

Institutional Change in Established Organisational Fields: A theoretical proposal based on the theory of structuration

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1. Introduction

Berger and Luckmann (1998, 2008) conceived the institutional system as a socially constructed reality composed of beliefs, habits and values through the interaction of actors via action and language. This construction process is basically formed by two phases: institutionalisation and legitimisation. The former corresponds to the reciprocal typification of the concepts, habits and values in a respective social group; the latter refers to the rational explanation of the established institutions that provides a justification to the group and to new actors. From this analytical perspective, organisations are legitimated by a ceremonial conformity with the institutional environment (DiMaggio & Powell, 1991; Greenwood, Oliver, Sahlin & Suddaby, 2008). The institutional structure is a fact that determines the agency of the organisations (Lounsbury, Ventresca & Hirsch, 2003).

Notwithstanding, in 1988, DiMaggio coined the term 'institutional entrepreneur'. An institutional entrepreneur is capable of identifying a new opportunity and mobilising resources to develop innovations that can create new institutions or transform existing ones. According to this approach, agency is understood as having a basis in the intrinsic characteristics (DiMaggio, 1988; Greenwood & Suddaby, 2006) and the social level (Battilana, 2006; Hardy & Maguire, 2008) of the actors; in other words, agency is a constituent concept of the institutional entrepreneur (Battilana, 2006).

Similarly, Oliver (1991) provided a syncretic approach constituted by assumptions about the strategic approach and the organisational institutionalism that explain change. A social actor develops strategies in conformity with the institutional environment (Oliver, 1991). Oliver (1992) used the term 'deinstitutionalisation' to describe a legitimate practice that has become obsolete, which thereby encourages changes in the existing organisational practices. Therefore, agency is understood as the work that aims to complete the space in the institutional framework that has been created by the deslegitimation of existing practices.

At the same time, the theoretical approach of institutional logic was developed in the seminal article by Friedland and Alford in 1991. A logic is understood as the organising principles underlying the behaviour of actors and is focused on a set of

beliefs and social practices (Reay & Hinings, 2009) that reflect an institutional rationality. In this approach the agency is defined by the institutional rationality.

As an extension of the institutional entrepreneur (Battilana, 2006; Hardy & Maguire, 2008) a new theoretical approach, institutional work, was developed. Institutional work is defined as the practices that influence the creation, maintenance and disruption of institutions which are promoted by social actors (Lawrence & Suddaby, 2006). This theoretical approach focuses on the identification of the practices and actors responsible for promoting institutionalisation (Lawrence & Suddaby, 2006). The agency is seen as a institutional effort.

There is an effort in organisational institutionalism to propose a solution to the puzzle identified by Tolbert and Zucker (1996, p.180) in relation to the “contradiction in cultural understanding (i.e. structures mean commitment to action; and that structures may not be related to action)”. Tolbert and Zucker (1996) interpreted institutionalisation as a process that transforms the behaviour patterns in an institution. Based on the work of Berger and Luckmann (1998; 2008), Tolbert and Zucker (1996) conceived the first model of institutionalisation, which was composed of three stages, i.e., habituation, objectification and sedimentation, each of which corresponds to: i) pre-institutionalisation; ii) semi-institutionalisation; and iii) fullinstitutionalisation.

In all of these works, agency is determined by the institutional structure. As in institutionalised contexts, social actors, endowed with consciousness (Greenwood & Suddaby, 2006), reflectivity (Mutch, 2007) and analytical capabilities (Beckert, 2006), are able to interpret and develop actions that begin the institutionalisation of new practices in their contexts, thus resulting in changes in the existing institutional framework.

Based on the reasoning in the previous paragraphs, we can formulate the aim of the theoretical efforts related to understanding how an institutional system is created and how it changes over time. This work aims to analyse the proposed problem and suggest a conceptual model that summarises the premises identified in the theoretical approaches developed in recent years in the context of organisational institutionalism based on the theory of structuration (Giddens, 1979; 1984).

Nevertheless, agency, in our model, is defined in terms of competence. Competence does not imply, in an ‘act’, the observance of institutional properties, but ‘acting’ reflexively with respect to them. The institution is materialised by the ‘act’ of the social agent. The competent actor is one who, before an ‘act’, interprets the meanings system, i.e., the ostensive aspect, and it is in the interpretation that the development of new ways of doing things, i.e., the performative aspect, can occur.

The theoretical contributions of this research are based on the proposed conceptual model, which is conceived from the premises of the theory of structuration (Giddens, 1979; 1984); those premises enable us to understand institutional change in established organisational fields. This study re-evaluates the idea of analysing institutionalisation, not from a non-agency perspective, in other words, the agency defined by the institutional structure, but from a recursive perspective between agency and structure. The following three advances are proposed: i) a break from the axioms present in organisational neo-institutionalism about the duality between structure and

agency in institutionalisation; ii) an interconnection between the macro, i.e., the institutional level, and the micro, i.e., the intra-organisational aspects \ individuals \ cognition; and, iii) institutionalisation occurs over time. So, this study revises and provides an alternative for the agency concept for institutionalisation in established fields. Nonetheless, this study converges with contemporary theoretical issues concerning agency and its relationship with structure in institutionalisation.

Therefore, this study is organised into six sections, including this introduction. The second section addresses the neoinstitutional approach, which considers works regarding the social construction of reality (Berger & Luckmann, 1998; 2008) and organisational institutionalism (DiMaggio & Powell, 1991; Scott, 1995; Barley & Tolbert, 1997). Section three begins with a discussion about the institutional change, addressing deinstitutionalization (Oliver, 1992), institutional variation (Barley & Tolbert, 1997) and the virtuous cycle between homogeneity and heterogeneity (Popadiuk, Rivera & Battaglia, 2014). This section is organised in the following three subsections: i) institutional entrepreneur (DiMaggio, 1988; Battilana, Leca & Boxenbaum, 2009); ii) institutional work (Lawrence, 1999; Lawrence, Suddaby & Leca, 2009; 2011); and iii) institutional logics (Friedland & Alford, 1991; Thornton & Ocasio, 2008). The fourth section presents the theory of structuration (Giddens, 1979; 1984). The fifth section presents a reflection on the neoinstitutional theoretical framework and offers a conceptual model for the analysis of institutional change in existing organisational fields on the basis of the theory of structuration. Finally, the sixth and last section expresses the final conclusions.

2. Neoinstitutional Approach

The proposal of Berger and Luckmann (2008) was aimed at providing a substantial understanding of a socially constructed reality based on the sociology of knowledge. Organisational neoinstitutionalism emerged from their work.

According to this approach, institutions are social constructions (Berger & Luckmann, 1998), i.e., the result of a process of interactions between social actors that creates reciprocal typifications that regulate both behaviour and interpretations (Battaglia & Pellegrino, 2014); this is evident in Berger and Luckmann's (1976, p. 89.) description of "[...] reciprocal typification of habitual actions by types of actors". Berger and Luckmann (1998) highlighted the significant role of social actors in the construction process of social life; thus, an institutional environment is constructed through the interaction between actors and social factors.

