behave as if “pursued by a malignant fate or possessed by some ‘daemonic’ power” (Freud, 1920g, p. 21)” (Steiner, 2008 p. 138).

Feeling envied then might be a terrible expression/sacrifice/side-effect – be it an introjected projective identification or not - of the repetition compulsion not to learn. I believe both - organisational learning and object relations - speak of repetition compulsion; this is where they are linked.

In the conjunction of organisational learning and repetition compulsion Diamond 2012 states: „Although
intending to merely illustrate behaviours and strategies governed by individual reasoning, Argyris’ and
Schoen’s model of single-loop learning, self-sealing processes, and defensive routines depicted what
psychoanalytic theorists call repetition compulsion (or the compulsion to repeat). Such actions are seemingly
automatic and unconscious and, more pertinent to our discussion, shared among people in cooperative
systems such as organizations.“ (ibid, p. 10). This is supporting our argument and we found a missing link.

3.7 Some Aspects of Learning in Organizations in the OL View and in the System’s
psychodynamic

Here we use inter alia Argyris’ thinking about learning and connect it to psychodynamic understanding about
it. So, we need to see how Argyris’ ideas have been perceived by exponents of the psychodynamic tradition
and vice versa. Especially Argyris’ believe that “reasoning” would lead organizations out of the defensive
behaviours like repetition compulsion is strongly opposed: “Where I ultimately disagree with Argyris is over
the power of reason to overcome its own defensive contortions, especially in the light of human suffering and
pain. Reason alone has rarely persuaded people (including managers) to abandon their illusion and
delusion. It is here that a true psychology of the unconscious, a psychology of desire, of passion (including
destructive passion) and indeed of madness is called for.“ (Gabriel 2005 p. 260). For the proposition to
connect Argyris’ view on organisational defences and psychodynamic approaches see Adams (1994). In
2001 Argyris reviews Gabriel; Hirschhorn; McCollum; Hampton; Schwartz and Swogger Jr. “Organizations in
Depth: The Psychoanalysis of Organizations” (1999). In this review we can find indicators for Argyris’ attitude
towards the books’ psychoanalysis. One can sense his need for precision mostly in form of the claim for
operationalization and empirical experience already in the title: “What is Depth in Organisations?” he asks.
Argyris praises the book as one of the best of its kind but regrets its “self-referential-reasoning” (2001 p.
271). His criticism is that the framework of creation is identical to the framework of testing. Further he
mentions a lack of “implementable validity” (ibid p.271) and states “… at least six executives had attended
Tavistock workshops. They found them to be interesting. They felt, however, that British executives, or any
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executives, were not likely to develop the requisite skills, nor was it clear how managers or employees could be educated so that … the implementability of the Tavistock concepts could be given a fair test” (ibid, p. 272). This shows the conviction of the applicability of theories and their practices in Argyris eyes they need to be learnable from non-professionals as such. He regrets a lack of explicitness: “When you can produce what you claim you know” Argyris states (ibid, p.272). To sum it up: From Argyris’ point of view, important difference between experiential learning in the organisational learning represented by him and experiential learning represented by psychodynamic approaches seems to be the lack of rigorous testing; of the use of self-developed theories to understand phenomena; of the missing concepts of application for non-psychoanalysts, precisely for managers in organisations. We cannot enter in this discussion any further, but it is important to know about it.

4. CONCEPTUAL FRAMEWORK

Please find an image of used concepts’ and theories’ interrelation below:

[Diagram of conceptual framework]
5. METHODOLOGY
The question of the psychodynamic relation between feeling envied and its impacts on learning individually and organisationally is built as a discovery. This needed a qualitative research methodology and a hermeneutic mind-set. The method of data-collection needed to be inductive, qualitative and not representative. According to the research interests I am using mainly theories and concepts based on psychoanalytic tradition and thoughts. So, the following criteria guided the choice of research methodology: Matching with and supporting of psychoanalytic ideas & concepts; allow free flow of thought & images in the respondents, delving in own experiences & memories; free respondents from the obligation to fulfil the researchers expectations, using the self as an instrument; process-oriented.

Two sample groups were examined.

No objective or hard and fast truth is to be discovered hence the criteria of objectivity, reliability and validity don’t apply to the paper in hand but an understanding of HOW narrators experienced feeling envied. Following Creswell (2007) the narrative is the best means to qualitative research. Here I used two qualitative research methodologies. “The Free Associative Narrative Interview Method” (FANI) developed by Hollway & Jefferson 2008, for data collection only, as well as ways of the “Using One’s Self as an Instrument” described by McCormick & White 1996 for both collection and analysis.

Hermeneutic is important in this inquiry because it takes ambivalence and development of meaning into account (Polkinghorn, 1983) and it allows to focus on aspects of oral speech communication. 1983 Polkinghorn expresses – stressing on linguistic aspects – the following: “Focusing on the linguistic and non linguistic actions in order to penetrate to the meaning of these events.” (ibid, p. 214). Hermeneutic - the science of interpretation - allows the interpreter to enter spirals of understanding it allows learning in its self, or as Jung (2001) states: “Understanding has therefore
the form of a learning process …\(^{14}\) (ibid p. 151) and that is what we want in this paper: Focus on learning as a process. The understanding of hermeneutics as “… relations of interactions, in which the anticipation of understanding and the autologous structure of the understood interpenetrate\(^{15}\)” (Jung, 2001 p.151) is key. FANI allows taking into account an interviewee’s context and the meaning created by this specific context. Using Freud’s approach of “free association” in combination with the thought of: “The ‘form’ or gestalt reveals the unconscious dynamics which structure memory and hence a person’s subjective investment in their past actions and experiences.” (Hollway & Jefferson, 2008; p. 315). This gestalt emerges in the course of the narrative because the interviewer and the questions don’t impose a over-structuring to the interviewee.

In their 1996 article about the “Using One’s Self as an instrument for Organizational Diagnosis” McCormick and White define the method as “… using the Self as an instrument means becoming aware of and using these emotional, perceptual, and cognitive processes” (ibid). Further they distinguish five ways of using the Self as an instrument I mainly used the “pay attention to own emotions & reactions” combined with the “understand own common reactions & prejudice” as well as “postponing judgment to avoid premature conclusions” ways (ibid no page number). I chose these three manners because using this ways to access the narrator’s state of mind to be able to interpret them in-depth, not arbitrarily needs an attentive eye on transferences and counter transferences.\(^{16}\)

Or as McCormick and White state the method requires the ability to “… identify feelings that come from the situation and feelings that come from countertransference”. (ibid)

### 6. RESEARCH CONTEXT & DATA ANALYSIS

This paper reveals some implications of the envy facet feeling envied on learning individually and organizationally, by means of a qualitative inquiry. For data collection two methodologies were used.
One for the interviews, it is namely the FANI method. And a second one - to get deeper under the surface - the Using One’s Self as an Instrument For (McCormick & White 1996). The latter was inter alia used to analyse the data.

I operated with two sample groups, namely an “individual” and an “organizational” sample group. Ten interviews with nine adult individuals - one narrator belonged to both sample groups - feeling envied as an individual or as a group – in five cases from childhood on - were conducted to highlight the question.

The data collection and data analysis are not comparative, meaning that the findings of both sample groups are not explicitly compared. A total of eighteen hours of narratives have been recorded. The average duration of a sample group individual interview was 1.5 hours; the average interview duration of the sample group organizational was 1 hour. The interviews took place between August and November 2012.

6.1 The Datasets according to the Research Question. Individual & organizational Sample Groups

To do steps 1 to 3 I conducted five interviews with individuals in different contexts and with different demographics. To make sure to talk with people that actually have been envied more than “just not liked” and therefore treated unkindly, AND to be able to conduct meaningful and deep interviews, I set up the following criteria of choice:

- Interviewees needed to possess qualities and abilities that are said to be enviable. Achievements should be over average regarding for instance education, intelligence & its realization in the workplace
- Willingness and ability to critical (self-) reflection.

17 (1) First childhood experiences with feeling envied from an individual perspective are displayed, (2) second the impact of this experiences on learning with a stress on linking that is needed to learn and is shown (3) third significant parallels to the narrators’ actual workplace behaviour are drawn.
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- Curiosity to explore and engage in an in-depth interview about emotions of feeling envied
- Over thirty years of age AND experience with professional or/and personal failure
- Every narrator I asked twice about the willingness to be interviewed. Once if they would generally be interested in engaging in the interview and a second time before the interview took place I gave them information about the rough topic and the methodology 18 with the option to refuse doing the interview afterwards.

To examine research steps 4 and 5 19 I conducted another five FANI interviews with members of Bingo, an organization in which two units were said to have an “envy issue”. These interviewees represent the mentioned organizational sample group; interviewees came from different hierarchical levels of the mentioned units; we call the units Libero and Genero. In sum I talked to people from three different hierarchy levels. The preconditions here were less susceptible 20: As is explained next.

6.2 Access to the Narrators of both Sample Groups

I got access to the organizational sample group via a contact person. It took some time to get the approval. People in Bingo have been asked from the contact person if they were interested in participating in the study and informed via a short written description I made about the study 21. My demand for the choice of narrators was to talk with people from three different hierarchical levels and if possible from both units in question that were actively involved in a conflict. The contact person asked people according to these three criteria. When they agreed to participate I sent them an email with further information. I knew Bingo, especially one unit, from a previous shadowing experience, I don’t know the whole organization and I never got any kind of gratification from the side of the

18 See information for narrators in the appendix 4
19 (4) Fourth I display the developing dynamics and incidences of feeling envied as a group in an organization, and (5) fifth its implications on organizational learning is examined.
20 Vidaillet who has extensively researched envy in the workplace explains how difficult it is to grasp envy: “Envy always hides beneath other dysfunctions, which makes it difficult to spot.” (ibid 2008 p.45). I claim exactly the same for feeling envied. Further Vidaillet sets up fifteen symptoms that could be signs of envy: “I often hear team members speak ill of their colleagues. When a success has been achieved we hear people say “its thanks to X or Y” rather than “we all contributed to it”. (ibid). And so on. These indicators might also be used for the identification of envy amongst two groups or units.
21 See appendices 5 & 6
organization. The fact that I knew some things about the organization upfront was an advantage because I knew about the organizational context and had previously collected data with an uninfluenced eye as well as a written report about it. At the same time it was a risk. Because loyalty problems could occur and because of possible blindness for new explanations, descriptions and also because narrators could conclude that I know things about the organization that I in realiter don’t know. So it was key to stay as grey and empty as possible in my attempt to listen during data collection. And still dare to display my findings not as a favour to the people I interviewed but as I found them. Also I had to clarify my roles more explicitly at the beginning of every organizational interview. People were answering mainly in their professional role and from time to time as private persons.

Concerning the individual sample group according to research steps 1-3 the access was different. I directly asked people that met the mentioned criteria. Some of the interviewees I knew before from an 18-month intense, business related, open, personal and organizational learning context. I knew them personally but not privately. Other interviewees I also knew before professionally and privately. Some I only knew little but met them before in different contexts. All potential narrators I asked to be interviewed agreed freely and with commitment. All self initiated requests for being interviewed were turned down.

6.3 The organizational and individual Sample Groups Contexts

Participants of the organizational sample group work for Bingo a European holding in the producing industry. The holding is family owned, financially healthy, operates in several countries and has fewer than 2000 employees. I talked to employees from the three hierarchy levels and two organizational units in one of the holdings affiliates. The units – Libero and Genero - had visible conflicts in the last two years with each other. Both units depend on each other; one is providing the products the other one is bringing to the customer. In the period, the interviews were conducted; severe damages had already impacted the organization. Concretely, except for one peer function
holder and a superior function holder, all management team members had resigned or were
dismissed; forms of sabotage had taken place; weeklong periods of non communicating verbally
between the two organizational units have been lived through. This needed special care, caution and
sure instinct in the interviews. As a trained systemically organisational developer with a bit of
experience I felt able to do so.

For reasons of confidentiality specific information about the individual sample groups’ professional
background is only given occasionally. It can be revealed that all have an academic background,
come from different countries in Europe, have experience in working in international environments,
and have or had – mostly - executive management positions in divers industries. Also one can say
that the majority has a tested IQ over 130. People I interviewed learn with ease, were excellent
pupils and students and belonged rather to the best ten percentage than to the best twenty
percentage of their year. More narratives from woman have been collected, but gender will not be
revealed in the descriptions of their experiences with feeling envied. To protect them I took several
measures amongst others I chose unisex forenames for the narrator’s individual sample group. Also
I don’t display all of them in separate cases, but only three of them. The narrators of this sample
group have an average age of 45 years and vary regarding their social origins, some come from
working class, financially and educationally rather underequipped families, others have been born in
middle class wealthier contexts.

