Mobilizing Institutional Logics for Organizational Agency: Towards a Managerial Perspective

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1. Introduction

The aim of this paper is to present a conceptual idea at the workshop. The paper is still work in progress.

Institutional logics are important resources for organizations. On the one hand, any organisation is influenced by institutional matters that are taken for granted and can be seen as their institutional context, manifest in unquestioned expectations (…). On the other hand, organizations are enacting such expectations: they have agency, and they gain agency through mobilizing and translating institutional logics (Weick, 1979; Rüegg-Stürm & Grand, 2015). As a consequence, it is of primary importance for organization theory to describe and understand how organizational agency emerges in relation to a taken-for-granted institutional context (Latour, 2005; Thévenot 2006), and how organizational action mobilizes institutional logics as relevant resources (Bower & Gilbert, 2005). Thereby, such emergence and mobilization does not automatically lead to organizational agency. Rather, it requires managerial enactment. To address this dynamic, an explicit consideration of managerial practice is required, as well as a conceptualization of institution and organization that allows to incorporate management in an adequate way.

Looking at recent debates in organization theory, we can identify two promising developments that advance our understanding in this respect: On the one hand, it is argued in institution theory that we need a better micro-foundation for institutionalist perspectives on organizations (Lakshman 2015): this would be a premise to conceptually incorporate management practice into an institutionalist perspective. On the other hand, it is argued in the so-called practice turn that we have to better explore the contextuality of organizational praxis (Vaara & Whittington, 2011): this would be a precondition for addressing institutional processes in management practice. In this paper, we argue that advances in these two areas can mutually benefit from each other if they are grounded in a coherent theoretical framework, which addresses institutional and organizational processes in their interplay, looks at the interplay in its temporal dynamic, and explicitly incorporates management practice as important for this dynamic interplay.

In order to analyse these institutional and organizational processes in their interplay, we distinguish between organizational fields, organizations, and communities of meaning within and across organizations. We will argue that there are matters of course at all three levels and that

taken-for-grantedness is a fact, however, in different manifestations: in the form of institutional logics on the scope of fields, as organizational routines, or as rationalities within communities of meaning.

The paper suggests to combine recent research on institutions and institutional logics (and their micro-foundation), on communities and their rationalities within organizations (and their dynamic interplay with institutional logics), as well as on organizational routine dynamics, to develop such a theoretical framework. These three research streams and related theoretical perspectives have in common an interest in understanding how taken-for-granted matters of course emerge and stabilize themselves in praxis, instead of pre-assuming their existence and relationship. The difference is their scope: whereas the starting point of an institutional perspective is the environment - organisation relationship (Meyer & Rowan, 1977; Scott, 1995), the perspective of research on rationalities focuses on the construction of reality in organization-specific communities of meaning and its consequences (Diesing, 1962; Berger & Luckmann, 1966; Townley, 2008), including manager communities and their strategic choices. Recent research on routine dynamics reflects an organisation's communication and decision-making patterns as organizational practices, which are mobilized and enacted in situated interactions (Pentland & Feldman, 2005), including managerial enactment. We argue that only by considering all three research streams, we are able to appropriately address the dynamic interplay between institutional and organizational processes, which shapes organizational agency over time.

2. Theoretical building blocks in current organization research

Matters of course ('taken-for-granteds') are social constructs. Acting, reasoning and sense making happens in an ongoing interactive process based on communication. Over time, habits of reproduction become typified and externalized (Berger & Luckmann, 1966), this is, something independent from their human creators (Bévort & Suddaby, 2015), which shapes and is at the same time shaped by human action (Giddens, 1984). As a consequence, matters of course are not engraved in stone, but can substantially restrict and shape individual and organizational agency. Matters of course, both on an institutional and on an organizational level, are permanently and simultaneously reproduced and re-interpreted by the actors involved, referring to the effects these actors perceive in their environment. In other words, matters of course are the instant manifestation of mutual unquestioned expectations in a social environment. While we focus mainly on processes within and across organizations in this paper, we base our study on assumptions on individual action that impacts, inter alia, managerial enaction of institutions, rationalities, and routines.

