Jomat

Journal of multidisciplinary academic tourism
2024, 9 (3): 273-287
https://doi.org/10.31822/jomat.2024-9-2-273

ISSN: 2645-9078

A theoretical framework for understanding the practice-driven institutionalism: Evidence from hospitality industry

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Keywords:
Hospitality,
Institutional logics,
Practice,
Practice-driven institutionalism,
Epistemic objects,
Teleoaffective formations,
Material.

Article History:
Submitted: 20.09.2023
Revised:13.02.2024
Accepted: 16.08.2024
Published Online: 19.08.2024

ABSTRACT

The recent perspective of practice-driven institutionalism introduces a novel approach to comprehending the boundary framework within which organizational actions, interactions, norms, values, and behaviors develop. Nevertheless, the specific role played by memetics, particularly materials, in the genesis and networking of these practices within this framework remains unclear. In pursuit of this objective, we introduce a theoretical framework designed to facilitate the systematic analysis of the evolutionary dynamics inherent in institutional logics, with a particular emphasis on the practices that emerge from the epistemic discoveries of materials, which have been overlooked in tourism and business research in general. Relying on 520 interviews from tourism industry veterans, we conclude with a typology of material-dependent practice-driven institutionalism which points to a systematic pattern where industrial practices resemble each other in a domino effect around the attributes of a dominant material. The typology concludes that material-dependent practice-driven institutionalism creates an 'invisible glass ceiling' that maintains industry practices at the status quo, thereby neutralizing any organizational and managerial initiatives that contradict the inherent properties of the dominant material. We advocate for the adoption of the framework we have introduced among industry practitioners, as it offers a valuable tool for generating meaningful outcomes from their organizational endeavors and practices, set within the complex interplay of institutional logics.

1. Introduction

A key issue in recent institutional research has been the management of logics within organizations and their role in constructing organizational reality (Currie & Spyridonidis, 2016). Understanding institutional logics is crucial because they shape the norms, values, and behaviors within a society or organization. In numerous industries, actors follow institutional logics instead of market logic (Ocasio & Radoynovska, 2016). It is a boundary framework within which industry players' intellectual and behavioral actions are shaped (Haveman & Gualtieri, 2017). Gaining an understanding of its dynamics provides valuable insights into the success or failure of organizational initiatives (Smets et al., 2017).

Within the last decade, researchers emphasize the role of micro intraorganizational dynamics in understanding institutional logics (e.g., Lounsbury & Crumley, 2007; Jarzabkowski et al., 2013; Smets et al., 2017; Silva & Quattorne, 2021). For this, researchers place greater emphasis on the practices that contextualize these logics within the contemporary framework of practice-driven institutionalism (PDI) (Smets et al., 2017). The latest research brings forward the ideological and material elements inherent in practices and their memetic reflections in the engineering of institutional logics. While there has been significant focus on the ideological aspect, such as cognitive frames and symbols, the material aspect has received comparatively limited attention and is frequently obscured or disregarded (Jones et al., 2013). While available research underscores the significance of materials in facilitating the effective adoption of sustainable practices (Laakso, 2017; Rossoni et al., 2020; Whittingham, 2019) and empowering innovative approaches in a cumulative manner (Osiurak & Reynaud, 2020), as well as in facilitating the translation of new management concepts into organizational practices (Waldorff & Madsen, 2023), it falls short in providing a comprehensive framework that includes an analysis of the structuration process of these practices, (b) the explanation of the dynamics through which these practices interconnect to form institutional logics, and (c) a clear understanding of the extent to which materials influence and shape institutional logics. Moreover, recent research on PDI lacks the perspective of determining the extent to which the exploration of materials as epistemic objects influences the formation of intended or emergent institutional logics, regardless of their materiality or ideologically.