6.4 Interview Instruments in Use

Four principles guide the FANI in terms of technique, (see H&J 2008 p. 307/309) the first principle
asks the researchers to set up a questionnaire with few open-ended questions; second, the
questions should elicit stories in the narrator; third the interviewer should avoid why-questions, which
Hollway & Jefferson think to force the interviewee to rationalize in the sense of the interviewer. And
the fourth principle is a reflection of the respect for the gestalt of the narrators story: Questions to

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22 According to the German Speech Communication theorist H. Geissner (1986) why-questions tend to evoke the obligation for
justification in the interviewee. Both, rationalization as well as justification, I want to avoid as much as possible.
follow-up the stories are asked while using the respondents’ own ordering and phrasing, they “preserve the form of the whole response” (ibid, p. 208). The interviewed person tells his/her story and takes responsibility for it. The gestalt idea in FANI also means that the data collector is able to hold the “whole data in the mind”, not only fragments of it. FANI is a face-to-face interview method with very open questions, which allow narrative flow. This flow disables the narrators’ disconnection from his/her story. One underlying thought is that interviewees (and interviewers) are defending their subject of underlying anxiety. This defence will be activated in the interview situation: “It means that if memories of events are too anxiety-provoking, they will be either forgotten or recalled in a modified, more acceptable fashion” (ibid, p. 299).

The interviewers` role is to “assist the emergence of gestalts” (ibid, p. 309). The questionnaires developed for this study, set a frame of topics aligned with the thesis research questions.

The unstructured questionnaires consisted of 6 main sets of questions; data was collected in 80% of the interviews in virtual, audio-visual, online-face-to-face settings. All interviewees agreed on recording the interviews. All interviews were conducted in English.

The data collection instrument I designed in four parts: The introduction with a description of the research as well as of the free associative interview; the main part with the questions; the demographic part and finally the atmosphere and hypothesis part. The latter is a section only for the researcher.

The main instruments’ part was structured as follows: An open, not structured questionnaires with six main sets of mainly open questions captured in an interview guide. Most sets consist of the A part which is the actual question and at least one further part - the B part, which is a specification and clarification of the A part. It is semi structured because only the collection of relevant demographical

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23 Questionnaires see appendices 5 and 6.
24 Including a slightly modified quote from Freud’s instruction to his patients: “Your talk should vary in one point from a usual conversation: While usually you try to give your thoughts a logical turn, a path easy to follow, please, this time, deviate from this habit. Allow deviation, illogical thoughts and associations. You will observe that during your talk different, sometimes even contradictory thoughts might occur, maybe thoughts you would like to push back. You would be tempted to say to yourself, „This thought is not supposed for this setting, or does not make sense.” Please don’t give in to that critique. Please mention everything that comes to your mind. Behave like a voyager, having the trains’ window seat and describing to his inner resident the changing views.” (Following Freud 1913 p. 194-195, found in Wikipedia).
data (age; duration in the current company; educational background; function, leader since, family of
origin) is structured and the rest is not. The introductory question was “How do you feel treated by
life so far?” This question aims to open the horizon for the narrators’ whole life as a source of
narratives; some information about control conviction should be deviated\textsuperscript{25}. Also the answer to the
first question should have a parallel to the last question of “Which experiences do you have with
feeling grateful?” Further sets of questions treated the themes of experiences with feeling envied in
childhood and in the actual contexts; the own envying; implications on learning; ways of relating to
others; and finally I ask the narrators what would have been different without feeling envied and what
in their opinion would be a remedy against envy from others and end with the gratitude question
mentioned above\textsuperscript{26}.

The organizational sample groups’ questionnaire was quite similar. But also had differences. It had
less focus on the childhood experiences; the questions were formulated to take a perspective
representing a group in an organization rather than an individual one; questions were a bit less
aimed on engaging in free association. Please find both instruments in the appendix.

6.5 The Climate

In the interviews with the first sample group the narrator’s tempo of speech was slow often people
seemed to be surprised by the questions, especially by the opening question “How do you feel
treated by life so far?” and the question “What are your experiences with feeling grateful?” During
their narratives about their childhood experiences with feeling envied the atmosphere was rather
thoughtful. Most interviewees still expressed vivid negative emotional memories about their
childhood experiences of feeling envied.

Between the sentences there were sometimes long pauses, in which narrators searched for
adequate words, engaged in their own memory process and delved into their emotions. Often
feelings of sadness and despair seemed tangible. Narrators also asked clarifying questions about

\textsuperscript{25} See appendix 7. It is a table with a full display of questions, intended aims and an estimation of aim achievement per question.

\textsuperscript{26} A excerpt of answers to the questions: What would have been different if your life would have been with out the envy of others? Can
you think of a remedy against envy? is displayed in appendix 10
the questions. I took that as a sign of openness to the possibility of many different interpretations for one question. So the atmosphere was concentrated, earnest and intense. Narrators were at home while participating in the voice over IP video interview, which might have added to the intensity of the atmosphere.

Afterwards the majority mentioned that it was helpful to have spoken about the feeling envied they experienced.

The atmosphere during the interviews with the organizational sample group was trustful as well; I was astonished about the openness of the interviewees. It felt as if in a way people “needed to talk” about the wearing events with somebody not involved. The speech tempo in the organizational interviews was generally rather fast. During these interviews narrators were – with two exceptions - sitting on their own in a separate room in the office in front of the computer screen displaying an image of a part of the interviewers room and the interviewers head relatively small in size. A small minority was not always willing to dig deep; if this was the case I stopped digging. I interpreted the not-wanting as a business attitude that was healthy because it enhanced the narrators’ self-protection.

6.6 Process of Data Gathering & Analysis

The data gathering as well as the data analysis was hermeneutical in the sense of (1) understanding and of (2) doing the adequate interpretation of behavioural indicators participants showed in the data collection process. The sense making process was created during the interviews in-between speaker (narrator) and the listener (researcher) reciprocal in a rhetorical communication process; one could say “sense is not, sense occurs” (Geissner, 1988, p. 131)\(^{27}\). In this spirit hermeneutically also means via understanding and interpretation of the data and relating it to corresponding theories\(^ {28}\). Multiple processes of sense making happen during data collection as well as during data analysis. The analysis’ aim is to dive below the surface and try to get the most holistic picture possible at this

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\(^{27}\) German: „Sinn ist nicht, Sinn geschieht.“ Which is an expression for the mutual sense creation in oral communication. A dialogue.

\(^{28}\) „Without theory every practice stays blind“. I. Kant
moment in time according to the research interest. Therefore the author also used her skills from previous academic education. The background from rhetorical oral communications (speech communication) was useful here to allow getting below the surface. One approach—derivated from a feedback technique—was important for data analysis: (1) the separation of one’s perception from (2) one’s subjective interpretation of this perception and (3) from one’s reaction to this interpretation (Slembek, E., 1998 p. 61/62). This constitutes the attempt to distinguish interpretation from its related events and perceptions. Connecting this skill set with the self as an instrument is powerful.

7. SYSTEMATIC OF DATA ANALYSIS

The whole analysis was conducted in an emergent manner. The goal was to grasp the most holistic “gestalt” of the narrators and the situations they created. So the focus was on some revealing vignettes from the narrators and its interpretations, according to the research interests while still trying holding the “whole data in mind” (Hollway & Jefferson, 2008).

In parallel I conducted my own “feeling envied” and envying reflections and wrote them down regularly. Often I discussed them with a trained and skilful psychoanalyst. These reflections are not in the scope of this paper but were an important component in getting access to the narrator’s psychodynamics of feeling envied (and envying).

7.1 Individual Sample Group

I spiralled myself into the understanding in multiple steps, they are described now. (1) I began with listening to all the recordings in full length, tried to understand what people were saying, tried to understand underlying motives, topics etc. therefore I needed to separate them from my own memories; identify transferences etc. triggered by the narratives. This helped to make assumptions about the narrators’ psychological states of mind. Also I took notes about possible topics related to feeling envied.
(2) Afterwards I transcribed the individual sample group interviews. For transcription I used a normal word template in which I noted what was said, how it was said and the time code. I marked important pauses, harrumphs, coughing. So, I collected all relevant “dialogue particles” and paraverbal expressions to get under the surface. Paraverbal expression consists of voice tone, accents, speech rate, pauses, stresses and so on. The transcription of the recordings was done fully for all five interviews of the individual sample group. In terms of quantity each interview was around 15 pages of transcription, in terms of quality I got diverse, rich and complex experiences of feeling envied. (3) Then I tried to get some ideas about how the narrators might relate to others by deviating it from three different sources: From the self declaration they made when answering the question “How would you describe your pattern of relating to others?”; from indirect hints derivated from their narratives; and from what their caretakers endowed to their children via what I called caretakers mantras. 

(4) From this I tried to find incidences for the effect of feeling envied on linking as a precondition for learning. For each narrator I wrote down all the events and made a systematic of attacks on linking and reaction to this attacks and attacks on learning and reactions to that attacks. I derived that idea in part from a remark of Stein (2000 p. 202) in the conjunction for further research on “social systems as envious attack”. I tried to cluster the narratives in attacks on learning, reactions to the attacks and attacks on linking, and reaction to the attacks because I tried to find out if modes of attacking activities would emerge, which Stein (2000) claims to be the focus of the “new paradigm” the “social systems as an envious attack” (2000 p. 202). My systematic showed that a reaction to an attack on linking could in fact be a reaction in the learning not in the linking only. It turned out that nearly all attacks on linking were irritating learning. But they seemed not to irritate all kinds of learning. It was important to distinguish different views of learning next. For the different views on experiential learning the explanations from Stein (2006) in “Theories of experiential learning and the

29 = Caretakers verbal expression and behaviours that include unconscious information about how to relate to others. Children witness these expression and behaviours regularly. The caretaker’s mantra could for instance be: „You cannot trust people“.
30 See appendix 9: Excerpt of attacks; ORT and coping mechanism found in the individual sample group.
31 I gave up the idea of making modes of attacking activities here. But this does not mean that it is not feasible.
unconscious” allowed to gain important insights. For the organizational learning perspective – especially the concepts from Argyris and Schoen (1978) - Smith M.K. (2001) were consulted. Vice versa reactions to attacks on learning seemed to be answered by reactions concerning linking. From that I assumed that linking & learning as well as learning & linking are interrelated dependencies. (5) Now I needed to understand the way in which they interdepended. This meant looking through the lenses of the psychoanalytic approach to learning as well putting on the glasses of the organizational approach to learning and understanding the concept of linking in psychoanalytic object relations theory.

The interviews now were looked through again searching for indicators of defence mechanisms especially those connected to envy like spitting and projective identification and repetition compulsion. Inter alia I tried to understand further the emotional reactions of the envied. I found for instance anger for not having been acknowledged, guilt for one’s own superiority or shame for the exclusion from social interaction in the peer group but also pleasure in the superiority and joy of feeling envied as an indicator for “having done something right” as some stated. (6) From this I made interpretations about possible psychodynamics under the surface and connected it to the narrators’ description of their actual workplace behaviour. This also served to getting indicators about the impact on organizational learning. The indicators I used as a lens for the organizational sample group data analysis.

7.2 Organizational Sample Group

The organizational sample group’s interviews data analysis was conducted similar to the individual sample group’s data analysis regarding step 1. Then the analysis systematic was different. I first tried to reconstruct the described facts and events during the envy conflict between the two organizational units to get an idea about the developments & dynamics. I did that while criss-crossing back and forth through the five interviews. A kind of fact frame as an orientation was the result. Organizational narrators were pretty consistent in the events and its chronological order they
described as relevant for the feeling envied issue. From that I extracted two events that seemed to be especially important as milestones in the whole development of the envying/feeling envied issue. The emotional reactions and interpretations of the events differed amongst narrators. The interviews were only partially transcribed focusing on three points. (1) The description of the “feeling envied” intergroup psychodynamics events. (2) The attacks on linking between the two organizational units and the reactions. (3) Manifestations of consequences on experiential organizational learning. Asked what would have been different if the organizational feeling envied/ envying problematic would not have escalated so severely all narrators answered: We would not have lost months of time before bringing the product to the market.