Individual enactment and institutional and organizational processes

Although individuals are usually not the central focus of any of the three theories, we need to understand social action as action of individuals in their social context. Individuals, including managers can be understood as acting based on the meaning they give to things such as formal or informal rules, established ways of acting and reasoning, and spoken or unspoken expectations. This implies that managerial enactment of organizational and institutional processes must be connected to their mobilization in human action and interaction. Blumer (1969) describes this process in three premises:

1. Human beings act towards things on the basis of the meanings that the things have for them.

2. The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellow.
3. These meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he or she encounters.

Individuals thus interpret any information based on a specific frame (...), or cognitively speaking based on their own rationality (...). In order to be able to cooperate and communicate with others, these rationalities emerge in an interactive process of trial and error, framing and reframing. Confirmation or denial of specific acting or reasoning by the peer group constantly reframes the mutual rationality of this group. This allows the group to make sense of new information in a mutual way: Symbols, reasons, codes and actions are interpreted based on a shared rationality and have similar meaning to every member of the group, which characterizes a community of meaning (Berger & Luckmann, 1966). Bévort and Suddaby (2015) correctly point to the importance of understanding individual capacities to interpret institutional pressures and cognitively generate alternatives. However, since organizational action is often only possible in powerful actor constellations (Scharpf, 2000), we believe that we should understand better the communities within organisations and their role in the process of interpreting institutional pressures, or in sense making. We thus introduce communities as relevant in relation to institutional and organizational processes, as central for interpreting and enacting them as taken-for-granted and given, or rather as dynamic and thus changeable.

With regard to organisational praxis, we notice that matters of course have a structuring function, thus fostering organizational agency in the face of uncertainty (Gomez & Jones, 2000). They are reinforced time and again by organizational actors' daily, iterative actions and interactions, which results in a duality between more or less stabilized, scaled structures and multiple situated actions and interactions (Giddens, 1984). We discover this duality in three areas, which typically imply different scopes (Chreim, Williams, & Hinings, 2007): the scope of organizational fields, organizations, and communities. The various scopes and related processes are interlinked since a more or less intensive, complex exchange takes place between them. In the existing literature, each area is discussed as a self-contained circuit of reframing and reconstruction with the result that common ideas about rational actions, plausible reasons and interpretative schemes evolve (Schedler, 2003), which are mobilized in organizational praxis.

Institutional logics – the scope of organizational fields

Organizational fields are characterized by institutions, i.e. taken-for-granted formal and informal rules and expectations that manifest a certain institutional logic (Thornton, Ocasio, & Lounsbury, 2012). Processes of institutionalizing are inherently linked to solidifying the respective logic within the field and at the interface between the field and the organization that acts within the field. Institutional change happens for many reasons: New actors entering the field (Voronov, De Clerq, & Hinings, 2013), new regulation imposed (Bossard, 2016), new paradigms of control dominating (Meyer, Egger-Peitler, Höllerer, & Hammerschmid, 2014) or new business models emerging (Battilana & Dorado, 2010). In general, institutional change is accompanied by a respective change of the institutional logics that characterize the field.

The approach of institutional logics has its starting point in the institutions themselves. Thornton and Ocasio (1999) describe institutional logics as "socially constructed, historical patterns of cultural symbols and material practices, assumptions, values and beliefs by which individuals produce and reproduce their material subsistence, organize time and space, and provide

meaning to their daily activity". They integrate a structural, a normative and a symbolical dimension of institutions (Thornton et al., 2012). From an organisational perspective, they are matters of course which are reflected in the expectations that the inside and outside worlds have of the organisation. From an organisational angle, the *primary scope* of this approach is the relevant environment, the so-called "organisational field". It is in this environment that the expectations of the structure of an organisation are reinforced and questioned less and less as this environment matures. In this process of institutionalisation, a specific logic evolves at the same time, which is shared by the actors in the environment. Institutional logics are the product of shared beliefs and values in a community of individuals (Bévort & Suddaby, 2015) with a high degree of exteriority for the organization: Logics, as initially defined by institutional theory, describe the underlying reasoning that define an institutional setting in the organizational field (Reay & Hinings, 2005) or in society (Friedland & Alford, 1991).