In terms of hospitality research, empirical evidence regarding the evolution of institutional logics as well as the

Research Paper

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role of practices in its development, specifically in providing a clear explanation of the underlying logic that shapes the industry dynamics, remains scarce. Therefore, there is a need to understand institutional logics in hospitality industry through the practice lens by being aware of their material-ideological genetics, focusing on three key aspects. Firstly, the presence of varying degrees of materiality and ideologicality within the hospitality industry practices is a natural outcome of its complex system. Second, according to Lamers et al. (2017: p. 54), there are three ways in which practice theories in general might advance the field of tourism studies: by allowing for in-depth research of performed tourism consumption or production practices; by allowing for analysis of change in tourism over time; and by revealing the embeddedness of tourism practices. Third, although limited, the available research in hospitality has shown that examining institutional logics is critical in terms of policy development (Estol et al., 2018), development of coopetition (Fong et al., 2018), creating a guidance for various destination stakeholders (Chen et al., 2016), and delivering corporate social responsibility and sustainability (Ertuna et al., 2019).

Accordingly, this study seeks to answer the following questions:

RQ1: Is there a dominant material that completely influences the practices forming the institutional logics?

RQ2: Do the dominant material inherent properties (i.e. scale) create a certain pattern in the emergence / re-exploration of practices and thus their networking pattern behind an industry's institutional logics?

RQ3: To what extent does the dominant material affect partial objects, which serve as the fundamental units of analysis in the examination of practices? Does it create a different level or classification among these partial objects?

This research aims to enhance the field of practice-driven institutionalism within the context of hospitality industry by introducing a theoretical framework (Figure 1) that facilitates a micro-meso-macro evolutionary analysis of institutional logics. This objective is illustrated through the examination of empirical evidence derived from 520 interviews conducted with veterans from the tourism industry from an oral history research. The framework origins from the integration of three foundational approaches: Welch's (2020) teleoaffective formations, Nicolini et al.'s (2021) enactive legitimation, and Cetina's (1999) concept of epistemic objects. We hereby present the framework as a robust theoretical framework suitable for the examination of practice-driven institutionalism. This framework is not limited solely to the domain of hospitality research but extends its applicability across diverse sectors within the service industry.

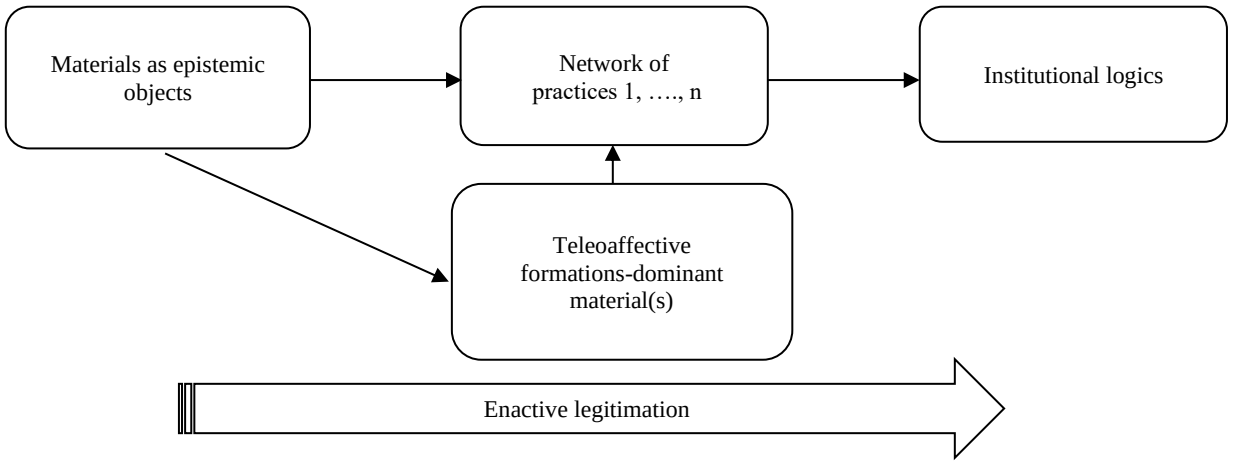

Figure 1. A theoretical framework towards the analysis of material-based practice-driven institutionalism
Source: Author

In accordance with the framework, we advance the hypothesis that the predominant material, namely teleoaffective formations, which manifest because of their epistemic explorations by practitioners, possess the inherent capability to exert influence over the fundamental dynamics that underlie institutional logics. This influence is exerted through two primary mechanisms: i) the transformation of existing practices in accordance with dominant material attributes, and ii) the establishment of interconnections and interdependencies among practices, forming a network that contributes to the formation of institutional logics.