From this perspective, institutions are created in two phases, institutionalisation and legitimisation. The former is constituted from socialisation via the externalisation of the thoughts of actors, their objectification in symbolic systems, and internalisation through which these symbolic systems are internalised. The latter is legitimation, which rationally justifies the established institutions for the social group.

The objectivity of the meanings system has a coercive form of influence over on the individuals; as the authors highlighted, they "[...] experienc[e] the institutions as having an own reality, a reality with which individuals faced a coercive condition" (Berger & Luckmann, 2008, p. 84). Thus, once created, the meaning systems will

gradually acquire a moral status that shapes interactions and future negotiations (Barley & Tolbert, 1997).

The concept of an institution began to be addressed in organisational studies in the 1970s, with the core aim of understanding the influence of the institutions on actions and organisational structure (Meyer & Rowan, 1977; DiMaggio & Powell, 1983; 1991; Barley & Tolbert, 1997). Thus, institutions are formed by a set of rules, scripts and classifications (DiMaggio & Powell, 1991) which are supported by the society or by the law, with the aim of maintaining order and stability (Scott, 1995).

From a broader perspective, Scott (2001) defined institutions as being composed of "[...] cognitive, normative and regulative elements that together with activities and associated resources, provide stability and meaning for the social life" (Scott, 2001, p. 48). The first element refers to the models, schemes and concepts that form the meaning, the second emphasises the evaluative dimension, and finally, the third addresses the mechanisms represented by the rules and their coercive conditions.

The normative sphere constitutes the institutional environment, which is configured as an imposition (DiMaggio & Powell, 1983). The construction of the institutional environment occurs through institutionalisation, which is configured when social actors share the values and beliefs related to practices and organisational behaviours.

Institutionalisation consists in two phases, heterogeneity and homogeneity. The former is configured in various forms, and over time, uniformity occurs. Homogeneity expresses that organisations have the same practices and behaviours, thereby configuring institutional isomorphism (DiMaggio & Powell, 1991).

DiMaggio and Powell (1991) highlighted the isomorphic mechanisms that are responsible for disseminating the rules and institutionalised practices, identifying them as coercive, mimetic and normative pressures. However, in a recent work, Oliver (1997) identified the following four mechanisms responsible for organisational homogeneity: i) strategic alliances; ii) human capital transfer; iii) social and professional relationships; and iv) models of expertise. Zucker (1977) emphasised that, in an institutionalised context, there is greater control, and the actors understand that there is no alternative to the actions available in the institutional context.

Therefore, it is explicit that the capacity for decisions by individuals and organisations is influenced by the contingencies of the context (Meyer & Rowan, 1977; DiMaggio & Powell, 1991). Thus, organisations seek ceremonial conformity with the institutional environment to obtain legitimacy (DiMaggio & Powell, 1991; Johnson, Melin & Whittington, 2003). Legitimacy is understood as a symbolic value that reflects the position of an organisation within a social context (Scott, 1995). Legitimacy is obtained when: i) there is an increase in the amount of interorganisational relationships; ii) patterns develop with in interorganisational coalitions which are defined as dominant; and iii) there is an increase in the amount of information with which the organisations must contend in a field. These four conditions are obtained through structural isomorphism (DiMaggio & Powell, 1983).

3. Institutional Change

Change is addressed in the neoinstitutional approach, which aims to reinvigorate the concept of agency, which, until then, had been of secondary importance in studies of organisational institutionalism. This section presents three different perspectives to explain change: i) deinstitutionalisation (Oliver, 1991; 1992); ii) institutional variation (Barley & Tolbert, 1997); and iii) the virtuous cycle between homogeneity and heterogeneity (Popadiuk, Rivera & Battaglia, 2014).

In 1992, Oliver brought a new perspective to neoinstitutional theory by introducing the concept of deinstitutionalisation, which refers to an institutionalised practice that is in the obsolescence phase. The suspension of a legitimate practice is caused by failures in the organisation, which leads to its delegitimation; among the main factors that lead to the delegitimation of a practice, the following should be highlighted: functional, political, and social factors. Oliver (1992) concluded that deinstitutionalisation is crucial for institutional change, because new institutional initiatives emerge in order to fill the normative and procedural vacuum created by delegitimation.

Institutional variation is a term coined by Barley and Tolbert (1997). Their explanation of institutional change is based on the idea that, while, on the one hand, an institution determines the actions that are accepted by society, on the other, institutions that are not accepted have little influence on actions and are subject to challenges posed by the society. Thus, to explain institutional change, Barley and Tolbert (1997) proposed a model that considered the premises of the theory of structuration (Giddens, 1979; 1984); institutionalisation is seen as a process that occurs over time. Once an institutional pattern established by actors is internalised, its review and replication is then possible over time. Institutional change can occur exogenously, such as through similar events involving novelty, which contributes to our understanding of the social actors that can or should modify an institution.

As an extension of the ideas postulated by Oliver (1992) and Barley and Tolbert (1997), Popadiuk, Rivera and Battaglia (2014) proposed a model based on assumptions about theoretical approaches to strategy and to organisational institutionalism. The central issue addressed by their study is that, while, on the one hand, the strategic approach postulates that a competitive advantage is achieved when an organisation develops an action that is not implemented by its competitors (Lippman & Rumelt, 1982), on the other, organisational institutionalism advocates that for an organisation to have legitimacy, it is necessary for it to adopt the institutionalised patterns of the context, which points to wards organisational isomorphism (DiMaggio & Powell, 1991).

These authors reported that ceremonial adoption is important not only to obtain legitimacy (Meyer & Rowan, 1977; DiMaggio & Powell, 1991), but also for the process of organisational learning at the institutional matrix. Thus, organisations, using their institutional resources, develop new standards in conformity with the idiosyncratic characteristics of the organisation and the institutional environment (Popadiuk, Rivera & Battaglia, 2014). This movement results in organisational differentiation, and consequently, heterogeneity within the field (DiMaggio & Powell, 1991). Heterogeneity within the field begins a new institutionalisation in which the legitimacy of the organisations that promoted the change and its insertion in to the dominant coalition

(Tolbert & Zucker, 1996) ensure its participation in the institutionalisation of new practices, i.e., the isomorphic process. As reported in Popadiuk, Rivera and Battaglia (2014), the change is part of a virtuous cycle between homogeneity and heterogeneity.

3.1 Institutional Entrepreneurship

This approach has its roots in the research on innovation. Schumpeter (1997) developed the entrepreneur concept that is used in neoinstitutional studies. In 1988, DiMaggio defined the institutional entrepreneur in an attempt to answer the following question: How do institutions emerge? DiMaggio (1988) focused on responding to this question through the use of entrepreneurs, who were defined as actors that identify opportunities and are capable of mobilising resources that can create a new institution or transform an existing one. At the same time, Li, Feng and Jiang (2006) provided a broader definition of an institutional entrepreneur as an innovative person who expands his business for the purpose of making it successful.