7.3 Problems during the Processes of Data Collection and Interpretation

Several problems have occurred during the process of data collection as well as during the process of data analysis. During collection it was not always easy to stick with the researcher’s role requirements of the FANI methodology, especially the avoidance of “why-questions” turned out to be trickier than expected; also it was sometimes challenging to not answer to the narrator’s request for explications or help from a consultant perspective, which was not part of the deal and would have changed the situations of the interviews in an invalid way. Still the interviewers responsibility needs to be kept in mind during data collection.

Further, during transcription a dilemma described by Dresing, Herz & Pehl became obvious. “With the demand to represent an oral discourse one writes a text, which is a static piece of writing. The transcript production thereby becomes a dilemma between a realistic approach to the situation and a practical way of representation32.” (Dresing; Herz; Pehl, 2010). So, the attempt to clot something fluid is in vain, because it is impossible, but it is the only way to do it in a written document like a thesis. All steps of data analysis described above – be it for the individual be it for the organizational sample group - were simultaneously influenced by another process: The process of

32 „Mit dem Anspruch einen mündlichen Diskurs zu repräsentieren verfasst man einen Text, also ein statisches Schriftstück. Die Anfertigung eines Transkips wird damit zu einem Dilemma zwischen realistischer Situationsnähe und praksishafter Präsentationsform”. (ibid 2010)
doubt. Discussing, questioning, being questioned, engaging, reading and writing helped. In this process the research sharpened.

Another obstacle comes from the FANI method itself. It requires engaging in “free association” in order to help the emergence of the gestalt. Listening to people delving in their memories needs time and listening with the third ear\textsuperscript{33}. That is an intense but from the researcher’s side silent approach. As researcher one doesn’t talk much in these moments, at the same time one needs certain information, one cannot allow complete free flowing. Which means that one sometimes needs to interrupt the narrator’s speeches nevertheless.

Distinguishing between the interviewer’s role and my “normal” role as a consultant role was necessary and needed constant observation. As a consultant you do two things; you engage in the search process of the vis-à-vis and you help to find solutions. As a FANI interviewer you only do the former. This role distinction needed continuous containment. Containment was also important with regard to the use of the self as an instrument methodology.

From time to time, I seemed to have found something new from my data and was excited about it, a few hours later I found out that someone else had already found this “new” finding.

Some further problems occurred during the process of data collection as well as during the process of data analysis. Technical transmission problems during a few interviews in the organizational sample group made it necessary to switch from audio-visual conferencing over the Internet to normal telephone landline in the course of some interviews. That was an interruption in the interview flow. When the image got lost it was on the one hand also a loss of mimic and gestural information, on the other hand it allowed to fully concentrate on content and paraverbal expression.

\textsuperscript{33} An explanation of deep listening and its psychoanalytic origins from the Freudian term listing with the 3rd ear can be found in Van de Loo, 2007.
8. FINDINGS & DISCUSSION

8.1 Experiences with feeling envied

On the next pages three cases will be explained along the same aspects: The narrator’s perspective of incidences of being/feeling envied and the reactions to it; the possible influence on the narrator view on envy brought in by the caretakers mantra; manifestations in today’s work life of the narrators and influences on experiential learning. I will discuss the findings right away. Also some general findings are presented. Then in chapter 8.6 the organizational psychodynamic effects of feeling envied are displayed.

8.2 “I need to find my own safe space”, Kai

8.2.1 Learning about individual Experiences of feeling envied

Kai grew up in a rural environment in Europe, brought up by very supportive, low educated, working class parents as a single child. He/she was the first person in the family to have an academic degree and today at mid-forty is successfully working as a service executive in a highly competitive context. The caretaker’s mantras were “Go, go as far as you can” and “We don’t understand you, but we support you”.

Kai met envy of others during school times all of a sudden. He/she loved to learn and was eager to go to school every day. Kai’s outstanding abilities showed at beginning of school but they only became inevitably visible to the class when grades were given to the children. At this moment a destructive development of being attacked out of envy begun. Especially two girls in the class

34 Kai made a remark about the perception of being envied and its cultural conditioning: The law of Jante. See appendix 8.
35 Prior to the case exhibition Kai is described, for this description dimensions of oral speech communication (namely para and extraveral expressions as well as verbal expression) are used. Kais voice pitch lies a bit under the indifferential layer, which in western European countries is associated with competence and calm. (The low voice pitch is surprising, because usually individuals striving for a higher class than their original class have a lot of pressure on them and one can usually hear that because it is expressed in a voice pitch above the indifferential layer.) Also striking regarding the paraverbal expression is the absence of stress and melody in the speech combined with a significant legato. This sometimes sounds unengaged and monotonous, as if the speech would be unimportant. During the interview Kai is not speaking mother tongue but is very fluent in English. Clearly while speaking a foreign language we apply our native paraverbal factors to the spoken language, but still this actual speech is less intonated and stressed as the general mother tongue paraverbal speech patterns. Extraverbally the body stays very clam nearly no upper arm movements or other gestures are made, the face itself only displays very small mimic expression.
36 Example: When the assignments were done perfectly and much faster then the rest of the class, the teacher gave extra difficult to solve assignments to the pupil Kai etc.
teamed up and attacked Kai. Those attacks were various, they manifested for instance in exclusion from breaks, from parties and from showing other’s about Kais knowledge and abilities. The ladder is a sabotage of achievements. The classmates tried to convince Kai that his/her good grades were unmerited. They made fun of the envied’ clothing and insulted the outperforming pupil in public regularly. One of the most hurting experiences was the destruction of Kais most important friendship; the - at the time - most important social link if you want. Kais’ friend was so afraid of having the same fate that he/she broke the friendship officially in presence of the enviers, and “… became my closet friend” Kai expressed it. When no one was there to witness togetherness Kai was allowed to play with the now hidden pseudo-companion. Several times teachers and parents tried to intervene but the interventions were answered from the envied by what Kai called “pay-backs”. One day a pay back was extraordinary strong the envied got ignored and pupils behaved ice cold towards his/her not greeting not “showing any signs at all that I was there”. Kai explained: “I think the envy was about my head and what I could do with it and that I got better grades. And that envious attacks were on something else just to make me feel insecure and than make me not being able to perform”. The enviers were trying to destroy the good. Kai felt that but had no means to make sense of it.

8.8.2 Kais Attempts to deal with feeling envied

These attacks on linking, knowledge and already acquired learning had consequences. Kai began to eat “tons of food after a difficult day at school”, followed by significant overweight and physical symptoms like allergies that caused tiredness and heaviness. “Shovelling in” (expression from Kai) high quantities of food can be associated with greed. Greed in the psychoanalytic thinking of Klein can be understood as a sign for an absence of the good object. Klein states “Greed is an impetuous and insatiable craving, exceeding what the subject needs … At the unconscious level, greed aims

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37 Example: It was a custom that from time to time pupils of the class could step up and take the teachers role for some minutes at the end of tuition. A very popular custom. Kai loved these moments and was well prepared. The enviers tried to avoid being taught by the envied and tried to retard the official end of the tuition as much as possible in order to inhibit the envied short teaching sequence. One day they succeeded, Kai was so disappointed that he/she grumbled and got a warning in the register saying: “… behaved badly”. Which could be interpreted as a refusal to be helped from Kai or to learn from Kai; and an attempt to spoil the knowledge, the learning Kai already made, the good Kai had.

38 A hidden friend.
primarily at completely scooping out, sucking dry, and devouring the breast: That is to say its aim is destructive introjection; whereas envy ... seeks to put badness ... bad parts of the self into the mother ... in order to spoil and destroy him/her. In the deepest sense this means destroying her creativeness.” (Klein, in Envy, gratitude and other works 1997 edition p. 480/973). This is important here because it could be an explanation for the impact of being envied on Kai. While eating and eating Kai might have taken in parts of the destruction, Kai may have introjected the destructive attacks on envy, which might have been the result of a projective identification. The attacks could than have been attacks on Kais “creativeness”, maybe most of all his/her learning. If this is the case, we probably also discovered an impact on Kais learning.

Also Kai expressed to have tried to find what s/he called “my own space to get peace” in the library, where s/he read and made further studies. By withdrawing from the difficult social situation with the classmates to the library, even more cognitive learning became possible. “Books were my friends” Kai felt. The envied answered the social isolation and exclusion by looking for the own space, where he/she was allowed to be, in the library. The - sometimes empty – social, linking space might have been filled with food and books. Connecting that to the subject of linking as a precondition of learning one can conclude two things: The attacks on linking via social isolation was bitterly “successful” in the sense that the narrator stayed away from the crowd and it was not successful because the narrator invested in cognitive learning- he/she flee the attacks in the library, read books and researched. The attacks on linking resulted in self protection and covering of the social loneliness by doing what the narrator knew best: cognitive learning.

Food and books - and as we will see teachers and caretakers – probably became internal objects. Psychoanalytically spoken we also learn via the introjection of the (good) object be it a book or be it a teacher. As said, we can identify several good objects here, which have been successfully introjected. First it might have been the parents bringing in the obligating mantra about relation to others as: “Go, go as fast as you can!” and “We don’t understand you, but we support you!” Second it may have been the good object teacher. This second good object plays a difficult role. Because the
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teacher helped in developing individual level adequate skills and was willing to support the outstanding pupil but at the same time the teacher was a catalyst for envious attacks on the pupil. It was the teacher that made remarks like “See how good Kai is doing”; “Kai has the best results” et cetera, which made the peers envy stronger. The teacher became the hand that nourished both, Kais thirst for knowing and attacks on linking from the envious. The internal object teacher was ambivalent. Unconsciously the good object was questioned and transformed into a trigger of anxiety to be harmed.

8.2.3 Reflections in Kais actual Workplace Behaviour

This ambivalence developed further until today, it probably is manifested in the way Kai deals with appreciation in his/her work life of today. When s/he gets attention for instance in form of appreciation s/he immediately searches for the own faults and own mistakes and does not see the appreciation. The interpretation here is that still today appreciation is connected with the following destruction that has been experienced in childhood. Also it is difficult for Kai to receive the good even when s/he has achieved great things, there is no celebration and rarely visibly shared joy. We might also presume that to a certain degree feeling envied might have disabled Kai’s ability to receive and to believe in good intentions of others. But at the same time Kai seems not to be without confidence regrading his/her abilities in all situations.

Furthermore today Kai has tremendous fear of speaking in front of big groups, for instance in conferences. This leads to the avoidance of these events, which means that the organization Kai works for cannot benefit of his/her knowledge and expertise in big assemblies. The speaking publicly would make Kais excellence visible which is frightening for him/her. It is assumed that the speaking in front of big groups triggers intolerable memories of being attacked by the classmates in the classroom and Kai prefers to stay silent. This is a missed opportunity for the organization to learn from Kais experience and professionalism. Kai is downplaying his/her achievements in front of others but is carried by the caretaker’s mantra and s/he does what s/he has been told: S/he goes as far as s/he can. Because in the mantra is the message of “you have good abilities” but there is also the
message “go without looking for others”, which is powerful in combination with the mantra of “we
don’t understand you but we support you”. Because Kai might be used to not to be understood but
feels supported as an underlying feeling anyway. And listening to Kai one can hear this confidence in
his/her voice 39 accompanied also by a significant insecurity in relating to others that led to hesitation
and fear of being envied again today 40.
One could say, in avoiding speaking in front of big groups Kai is downplaying own abilities but most
of all avoiding the memories of childhood attacks but Kai is not unaware about the own abilities.

8.3 “I am convinced: Feeling envied does not touch one`s creative Work Life”,
Shawn

8.3.1 The Effect of early Allowances
Shawn 41 is also a highly gifted individual that has been exposed to envy of others regularly in life.
Contrary to all other narrators of this sample group, Shawn saw through the existing dynamics
created by the interaction of the others` envy and her/his reaction to it. It will bring our research
further on to understand why. Individually Shawn’s coping was to engage in the narrative of the
enviers and also to have empathy with them. Also Shawn’s caretakers raised her/him with the
mantra of “Let others talk”. Shawn stated in the interviews that the caretakers allowed him/her to be
superior in some regards; s/he did not need to disguise it. So already as a child Shawn knew about
own abilities and the envy of others.
It is interesting to see how this influenced his/her way to cope with envy in organizational life.