Organisations depend not only on being able to function efficiently but, at the same time, on being able to safeguard their legitimacy in the relevant organisational environment (Meyer & Rowan, 1977) as an essential premise for successful value creation, development and agency. They do so, among other things, by aligning their action and communication with the institutional logics which characterise their respective field (Suddaby & Greenwood, 2005). From the perspective of field actors, an organization is perceived through observable patterns of behaviour, decisions and communication (Brunsson, 1985) which gains all the more credibility in the eyes of the external and internal observer the more it is routinized, this is, taken for granted by organizational members and part of the organizational identity (Lok, 2010). As will be shown later, this performative aspect of organizational routines co-determines the level of legitimacy an organization enjoys in an organizational field.

In a pluralistic environment, different stakeholders have different institutionalized expectations. If these expectations contest, institutionalists speak of institutional complexity (Meyer & Höllerer, 2010; Greenwood, Raynard, Kodeih, Micelotta, & Lounsbury, 2011). The more complex a field, the more different logics will clash with the organisation to which it may well have to react simultaneously (and in an intrinsically contradictory way). While this might be seen as a challenge in a static perspective, a dynamic processual view particularly addresses the importance of such heterogeneity as (re)source for organizational agency (Ocasio & Radoynovska, 2016): through mobilizing different logics, in particular situations and over time, as well as by developing different ways of relating such logics, organizations can respond to heterogeneous, changing environments and opportunities in a variety of different ways.

More recent contributions from institutionalists have moved from the original scope of the interface between the environment and the organisation into the organisation itself, on a quest for so-called "micro-level instantiations" (Powell & Colyvas, 2008) or "micro-foundations" for institutional change (Lakshman, 2015). This is seen as a precondition to explore in further detail how exactly specific logics are actualized and mobilized, as well as related in organizational praxis. Actors smuggle logics from the field into the organisation as "carriers of logics" (Greenwood et al., 2011), which will then be hybridised in social processes (Smets & Jarzabkowski, 2013), rejected, taken over as dominant (Goodrick & Reay, 2011) or, in "uneasy truces" (Reay & Hinings, 2005), are left alone as new secondary worlds. These steps seem to complement the institutionalist theory with the necessary element of actors' action (Fligstein, 2008), as well as to open the conceptualization of institutional logics to managerial enactment.

It has been argued that institutional terminology has been used inflationary for some time (Meyer & Höllerer, 2014). We concur with Meyer and Höllerer in that other theories seem better equipped for a theoretical debate on social processes within organizations (see also Denis, Langley, & Rouleau, 2007). Therefore, we suggest to use the term "rationality" for the scope of communities in which the ongoing reframing of a mutual reference in sense making is key for their ability to communicate and act (Luhmann, 1995).

Rationalities – the scope of communities

Institutional logics are interpreted and enacted by people, including managers, and confirmed and reinforced, or adapted and changed in reconstruction processes. This, however, does not happen in a void but in social interaction within communities of meaning among which shared interpretation patterns emerge. The perception and interpretation of institutional logics is based on pre-existing cognitive schemes which we call a *rationality* that characterizes a community of meaning (Denis, Langley, & Rouleau, 2007; Townley, 2008; Cabantous, Gond, & Johnson-Cramer, 2010). We appreciate this term as it embodies the communicative-procedural element of rationaliz*ing* within communities. In any organization, various communities of meaning coexist (Townley, 2002). The reconstruction of rationality within a community is a communicative sense-making process (Weick, 1995) which takes place with the help of a language that is associated with this rationality (Mills, 1940; Loewenstein, Ocasio, & Jones, 2012). Based on their inherent rationalities, communities reframe the institutional logics of an organisational field in specific ways which results in a variety of perceptions of the 'institutional reality' of an organization's environment. In short, while institutional logics are rooted in institutions, rationalities draw from social interaction in communities of meaning.

Quite often, rationalities are described as functional (Luhmann, 1995) or professional (Chreim et al., 2007); in hospitals, for instance, the bio-medical rationality of doctors, and the socio-medical rationality of carers, the political rationality of the public funder and the economic rationality of the management accountants interfere. If, now, the organisational field of a health system is economised, the shift from a dominance of medical logics to a newly entering economic logic will be interpreted very differently by the various communities of meaning in the hospital. The bandwidth of possible perceptions ranges from "dangerous" (medical) to "insignificant" (legal) to "affirmative" (managerial) – and communities react to this shift in corresponding ways: with action or inaction, with support or rejection (Tuckermann, 2014). The *compatibility of the institutional logic with a rationality* it encounters is the decisive factor for its impact on the organisation: Actors and the communities in which they are involved become "carriers of institutional logics" (Greenwood et al., 2011) if their rationality is compatible with an institutional logic in the field. If there is no compatibility, the institutional logic will either be opposed, ignored or reinterpreted. This variation of possible perceptions of one and the same institutional logic explains how, inspired by diverse processes of translating (Schedler, 2003) and re-interpreting (Waldorff, 2013) based on pre-existing different rationalities in organizations, creates room to manoeuvre for organizational actors, or in other words, organizational agency – and management.