Greenwood and Suddaby (2006) pointed out that one of the characteristics of institutional entrepreneurs is that they have wisdom in the pursuit of their aims. Beckert (2006) had previously pointed to their high analytical ability. For Mutch (2007), entrepreneurs are reflective and autonomous, and finally, their actions have both an innovative nature (DiMaggio, 1988) and are intentional (Maguire, Hardy & Lawrence, 2004).

Battilana (2006) proposed a theoretical revision that defines some of the propositions about the relationship of the position within a field and the probability that a social actor will 'act' as an institutional entrepreneur. Battilana (2006) identified two positions. The first refers to organisations with a high status, which tend to preserve the status quo. The second concerns less central organisations, which tend to be more prone to change. In a recent study, Hardy and Maguire (2008) defined two parameters for identifying the position of an entrepreneur within a field. The first refers to the legitimate identities that are available in the field; the second parameter is that the positions are determined by the amount of relations between the actors. Thus, the actors do not hold power; in fact, they occupy a social position that allows the exercise of power within a field (Hardy & Maguire, 2008). Hardy and Maguire (2008) pointed out that the central actors can innovate because they have access to the practices available in other fields, and the adherence to new practices occurs through the power they hold. At the individual level, Battilana (2006) identified the actors that are more likely to foster innovation. Individuals with a high social status are less likely to develop innovative actions, as these people tend to defend their current position; individuals with less social status may have difficulty in accessing the resources necessary for innovation.

The level of analysis in this theoretical approach has centred on the individual level, as is the case in Battilana (2006); however, some authors have pointed out that an individual is not able to gather all of the resources necessary to produce an innovation (Suddaby & Lawrence, 2005). Moreover, Wijen and Ansari (2007) pointed to the collective institutional entrepreneur, which may be represented by a group of individuals or an organisation; however, this concept raises the problem of conflict, because the individuals may have divergent interests (Wijen & Ansari, 2007).

The institutionalisation of new practices developed by institutional entrepreneurs derives from a theorisation process composed of the following two activities: i) specification, which refers not only to identifying obsolete practices, but also to providing new practices that should be adopted (Suddaby & Greenwood, 2005); and ii) justification, which is the construction of arguments in favour of the new practices (Hardy & Maguire, 2008). Svejenova, Mazza and Planellas (2007) proposed a broader approach in which the process of change occurs in two phases: institutionalisation and legitimisation. These phases are constituted by four activities: creativity, theorisation, reputation and dissemination. In the creative activity, the entrepreneur uses a large number of methods to stimulate creativity. Theorisation is the process of simplification, which consists in categorisation. Reputation is defined by the audience of the institutional entrepreneur. Finally, dissemination is the process that is aimed at spreading the innovations generated by the entrepreneur, for which the entrepreneur uses several mechanisms.

3.2 Institutional Work

The term 'institutional work' is derived from a theoretical review that considered fifteen years of empirical research published in journals on institutional theory and that identified different types of work, each of which is related to different aims, from the creation and maintenance, to the disruption of institutions. Therefore, they are the central aims of the research from this analytical approach (Lawrence & Suddaby, 2006).

Lawrence (1999) discussed two types of institutional work, namely: i) membership strategies, which involve the definition of the membership rules and the meaning posed to a community; and ii) standardised strategies, which are aimed at the establishment of technical, legal and market compliance, and define the normal processes that take place throughout the supply of a particular good or service.

Lawrence and Suddaby (2006) established that institutional work is related to three areas of research. In the creation of institutions, these authors pointed to the respective institutional work as "overtly political work in which actors reconstruct rules, property rights and boundaries that define access to material resources"; "actions in which actors' belief systems are reconfigured"; and "actions designed to alter abstract categorisations in which the boundaries of meaning systems are altered" (Lawrence & Suddaby, 2006, p. 221). The maintenance phase "primarily address[es] the maintenance of institutions through ensuring adherence to rules systems," and the three areas "focus efforts to maintain institutions on reproducing existing norms and belief systems" (Lawrence & Suddaby, 2006, p.230). Finally, the disruption of institutions involves: "work in which state and non-state actors worked through state apparatus to disconnect rewards and sanctions from some sets of practices, technologies or rules"; attempts to "disrupt institutions by disassociating the practice, rule or technology from its moral foundation"; and "undermining core assumptions and beliefs" which stabilise institutions (Lawrence & Suddaby, 2006, p.235-237). In a recent study, Gawer and Phillips (2013) pointed to the following two types of institutional work: i) external work and legitimacy of work; and ii) internal work and the work of identification. The first type is responsible for institutional change, and the second is responsible for adaptation in the face of external changes.

The central aims of this approach are to understand how the actions developed by individuals, groups and organisations influence social structures and institutions (Lawrence, Suddaby & Leca, 2009). Accordingly, Lawrence, Suddaby and Leca (2011) highlighted three main features that concern the concept of institutional work, which are: i) actions; ii) the actions that create, maintain and disrupt the institutions; and iii) "effort."

The concept of effort has a prominent role in this theoretical approach. Lawrence, Suddaby and Leca (2009) noted the relationship between institutional effort and "non-random" results. Institutional effort is composed of the physical and mental activities that are performed by the actors in order to attain the established objectives and that specifically cause certain effects in the institution. The non-random results from the practices are defined by the institutional environment. The main effort related to institutional work is 'cognitive effort' which refers to the recognition of institutionalised patterns in the routines, providing a source of both reflectivity and institutional continuity (Lawrence, Suddaby & Leca, 2011).

Institutional continuity occurs through the presence of the rules, scripts and classifications that compose the institutional environment (DiMaggio & Powell, 1991), which are essentially stable; however, Lawrence, Suddaby and Leca (2009) pointed to the importance of developing theories that support the dynamics of organisations. They distinguished between institutional work as a verb and as a noun; institutional work as a verb refers to the area of research that addresses social practices. From the social practices, it is possible to work with the concept of agency, which presents two analytical perspectives: i) a focus on work; and ii) a focus on institutions. The first perspective focuses on the effects that can be generated in the institutions based on the intentionality of the actors in defining the institutional work; the second establishes the boundaries of institutional analysis through the effects generated by the actors (Lawrence, Suddaby & Leca, 2009). Kaghan and Lounsbury (2011) showed that, in the analytical perspectives, it is necessary for the actors responsible for the institutional work to have an accurate understanding of the institutional environment.

The actors responsible for the institutional work are typified according to the following phases: i) creation; ii) maintenance; and iii) disruption. Lawrence and Suddaby (2006) categorised the types of actors responsible for performing institutional work. In the creation of an institution, the actors are classified as institutional entrepreneurs. The actors responsible for institutional disruption are endowed with cultural competence. There is no typification of the actors in the maintenance phase, because there have been few studies that address this institutional phase.

3.3 Institutional Logics

The institutional logics approach emerged in an effort to explain institutional complexity and change (Kodeih & Greewoods, 2013). The former occurs when there are various logics located in the same field (Lounsbury, 2007); complexity can be measured by the number of logics that coexist within a field or the degree of compatibility between them (Lounsbury, 2002; Rao, Monin & Durand, 2003).