39 The voice was below indifferential layer.
40 Identifiable for example via the paraverbal parameters: no stress and flat melody. Which can be interpreted as “I don’t have
important things to say”. In fact Kai bombards you in no time with highly complex and well thought through content in a very modest
manner.
41 Shawns paraverbal expression showed a voice tone over the indifferential layer, which could be a cultural pattern, because the
mother tongue is nasal, which automatically augments pitch. The process of internal sense making in the interview was accompanied
by a lot of unfinished sentences and repetition of word combinations- it sounded like continuing warming up. Opposed to this Shawn
changed in the paraverbal expression and in verbal expression into a very clear, short, well thought decisive mode presented in
adequate loudness, when s/he has made a decision, expressed a strong inner believe, or made a conclusion.
Shawn visited a honourable university, which s/he finished with extraordinary grades; this was the ticket to a fast-lane scheme in a societal important organization. Even in this scheme s/he got promoted faster than peers and got the first important assignment, which was to lead a subproject team in an organization wide change program. Shawn led this team and noticed that communications with the subprojects stakeholders needed to be enhanced. So s/he developed a way to address the stakeholders frequently. This was observed with suspicion from outside the sub project team. One day Shawn was informed that his/her new stakeholder communication was ok, but needed to be done as a whole program and within corporate guidelines. Which would need a corporate tool. This tool did not exist yet it needed to be developed by the program office providing for a program wide use. This attempt to force Shawn to subordinate under a rule that did not even exist can be seen as an attempt to cut Shawn to size (see Vidaillet in Smith 2008). Several other attempts to inhibit Shawn's very successful work were undertaken. Shawn reacted with calm: “Yes fine, we will contribute our stuff to a program wide communication tool. When it exists.” Shawn explains in retrospection: “Because I knew once the program office got involved that would be five sign-offs and it would be impossible to have our stakeholder communication regularly.” Asked how s/he managed to still do the communication in the way s/he developed it, Shawn stated: “If you want to be successfully doing something new, you need to line up your allies”. One can say s/he reacted with calm and reflection-in-action. No confusion, no panic. My explanation is: Shawn was expecting the envious reactions - because s/he was experienced in openly dealing with them from childhood on - so s/he learned by experience how to cope with the envy of others. S/he learned how to deal with being envied without letting herself/ himself be deviated from his/her objectives.

S/he knew about the organisations attempt to inhibit success out of envy. S/he understood that if s/he would give in to the proposition and stop his/her stakeholder communication and wait for the corporate conformant template for stakeholder communication that (1) it would never come (2) it would damage the promise s/he made towards the stakeholders. Because s/he was able to maintain
calm and clear thinking s/he was able to be concise and stay independent and partly unaffected from envious attacking.

So one could state: If the envied is used and allowed to be superior in some regards and if s/he is used to be allowed to be envied, it seems more likely that s/he can successfully cope with the envious attacks. More precisely: If it is possible to talk about the fuzzy and difficult to decipher attacks from e.g. colleagues, it seems likely that the envied still can follow their thirst for knowledge and learn constructively from feeling envied. In a way Shawn did not need his/her energy and strength to try to understand what was going on when s/he and the team were attacked, because s/he saw through it. Shawn could use the energy and strength to figure out a strategy to bring the communication through. So his/her team could stay on task. Even if the program office went off task. During the interview Shawn stated: “They did everything to try to block our thing”, which means that “the” organization was perceived as a learning blocker. Further Shawn said: “I think there were people there who did not want us to be successful and could mobilize everything in the organization that is already there that sort of inhibits creativity … there is a thrive to standardization and to prescribing which font to use and stuff....”

“By the time you get there to be doing something that deserves the expression creativity you have already made the decision that you are already trying something that would provoke that kind of reaction. So in a sense I think when ever you try to do something like that in that context it is already something where you can expect a backlash and in a sense your leadership on that just needs to be stronger and more protective of what you are trying to do." Which is a reflected though presented in a convincing manner clearly stressing on the important role of protection (against envy of others). Asked if this experiences led to avoiding competition, Shawn answered: “I would avoid highlighting that there is a competitive aspect in which I am ahead as a sort of conflict avoidance thing, but I would not avoid being ahead or doing stuff that would get me further”. Asked what the organization might have learned and what s/he and her/his team might have learned from this situation, Shawn said, the team had learned to be subversive and the organisation not very much. We cannot verify
that, but the organization might have learned that it needs to control stronger. Maybe this would have an negative impact on other organisational parts attempts to be creative?

Shawn also explained that during University s/he was part of a peer group in which s/he was not enviously attacked, in which s/he did not feel envied, this helped to still experience relatedness and develop further linking.

So, it seems likely that, even if an envied is excluded and isolated from the side of the envious peers group he/she still learns experientially as an actor -not only as an observer- if he/she is integrated in another social structure in which he/she is not maliciously envied.

8.4 “Why couldn`t you just let me do?”, Aubrey

8.4.1 Feeling attacked from the Caretakers

Aubrey does most things with ease, s/he easily gets access to difficult people, is able to understand difficult matters, was promoted frequently, but s/he seems to be somehow disconnected. The older Aubrey became the more difficult it was for Aubrey to maintain any kind of relationship except business relations. But even in his/her preferred way of relating – in business relations - s/he seems distant, a bit strange. S/he is gifted but in a way does not know about it, on the contrary. How did it happen that s/he had no idea about it?

Aubrey expressed to have been exposed to constant criticism from the beginning of life on. S/he described two major caretakers as “eaten up by envy”. Confronted with having one caretaker who attacked links and another caretaker who felt unfairly treated by life, Aubrey seems deprived of courtesy. S/he mentioned exposure to constant criticism, spoiling, belittling, and malicious envious attacks from the caretakers. In the interview Aubrey described a deep sadness for his/her instable relationships with others “It is as if after every encounter with someone the reset button is pressed and in the next encounter everything restarts from scratch. Nothing lasts.” The caretaker’s mantra was “You are difficult and you are difficult with things around you” and “In life, it is all about money and work”. As a child Aubrey was curious above age level, when his/her peers the thirst for
knowledge was allayed, his/her questions only began. “Oh another question again. Do something instead of asking questions” s/he heard from his/her caretakers.\footnote{Proofs of Aubrey’s capability in form of teachers feedbacks, results etc. got ignored by the caretakers. They said „This must be an error“ when they heard about Aubrey’s very good achievements. This might have confused Aubrey. „What is real...“ s/he often asked him/herself, ... my inner feeling of having the abilities and the good results I achieve or the judgement of the people I love and that should love me?“}

8.4.2 Consequences

Aubrey\footnote{This does not mean that Aubrey is a victim or that s/he does not know about envying others.} might also be an example of what can happen if envious attacks cannot be defended and the projected evil from the first others is introjected combined with the special caretakers mantra. Aubrey explained to have drawn the conclusion that s/he is “evil”, and was convinced that he/she has “nothing good to give”. “I felt poisoned” s/he said. Aubrey felt toxic, but in fact had been poisoned. Aubrey described a self-image of being harmful, of bringing evil and therefore excluded herself/himself from connection to others. Already as a child Aubrey was very curious, needed to know, asked questions, but was also confronted with malicious envious attacks, which were incomprehensible because the necessary psychic abilities to decipher them did not exist yet. When growing older Aubrey still tried to nurse the thirst for learning, but secretly. The envy Aubrey was exposed to undeciphered beta-elements, because s/he did not learn to make sense of them. It seems as if Aubrey had difficulties in differentiating good from bad, which can lead to confusion. Or in Kleins words: “As suggested earlier, when the fundamental normal splitting into love and hate and into good and bad objects is not successful, confusion between the good and the bad object may arise.” (ibid, 1957 p. 571/973).

Hiding became an important activity. S/he hid the knowledge because s/he could not defend him/herself against the attacks. That led to the consequence of not testing the learning or to not challenging it by other opinions, questions etc. Which is a Model I behaviour of “defensive relationships” and “reduced production of valid information” to “save the face” (Argyris and Schoen, 1996). The application of the learning was not done it stayed silent learning. The proof of the learning stayed owed. Also to Aubrey himself/herself. Due to the lack of testing partly intellectual but mostly
social growing was inhibited. Relatedness and linking got disturbed further. Aubrey might have learned that hiding is protection.

From my point of view, the difficult thing is not the introjected poison, it is a general fact inherent in learning: If we want to learn, we have to take responsibility for things we, in most cases, did not initiate. In Aubrey's case: It is taking responsibility via going through the pain of the hate that s/he has been exposed to. This can lead to the own theory of action. But is a painful way.

With feeling as harm to others Aubrey felt shame. Shame understood as the inner general conviction of "I am bad". Therefore Aubrey felt the urge to remunerate others for him/herself.

In the instances s/he got attacked s/he feared others would witness the attacks and not like him/her anymore. This was the reason why s/he did rarely engage in linking with others and it is an implication of the envy of others on experiential learning.

"Being envied is a sticky net, a room with multiple floors and no floor is safe. Being envied creates suspicion in the envied." Aubrey said. The shame for the good that is not granted and the anticipated pain for that good in form of punishment make the envied believe in the presumed bad as a reality.

By taking the evil in the envied tries to invalidate what s/he has never been. It is the twisted confusion of a distorted world. Today sometimes Aubrey feels torn between the sorrowful question "Do I have something good to offer?" and his/her own neediness of "Do others see the good that I have to offer?". If feeling envied cannot be digested/defended it can result in the self-conviction of being maliciously contagious. The experience of feeling envied then can lead to a counterproductive learning: The avoidance of others in a deeper sense. It is be the avoidance of linking triggered by external attacks on linking. In today's work life Aubrey can contribute via-reflection-in action and helping others to engage in reflection-in-action, but still Aubrey formulates: " I feel that I can touch people and trigger their enthusiasm for ideas but I stay disconnected to people. I feel they want something from me that I don't seem to have." And " In a way people stay strangers to me".
8.5 Intermediate Conclusion of individual feeling envied coping Patterns

The negative emotions triggered by feeling envied are answered with different (defence) mechanisms, which have been impacted by the person’s manner to relate to others, represented from what I call the caretakers mantra.

(1) Shawn was able to still learn experientially with her/his team in the organisation, even if the organization enviously attacked them. S/he was still able to stay independent from feeling envied. At the same time Shawn showed empathy for the enviers engaged in their narratives and belonged to a group of not-envying peers, which has influenced her/his independence and maintaining learning also. The caretakers allowed Shawn to be different and gave her/his superiority room, also the mantra of “Let others talk” enabled Shawn to see “being” envied as something normal. This might have allowed Shawn to identify envious attacks as such, s/he could see through the envy-fog quiet quickly and concentrated on finding ways to still learn and introduce an innovation to the organization. Instead of losing momentum in deciphering the strange behaviour of others.

(2) Kai withdrew in childhood and still does today, even if s/he expressed strong believes in his/her own cognitive abilities. Kai strongly avoids relatedness to others in situations, which might be important learning opportunities for the organisation and for Kai of course. The caretakers’ mantras of “Go! Go, as fast as you can” and “we don’t understand you but we support you” helped to believe in oneself and still engage in learning, even if it was mainly cognitive learning. But the ambivalent double face of the teachers (their appraisal reinforce the envious attacking on Kai) led to confusion, about what are good intentions and what are not.

(3) Aubrey gives an example of how envious attacks of the caretakers might hurt the connection and relatedness and most of all how it might disable to decipher others envy as such and not taking it in. Also in this case we saw the effect of self-sealing. Aubrey could not make sense of the on going dynamic because it was not possible to talk to someone about them and engage in a dialogue.
Also we can say now: In the cases displayed here, envious attacks on learning and on linking as a precondition of learning influence the learning of the attacked but they don’t destroy the learning. They may have inhibited, distorted, changed it but here they didn’t destroy it.

8.6 Group Psychodynamics of feeling envied

8.6.1 Development of the Situation

As described in the dataset context section of this paper the organisational psychodynamics of feeling envied were studied in a phase after a shock in the organization. Here the psychodynamic development of two organisational units is explored. We will talk about the units as Libero and Genero. First we need to mention that businesswise both units depended on each other, as we already learned dependence is difficult to bear and is said to be predestined for envy. Libero and Genero got in major conflicts about who was responsible for which deliverable and could not get out if it. The conflict was described to have begun several years ago, when only few and none of the upper management staff were in duty yet. Also the here studied envying and feeling envied organizational psychodynamic is influenced by other patterns of the whole organization; because we focus on feeling envied, these higher-level patterns are only in the scope of this paper regarding one aspect. This research relevant aspect information in the narrative of the past is: It is said that the today envying Libero has been the envied unit for several years ago and the today envied Genero has been the envying unit several years. This changed, when a new responsible of Genero was appointed.