The interpretation of institutional logics by communities of meaning in the organisation shape those action patterns in organizational and managerial action, which appear sensible in a specific context. They are repeated as long as they are confirmed by legitimacy and/or success. This leads to a routinisation of certain processes, which solidify over time and become matters of course. What is often also labelled "culture", i.e. "the way we do things around here" (Deal &

Kennedy, 1982), are frequently routines and other practices, which are unquestioningly pursued (Feldman and Orlikowski, 2011).

Routines – the scope of organisations

Every organisation is aware of its members' behaviours which proceed without any particular deliberation and have developed into routines – no matter whether this is a question of who takes a break with whom at what time, the pattern of a decision-making process or the way in which people react to outside interference. Hodgson (2008) describes routines as "organisational dispositions to energize conditional patterns of behaviour" – i.e. a repertoire of responses to specific challenge patterns. Others speak of routines as "organizational genes that reproduce behaviour and thereby facilitate the duplication and scaling of operations" (Nelson & Winter, 1982) or "grammars of action" (Pentland & Rueter, 1994). Routines have a wide range of effects on an organisation: they enable coordination and control, as well as an economical utilisation of cognitive resources, they reduce uncertainty, create stability and store organisational knowledge (Becker, 2004). In our framework, routines are manifestations of taken-for-granted expectations in communities and organizations, translated into every-day action and communication.

Feldman and Pentland (2003) distinguish between two aspects of routines: the *ostensive aspect* includes the abstract frames which organisational members use to guide and justify their current action. These frames constitute the bridge to the rationality of a community of meaning since they are cognitively embedded in this rationality and legitimised by it (Cloutier 2007). They deliver the essentials for the interactive process of rationalizing, i.e. reasoning one's actions or decisions towards the peers in a community. The *performative aspect* refers to specific people's current action in a current context. In an organization, the performative aspect of action is the observable element which, when externalized (Berger & Luckmann, 1966), is usually interpreted as a given matter of course that mirrors the expectations of the organization. It is, however, not as stable as it seems: This action and its impact influence the ostensive aspect in that a positive effect legitimises the routine whereas a negative effect is apt to deprive it of its legitimacy. Changes and adaptations of routines are consectaneous. The ostensive and performative aspects influence each other and develop in tandem.

Thus routines are equally constantly reinforced as institutional logics and rationalities, again within their own spheres, which in turn are engaged in interaction with the spheres of the institutional logics and rationalities and seek to bring the entire system into a dynamic state of equilibrium. Thereby, a dynamic understanding of routines as enacted in practice, and thereby reinforced, adapted or changed in relation to specific events, situations and opportunities, is a precondition for understanding organizational agency in a complex and dynamic environment (Feldman & Orlikowski, 2011). At the same time it is evident that their enactment in situated action, in relation to the mobilization of particular rationalities, as well as institutional logics, characterizes organizational agency, both in specific situations and over time.

3. Adressing the processual interplay of logics, rationalities and routines

Between the three scopes of the organizational field, the organization, and the community we find an ongoing exchange and interaction. In search of legitimacy, for example, organizations seem to adjust their observable performative aspects of routines to the institutionalized expectations in the organizational field (Meyer & Rowan, 1977; Modell, 2004). In that course, they re-

confirm the institutional logics that characterize the field. Alternatively, they may as well respond to institutional pressure in a variety of ways which may include to object the expectations (Oliver, 1991). Since organizations cannot act as such, we need to understand the dynamics and social processes among actors within organizations that lead to observable organizational action. As we have shown, communities of meaning interpret institutional pressure based on their rationality. As influential actors, and depending on the connectedness to their peers in the organizational field – the 'thickness of ties' (Kraatz, 1998; Greenwood et al., 2011) - they may contribute to the reframing of institutionalized expectations in the field and the institutional logic that characterizes the field. As their most prominent role within the organization, communities of meaning translate institutional logics into local realities (Waldorff, 2013) by reconstructing organizational routines based on their specific rationality. The reasoning for the preservation of existing or the creation of new routines is the ostensive aspect of these routines (Feldman & Pentland, 2003). On the other hand, existing or new organizational routines are themselves interpreted by communities of meaning and the individuals they embrace based on the meaning they have for them (Blumer, 1969). With this framework (see fig. 1) we can now illustrate the processual interplay of logics, rationalities and routines starting from different elements in the framework.