Within the framework, we refer to teleoaffective formations as cognitive artifacts, akin to tools such as maps and compasses that facilitate spatial navigation. These cognitive artifacts play a crucial role in enabling the transmission and innovation of collective efforts among practitioners, ultimately contributing to the emergence or re-exploration of practices that make up institutional

logics. Hence, we propose that understanding teleoaffective formations within epistemic objects lens help practitioners to reveal the mechanism or the systematic structure that catalyze technical reasoning skills that enable them to both innovate and disseminate practices in a cumulative way (i.e., institutional logic) as Osiurak and Reynaud (2020) evidenced for technological cumulative culture.

The epistemic objects lens in the framework aids our understanding and analysis of which materials possess the potential to manifest as teleoaffective formations. This understanding would enable us to comprehend: i) the formation of contexts of actors and the conditions under which institutional logics are mobilized, stimulated, or altered locally (Pallas et al., 2016); ii) institutional complexity emerging from a plurality of logics (e.g., Currie & Spyridonidis, 2016); and iii) the origins of tensions among logics (Binder, 2007). Lastly, the recent enactive legitimation concept (Nicolini et al., 2021) enables us to explain the potential trajectory of the legitimation and evolution of practices originating from teleoaffective formations, thereby encompassing the dynamics that shape institutional logics.

The following section examines the theoretical background, followed by the methodology. We then present our findings, which offer empirical practice of the proposed framework, and conclude with theoretical and managerial implications.

2. Theoretical background

Practice-driven institutionalism

PDI is a theoretical engagement between institutional logics and practice theory, with one addressing the blind spots of the other (Lounsbury & Crumley, 2007; Wang & Lounsbury, 2021). While the practice component provides the conceptual underpinnings for individuals to become "carriers of institutions" (Zilber, 2002), the institutional component sheds light on the origins and 'anchoring' of local practices outside the organization (Smets et al., 2017). PDI, which is rooted in Schatzki's (2001: p. 2) conceptualization of practices as "embodied, materially mediated arrays of human activity centrally organized around shared practical understanding(s)," aligns with the definition of logics as "socially constructed, historical pattern of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality" (Thornton & Ocasio, 1999: p. 804). Thus, practices might be thought of as a means of "putting logics in action," or of actualizing order and logic (Silva & Quattorne, 2021). Concisely, the application of logic and its detailed specifications in everyday practice across various empirical settings strengthens the explanatory power of logic and practice, bridges the gap between institutions and actions, and is more dedicated to the structuring of social orders (Smets et al., 2017).

Recently, there have been increasing calls for enhanced dialogue between institutional logics and practice, necessitating a comprehensive understanding of the constituent elements of practice while staying true to its core, as emphasized by Schatzki (2001). Notably, Smets et al. (2017, p. 385) developed the framework of PDI, drawing directly from Schatzki's conceptualization of practices. According to Schatzki (2002), the molecular elements of practices are teleoaffective structures and normativity (Gehman, 2021). He defines teleoaffective structures as "a range of normativized and hierarchically ordered ends, projects, and tasks, to varying degrees allied with normativized emotions and even moods" (Schatzki, 2002, p. 80). To him, a teleoaffective structure always has 'ends' that individuals should or may pursue, projects they should or may undertake to achieve those ends, and tasks they should or may undertake to achieve those projects. By 'normativity', he means whether participants' doings and sayings are either ones that participants ought to realize or ones that are acceptable in the teleoaffective structure of a practice (Schatzki, 2002, p. 80). The normativity that defines a practice's teleoaffective structure governs what makes sense for individuals to do by way of example, teaching, and sanction (Schatzki, 2002). As a result, the teleoaffective structure is a significant topography that organizes how a practice is carried out by specifying what is to be accomplished and why (Schatzki, 2002).