44 But Hirschhorn's words should be reminded: „If the organization enables its members to understand or relate to the value it creates for customers, the members can link their efforts to the organisation 'purpose. If the organisation inhibits its members from developing these links, the members then focus on the internal dynamics of the organization, forgetting that the organisation is ultimately an instrument of its purpose.” (Hirschhorn, 1990 p. 217).
8.6.2 Workplace feeling envied

The function holder was hired to turn Genero upside down, precisely to transform it from a technical unit to a creative one, and had wide ranges of competences and trust from top management. A new working approach was introduced - agile project management - which seemed to present a conflict with the working approach of Libero. Whereas Libero stayed in the familiar mode of formal business process orientation, which Genero described as “endless business process discussions, responsibility claims, excel sheets”. From Liberos perspective overnight Genero became a threat. They got resources; had the courage to major changes; were successful; got attention, and also an increase of employees was observed. The former underdog Genero transformed in the course of time into a successful differentiator using modern working approaches.

This also changed the cooperation in the organizations management team, which especially showed during the management team meetings. Members seemed to react in shock freeze to the mentioned change in Genero they talked less and less, often amongst the peers only the Genero responsible seemed contributing and was more and more often asked to also make statements about his colleagues organisational units. Which from the other units’ perspective might have been a boundary injury, which caused anxieties that needed defending. In the meetings the atmosphere got toxic in a passive-aggressive manner.

In other workplace situations narrators mentioned blaming, constant criticism, mortification and suspicion (Joseph (1986) mentions this manifestations of envy in everyday life) from the other organisational units towards Genero. It might have been envy of Genero combined with severe injuries to sub-system-boundaries and too fluid alternations between different basic assumptions in different subsystems.

8.6.3 Interplay: Individual Experiences with feeling envied & Bingo’s Psychodynamics

Another psychodynamic needs to be taken into account: a function holder’s individual childhood experiences with becoming the target of malicious envy as well as its caretakers mantra about the
relationship between the family members and “the world”. The child was taught that the “world is a
difficult, hostile place in which one has to fight for an opportunity, life is struggle” but that the child
“was born to do great things”. Already as a child the function holder had outstanding results in a lot
of things, which continued till today and which are admirable and got idealized but which were envied
as well.

In moments of idealization in the organization, which was a reaction the function holder was used to
from the caretaker’s mantra, her/his narcissistic side showed accompanied by the group’s basic
assumption dependence. This seemed functional, the dependant system wanted what the function
holder had to offer: leadership. But of course led to a lack of responsibility for the own work. In other
more disruptive moments the function holders relation to “the organization as a hostile place
represents the difficult world” was a fighting one. In this periods of time the unit stayed productive.
Maybe also, because having an external enemy strengthens the internal solidarity. There is also the
danger of splitting with it. Because an having an enemy is a split.

A short excursion to the individual origins of fighting in this case may help to deepen our
understanding of the dynamics. The fighting is important here, because as a child the function
holder, - who had an easy life in school, it was a school career without having to “do anything” for it -
had a wild and ferocious counterpart who’s envy towards the peer was destructive. The envier led a
group of ten-year-old children that bullied the narrator from her/his tenth to her/his fourteenth year of
life. The bulling consisted in many insults and attacks the attacks were often physical. The narrator
got beaten and excluded heavily as a reaction the narrator hid behind tables, avoided contact to
peers etc. One self-description was “I was weak, ill and isolated”, which seems unlikely at first
because today the narrator is tall way above average and looks physically robust. As a child s/he felt
persecuted by the attacking enviers because really s/he was persecuted. And the question might be
allowed to which extend the feeling envied boosted justified persecution anxieties like suspicion and
other paranoid ideas.

45 Which might have made perfect sense when one takes into account that the child got over-averadge talents,which already showed
in childhood. One caretaker was a trained child expert and might have seen the own childs talents already early.
As mentioned the caretakers might have realized the child’s above average possibilities and might have tried to support the child with their mantras. The situation at school was bad and escalated to real destruction, when the teacher convinced the envied that there is only one way against the enviers’ physical attacks: Be prepared to fight. The child fought. And won. Fighting from then on became a modus vivendi. This pattern of destruction might have been reinforced by normal child omnipotent feelings, transformed into a narcissistic tendency that has been established in childhood also.

Concentrating more on Bingo again we need to notice that one important key player was used to be envied and learned to fight envious attacks in childhood. A pattern, which bounced into the ongoing dynamics.

8.6.4 Reflection-on-action

During the interview I had ambivalent feelings, the wish to be complimented and acknowledged by the narrator, varied with feelings of antipathy for the expressed attitudes towards others. If we look at this as transference we could conclude that the narrator triggers strong ambivalent - maybe from time to time even unbearable - feelings in others. Also another unfortunate issue comes into play and enhances the complexity: The narrator seemed to be very convinced about his /her achievements and her/his talents, I heard not very modest descriptions and exclusively internal attribution of successes, thus often very differentiated descriptions of situations. It seemed obvious: The function holder loved to show her/his own superiority. S/he explained to have loved to come into a room and solve all the problems regardless of what has been tried to do before already at University. Knowing about the mantra of “you are chosen to do great things” all this makes perfectly sense: S/he was fulfilling the caretakers mantra regardless of all the injuries that might come with it. Injuries where just a side effect one has to take into account in a world, which is a “difficult place” and in “which one has to fight for the opportunities”. We are not only talking about the injuries others got from the behaviour; we are also talking about self-destruction. One might conclude that the behaviour developed into a repetition compulsion to overstep own and others boundaries over and over again.
In childhood the mantra might have led to taking on too big responsibilities; which may have led to not being able to delegate in today's workplace behaviour but most of all to not say “no” to tasks delegated to her/him. For the situation in the workplace we can say: The function holder was taking over too much responsibility and stayed unprotected. Asked how s/he would like others to relate to him/her, the answer was: “A bit more with compassion and see that I am sometimes vulnerable.”

8.6.5 Back to whole Bingo

The situation escalated further, triggered by two events. First, the decision was taken to launch a new important product extremely fast. This increased the pressure on all members of all involved organisational units of Bingo significantly. During incubation, production and delivery the climate was tense and difficult, only few loved the situation, blaming amongst the units increased. When the product was launched people from some units were described as “disappointed” about too good sales and about the absence of technical problems with the product. Libero fought with a third organisational unit, not mentioned yet, and Genero was misused again to “solve” that conflict, which increased the envy directed at Genero again. Some weeks after product launch some bugs appeared and seemed to have been welcomed and, overvaluated by Libero. Whereas the tension till delivery of a product is normal, the missing “relief” after launch is surprising, the searching for faults and bugs in the product and the joy when bugs appeared could be a sign for spoiling and schadenfreude. One further effect might be the lack of time for recovery from the attacks and the attacking.
8.6.6 The humiliated experiential Learning Opportunity

Second, Libero now went to self-destructive behaviour and attacked itself. The unit conducted a self-initiated, not anonymous survey in the organisation\textsuperscript{46}. They asked the other units to rate and judge their performance. The results were more than suboptimal. Also Genero employees gave negative ratings. These ratings were – most importantly – identifiable.

Thus the survey was a self-injury, Libero then took revenge for the negative ratings, and conducted a hidden unapproved audit of Genero in the organization. It turned out, as it needed to turn out: The results were not good. Libero presented them to the Genero head to destroy the relationship amongst the Genero members as well as amongst Genero and the top management. Genero should be humiliated and spoiled in public. “I am sure they (Genero) did not even look at the results and threw them in the bin right away” one narrator expressed, as if Genero would be without emotion. “They think we are invincible but we are not” exponents from Genero said. Making peace was not possible any more. Nobody knew how to make peace no reparation seemed possible. Genero and Libero were struggling to solve the problem.

In the course of escalation the two units did give up speaking to each other; Genero now did projects alone they were working on together previously. “We did not know what was going on” and “we were not allowed to talk to each other anymore” I frequently heard in the interviews. These words were said together with the conviction that this had a sense. This sense would be revealed someday, was the expressed hope. People did not know what was going on and they could not talk about it.

Individually and also group wise. A process of sealing had begun. Sealing (Argyris) has several effects, its purpose is face saving and it undermines “public” testing of thoughts and ideas to get important input. Without public testing of ideas or assumptions it is difficult to get relevant feedback.

\textsuperscript{46} I have tried to understand why Libero did the survey. I got confusing answers, which I cannot decipher. It might have been a sign of false self-image. It might have been an attempt to unconsciously force an escalation to finally end the conflict, regardless of the casualties.
from a unit-outside perspective. Of course it was no longer possible to engage in public testing, because – for the employees and for the management - this would have meant to be exposed to more and stronger attacks. The sealing also destroyed the transformation of beta-elements (= “we did not know what was happening”). Alpha functioning was spoiled.

It might be insightful to borrow Krantz (2006) distinction between sophisticated and primitive change/learning efforts. Krantz explains sophisticated learning as: “Tolerating of learning from inevitable mistakes and a corresponding ability to make mid-course adjustments as a result” (ibid, p. 151) and contrasts it with primitive learning behaviour, related to the paranoid-schizoid position, like “persecution…. Paranoid blaming … omnipotent fantasies of control … paranoid … inflexible thinking…” (ibid p. 151). In the phase of the conflict in Bingo the units needed to cover mistakes because they were perceived as a source/reason for blaming. As new blaming opportunities. When we lean of Karntz and Argyris and Schoen again we could say: Mistakes are inevitable and they are opportunities for learning. Libero and Genero were not seeing mistakes as inevitable and opportunities for learning; for the two units own mistakes were dangerous and the others’ mistakes were looked for as a blaming opportunity.

After some time – already quite some people had left the organization – some people tried to sit down and talk to solve the situation: “Rationally we talked about it and put it on the table, but emotionally we never did.” They might have tried to solve this issue in a techné attitude like we-know-that-we-have-to talk-about-it but not with phronesis (Stein, 2006 p.20/21). As we have discussed earlier, the Aristotelian term describing “practical wisdom” needed for experiential learning (ibid, p .20) is defined as “… specific capacity to deliberate and make intelligent judgements about courses of action, without being corrupted by pleasure or pain.” (ibid p. 21). Further they might have been in an expert mode rather than in a reflective practitioner mode. Maybe they were not able at this moment in time to reflect on their feelings, thoughts and make sense of them.

We will not follow the next events in Bingo anymore but move on to a possible explanation wearing our glasses of being envied and experiential learning.
8.6.7 What was going on? An attempt

Genero questioned the old working approach and tried the difficult switch from a technical to a creative unit. Genero was trying change, beginning in its own sub-system. Genero’s new approach was a change of strategy towards a creative unit. This might have presented a clear sign of organisational learning. They probably made an attempt to engage in double loop learning or at least to get out of single loop learning. This learning seemed to have presented a threat to Libero and was enviously attacked and attacked and attacked, even if the attacking did not solve the threat. The coping was a compulsory repetition. Steiner explains Freud’s thinking about repetition compulsion: “He (Freud) noted that, in these situations, patients cannot learn from experience and instead behave as if “pursued by a malignant fate or possessed by some ‘daemonic’ power.” (Freud, 1920g, p. 21 in Steiner 2008 p. 138). Vidaillet explains the “biased perception of the envied person” (2008 p. 275/276): “The other (the object) (Genero in your case) cannot been seen in its complexity, it is perceived as entirely bad, and its presence is experienced as being perective and aggressive” (ibid). I believe we can enhance this view on the envied group, Genero was perceived as persecuting Libero only. Why? And what are the consequences. “This is what leads us to interpret the fact that the envious persons often try to belittle or insult the envied persons (Mouly & Sankaran, 2002; Smith, Parrott, Ozer, & Moniz, 1994; Smith, Parrott, Diener, Holy, & Kim 1999; Vecchio, 1995) as something other than mere dishonesty or a strategy meant to belittle their merits. While they are doing this, envious people are certainly deeply convinced of the vileness of the envied person, who has unduly deprived them of something and whose presence hurts them. The envied cannot be loved or appreciated...” (ibid). Vidaillets words can explain very well what may have happened: Libero damaged Genero in a positive conviction of doing the right thing. They were convinced to try to get even with Genero by attacking the ones they perceived to be given unmerited preferential treatment. Generos strong reaction had multiple reasons; one might be the unconscious pain of rejection. Libero was complaining constantly about Genero’s e.g. comfortable resources situation, but was not able to accept help from the envied and to see the learning opportunity. In other words: they could
not “receive”. “The … (person/system) with a repetition compulsion cannot tolerate to be the recipient of goodness, which he experiences as a humiliation, and he repeatedly turns instead to possess the goodness through identification so that he is in a position to give rather then receive” (Steiner, 2008 p. 139). Genero probably was injured because the help was refused, which made them feel useless; their creativity and good ideas were ignored.