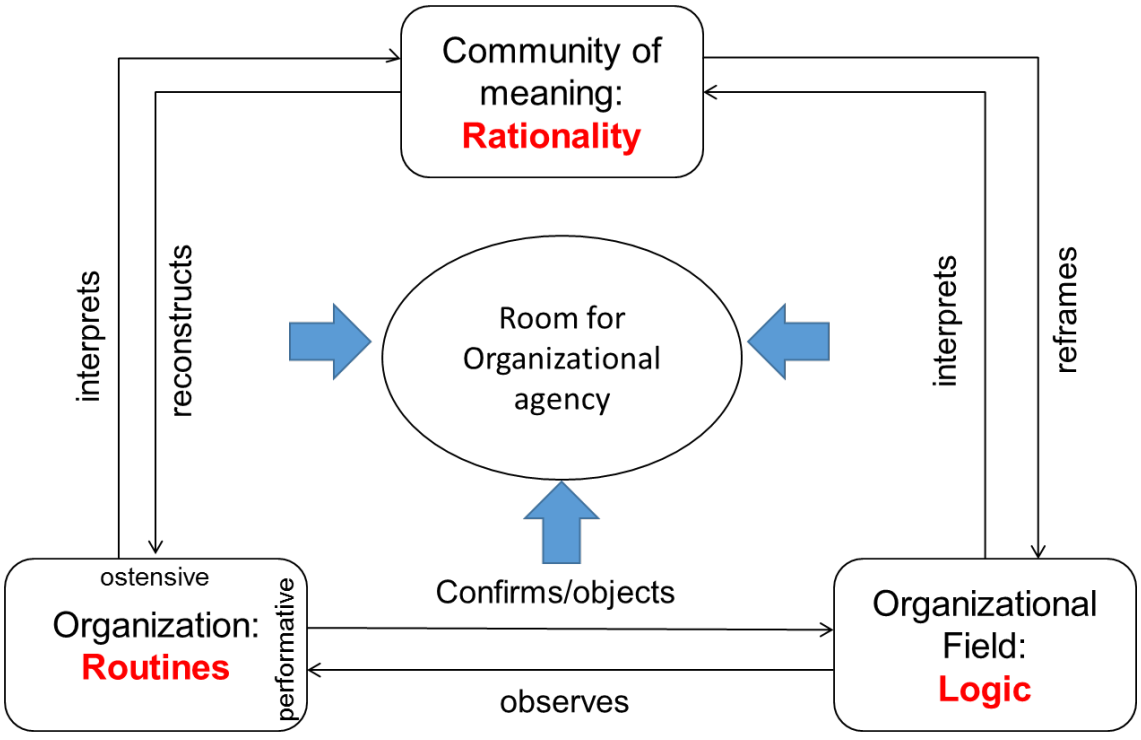

Fig. 1: The interplay of logics, rationalities, and routines creates room for organizational agency

In this balanced and complex system, changes in any of the elements can have an impact on all or some of the other. There is no single entry-point although institutional literature seems to suggest that outside-in impact (from field to organization) is more frequent than inside-out (from organization to field). Many studies of institutionalists observe an increase in institutional complexity due to newly arising institutional expectations such as economic pressure in a field that used to be dominated by professional standards (Blomgren & Waks, 2015; Currie & Spyridonidis, 2015). Often, it is argued that 'the organization' responds to institutional change

following the initial study by Oliver (1991). Alternatively, organizational processes of hybridization are found to take place among some diffuse organizational actors (Minkoff, 2002; Smets & Jarzabkowski, 2013). The struggle for dominance of one specific interpretation (labelled as institutional logic at the micro level) has been found to lead to inner-organizational political power games (Yu, 2013). Our framework suggests that it is virtually unavoidable for institutional change to lead to two simultaneous social processes: Firstly, the signals of change are interpreted within communities of meaning making sense of this new information. As a result, each community constructs its specifically perceived reality to which it responds with action or non-action, sometimes with the demand for new routines or the withdrawal of support for old ones (the ostensive aspect). Secondly, based on a variety of realities provoked by the institutional change, the different communities need to come to conclusions concerning organizational (mutual) decisions and action. However, as rationalities not only allow for efficient communication among communites, they also disable communication between communities due to a factual inability of mutual sense making. This is a highly complex challenge that often ends in a stalemate which jeopardizes organizational agency.