Therefore, it is critical to understand what normativizes such an organizing position of teleoaffective structures in the formation of practice to understand the practice driven institutional logics. Here, we argue that paying attention not only to the human practitioner but also to the material is critical. Because, according to a number of theoretical frameworks in philosophy, social science, and psychology, norms of behavior and cognition are materialized into artifacts that have an enormous impact on how people act and think (Miettinen & Virkkunen, 2005). Furthermore, an examination of these materials as epistemic objects can serve as a valuable avenue for gaining deeper insights into the processes of formation, legitimization, and perpetuation of institutions and their associated institutional logics, as posited by Silva and Quattorne (2021). Thus, incorporating objects into institutionalism creates significant research opportunities into how institutions are established, perpetuated, and dissolved through the interaction of humans, discourse, and material artefacts (Monteiro & Nicolini, 2014). Also, although the literature on institutional logics has grown in recent years, its focus has been on the ideological frames and symbols that underpin them. The material side, however, has been mostly unseen and implicit (Jones et al., 2013).

Towards a theoretical Framework: Epistemic objects, enactive legitimation and teleoaffective formations

'Epistemic objects' or 'knowledge objects' are defined as objects of investigation that are open-ended and act as a source of interest and motivation 'by virtue of their opacity,

their surplus, their material transcendence' (Rheinberger, 2005, p. 406). In contrast to other types of objects, epistemic objects are not definite things whose properties can be captured and described but are rather processes and projections (Werle & Seidl, 2015). For instance, whereas digitization has resulted in a major drop in the use of paper and a growing frequency of paperless operations across all forms of administrations, the use of Post-it® Notes has not been significantly impacted. Clearly, the meaning of sticky notes is not only constant but also adaptable enough to endure market shifts in relevant sectors (Kleinaltenkamp et al., 2021). In this respect, the epistemic objects are open-ended and survive as a practice as long as they spread intelligibility for the engagement of different communities of practice (Schatzki, 2001; Smets et al., 2017). In other words, epistemic objects are enactivley legitimized in the meaning it provides in the relevant community.

Rather than possessing fixed properties that determine their investigation, epistemic objects direct the investigation process itself (Miettinen & Virkkunen, 2005). The questions directed at the object of investigation are not simply produced by the investigator but are provoked by the object itself (Werle & Seidl, 2015). In this sense, epistemic objects have been described as 'question-generating' (Cetina, 2001, p. 181). Inherently, epistemic objects constantly evolve based on the context in which they are employed (Jarzabkowski, et al., 2013). In this way, epistemic objects are enactively legitimized as a continuous process like material signs, which are generated in and via continuing material practical involvement (Malafouris, 2013, p. 117). Therefore, to understand an epistemic object, one must look at it in the context of a practice that has been developed over time (Miettinen & Virkkunen, 2005).

Hence, accepting that materiality legitimates continuously, we agree with the notion of enactive legitimation introduced by Nicolini et al. (2021). The authors define it as "the notion that materiality supports a specific type of processual legitimation that derives from the ongoing engagement and interaction with the material world (Nicolini et al., 2021: p. 67)."

Another characteristic of epistemic objects is that they are nested, which means that objects are layered and entangled in this engagement process (Cetina, 1999). For instance, the archaeological context of material remains is documented using a range of different material forms (field books, drawings, spreadsheets, databases, etc.) from different practitioners working together to make sense of the remain in context of their expertise. Therefore, examining the historical genesis and evolution of the aspects of practice in question is key to understanding the emergence of any epistemic object (Miettinen & Virkkunen, 2005).

On the other hand, it is through partial objects that the inquiry of the epistemic object can be carried out. Partial objects are the material representations of the epistemic object that are produced in the exploration process (Cetina, 2001). Here, rather than interacting with the epistemic object directly, the investigator engages with partial objects that serve as material representations of the epistemic object (Cetina, 2001). Hence, partial objects (epistemic objects in general) are 'meaning-producing and practice-generating' (Cetina, 2001). This also implies that material semiosis operates in a distinctive manner. For example, if your credit card is not physically signed in pen, you cannot make a payment, and if the page in your passport does not bear your signature, you cannot cross a border. Paper, ink, and the physical act of signing (and the underlying practice of writing) all contribute to a signature's material significance beyond their symbolic meaning (Nicolini et al., 2021).