Which beliefs might have been underlying the two units theories of actions? Argyris and Schoen list case relevant Model I and Model II virtues. Model I virtues would consist in providing help and support Model II virtues would be to “enhance others ability to ace own thoughts to have insight into own mental state and to force the still unrevealed assumptions, prejudices and fears, which shape the actions towards the others” (ibid, p. 129 German ed.). Genero tried to help. In other words: Model II virtues would have meant that Libero and Genero developed their own theory of action. Lets say first that even engaging in Model I virtues in the course of a conflict like the one we are discussing here is difficult. Model II virtues seem to be unreachable. For the two units in Bingo it was impossible to move towards a shared own theory of action and even to engage in Model I virtues47 in certain periods of time.

This dynamic was interplaying with the past experiences of one envied member with being envied. In combination with her/his caretaker's mantra about how to relate to the “world” and about the own role in the world might have led in itself to a repetition compulsion, which existed before. Liberos attempt to destroy the creativity was answered by Genero, who was led by a function holder used to be envyously attacked, and who activated the “old” pattern of not be willing to give up and the well hidden terrifying fear of being hurt or of being caught in the incident of vulnerability.

Attacks on creativity are attacks on the “good” (object). Creativity is a representation of the good, it can be seen as a manifestation of the drive to life as opposed to the death instinct - said to have a strong representation in envy (Steiner 2008; Freud 1920; Klein 1957). “Today it seems more correct

47 They seemed to repeat the following pattern: Genero does something new. Libero questions it. Genero still continuous with the new working approach. Libero begins to spoil it. Genero has success. Libero tries to destroy it. Genero moves on. Libero complains about being treated unfair. Genero tries to help with manpower, ideas etc. Genero views the help as an attempt to overstep boundaries and tries to harm the help. The tone gets rough. Two opponents have become enemies now. In order to get out of the situation blaming begins it is face saving. Then Genero again does something new. Libero again questions it...
to suggest, that what these … repudiate, is a creative linking in which giving and receiving are complementary” (Steiner 2008 p. 140).

It led to a “toxic” situation. There were too many envious attacks and defences too many repetitions of the same pattern without questioning the behaviour. The management lost its capacity for alpha functioning. Krantz explains that too much envy and being envied, trigger too much anxiety in the system, which reduces its ability for containment (2006 p. 134). Alpha functioning is a form of transformational containment. It seems that the “detoxification” - an expression used by Bion (1962 explaining Klein’s understanding of an aspect child development) - could not take place (Krantz p. 134).

Earlier in this thesis we have learned that being envied is an attack on difference. Individually this can be identified in the attempt to “cut someone to size” (Vidaillet in Smith 2008) as we have seen in one case. Organizationally this means that all system parts have to be equal, if not the enviers cannot bear the situation. This also means that difference in adaptive challenges – amongst subsystems - cannot be addressed. This could have been the case in Bingo.

9. CONCLUSIONS

We might summarize our findings in six categories. These categories are general conclusions; conclusions related to the role of caretakers & 3rd party; conclusions about the pain of being envied; conclusions about the envy of the envied; conclusions regarding ambivalence and explicit conclusion on organisational learning.

9.1 General

(1) Implications of feeling envied on learning exist. Especially on learning that needs relatedness; linking the self to others. Also implications on cognitive learning exist in such manner that envied can still learn cognitively while being envied. But cognitive learning might not be tested and reality checked with others, because others are avoided out of the fear of being envied. For sure it might be
less shared. So I figure, our techné learning is initially not likely to be influenced by feeling envied but its development and its distribution might be. Because in order to distribute and develop the own knowledge and wisdom we need to relate to others, and this relatedness is disturbed. Also one could say feeling envied may have a negative influence on our knowledge, on our relatedness and on our phronesis. But it is not completely destroying it.

(2) Feeling envied seems to have a negative impact on learning – and its precondition linking – in the sense that it affects the ability to share reflection and then the reflection-in or on-action might be undermined under certain conditions. Also the ability to see patterns of behaviour might be reduced or ineffective, because it is not shared and cannot be shared. The process of shared sense making (intersubjectivity) can be inhibited by feeling envied.

But it could as well be possible that, even if an envied is excluded and isolated from the side of the envious peers group he/she still learns experientially as an protagonist - not only as an observer - if he/she is integrated in another social structure in which he/she is not maliciously envied (see p. 42).

(3) Stein 2000 explores and justifies his new way (paradigm) of understanding envy in organisations as a non defensive attack and demands to look on social systems as an envious attack\(^{48}\) and therefore explains, that the state of Eden in organisations is part of the past. Envy in this understanding is an attack on linking, learning and leadership. If – consciously or unconsciously - envy is attacking, it presents an aggression that is self-initiated. Envying comes from the subject and is directed to the object. Inter alia this thesis findings help underlie the assumption that feeling envied could be defensive and belong more to the object, its function could be an unconscious assignment of guilt towards the enviers. One might conclude this might free the envied to think about his/her own envious feelings. This conclusion is wrong, on the contrary speaking about being envied makes people talk about the own envy. This might be a path to follow if we have the determination to talk about the whole complex of envy.

\(^{48}\) The term of course is deviated from and enriches the view of Jacques and Menzies (1955 and 1960) as social systems as a defence against anxiety.
(4) We saw that attacks on learning come from attacks on linking. We saw that attacks on linking come from attacks on learning. We saw even more that attacks on learning are not separable from attacks on linking.

9.2 Caretakers & 3rd Party

(5) Important conditions of handling being the target of envy seem to be what the envied learned from their caretakers. The majority of the envied thought their caretakers to explicitly have encouraged curiosity, explorer mode and the autonomy of own thinking in their children.

(6) Another finding is the connection of living with unconsciously and consciously feeling envied and the way these people learned to relate to others from childhood on. The handling of feeling envied can vary and is dependent on the learned pattern of reacting to others. The role of a third party-teacher, scholars, caretakers play an important part in the psychodynamics. Because the handling as well as the negative or positive impacts of feeling envied develops and varies according to 3rd party reactions.

9.3 The pain of feeling envied

(7) Feeling envied might trigger strong emotions of suspicion (persecutory anxiety; the fear of being envied) this can lead for instance to the constant examination of the others good intentions for possibly hidden bad intentions. If the good intention is e.g. an important learning for the individual or for the organisation this learning is unused and therefore learning regarding this special matter is inhibited. The learning possibility can get defended to in fact defend something different: envious attacks.

(8) All narrators had similarities in their reactions to the topic of “being envied”. When I asked them if they would like to tell their story of being envied⁴⁹, they spontaneously agreed. Then, at the beginning of the interviews they expressed slight to very strong discomfort to the idea of (feeling) being envied. In the course of the discovery during the interviews the narrators had eye opening

⁴⁹ At this time in the research process the term I used was „being“ envied.
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moments of insight. Some of their experiences when they were young seemed to make finally sense a majority of the interviewees said. The individual sample groups in depth interviews results about feeling envied give indications of a probably general pattern in handling feeling envied: It is difficult to admit that others out of strong negative feelings for one’s own achievements and abilities try to attack you. It is difficult to admit being not loved for the good things one brings. It hurts and triggers negative emotions, memories, pain and anxieties. Especially the anxiety of being excluded. So, being envied by others seems to be very well stored somewhere else inside a person but not in the conscious.

9.4 Feeling envied & envying

(9) Feeling envied triggers the envied envy. One can hardly talk about feeling envied without talking about the own envy. In the course of the interviews it became more and more transparent how ambivalent the narrators feel towards the enviers. The envied narrators felt the pain of exclusion still very vivid today when they spoke about their childhood their injuries became visible. But there seems to be another set of emotions simultaneously present: Disgust and even hatred for the enviers. Which might be comprehensible. But it often seemed blended with a sub-tone of revenge or retaliation for the pain and the misjudgement. And it seemed as if in these feelings represented the own envy. This would be the envy of the envier’s social integration of for instance, which is envy of the “being like everyone else”.50

(10) Feeling envied AND feeling socially excluded triggers complex emotions in the envied. Emotions like pain, anxiety and also the envy of the envied. Because belonging to a group of peers is not possible the longing for being part of that group can increase envying in the envious for certain aspects. If so, in the actual moment of feeling envied the defences might be activated. But in the dynamic the envied might feel his/her own envy and react as an envious individual, which he/she

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50 I- balance and we-balance. From e.g. Norbert Elias (2001). In short: The efforts to maintain an internal balance between being like everyone and being unique.
than actually has become. This is to highlight the complex interwoven psychodynamics of envying and feeling envied.

(11) I believe feeling envied – which I argue to most probably be initially defensive - and envying – to be not defensive- create together a system of defensive and non-defensive multi-threaded nets. In these nets distinguishing between the effects of feeling envied and the reactions to it is highly complex and is difficult to be analysed separately. When we talk about envy we must explicitly talk about both dynamics on both “sides”: The envying and being envied in the envier and the being envied and envying in the envied.

9.5 Ambivalence

(12) Coming back to one presumed function of object relations in this thesis, which is providing a systematic to cope with ambivalence, envy is an expression of the hatred of links and relatedness, the hatred is maintained via splitting. Someone hates links, because the links tie the good AND the bad object together. And this is what the envier cannot bear, not in him or herself nor in or between others. The threatening internal and external indicators of linking as well as relatedness is attacked and destroyed. It is hatred of the tension created by the co-existence of love and hate, good and bad. Which is connected to the idea that envy is the hatred of difference. Good and bad are different AND co-existent. One could conclude that the envied trigger the hate in others and unconsciously react to that. The link we are exploring here is called “learning”. Learning is a “receptive dependence” (Steiner 2008, p.141). At the same time this suspicion – seeing the bad in the good-has a realistic aspect. Because there is no pure bad and no pure good - Eros and Thanatos are co-existent. In 1932 Einstein and Freud had a correspondence about pacifism, in it Freud expressed: “You see, this (Eros and the drive to destruction) is just the theoretical transfiguration of the world-famous opposite of love and hate, which might have a “Ur” relation to the polarity of attraction and rejection, which plays an important role in your field of expertise. Let us not jump to premature
conclusions with the evaluation of good and bad. Both are essential …”\(^{51}\) (Freud 1932 published 1972 p. 38/39). It is a hope that reflection-in-action can help to balance the good and the bad. In other words reflection in action might help to get back to the middle and try to integrate both. For now, we only found one hint for an attempt to do so.

9.6 Learning in Organizations

(13) The groups’ psychodynamic effects of feeling envied on experiential learning can help to highlight Argyris’ statement that defences are “one of the most important barriers to learning” (1999). If the anxiety triggered by feeling envied is defended this can present a barrier to organizational learning. My qualitative non-representative research shows that individuals and groups feeling envied defend themselves by sharing less and selecting very precisely with whom they share their information & knowledge. Not only enviers refuse to be helped envied also refuse to help when a certain degree of injury is reached.

(14) Feeling envied at first sight seems to be not self-initiated. Something is done to an individual or a group of individuals by an individual or a group of individuals. They are exposed to an envious attack. The process between the attacking and the attacked evolves. And as envy here is believed to be innate and to a certain degree “normal” we all have instants in which we experience the emotion of envy. If the envious attacked group in the course of the “envy as a complex of layered context emotion and reaction”\(^{52}\), experiences the awaking of the own envious feelings the ground is laid for various confusions. This might lead to organisational tensions caused by unresolvable contradictions and contemporaneousness’s. We might try to understand via reflection what is going on but our possibilities to make a transparent sense of all of this are limited. It stays partly fuzzy. And in this a contradiction is inherent: We can not really understand phenomena like for instance envy, being envied or feeling envied, but we still need to try seriously even if we know that our success would

\(^{51}\) Original text in German: „Sie sehen, das ist eigentlich nur die theoretische Verklärung des weltbekannten Gegensatzes von Lieben und Hassen, der vielleicht zu der Polarität von Anziehung und Abstoßung eine Urbeziehung unterhält, die auf Ihrem Gebiet eine Rolle spielt. Nun lassen Sie uns nicht zu rasch mit den Wertungen von Gut und Böse einsetzen. Beide sind unerlässlich...” (ibid)

\(^{52}\) Which could than be: The whole of all envy, envious attacks their defences the triggering of the envied envy and its resulting envious feelings and their realization in envious attacks occurring in a certain time period.
only be partial. Coming back to our experiential learning under the influence of feeling/being envied means: Even reflection in action (= reflecting on its influence on work while being envied for instance) as part of the process of experiential learning in organisations can help us only understand few aspects and interdependencies but we can not fully interfuse it.