Institutional change occurs when one logic is replaced by another (Thornton, 2002; Thornton & Ocasio, 2008). Scott (2001) pointed out that institutional change can

emerge in the following three ways: i) the creation of a logic; ii) the dissolution of an existing logic; and iii) an existing logic is replaced by a new one.

To understand an organisation, it is necessary for it to be located within a context. Friedland and Alford (1991) contemplated an interinstitutional system composed of several sectoral systems, each of which represents and acts in a social space and is responsible for influencing the cognition of the social actors and the interactions in their collective life; in other words, each sectoral system has a set of expectations that is inferred in the relationship between the social actors.

This definition of sectoral systems is congruent with the definition of institutional order contemplated by Berger and Luckmann (2008). According to these authors, the actions of an individual that compose a socialising network of a typified form allow an institutional order to emerge; an institution order determines both the action and the meaning that is apprehended by any individual belonging to the network (Junior, Souza & Parisotto, 2013).

From this perspective, Thornton (2004) and Thornton, Ocasio and Lounsbury (2012) identified seven sectoral systems: i) Family; ii) Religion; iii) State; iv) Market; v) Occupations; vi) Corporations; and vii) Community. Each one of them has its own rationality. Thus, each sectoral system is constituted by an institutional logic; the institution is configured as a shared pattern of everyday actions in the spheres of the social life (Berger & Berger, 1977).

There are a variety of systems that compose the interinstitutional system. The following systems stand out: i) the field of the health, which is formed by properties of the sectoral systems of the market, the professions and the state (Scott et al, 2000); ii) cooperatives, which are formed by properties of the sectoral systems of the market and the corporation (Bialoskorski, 2002); iii) the publishing industry, which is constituted by properties of the sectoral systems of the publishing industry and the market (Thornton, 2002); iv) the State of California, which is formed by properties of the sectoral systems of the bureaucracy and voluntarism (Haveman & Rao, 1997); v) the financial sector, which is constituted by properties of the sectoral systems of the regulatory authority and the market (Lounsbury, 2002); vi) the symphony orchestra of Atlanta, which is composed by properties of the sectoral systems of aesthetics and the market (Glynn & Lounsbury, 2005); and vii) the rural health organisation, which is composed by properties of the sectoral systems of quality and the market (Sonpar, Handelman & Dastmalchian, 2009).

Thornton and Ocasio (2008) asserted that institutional logics are the socially constructed, historical patterns of cultural symbols and material practices, including the assumptions, values and beliefs by which individuals and organisations give meaning to their daily activities, organise the relationship of space and time, and by which they are reproduced socially. The logics are the organising principles that shape the behaviour of participants in the field; they constitute a set of beliefs and practices associated with the content and meaning of the institutions in society. Thus, the logic provides formal and informal rules for the actions, interactions and interpretations that guide decision making (Reay & Hinings, 2009).

Institutional logic provides a bridge between the macro level (Meyer & Rowan, 1977; DiMaggio & Powell, 1983) and the micro level (Zucker, 1977). Friedland and Alford (1991), McAdam and Scott (2005) and Thornton, Ocasio and Lounsbury (2012) pointed out that the institutional logic of the sectoral systems influences the cognition of social actors. Lounsbury (2007) further stated that institutional logics organise the cognition of social actors. In other words, institutional logics are a guide for actions and social behaviour; they are responsible for defining the cognitive abilities of actors and orienting their interpretations, thereby indicating the correct way to behave (Thornton, 2004).

The logics are a guide for decision making (Thornton & Ocasio, 2008), i.e., they define a set of solutions that are considered to be appropriate (Ocasio, 1997). It can be observed that these studies have focused on pre-existing logics, revealing their effects on the actions of social actors (Thornton, 2004; Lounsbury, 2007).

The logics enable the interrelationship between institutions, organisations and individuals. Thornton and Ocasio (2008) developed a meta-theoretical framework constituted by the following five principles: i) the principle of immersed agency: Institutional logic is the result of the interaction between individual agency and institutional structure; ii) the principle of society as an interinstitutional system: The existence of a different institutional logic in each institutional field is due to the interrelationship between the various institutional orders that are present in a society and the presence of heterogeneity in the actions and behaviours of the social actors; iii) the principle of material and symbolic institutions: Institutions are constituted by the materiality and symbolism; iv) the principle of institutions as having multiple levels: Studies have been performed at various levels of analysis; and v) the principle of historical contingency: The historical perspective aims to identify how environments affect actions and individual behaviours. Table 1 summarises the main concepts of the theoretical approaches to institutionalism.

Analysis of Approaches	Socially constructed reality	Organisational institutionalism	Institutional entrepreneur	Institutional work	Institutional logics
Features					
Aims	Explains the construction process of the meanings systems	Provides understanding of the homogeneity of organisational forms	Provides understanding of the conditions and the contributions of individuals in the process of institutional change	Provides understanding of how the actions can influence the social and institutional structures	Explains institutional change and complexity
Institutions	Defined as a meaningsystem	Defined by cognitive, normative and regulatory elements responsible for providing meaning and social stability	Defined by cognitive, normative and regulatory elements responsible for providing meaning and social stability	Defined by cognitive, normative and regulatory elements responsible for providing meaning and social stability	Formed by an institutional logic composed of symbolic and material elements
Environment	Institutional environment	Institutional environment	Institutional and technical environment	Institutional and technical environment	Institutional environment
Institutionalisation	The meaningsystems are constructed in two phases, institutionalisation and legitimisation.	The isomorphicprocess is composed by two phases, heterogeneity and homogeneity	The conformation of innovative practices comes from two stages, institutionalisation and legitimisation	_____	_____
Ontology	Determinism	Determinism	Rationalism	Determinism	Determinism
Actors	The social actor is the essence from this analytical perspective	The social actor is a mere assistant in the institutional process	The social actor is responsible for producing innovations within the field	The actor is emphasised in this approach	Cognition of the social actors is influenced by the logic that composes the institutional system
Power	Individual power–status	Structural power	Individual power–position within the field	_____	Structural power
Conflicts	The issues of conflict are peripheral from this analytical perspective	The issues of conflict are peripheral from this analytical perspective	The issues of conflict are peripheral from this analytical perspective	The issues of conflict are peripheral from this analytical perspective	Conflict is considered in structural terms; however, it is peripheral from this analytical perspective

Table 1 – Summary of the main concepts of the theoretical approaches to institutionalism

Source: Elaborated by the authors

The next section provides a discussion of the theory of structuration, which promises to rupture the dichotomy between structure and agency.

4. Duality: structure and action

The dichotomy present in social theory has its roots in various sociological approaches, presenting two dominant perspectives, ‘subjectivism’ and ‘objectivism’ (Parker, 2000). The theory of structuration is a promise to construct a unified social theory that breaks down the dichotomy between structure and agency (Garcia Selgas, 1994). Structure and agency are not independent phenomena, but rather represent a duality (Giddens, 1984).

The duality of structure is the structuration in which the conduct is recursively organised (O'Dwyer & Mattos, 2009), which shows the mutual dependence between structure and agency (Giddens, 1979). Thus, the structural properties of social systems are not separate from action, but are involved in production and reproduction (O'Dwyer & Mattos, 2009; Giddens, 1979; 1984), which are both the means and the results of the practices that form the social system.