Recent studies in the field of PDI have demonstrated material artifacts as partial objects mediate the institutional logics of the various units of analysis. For example, Jarzabkowski et al. (2013) showed that the certain artifacts were crucial to sustain certain practices in strategizing. Silva and Quattorne (2021) found that how mysterious nature of material was influential in the legitimation of institutional logics. Nicolini, et al. (2021) drew our attention to the observation that materiality played a more prominent role than discursive and iconic aspects in the formation of banking institutional logic.

Given this information, the central focus of this study is to investigate the possibility of a dominant object or material entity (acting as a distributor of partial objects) orchestrating the symphony of institutional logic by unifying practices through its exploration and enactive legitimization. Within the existing literature, the presence of such an entity finds explication through the theoretical construct of 'teleoaffective formations,' elucidated by Welch (2020).

Teleoaffective formations is defined as "a configuration across multiple practices, conditioned by a relational nexus of general understandings, that enjoins those practices to common ends and normatively orders the orientations and affective engagements of those practices" (Welch, 2020, p. 61). The idea behind the concept was to develop Schatzki's ontology of social practice. The development was necessary to establish common ordering among Schatzki's teleoaffective structures within those practices, thereby rescuing them from the realm of 'general understanding' in practices (Welch, 2020). Teleoaffective formations, as opposed to teleoaffective structures, incorporate several practices and are shared by a group, such as customers and cultural institutions (Erler et al., 2022). Teleoaffective formations, according to Welch, carry a nexus of general understandings that are specified and conditioned in connection to one another. Based on these general understandings, practitioners make sense of focal practices as part of wider projects under the umbrella of teleoaffective formation (Welch, 2020). Teleoaffective formations are thus "more or less densely patterned across

sets of practices and social space, enjoin practices to common ends and orchestrate a common normative ordering of orientations and affective engagements of those practices" (Welch, 2020, p. 66). Khazraee and Gasson (2015) takes attention to the fact that the interconnectedness among practices might emerge through materially mediated interdependencies among communities of practices. In other words, teleoaffective formations become clear when we see how they create communities of practices (i.e., industry practitioners in this study) that form around shared taken-for-granted practices (Weick, 1995).

In this context, we focus on materials as epistemic objects with the potential to evolve into teleoaffective formations within industrial communities of practitioners. We explore their capacity to amplify the transformation of disconnected practices into what Schatzki (2002) refers to as 'organized nexuses of action,' thereby shaping the dynamics of institutional logics. Therefore, we attend both to the specific semiotic affordances of materials and their transition to the teleoaffective formations in which industry practices are born, normativized and through which they signify, as Nicolini et al. (2021) call for.

3. Methodology

To address the research questions, an ethnographic case study was conducted to investigate how the institutional logics within the Antalya hotel industry evolved following the substantial clustering of large-scale hotel properties in the 1990s. The purpose of an ethnographic study is to interpret mundane behaviors in environments where they naturally occur (Luu et al., 2014). Ethnography typically involves studying a single case or a small sample of cases. This is the ultimate consequence of collecting thorough data over a prolonged period of time (Hammersley & Atkinson, 2007).

For our ethnographic study, we utilized narratives of practices. In business research, narratives discussing an industry or an organization are accepted as important ethnographic resources (Gabriel, 2015; Whittington, 2003; Yıldırım, 2020). As a profound manifestation of epistemic objects (Khazraee & Gasson, 2015, p. 144), narratives serve as a foundational element for our research framework.

Rather than focusing on the historical record of what actually happened, narrative research that is based on ethnography offers a methodological way to documenting the realities of life that individuals make sense of based on their experiences (Josselson, 2011, p. 225). Especially, outcome-driven narratives attempt to explain how a particular outcome occurred by examining evidence and sources of explanation at the micro level (e.g., the activities, cognitions, visions, and errors of organizational leaders and groups) through retrospective analysis of historical data and interviews (Kouamé & Langley, 2018, p. 569). Moreover, this genre more closely resembles a mosaic of narratives composed of the collective consciousness and shared practices of actors engaged in business practices (Blumer, 1969). These types of narratives assist us in assessing outcomes in a more comprehensive, in-depth, thorough, and varied manner (Brown & Thompson, 2013).