The interplay of logics, rationalities and routines should not be seen in all-too narrow linear relations as it leaves leeway for a variety of acceptable responses (Currie & Spyridonidis, 2015). It imples a more or less wide *range* of legitimate practices and action patterns, which means that, say, an institutional logic admits of a number of routines which can all be legitimised in spite of their differences. At the same time it has to be assumed that in an organisation, several rationalities exist simultaneously on a long-term basis which all claim and are granted legitimacy in equal measure (Schedler & Rüegg-Stürm, 2014). The institutional complexity of the environment (Greenwood et al., 2011) encounters the complexity of organisations, which develop a markedly large diversity of reality constructions. This explains not least why actors in organisations enjoy a rather wide scope of action in spite of all institutional and rational restrictions. Quite often they even avail themselves of that logic which provides them with the best argument for the justification of their decisions (Delbridge & Edwards, 2013; Voronov et al., 2013).

Such ‘multiple heterogeneity’ is an essential source of organizational agency, emerging from situated interactions and activities. Thereby, the dynamic lies in the situated enactment of logics, rationalities and routines, as well as in their interplay. As a consequence, organizations can be understood as providing specific, more or less taken-for-granted repertoires of routines, rationalities and organization-specific modes of mobilizing institutional logics. They open a space of potential action patterns (as well as their justification and legitimation), which imply different temporal development patterns. In the further development of the paper, we will elaborate on the inherent dynamic within logics, rationalities and routines, the dynamic interplay between them, as well as the processual dynamic characterizing their interplay over time.

4. The managerial enactment of institutional logics for organizational agency

The processual perspective on the dynamic interplay between logics, rationalities and routines allows for an ex-post reconstruction of particular development paths of organizations within their institutional context. It delivers a heuristic framework to name and localise complex processes of stability and change within organizations, as well as in the interplay of organizational routines and institutional contexts. In addition, it provides access to situations in which individuals and communities in organisation, as well as organizations as a whole, are facing challenges and opportunities. It has been shown that colliding institutional logics in the organizational field

may be perceived as a problem, while concomitantly opening room for agency in that actors may choose reasons from different logics to justify their action (Delbridge & Edwards, 2013; Blomgren & Waks, 2015). Overall, we see how the interplay between institutional logics, rationalities and routines, as well as their situated enactment can potentially open up new possible action spaces, by challenging and shifting taken-for-granted institutional and organizational paths.

If an organisation and its management are to ensure and advance organizational agency in the long run, central questions arise for management praxis. Thereby, we understand as managerial action those interactions and interventions, which aim at enacting not only particular events, situations or opportunities, but at the same time always also the importance of a specific enactment for organizational advancement and agency (Rüegg-Stürm & Grand, 2015). Thereby, we join recent research on management as practice (Tengblad, 2012), which emphasized the importance of understanding management beyond a black boxed praxis with a taken-for-granted impact on organizational development, as it is characteristic for most research, in particular also on leadership. At the same time, we argue that management cannot simply be reduced to a description "what managers do" (Mintzberg, 1971; 2009), thereby assuming that every activity a manager is involved automatically turns it into managerial practice.

The tripartition of the perspective reinforces a manager's awareness of the working order of his organisation in its institutional environment, as well as the multiple moments in which their interplay can lead to mutual alignment and stabilization, or rather to differences and change. It is here where managerial action becomes important, and can have an impact on the organization-specific enactment of institutional logics, as well as their translation into organizational agency. We rather suggest a conceptual understanding of management practices as those patterns of action, which at the same time intervene in situated activities and interactions, while at the same time transcending those activities and interactions towards organizational outcomes, in our context organizational agency. Thereby, we can distinguish different modes of managerial action:

_ First, managerial action can shape the specific ways in which institutional logics, rationalities and routines are mobilized and interpreted in the course of organizational activities and interactions. Thereby, managerial enactment on the one hand can itself mobilize particular logics and rationalities, as well as the ways in which they are interpreted and connected. Thereby, an open and constant observation, evaluation and reflection of the developments in the organisational field which can bring about a change in institutional logics and thus in institutionalised expectations of one's own organisation, creates the necessary responsiveness to a growing dynamism, and can serve as a reference for managerial intervention.