The concept of a social system proposed by Giddens suspends the dualism between structure and agency (Whittington, 1992). For Giddens (1979), social systems are related to time and space, and are understood as institutions. The social systems, then, may be understood through a set of institutionalised characteristics in which activities are both restricted and permitted by them (Giddens, 1984).

The routine that is incubated in the actions of the social agent ensures security in relations; thus, the routine is fundamental to social reproduction. Therefore, the concept of routinisation is vital, because it enables both the continuity and the reproduction of the institutions (Giddens, 1984). Giddens (1979) considered social change, presenting some of its key factors, two of which are: i) autonomy and dependence in the relations, i.e., power relations; ii) the development of different social systems. Structure is a virtual order of differences which is produced and reproduced through social interactions. Structure is constituted by the rules and resources that form the properties of social systems.

The properties of structure are defined in terms of rules and resources (Giddens, 1984). The rules guide the actions of social actors, and they are typified as being normative and semantic. The former relates to rights and obligations and the ways in which practices can be performed; the latter refers to the qualitative meaning of the practices associated with their performance (Giddens, 1984).

The resources are typified as allocative and authoritative, and they are responsible for social change. Authoritative resources are capabilities that generate command over people, and thus, encompass intangible resources. Allocative resources are capabilities over material objects, which generate power (Giddens, 1984); in other words, these resources are responsible for capacitating action (Bryant & Jary, 2001).

The resources are the basis of power, which are distributed in an irregular manner between the actors that compose a field (Bryant & Jary, 2001) to which an agent has access and manipulates to influence his interactions with others (Giddens, 1984). Power, then, is defined in terms of the transformation of capacity and domination, and it is considered as a dimension of the interactions between social agents, in which the structures of domination can be reproduced over time and space (Bryant & Jary, 2001). Therefore, power is understood in terms of the capacity of the social agent to intervene in events and alter their course. The concept of Power is related to the concept of action (Giddens, 1993).

Thus, action corresponds to the capacity of social actors to mobilise resources to achieve a goal, in other words, the individual's ability to make a difference (Giddens, 1984). Action and agency are defined as a continuous flow of conduct, in which individuals maintain control and support the daily activities of their lives (Giddens, 1984).

Agency is a process that occurs through the continuous action of competent actors and is reflexive (Giddens, 1993). Competent agents are constituted by practical consciousness and discursive consciousness (Giddens, 1984). Practical consciousness refers to the tacit knowledge used in social practices and the mobilisation of the actions of the social agent. Discursive consciousness refers to knowledge that agents can express through verbalisation, through which they engage in the reflexive monitoring of actions. Giddens (1984) outlined a stratified model of action that is constituted of three levels, namely: i) action is expressed in the discursive consciousness; ii) the rationalisation of action is expressed in the practical consciousness; and iii) unconscious. The essence of the concept of action derives from the intervention of independent agents with recursive character and is reflexive, controlling not only their actions, but also those of others.

Social agents may be represented by organisations. Giddens (1985, p.8) noted: "[...] a community [...] has a knowledge [...] reflexively used to influence, shape and modify a system." This shows that an organisation, through reflection and knowledge, can move consistently; thus, a reflective organisation can mobilise the power to transform a social system (Wittington, 1992).

The existence of conflicts is related to the interests of social actors, specifically in social practices. Conflict is the result of divergent interests between social actors at the social practices level. The contradiction derives from a new configuration of the properties of structure (Giddens, 1978). In other words, contradiction is related to power through domination, and conflict is mediated by power relations. Table 2 reports the main assumptions concerning the theory of structuration discussed in section 4.

Features	Theory of structuration
State	Ignores the role of the State, as well as the influence of pre-existing relationships between the actors with the State in the structuration process.
Institutions	The institution is understood as a social system. The social system is composed of the properties of structure – rules and resources – and agency.
Perspective	Power is used to explain the emergence of and structural change in the properties of the social system.
Approach	Dualism: Agency and structure are dependent.
Theoretical roots	Phenomenology; Sociology; Cognitive psychology.
Environment	Social environment
Level	Macro - social systems.
Structure	It is not related to time and space, but is a virtual order composed of the institutionalised properties – rules and resources – that compose the social system.
Field	It is not mentioned. However, it highlights the places that correspond to social interaction and the constitution of contextuality.
Agents	Agents are autonomous, with a recursive and reflexive character.
Power	Power is defined in terms of transforming capacity and domination. It is considered as a dimension of the relationship between social agents.
Change	The process of change is inherent in the social structure.

Resources	They are used by agents and are the base for power.
Conflicts	Conflict is the result of interactions arising from the clash of divergent interests among agents at the level of social practices.

Table 2 – Summary of the theory of structuration

Source: Elaborated by the authors

5. Proposed Model for the Analysis of Institutional Change

The framework developed in this study considered the main theoretical approaches of neoinstitutionalism, starting with the social construction of reality (Berger & Luckmann, 1998; 2008), moving to organisational institutionalism (DiMaggio & Powell, 1983; 1991; Scott, 1995) and ending with the approaches that consider institutional change, namely, those of: i) the institutional entrepreneur (DiMaggio, 1988; Beckert, 1999; Battilana, Leca & Boxenbaum, 2009); ii) institutional work (Lawrence & Suddaby, 2006; Lawrence, Suddaby & Leca, 2011); and iii) institutional logics (Friedland & Alford, 1991; Thornton & Ocasio, 2008). The central aim in the construction of the theoretical framework was to identify the premises that enable a substantial understanding of the process of institutional change in established organisational fields.

Organisational institutionalism aims to understand the influence of institutions on organisational action (Meyer & Rowan, 1977; DiMaggio & Powell, 1983; 1991; Barley & Tolbert, 1997). This theoretical approach has been the target of numerous criticisms, which we will highlight, namely: i) institutionalisation is seen as a deterministic phenomenon; agency is passive in the institutional structure; and ii) the concept of power related to the social actors is neglected.

The institutional entrepreneur approach advocates that institutional creation and change are dependent on the characteristics of the social actor (DiMaggio, 1988; Battilana, Leca & Boxenbaum, 2009). We observed that agency is dependent on personal and social features, and there is an overvaluation of the actions performed by entrepreneurs to create or change existing institutions. The institutional entrepreneur concept is based on the rational perspective.

The institutional work approach advocates a relationship between the institutional environment and the categories of actors responsible for performing practices that foster both the creation and maintenance and the disruption of institutions (Lawrence & Suddaby, 2006; Lawrence, Leca & Zilber, 2013). However, Suddaby and Viale (2011) highlighted the absence of a model and propositions that enable the verification of future research; in other words, there is no theoretical framework that allows the specification of institutionalisation at different moments of the institution, i.e., its creation, maintenance and disruption.