Data Source

In this context, this study analyzed the "Turkish Tourism Oral History Research", an encyclopedia in 10 volumes, published and edited by Nazmi Kozak (2020). In the study, interviews with 520 significant industry veterans who are the practitioners of and witnesses to the growth of Turkish tourism within the last five decades were held. The encyclopedia uses content that allows for an ethnographic study to portray its subject through narratives made up of the layers of social construction formed between the individual-organization-industry in tourism.

There were four reasons to choose this source. First, it is the only work to portray the Turkish tourism industry, which is among the top 10 in terms of the volume of foreign visitors in the World. Second, employee relations, work practices, tourist roles, hotelier relationships, governmental and industry relationships, and so on were all covered in the work, providing a kind of ethnographic "mimesis" of Turkish tourism industry. Third, it might help us rethink the social reality's latent aspects that have so far missed the investigations done using conventional methodologies. According to Trapp-Fallon (2003), oral history presents a potentially valuable methodological approach for researchers involved in tourism and leisure studies due to its nature as a "shared" and reflective process. It also gives strong objectivity instead of weak objectivity and makes the research process more open because it recognizes both the situatedness and the importance of the interviewer, turning the "reflexivity of research from a problem to a resource" (Harding, 1991).

In the encyclopedia, the Turkish tourism industry was evaluated before and after the all-inclusive system which was a necessity for abrupt dissemination of the large-scale hotel clustering's in Antalya. The all-inclusive system era was determinant in the Turkish tourism industry, first adopted in Antalya and then disseminated along the Mediterranean and Aegean coasts of Turkey. It was the abrupt emergence and dissemination of large-scale hotel properties that drove the exploration and adoption of the all-inclusive system in this era. Hence, fourth and foremost, the detailed clues regarding the transition process in the data are particularly useful in evidencing our research questions. That is, we were able to trace the teleoaffective structures as partial objects that are unfolded during the exploration of hotel properties as epistemic objects. More importantly, the case was exemplary in evidencing how epistemic objects can turn into teleoaffective formations that cause a domino effect in which practices are explored and layered on top of each other to build the institutional logic (as illustrated in Figure

2). Fifth, such a source of collective narratives can help trace the historical threads that have led to the development of the normalized practices observed in the present, as Jarzabkowski et al. (2022) call for.

Data Analysis

We started by carefully reading the data, following studies on institutionalism that adopted a historical perspective (Nicolini et al., 2021; Silva & Quattorne, 2021; Werle & Seidl, 2015). Firstly, we were able to uncover the teleoaffective structures of the main practices forming the institutional logic of the Antalya hotel industry at this stage. The primary reason for analysing teleoaffective structures of practices is to illustrate whether practices are intelligible, collectively meaningful and accomplishable, and recurrently performed and recognized for members of the respective community (Schatzki, 2001; Smets et al., 2017), to ensure that we do not become lost in the shadow of "general understanding" in the analysis of practices (Welch, 2020), and to pay attention to the conditioning role of teleoaffective formations over teleoaffective structures (Erler et al., 2022) and thus institutional logics.

Second, the data enabled us to reach a narrative of practice of the Antalya hotel industry. Because we found that the practices emerged in a sequential order clustered around the exploration of the hotel properties across time and space around all-inclusive system, forming a total narrative of practice (Cetina, 1999; Miettinen & Virkkunen, 2005, p. 443), in which there are characters, settings, action and resolution (Burke, 1969).

Our data analysis was iterative in nature (Langley, 2009) and informed by the hermeneutic tradition (Bauman, 2010). The data was examined in relation to the historical, social, and cultural setting in which it was generated (Kipping et al., 2014). The interviewees' expertise in the history of Turkish tourism and their collective experience as practitioners in the sector supported our hermeneutic approach. We examined 520 interviews from the encyclopedia. Before conducting the interpretation, all expressions in the encyclopedia related to the transition of the hospitality industry to an all-inclusive system were determined among the 120 interviewees. The research was eventually concluded with the most significant excerpts exhibiting teleoaffective structures retrieved from 33 interviews as displayed throughout the Tables in the findings of the study. Hence, instead of using statistical justifications, the sampling of interviews from the selected population was based on theoretical sampling (Fong et al., 2018).