_ Second, such managerial and organizational responsiveness work out better, the more the rationalities existing in the organisation are relating to the predominant institutional logics, as well as the related expectations an organization has to address. Only such a reflected compatibility, as well as the deliberate misalignment in specific contexts enables a meaningful perception of relevant change in the environment, and thus organizational agency. Thereby, a certain heterogeneity of relevant logics and rationalities, as well as established routines enlarges the organizational action space, in the sense of opening up different possible ways of addressing upcoming issues, situations and opportunities.

_ Third, a heterogeneity of logics and rationalities can also lead to conflicts between communities of meaning within an organization, being caused by or leading to difficulties of communication between different rationalities. In such cases, managerial intervention become essential to

find ways of fostering mutual appreciation and the ability to adopt another's perspective, as well as to end controversial debates among conflicting interests and mobilized logics and rationalities, in the perspective of ensuring, enlarging or creating organizational agency, and thus preconditions for future advancement.

_ Fourth, management is essential for ensuring, challenging and advancing organization-specific ways of performing routines, as well as for the mindful recognition and the reflected questioning of existing routines and practices in the organisation, as well as the link of their ostensive components in relation to the rationalities of relevant communities of meaning within an organization. Thereby, the at the same time refer to the attribution of meaning by involved communities of meaning, as well as to the reaction from the environment which signals the extent of legitimacy. Such referencing is managerial enacted.

5. Conclusion *(to be further developed)*

This paper intends to make four contributions:

First, it interprets the three research streams on field- and organizational level institutional logics (Thornton et al., 2012), rationalities of communities within organizations (Denis et al., 2007; Schedler & Rüegg-Stürm, 2014), and organizational routine dynamics (Feldman 2000; 2003; Feldman and Orlikowski 2011) in a way that they can be related within a single theoretical framework. Instead of arguing for micro-foundation or contextual embedding, and thus applying the rigid, objectivized distinction of macro, meso and micro typical of many studies on institutions and organizations (Powell & Colyvas, 2008; Besharov & Smith, 2014), it argues for uncovering the underlying processes of scaling, which enact and shape whether specific patterns of actions studied are "big" or "small", "stable" or "changing", rather institutional or organizational (Thévenot, 2006).

Second, the paper shows the importance of better understanding the mutual interplay of logics, rationalities and routines, instead of keeping them separate: the development of organization-specific rationalities benefits from referring to institutional logics, without automatically being the same: there is no obvious transition from one to the other, but rather a complex translation process (Callon, 1986; Latour, 2005). Furthermore, logics and rationalities are embedded in organizational routines and practices, while situated routine enactment constantly generates novel interpretations of such logics and rationalities. Over time, we expect patterns of mutual adjustment or divergence to emerge, which connect logics, rationalities and routines in highly context-specific ways.

Third, the paper takes a consequent process perspective into the exploration of these three concepts, in order to better understand their mutual interplay and interdependence (Langley, 1999). Changes in logics, rationalities and routines are not automatically aligned and connected, thus not automatically leading to stability or change. It can rather be expected that while we might observe changes in one, the others allow for stabilizing patterns of action so that organizational agency can be ensured in the context of uncertainty (Gomez & Jones, 2000), due either to institutional transformations, competitive interactions, changing expectations or entrepreneurial moves.

Fourth, the suggested reconceptualization of institutions and organizations, as well as their temporal interplay is a premise for being able to explicitly address managerial action in relation to

them. This allows to incorporating managerial practice into a conceptualization of institutions and organizations, which is time and again identified as a major shortcoming of many existing theoretical perspectives and empirical studies. Thereby, management is not seen as external to the complex institutional and organizational dynamic identified, but as a praxis itself, which is inherently embedded in communities of meaning, organizational processes and institutional contexts (Mintzberg 2009; Tengblad 2012; Schedler and Rüegg-Stürm 2014; Grand 2016).

6. Literature

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