Finally, multiple studies have been performed pursuant to the institutional logics approach (Friedland & Alford, 1991; Reay & Hinings, 2009; Kodeih & Greewoods, 2013). The logics should be understood as organising principles, which are constituted of a set of formal and informal rules for action (Reay & Hinings, 2009). We observed that, in these studies, institutional change and complexity are explained, namely: i) according to a deterministic approach, i.e., agency is defined by the logic that demarcates the field; and ii) there is a absence of studies that explain how the logic is constructed.

Based on information from the preceding paragraphs, the concept of a social agent should be defined as a legitimated dual agent. This concept is composed by the following three main characteristics: i) the actor is immersed and also emersed; ii) competence; and iii) the action is recursive. Figure 1 illustrates the flow of the legitimated dual agent.

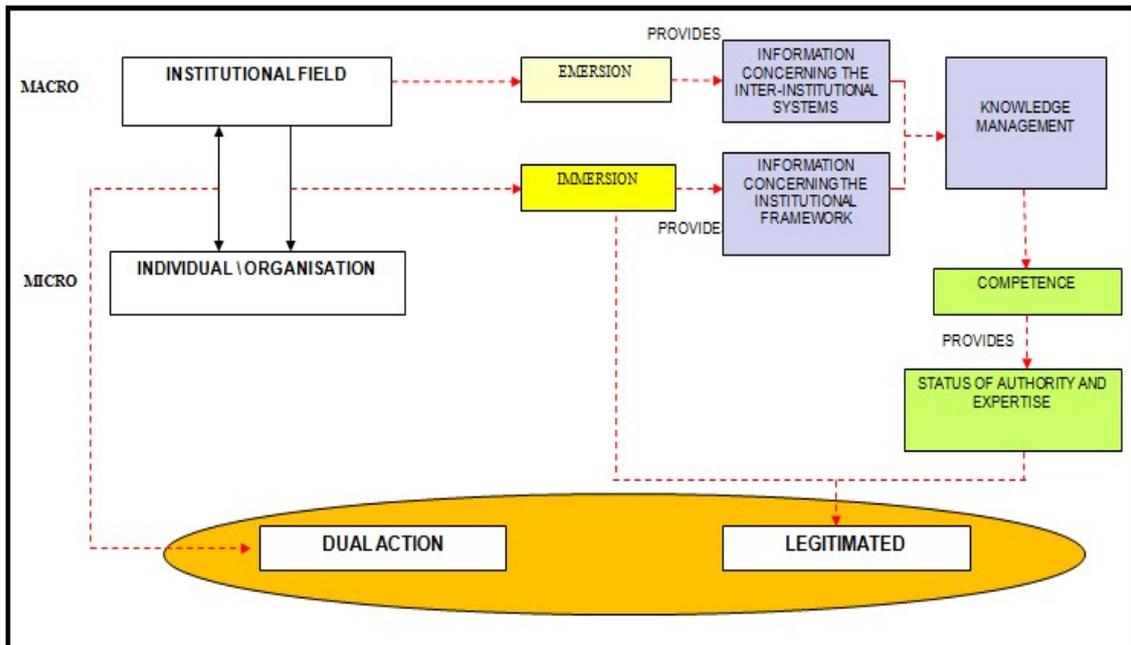


Figure 1- Legitimated dual agent

Source: Elaborated by the authors

Immersion occurs when a social actor is submerged in an institutional environment formed by a rationality that determines the agency (DiMaggio & Powell, 1991; Friedland & Alford, 1991; Thornton & Ocasio, 2008). Immersion is one of the bases of the concept of the legitimated dual agent, because legitimacy is obtained when the attributes that constitutes the agent are in conformity with the taken-for-granted aspects of the organisational field.

At the same time, the immersion is responsible for the duality; in other words, the action is determined by the structure, and the action can change the structure. This duality is understood based on the definition of the structure, which is a virtual order (Giddens, 1984) constituted by a set of rules and standards that form a reference reservoir for the social actor. Thus, the social actor can access this reservoir to 'act'; however, these references are subject to reinterpretation, which can foster change.

Orlikowski (2002) developed the model of technological duality, in which technology and the agent are mutually constitutive. This model revealed that a respective technology has both established routines and operability; social actors, based on their knowledge, may have different interpretations of this technology and may foster the development of new routines.

The significant role of social agents, both in the establishment of institutions and in institutional change, is evident; social agents are responsible for the materiality of the institutions through their 'acts' in conformity with institutional properties. At the same

time, the institutional properties are not free from being questioned; in fact, they are subject to changes, which are performed by reflective social agents and endowed with knowledge. However, immersion causes numbness in social actors; how then can institutional myopia be eliminated? The answer points to the concept of emersion.

Emersion points out that social actors are immersed in the institutional system. This may be observed in the work conducted in the area of institutional logics (Friedland & Alford, 1991; Thornton & Ocasio, 2008) and in the theory of structuration (Giddens, 1979). Emersion indicates that social actors are influenced by various sectoral systems, which provides them with a broader set of information. This set of internal, i.e., the institutional framework of the context, and external, i.e., interinstitutional systems, information is the basis for the construction of knowledge (Davenport & Prusak, 1998) and may be manifested individually or collectively (Giddens, 1984).

Giddens (1984) mentioned practices and discursive consciousness. The former refers to the tacit knowledge used in social practices (Giddens, 1984). In fact, tacit knowledge is difficult to narrate, as it is expressed in the form of concepts, expressions and ideas. The latter refers to the knowledge that actors can express through discourse and verbalisation (Giddens, 1984), and it may be typified by explicit knowledge that is published in the form of procedures, standards, regulations, manuals and recommendations.

The knowledge within an organisation is related to the technical environment, which is considered in neoinstitutional approaches, especially in studies addressing institutional change (Maguire, Hardy & Lawrence, 2004; Battilana, 2006; Lawrence & Suddaby, 2006; Lawrence, Suddaby & Leca, 2009; Popadiuk, Rivera & Battaglia, 2014). According to the strategic approach, the technical environment consists of the following three categories: i) physical capital resources; ii) organisational capital resources; and iii) human capital resources (Wernerfelt, 1984). Among these categories, we highlight human capital resources, which include: training, experience, judgmental capacity, intelligence, social relationships, and managers' and employees' insights (Wernerfelt, 1984).

In this sense, knowledge management is important, where in the organisation develops the knowledge of its employees (Gomes, 2002). Gomes defines organisational knowledge as a set of information, experiences, and learning related to administrative, commercial and productive aspects. Knowledge is the basis for individual competence, and consequently, organisational competence (Bohlander & Snell, 2009). Competence is one of the key concepts of the theory of structuration. Giddens (1984) described the competent agent, who is seen in this study as an individual who is able to efficiently manage knowledge in conformity with the rationality of the field. Given this perspective, an organisation will obtain the status of having authority or expertise.

In accordance with Turner (2001), legitimacy is a prerequisite for gaining the status of authority or expertise. He typified five types of expertise whose legitimacy is based on the knowledge of the social actor. In fact, Battilana, Leca and Boxenbaum (2009) showed that institutional entrepreneurs are legitimised and recognised actors in the field in which they operate.