(15) It is my conviction that it is important to accept envying and being envied as innate emotions that need close care of individuals as well as of organisations. It needs reflection and containment. Which is to say it needs reflection-on-or-in-action and alpha –functions. It might be helpful for organisations and individuals to discover that it is not so much a competition about being better. If we want to carry on learning in the eye of feeling envied, we have to learn to stand standing out occasionally and to stand standing out of others.

(16) It might even be advisable to engage people in organizations to reflect in a guided manner about being envied and their own reactions to it. It would be interesting to think about a curriculum part that would allow this refection.
10. LIMITATIONS & FUTURE RESEARCH

Inherent in the nature of a short thesis is its focus. With the focus limits occur. These limits separate the here researched from the here not researched. Here we did not research several also very interesting and related aspects. For instance the idea that envy is not innate (Polledri 2012) or Lacans focus on envy as a triangle initiated from the traditional view on envy as being “flat” (Obholzer 1996). Also we will not focus on the role of transformational objects (Winnicott, first 1951) or talk about Bions (1959;1961;1962) view on learning in groups and on linking with an excursion to Lebon and McDougall. Further we do not yet lean on Peter Senges views on organisational learning. Senges (e.g.1994; 1999; 2008; 2010) view on organisational learning seems to be less structured and rigorous then Argyris’ and be very well linkable to Schoen’s reflective practitioner. Connecting Senges view on organisational learning with the human relations view on experiential organisational learning under the complex of feeling envied and envying, would be an important path to follow in future explorations. Some of the needed data are already collected.
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“The Systems Psychodynamics of Organisations”. London, Karnac


Learning


**Multidisciplinary Sources on Envy & Learning**


**Empirical Psychology Sources**


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**Sociological & Systemic Sources**


**Rhetorics & Speech Communication Theory**


**Other Disciplines**

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**Research Literature, Methodology and Analysis**


**Other disciplines**

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12. APPENDICIES

Appendix 1
Short list of statements about being envied and the envied from psychodynamic perspectives

Melanie Klein, “Envy Gratitude and other works”, published 1997

"It is perhaps more understandable that the satisfactory breast is also envied. The very ease with which the milk comes - though the infant feels gratified by it - also gives rise to envy because this gift seems something so unattainable" (p. 486/973).

"With the boy, a good deal of hate is deflected on to the father who is envied for the possession of the mother; ...With the girl the genital desires for the father enable her to find another loved object." (p. 523/973).

“The envied person is felt to possess what is at bottom most prized and desired - and this is a good object, which also implies a good character and sanity” (p. 535/973).

“The urge to make reparation and the need to help the envied object are also very important means of counteracting envy. Ultimately this involves counteracting destructive impulses by mobilizing feelings of love” (p. 580-581 / 973).

“Distrust and fear of taking in mental food goes back to the distrust of what the envied and spoiled breast offered. If, primarily the good food is confused with the bad, later the ability for clear thinking and for developing standards of values is impaired” (p. 583/973).

Bénédicte Vidaillet, all 2008, Workplace Envy

“Another effect of envy is a phenomenon whereby some people modify their behavior in order to avoid being envied. Some individuals, gifted with above-average talents, can intentionally reduce their performance level, or not fully utilize their potential, so as to maintain good relations with their peers and avoid provoking envy and possible hostility.” (p. 35).

“The prevalence of envy and of the fear of being envied would create a regressive organization, devoid of dynamism and riddled with more or less latent violence.” (p. 65).

“The fear of being envied hampers innovation. The group sticks to its archaic ways in the vain hope of keeping envy at bay.” (p. 64).

John Steiner (2008), The Repetition Compulsion, Envy and the Death Instinct

„Bion (1959) describes this kind of attack as arising from an ego destructive superego, which functions either within the patient as an the repetition compulsion, envy, and the death instinct envious object attacking links in the external world or, more often, is split off and projected when it is felt to attack any
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creative links that the patient feels are potentially open to him. This leads to a fear of being envied, which functions as a strong inhibitory force preventing development and change.” (Britton 2003 in Steiner 2008 (p.141).

“This desire to annihilate good objects is part of the unbearability of envy and leads to a number of defensive manoeuvres, as outlined by Klein and elaborated in detail by Rosenfeld and others. When the envious object is bound in a narcissistic organization, the destructiveness becomes less openly violent and more chronic.” (p. 148).

“I have found that for the patient to feel contained and understood, the analyst has to recognize his propensity to feel humiliated when he feels he lacks good things and envied if he were to acquire them. The analyst’s capacity to understand these obstacles in his patient is made easier if he can recognize that similar difficulties may prevent the analyst from seeing good things in his patient.” (p. 142).

W.R. Bion in Attacks on Linking, published 1959

Describing a dialogue with a psychotic client who mentioned that he heard iron falling on the floor and that he was afraid of being murdered, after a helpful intervention from Bion in his role as a psychoanalyst: “I said that he felt so envious of himself and of me for being able to work together to make him feel better that he took the pair of us into him as a dead piece of iron and a dead floor that came together not to give him life but to murder him.” (p. 310).

Appendix 2

Distinction: Envy, Jealousy and Rivalry

Usually envy needs distinction from other important emotions namely from jealousy and rivalry. Envy is not jealousy and feeling envied is not feeling as the object of another’s jealousy. Or as Schimmel (2008) explains: “Jealousy arises when one person possesses something of great value and significance and fears that someone else will deprive oneself of it” (ibid p. 19). When we are jealous, we don’t want to destroy the good we “just” want to posses it and not to share it with a 3rd person (see Vidaillet explaining Freud’s distinction between envy and jealousy, 2008 p. 270/271). In jealousy opponents are rivals fighting for the same good object, in envy opponents are enemies in which the attacker tries to destroy the good object and takes into account self-destruction and destruction of a wider context (Stein 1999; Klein 1957). Klein, citing Crabb’s English Synonyms mentions 1957 “… Jealousy fears to loose what it has; envy is pained at seeing another have that which it wants for itself.” (ibid p.481/ 973).
Appendix 3

Single and double-loop learning

“Double-loop learning” (DLL; or first-order processing) is opposed to “single loop learning” (SLL; or second-order processing). Argyris and Schoen (1978) state that we usually try to solve a problem (=detected error correction) while applying a strategy “that will address and work within the governing variables. In other words, given or chosen goals, values, plans and rules are operationalized rather than questioned” (Smith 2001). This would be SLL. If we question the governing variables, we might engage in DLL. Double loop learning then enables the development of new values etcetera while reflecting about them as a cause for the error. Single loop learning is a self-fulfilling prophecy, that could be broken if underlying values assumptions and ideas that lead the governing variables are questioned. That sounds simple but is in fact difficult. The lacking proof of the existence of DLL has led to discussion about DLL. In SLL people in organizations still learn but they do not question values and underlying assumptions and identify their own theories of action.
Appendix 4
Information for narrators organizational and individual sample group, anonymize
Journey of understanding substantial psychodynamic effects of being envied on linking & learning.
Information for Narrators

1. Introduction
The "Journey of understanding substantial psychodynamic effects of being envied on linking & learning" is a process description. More precisely, it is:

The discovery of the intrapersonal psychodynamic, the interpersonal psychodynamic as well as the inter-group psychodynamic effects of being envied on linking and learning.

To enable this discovery I will use different means. Theory wise the theories of object relations by Melanie Klein and Bion, … are used to explore the questions of how being envied effects the ability to connect and link. To understand the possible learning inhibition due to being envied I will use the organizational learning ideas of Agyris and Schoen.

The used external data-collection method is inductive, qualitative and not representative. The sample groups ….. will be examined.

The data collection instrument is a questionnaire; data will be collected in personal, face-to-face settings.

The interview contents are strictly confidential; data would be interpreted and disguised. If the interviewee agrees, the conversation would be recorded. The tape can be sent to the interviewee.

2. Narrative, free associative Interview, FANI

„Your talk should vary in one point from a usual conversation: While usually you try to give your thoughts a logical turn, a path easy to follow, please, this time, deviate from this habit. Allow deviation, illogical thoughts and associations. You will observe that during your talk different, sometimes even contradictory thoughts might occur, maybe thoughts you would like to push back. You would be tempted to say to yourself: „This thought is not supposed for this setting, or does not make sense.“ Please don’t give in to that critique. Please mention everything that comes to your mind. Behave like a voyager, having the trains window seat and describing to his inner resident the changing views.”

Following S. Freud (1913)

Some topics are brought up by very open but systematic questions; others might come up during the interview. Please just talk, I will ask questions, when you have finished.
# Appendix 5

Questionnaire narrator's individual sample group, made anonymous

Questions from questionnaire for individual sample group

<table>
<thead>
<tr>
<th>Topic/ Question</th>
<th>Time Code</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>0 1 GENERAL</strong></td>
<td></td>
</tr>
<tr>
<td>01A: How do you feel treated by life so far?</td>
<td></td>
</tr>
<tr>
<td>01B: Clarification questions, if needed.</td>
<td></td>
</tr>
<tr>
<td><strong>0 2 GENERAL</strong></td>
<td></td>
</tr>
<tr>
<td>02A: How do you relate to others?</td>
<td></td>
</tr>
<tr>
<td>02B: Clarification questions, if needed</td>
<td></td>
</tr>
<tr>
<td><strong>TODAY</strong></td>
<td></td>
</tr>
<tr>
<td>1A: Can you think of a concrete situation where you feel/felt others compare them to you and might perceive you as being treated unmeritedly? better? (Promotion; acknowledgements)</td>
<td></td>
</tr>
<tr>
<td>1B: Order; narrative, topics/ How do you cope with this reactions? Advantages and disadvantages on being envied, impact on work life</td>
<td></td>
</tr>
<tr>
<td><strong>CHILDHOOD</strong></td>
<td></td>
</tr>
<tr>
<td>2A: Can you remember a situation within your family, where someone might have envied you?</td>
<td></td>
</tr>
<tr>
<td>2B: Timely order, topic's description</td>
<td></td>
</tr>
<tr>
<td>How did your family cope with your superiority in that regard?</td>
<td></td>
</tr>
<tr>
<td>How did you cope with your superiority in that regard? (work, life)</td>
<td></td>
</tr>
<tr>
<td><strong>LIMITS</strong></td>
<td></td>
</tr>
<tr>
<td>3A: Can you tell me about your limits? What would you concretely like to be able to do, but just cannot, but somebody close to you is successfully doing?</td>
<td></td>
</tr>
<tr>
<td>3B: Timely order, topics</td>
<td></td>
</tr>
<tr>
<td>How does that feel?</td>
<td></td>
</tr>
<tr>
<td>How do you cope with that?</td>
<td></td>
</tr>
<tr>
<td><strong>REMEDY &amp; DREAM &amp; Gratitude</strong></td>
<td></td>
</tr>
<tr>
<td>4A: Can you think of a remedy against envy of others in your personal case?</td>
<td></td>
</tr>
<tr>
<td>4B: Let’s say your life would have been without envy of others: What would have been different for you in your creative work life?</td>
<td></td>
</tr>
<tr>
<td>4C: Which experiences do you have with feeling grateful?</td>
<td></td>
</tr>
</tbody>
</table>

Conversation frame data:

1. Some demographic information:
   - Name:  
   - Gender: m  f  
   - Age:  
   - Profession:  
   - Function:  
   - Duration in company:  
   - Leader since:  
   - Years of work experience:  