Our data analysis itself was split into two steps. We organized the data sets chronologically first, followed by open coding and categorizing of the emerging concepts. This included the identification of the different teleoaffective structures involved in the exploration process of hotel properties. At this step, in particular, exploration process of the hotel properties embedded in the data showed us transitional changes in the practices. This helps us to follow the Langley's (1999) suggestions about 'temporal bracketing' aimed at defining phases in a way that there is continuity in the activities within transitional period (i.e., before and after properties) and discontinuities at its frontiers. In a second step, we noted each of the identified teleoaffective structures in terms of how they were connected in the exploration process and how they were driven by hotel properties. This showed the normativity (i.e., oughtness vs. acceptability) behind the interconnectedness of the practices as partial objects proving the hotel properties as teleoaffective formations. Thus, the hermeneutic circle emerged through the relationships among the interpreted teleoaffective structures. By correlating teleoaffective structures indicative of material-dependent practice-driven institutionalism, the hermeneutic circle - which refers to understanding the whole from the part and the part from the whole (Keat & Urry, 2011) - was broken in order to ascertain the contextual meaning (Palmer, 1969) and arrive at a final interpretation.

Thereby, we discovered the work on epistemic objects as being particularly constructive for interpreting our empirical phenomenon by iterating our data and empirical findings with reference to the body of current literature, especially as the inductively generated teleoaffective structures of materiality resonated with teleoaffective formations identified by Welch (2020).

4. Results and interpretations

The opening of natural resources and areas to speculative uses and intensive large-scale hotel buildings was the result of incentives such as tax deduction, allocation of lands, tourism loans introduced by the Tourism Promotion Law in 1982 and the South Antalya Tourism Development Project (1988, 1990 and 1996) (Atik et al., 2006; Kızılöz, 2001). An interviewee summarizes this situation as follows:

"...A period that is completely oriented to buildings, oriented to eating and drinking, and has little to do with culture... I am referring specifically to the large, 300-400-500-room facilities that we call 'factory facilities' (P22)."

The statements are representative of Jones et al.'s (2017, p. 634) statement that "relationships among material objects or aspects thereof reveal a material vocabulary … The relationality of material objects forms a language". However, at first, the properties were nothing more than a defined label (e.g., factory facilities) that seemed to hold some promise, despite the practitioners' lack of understanding of what those promises were about. We can understand this from the following statements, which illustrate the hotel properties as an epistemic object that sparked an investigation due to its preliminary nature and the unknowns it posed to the managers (Rheinberger, 2005, p. 407).

"Cem Kınay, my boss, sent me to Mexico to investigate how such a large-scale hotel is managed in the all-inclusive system, how everything is turned to all-inclusive, and whether such a large facility is feasible. I began practicing the most of them in my hotel (P17)."

The all-inclusive system was put into practice by Magic Life and Marco Polo in Turkey and has rapidly developed and spread to all regions (Aktaş et al., 2002, p. 622). The frequent visits of hoteliers in the region especially to Magic Life, in particular, have enabled the emergence of all-inclusive apostles, and the all-inclusive model has gained legitimacy as an unavoidable saviour. The interviewees define all-inclusive model as a kind of religious leader with his disciples:

"A large number of people, bosses or businesses, emerged and saw this as a saviour. As a result, everyone, including those who were opposed, began to shift to the all-inclusive model (P5)".

As evidenced by the following expressions, the normativity that defines the teleoaffective structure of practices in Antalya hotel industry and governs what makes sense for individuals to do was by example (Schatzki, 2002).

"There was no tourism investor or hotel general manager at the time who had not visited this hotel (i.e., Magic Life) in Turkey. They came to see how the system worked (P17)."

Over the course of our analysis of the case, in the following section, the practices under the next heading represent the partial objects (i.e., industry practices) along with their teleoaffective structures, unfolded during the practitioners' engagement with hotel properties over the all-inclusive system. Since the unfolding process gives birth to practices in a sequential order, we have illustrated this as a domino effect in Figure 2. he concept of the domino effect serves to explain three key aspects of our study: i) the introduction of the material-dependent practice-driven institutionalism concept, ii) the designation of hotel properties as teleoaffective formations, and iii) the illustration of how material-based teleoaffective formations permeate the teleoaffective structures of practices, aligning them toward common ends and coordinating a shared normative ordering of orientations and affective engagements within those practices (Welch, 2020).