Once it is legitimated, an organisation has power. According to Weber (1947), legitimacy is an important concept for understanding power, and power can be typified as: i) traditional; ii) charismatic; and iii) rational-legal; they are the pure types of legitimate domination. For Giddens (1984), power is based on the resources that an organisation owns and is defined in terms of action; in other words, it is the ability of a social actor to influence others. This feature can be understood as the ability to modify the attitudes, behaviours or values of others (Cunha, 2005).

In the model defended, the resources that constitute human capital are the basis for obtaining power, because when it is administered efficiently, an organisation performs institutionalised routines, earning the status of authority and expertise. Power is understood as individual. Once they are configured, the constituent features of the legitimated dual agent are presented in the conceptual model of institutional change in established organisational fields (see Figure 2).

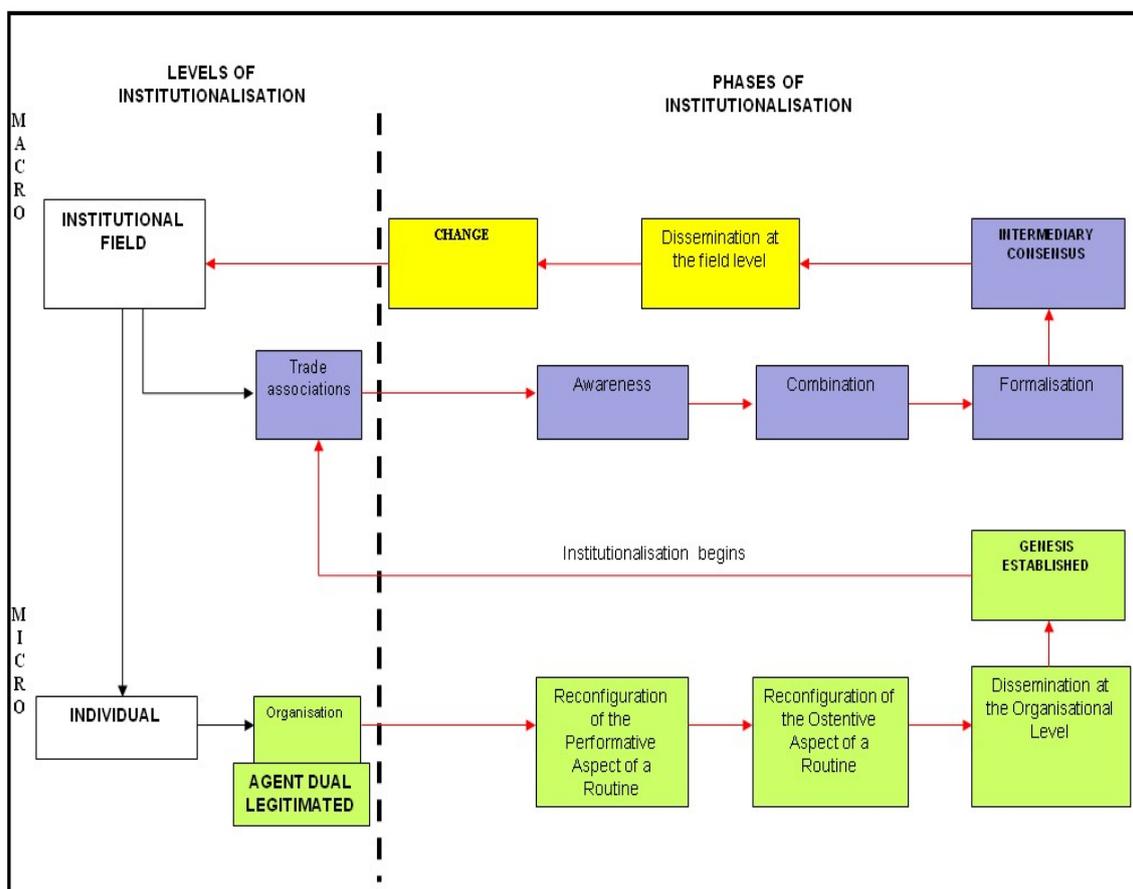


Figure 2 – Conceptual model of institutional change in established organisational fields
Source: Elaborated by the authors

The change process proposed is complex, and it encompasses the following three stages: i) genesis established; ii) consensus intermediary; and iii) change, each of which are formed by several phases, as set forth in Figure 2.

The first stage is called ‘Genesis Established’, and it is centred at the organisational level. Change in the field is promoted by an organisation that modifies

the existing routines through the competence of its members in reinterpreting the institutional properties.

Giddens (1979) pointed to the possibility of change in social systems by means of routines. However, routines are considered to be a source of inertia (Hannan & Freeman, 1983) and inflexibility (Gersick & Hackman, 1990), and they are the basis for the bureaucratic organisation (Weber, 1947). From the Weberian perspective, routines are defined as repetitive actions, and they are interdependent (Feldman & Rafaeli, 2002), establishing the patterns of action that form habits (Berger & Luckmann, 2008). However, Feldman and Pentland (2003) proposed a new definition for routines, which are seen as a source of organisational change.

A routine, according to the dynamic perspective, is constituted by ostensive and performative aspects. The former guides, justifies and gives meaning to an action. The latter is responsible for the creation, maintenance and alteration of the ostensive aspect of the routine (Feldman & Pentland, 2003).

The first phase of this stage is called the 'Reconfiguration of the Performative Aspect of a Routine', and it is performed by the members of an organisation. The members of an organisation who are endowed with tacit and explicit knowledge (Giddens, 1984) and analytical skills (Beckert, 2006) perform the organisational routines in conformity with the institutional property as a reinterpretation of same, which results in change. This converges with the view of Berger and Luckmann (2008), who highlighted that the division of labour in routines fosters the development of new habits.

Nevertheless, the organisational culture gains importance because it stimulates the competent members to develop changes in the institutionalised routines. In accordance with the dynamic perspective, Schein (1985, p.1920) noted that "[...] the culture is the solution of external and internal issues that [have] worked consistently [for] the group and that [are taught] to the new members [as the] correct way to perceive, think and feel about these issues."

The reconfiguration of the performative aspect of the routine implies that new ways of doing things have been developed, and it points to the necessity in the development of a new meanings system. This begins the second phase, which is called the 'Reconfiguration of the Ostensive Aspect of a Routine' and is constituted by the externalisation and objectification stages (Berger & Luckmann, 1998).

Berger and Luckmann (1998) highlighted that when a person looks for a new repetition of activities that can become a habit, typification subsequently occurs. When such typification is durable and shared, reciprocal typification occurs. Next, the negotiations occur which will establish the meanings system that is inferred in the conduct of a social group, which configures the objectification. Externalisation and objectification are dependent on the institutionalisation of new routines at the organisational level.

The alterations in the performative aspect of the routine create room for negotiation between the members of the organisation, who have, as their aim, the construction of the characteristics of the ostensive aspect, i.e., its significance (Feldman

& Pentland, 2003). The presence of a collective negotiation assumes that there is conflict within the organisation, because conflict is related to the divergent interests of the social actors (Giddens, 1978). There are several theoretical models about the process of collective negotiation; among them, we highlight the model developed by Reynaud (1978). Collective negotiation is based on a dynamic perspective which considers three points, namely: i) changeable character; ii) the plurality of rationality; and iii) the interests of power groups (Reynaud, 1978). When the group involved in a negotiation obtains a consensus on the ostensive aspects of the routine, internalisation then occurs (Berger & Luckmann, 2008).