85
Number of company’s employed:
Family of origin:

3. Atmosphere of conversation, hypothesis; transferences and countertransference; self as instrument:

Appendix 6
Questionnaire narrator’s organizational sample group, made anonymous

1. Questions

<table>
<thead>
<tr>
<th>Topic/Question</th>
<th>Time Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>TODAY</td>
<td></td>
</tr>
<tr>
<td>1A: Can you think of a concrete situation in your organization where you feel/felt other teams or organizational Units (NOT individuals) compare themselves to your organizational unit and might perceive your organizational unit as being treated (unmerited) better? (Means, budget; promotion; acknowledgements). Unit x? What were signs that showed you that the unit x might have (had) bad feeling towards your team or OU?</td>
<td></td>
</tr>
<tr>
<td>1B: Timely order, topics</td>
<td></td>
</tr>
<tr>
<td>1C: You are describing a status now, how did it come to that? What were the steps to it?</td>
<td></td>
</tr>
<tr>
<td>1D: What are the consequences of this situation between unit z and unit x?</td>
<td></td>
</tr>
<tr>
<td>1E: How did the envy influence your behaviour as a leader in the unit z organizational Unit?</td>
<td></td>
</tr>
<tr>
<td>1F: Got other organizational units involved?</td>
<td></td>
</tr>
<tr>
<td>1G: What did you not do in your job due to the fact, that unit x probably envied you? What did unit x people stop you from doing?</td>
<td></td>
</tr>
<tr>
<td>CHILDHOOD</td>
<td></td>
</tr>
<tr>
<td>2A: Can you explain how you relate to other people? Individuals groups?</td>
<td></td>
</tr>
<tr>
<td>2B: Can you tell me about your order of birth and your family a bit?</td>
<td></td>
</tr>
<tr>
<td>2C: Timely order, topics</td>
<td></td>
</tr>
<tr>
<td>LIMITS</td>
<td></td>
</tr>
<tr>
<td>3A: Can you tell me about your team’s limits? What would you concretely like to be able to do, but just cannot, but somebody close to your unit is successfully doing?</td>
<td></td>
</tr>
<tr>
<td>3B: Timely order, topics</td>
<td></td>
</tr>
<tr>
<td>REMEDY &amp; DREAM &amp; Gratitude</td>
<td></td>
</tr>
<tr>
<td>4A: Can you think of a remedy against envy of others in your organizational case?</td>
<td></td>
</tr>
<tr>
<td>4B: Let’s say the situation would have been without envy of others: What would have been different for you in your work life?</td>
<td></td>
</tr>
<tr>
<td>4C: Lets say the problems between unit z and unit x would have never taken place, what would have been different?</td>
<td></td>
</tr>
<tr>
<td>4D: Which experiences do you have with feeling grateful?</td>
<td></td>
</tr>
</tbody>
</table>
Conversation frame data:

1. Some demographic information:
   Name:
   Gender: m f
   Age:
   Profession:
   Function:
   Duration in company:
   Leader since:
   Years of work experience:
   Number of companies employed:
   Family of origin:

3. Atmosphere of conversation, hypothesis; transferences and countertransference; self as instrument:
## Appendix 7
### Questionnaire sections and data gathering
#### 1. Questions

<table>
<thead>
<tr>
<th>Nr.</th>
<th>Question</th>
<th>Aiming on</th>
<th>Aim archiving</th>
</tr>
</thead>
</table>
| 01 A | GENERAL  
How do you feel treated by life so far? | Opening the narrator’s horizon to his/her whole individual or organizational life. Making the narrator understand that it is about his personal, subjective experiences. Getting an idea about the control conviction, self-effectiveness and attribution of events in her/his life. In some cases: Getting a first impression of the person. | All achieved. |
| 02 B | GENERAL  
How do you relate to people? | Getting information about the personal way to relate to people and the way the unit relates to the other unit. Getting information about the object relation, sometimes also where is comes from. | Partly. Question was too vast first. People formed relation groups like “to individuals” “too big groups” too small groups “. People also formed situation groups like “professionally” and “privately” - |
| 1 | TODAY  
1A: Can you think of a concrete situation where you feel/felt others compare them to you and might perceive you as being treated unmerited better? (Promotion; acknowledgements)  
1B: Order; narrative, topics/ How do you cope with this reactions? Advantages and disadvantages on being envied, impact on work life | Opening the field of memories for events of being envied today. Understanding psychodynamics of experiencing being envied. Hearing different precise examples of being envied. Deciding if somebody really was envied. Own coping with being envied. Letting it up to the narrators which kind of experience to talk about. | Yes. |
| 2 | CHILDHOOD  
2A: Can you remember a situation within your family, where someone might have envied you?  
2B: Timely order, topics description How did your family cope with your superiority in that regard? | Diving one level deeper than in the TODAY question part. Childhood (family) experiences with being envied. Own coping and coping of family members/siblings to get an insight about object relations. Siblings are important because envy is said to be a flat relationship that involves two people, as opposed to jealousy which is a pyramidal relationship involving 3 people (Obholzer 1996). Family as our first organization. | Yes. Often people first talked about childhood situations but outside of the family. Only after some time they talked about envy in the family. Often they seemed also very slightly appalled about the envy in the own family they were talking about. Often they conclude that they have been envied but not of their siblings. I left it there for reasons of caution, not knowing everybody well and because it was the agreed rule, between the narrator and the interviewer. |
<table>
<thead>
<tr>
<th>Section</th>
<th>Question/Description</th>
<th>Detailed Answer</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>How did you cope with your superiority in that regard? (work life)</td>
<td>Reactions of caretakers: Was the person allowed to be superior in a special regard? Did caretakers support difference? Could caretakers provide protection from being envied? How did caretakers react? Identify patterns of reaction towards being envied from the TODAY part and try to see if there is a parallel to childhood reactions.</td>
<td>I could clearly distinguish between consequences of protective and non-protective parents.</td>
<td></td>
</tr>
<tr>
<td>LIMITS</td>
<td>Can you tell me about your limits? What would you concretely like to be able to do, but just cannot, but somebody close to you is successfully doing?</td>
<td>Entry question to a well protected feeling; the own envy. Triggering memories of own envy. Distinguishing reactions and experiences of being envied from own envy.</td>
<td>Yes. People talked about their envy, but not immediately. First answers here were often that they would love to play tennis like a famous tennis player or play an instrument like a musician. People mentioned examples that were in a way “still” reachable, which was good. People talked about their own envy. I actually used question 3 to try to ask deeper questions about own envy.</td>
</tr>
<tr>
<td>REMEDY/DREAM/GRATITUDE</td>
<td>Remedy: Delve into their knowledge about remedies. Understand what could have prevented the envy of others Understand what for them would be healing the own wounds of being envied. See, would people mention love, forgiving and gratitude? Dream: Get an impression of the explanation Gratitude: What would people see as gratitude? Gratitude is the result of accepting something good that does not come from oneself. I wanted to know if the envied feel grateful. Also malicious envy is seen as a lack of gratitude, maybe if people would not express that they had or have grateful feelings they would not feel grateful?</td>
<td>Yes. Extremely clear and precise answers.</td>
<td>Remedy: Yes. Extremely clear and precise answers. Dream: Yes, partly. From the individual sample group often the question was answered as if it had been: “What is the good side of your bad being envied experience?” A justification? From the organizational sample group: Clear answers regarding the significant loss of time due to the conflict. Gratitude: Yes. Very much. It seemed natural for some of the interviewees to feel grateful. They seemed to be able to accept good things from others. Others felt that life still needed to give good things to them. This would then allow gratitude.</td>
</tr>
<tr>
<td>LEARNING:</td>
<td>Distinguish between kinds of learning despite being envied: Cognitive; Emotional; Social; Methodological Learning. Understand consequences of individual and organizational learning.</td>
<td>Yes. Very divers and detailed answers.</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Substantial psychodynamic effects of feeling envied on learning  

P. Slembek
Appendix 8

Law of Jante

You're not to think you are anything special.
You're not to think you are as good as us.
You're not to think you are smarter than us.
You're not to convince yourself that you are better than us.
You're not to think you know more than us.
You're not to think you are more important than us.
You're not to think you are good at anything.
You're not to laugh at us.
You're not to think anyone cares about you.
You're not to think you can teach us anything.
You're not to think that there aren't a few things we know about you.
### Appendix 9

Excerpt: Table of attacks; ORT and Coping mechanism, individual sample group

<table>
<thead>
<tr>
<th>Attacks on linking</th>
<th>Reaction to attacks</th>
<th>Attacks on Learning</th>
<th>Reaction to attacks</th>
<th>Relating to objects</th>
<th>Coping</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beating, kicking, excluding, getting a mob together to beat me</td>
<td>Hide, withdrawal, anxiety, fight back for life</td>
<td>Work tool and approach are criticized &amp; spoiled</td>
<td>Arrogance, aggression, inner fear, protection of vulnerability, success in own organisational unit Cognitive learning was still possible</td>
<td>Fighting, life is struggle, born to do great things, longs for less worrying, I don’t need a social life</td>
<td>Hide, Attack &amp; fight, Become evil, Exclude others</td>
</tr>
<tr>
<td>Project leader tried to make part of the other department report directly to her/him and disable existing direct links of employees</td>
<td>No coping, Giving the project to an external provider, Get rid of the attacking person = disrupt connection</td>
<td>Blaming and complaining</td>
<td>Blaming</td>
<td>“People don’t trust you, if you are not social” Feeling responsible for everything and therefore getting used as a trouble shooter</td>
<td></td>
</tr>
<tr>
<td>Excluded from social interaction: parties; school breaks; cafeteria, vicious gossiping, hurting; harming, belittling of success, “closet” friend</td>
<td>Self-isolation, eating, mantra: “you are not going to ruin that for me”, doubt: If I do what I want I will be rejected, being praised creates the fear of being punished subsequently, exclusion from dealing with “common” ordinary social situations from the outside, taking no space, looking for own space, tiredness, allergies, ineffective in a big group</td>
<td>Making eyes when he/she did something extraordinary; teaching inhibited</td>
<td>I still wanted to learn; withdrawal into the library; protection of intellectual abilities; not showing what I was able to do; found peace in books, not saying what I am thinking, leaving the space empty, I have to park that out there/ compartmentalization;</td>
<td>Others need me for help.</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 10
Excerpt: Remedies & Life without the envy of others/ Verbatims

Can you think of a remedy against the envy of others?
- Concentrate on the primary task
- Appreciate children for different things & different intelligences early in school
- Mediation process
- Trying to understand the situation
- Show own vulnerability
- Don’t be triumphalist
- Empathy
- Buy into enviers narratives
- Highlight the negative aspects of your success
- Have another not envious peer group
- Don’t accept to be a victim
- Figure out how you can not feel deprived

How would your life/the situation have been without the envy of others?
- The same
- The envy of others does not touch my life
- I would not have been as connected to my emotions as I am today
- Things would have come too easy
- I would not appreciate it as much as I appreciate it today because it would have been without the struggle
- It made me more tolerant
- It made me a better container
- It has given me a strong sense of fairness
- I really understand what it is like to be excluded
- I would not have escaped misery
- I would not have my sense of entrepreneurship
- I learned to fight from the beginning, I got the assertiveness from the being envied
A question to the poet Ilse Aichinger

“Do you like human beings?”

Ilse Aichinger:
“I feel they are the most miserable that has ever come. Also it is extremely unnecessary that there are so many of them. In fact I don’t like them. But I like some of them and it would be difficult to live without this particular human beings.”

(Die Zeit 2011/ 27. Oktober No. 44 p. 63)
ACKNOWLEDGEMENTS

Nine people shared their experiences with feeling envied. That was the precondition for this paper. Their thoughts allowed understanding some of the psychodynamics of feeling envied better. Thank you for your commitment and your courage.

When one goes on the journey like the one that officially ends with the document that you hold in your hands one makes choices. These choices are accompanied by many external impulses from significant people one meets or re-meets during the process. Some force you to face inconvenient topics; some become friends (again); others give important insights and help by skilfully addressing substantial points AND relating it to concepts and theories; others understand your frequent absence and take care of the things that need to be done to keep the days running.

These significant people are: Lukas Inderfurth, Selma, Silke Slembek, Roger Lehman, Adelheid Staufenberg, Michael Shiel, Declan Fitzsimons, Edith Slembek, Erik van de Loo, Liz Florent, Nicole Scherf, Jurgen Denul, Pia Irene Andreasen, Mark Stein, Gerrot Parrott and Howard E. Book. Surely, they know where they are belonging.

DECLARATION

I declare that I have written and researched all contents of this thesis on my own. All forms of extract - literally or sense wise - from official or non-official sources I have marked as such. For the protection of people having contributed to throw some light on the subject, all demographical as well as context information, evoking the possibility of identification have been left apart. Names have been changed.

Baden, Switzerland

Petra Slembek, 2013