The phase 'Dissemination at the Organisational Level' describes the beginning of the legitimation of a new routine, which is based on a rational justification for the other members of the organisation (Berger & Luckmann, 2008). The legitimation, then, is the transmission of the new routine, which fosters changes in the organisation. Organisational change is understood as any change in the organisational components related to persons, labour, and formal structure which may have relevant results for the organisation (Lima & Bressan, 2003). For any change that occurs, the organisation may face resistance from the organisational members.

The resistance to change is understood as any behaviour that aims to maintain the organisational status quo (Zaltman & Duncan, 1977). Hernandez and Caldas (2001) pointed to five assumptions that aim to explain the resistance to organisational change: i) resistance is inherent in the change process; ii) resistance to change harms the organisation; iii) resistance to change is inherent in human nature; iv) organisational employees resist change; v) resistance is a massified phenomenon. The resistance, then, is related to the individuals who are part of a social group.

Some authors have identified the following mechanisms to address resistance to organisational change: i) education; ii) participation; iii) commitment; iv) development of positive relationships; v) communication; vi) manipulation; and vii) coercion (Robbins et al, 2010). The first mechanism is related to organisational culture. The second to the fifth mechanisms are related to the philosophy of an organisation, and the last two mechanisms are related to power, which is discussed in institutional theory. Berger and Luckmann (2008) pointed out that the meanings system coercively influences the individuals in the group. Once it is earned, the legitimacy of the new routine at the organisational level is what begins the stage of change in the organisational field.

Popadiuk, Rivera and Battaglia (2014) indicated that legitimate organisations ensure their place through trade associations and their participation in negotiations about the establishment of new standards and rules. At this point, the next stage, 'Consensus Intermediary', begins, and it is centred on the level of trade associations within a field. Trade associations differ in their aim, which primarily influences the external environment, rather than improving the internal capabilities of the members. Trade associations are a form of institutional strategy (Lawrence, 1999). Barnett (2004) observed that trade associations favour the more efficient organisations in a sector.

The importance of trade associations within an organisational field and their role in institutionalisation stand out. Organisations use their power to influence the 'acts' of

the associations that compose the field, and in doing this, they influence them to work in their favour. Based on this, the first phase of this stage, 'Awareness', begins.

The central aim of awareness is to inform the other organisations in the field about the new routine. Thus, language is used in various forms: lectures, meetings, notes, and information. Berger and Berger (1977) pointed out that language is the first institution of a society, and that it enables the functional integration, i.e., the institutionalisation, of a new habit for the collective. This phase involves externalisation, because the new routine can then become a habit, which is the beginning of typification in a field (Berger & Luckmann, 2008).

The awareness of the organisations that constitute the field fosters a period of divergence; the contradiction emerges when the new configuration of properties in the structure is the opposite of that in the social system (Giddens, 1978). In fact, the contradiction is the starting point for the construction of a new rationality (Scott et al, 2000; Lounsbury & Glynn, 2005; Sonpar, Handelman & Dastmalchian, 2009).

As a result, the next phase is described as a 'Combination', and it is a process that consists in the use of information that is deposited in the structure in the form of documents and manuals and that can be reconfigured; in other words, it can be transformed into new knowledge (Nonaka & Takeuchi, 1997). Berger and Luckmann (2008) emphasised that individuals aim to develop new habits which are substantially supported by existing knowledge. The construction of the meaning system of the new routine occurs by means of the combination of the existing knowledge in the field with the knowledge developed by the organisation promoting the change. It is thus configured by the shared typification of the new routine that will operate in the field, i.e., objectification (Berger & Luckmann, 2008). At the same time, we should point out that the combination is derived from a collective negotiation that aims to dilute both the differences and conflicts (Giddens, 1978) that exist in the field.

The consensus that is obtained regarding the features that compose the new routine, i.e., the meaning system, enables internalisation to occur (Berger & Luckmann, 2008). Thus, 'Formalisation' corresponds with the establishment of new rules and regulations that will act in the field; in other words, it is the change in the established organisational field.

The concretisation of this process occurs in the 'Change' stage and refers to legitimation. In accordance with Berger and Luckmann (1998; 2008), legitimation is the justification of the new rationality, and it uses language. Legitimacy should not only be considered as the transmission of values, but also as the transmission of the knowledge of a new action (Berger & Luckmann, 2008). However, this phase may encounter resistance from organisations that did not participate in the negotiations which established the meaning system of the new routine; as a result, trade associations will use coercive mechanisms to ensure wide acceptance of the change.

Implications and Concluding Remarks

Through the analysis of seminal articles regarding organisational institutionalism and the theoretical extensions focused on the study of institutional change, we incorporate the recursivity between agency and structure that is contemplated in the

theory of structuration to analyse institutional change in established organisational fields.

The first apparent contribution of this study to neoinstitutional theory is related to the paradox between determinism and rationalism related to the concept of agency. The assumption that institutional structure is a virtual order comprised of properties that are produced and reproduced by social interactions (Giddens, 1984) makes it possible to eliminate the dichotomy in the concept of agency.

Institutional structure, i.e., its properties, provides social agents with the methods to perform their daily activities, but the materiality of the institutions constituted by the properties occurs through the 'acts' of the social agents. At the same time, the social agent both efficiently performs and is able to reinterpret the institutional properties, thereby configuring new ways of performing routines. Institutional change in the organisational field occurs through the competence that define the social agent. The legitimated dual agent, through the use of its attributions, begins the institutionalisation of a new routine through its existing institutional arrangements with trade associations; such institutionalisation is composed of the following three stages: i) genesis established; ii) consensus intermediary; and iii) change. Thus, agency is responsible for the materialisation and the changes in the properties of the institutional structure that demarcate an institutional field.

Another apparent contribution of this study is the displacement of the institutional dynamics – the macro perspective – to a dynamic that considers the institutional structure, i.e., the macro level, and the intra-organisational aspects \ individuals \ cognition, i.e., the micro level.

For organisational managers, the model defended in this study highlights the importance of knowledge management and the organisational culture. The former permits the organisation to develop competences that enable the realisation of effective action in conformity with the institutional properties in their field. Legitimacy involves more than being in accordance with the institutional environment; in fact, it involves being an expert. At the same time, knowledge management empowers individuals to develop new interpretations and applications for organisational activity; for the organisation, it represents new ways of doing things, which may be related to administrative and operational processes and to service provision.

The organisational culture has a prominent role, because it influences organisational behaviour; in fact, the organisational culture is a factor that stimulates or retards the performance of organisational competences. Managers need to be aware that the culture can stimulate both creativity and change in an organisation. The culture must be seen as supporting a learning process, including the results of past learning, but at the same time, enabling the organisation to continue learning. Therefore, the conceptual model advocated here presents both practical and theoretical contributions.

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