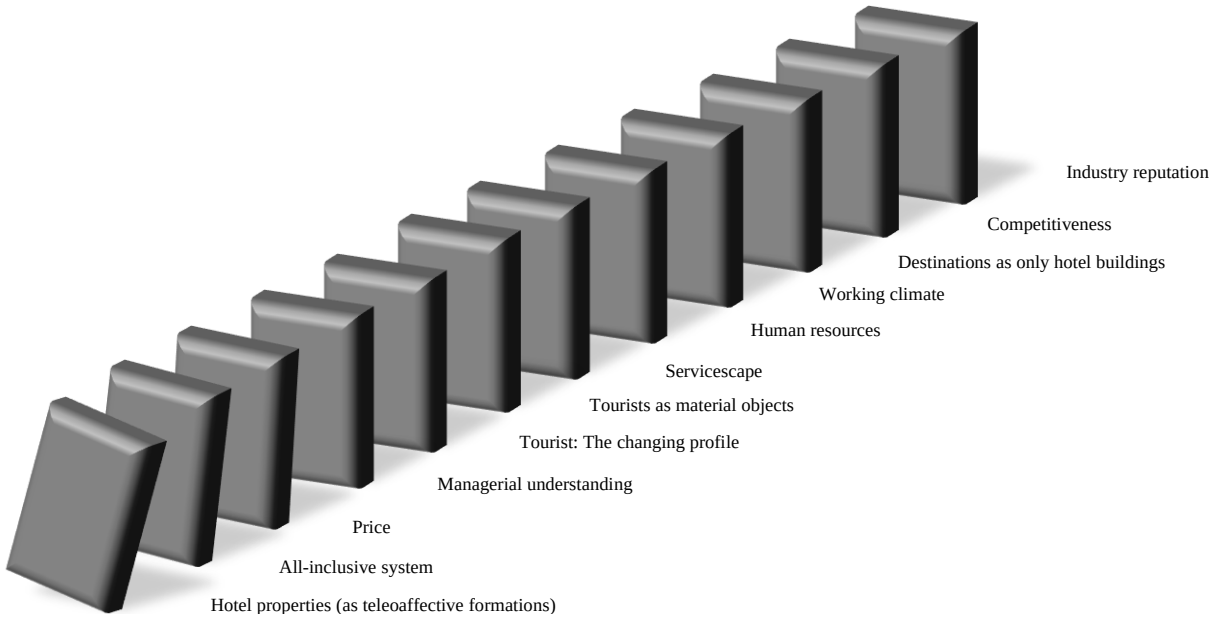

Figure 2. Unfolding rationality: Towards a material-dependent practice-driven institutionalism

Source: Author

The teleoaffective structures forming the main industry practices during the exploration of hotel properties over all-inclusive system

Price

Figure 2 demonstrates that price was discovered to be the first driving force behind the exploration of the all-inclusive business model, driven by hotel occupancy at any cost.

As we can see in the ends (Table 1), the normativity behind the price was the oughtness that originates form the investors' general understanding of 'the hotel must be occupied in any cause'. In this instance, price left practitioners with no alternative in terms of projects and triggered unethical behavior in tasks for the sake of the hotelier's commitment to occupancy rates. In the practices that follow, we see how the teleoaffective structure of price has taken over the management structure.

Table 1. Teleoaffective structure of the price

Ends	*"...In general, in the Alanya hotel industry, the boss is happy if his hotel is full; it is enough for him that the hotel is full. If the neighbour's hotel is full, so should mine. This logic caused the breakdown of prices in tourism (P8). "*
Projects	*"In other words, there aren't many options for Plan B in tourism. In tourism, plans A, B, C, and D are all about undersell (P27)."*
Tasks	*"We have incurred financial losses! What did we do the next year? We used lower-quality materials; we hired more unskilled workers; and we reduced the linen change from daily to once a week. What occurred? Those people were pushed away by us! We couldn't say 50 euros after that. This is the reason (P26)."*

Source: Author(s)

Managerial structure

The price, the only power of attorney that managers have, has become central to the managerial practice, as reflected in the Table 2.

Table 2: Teleoaffective structure of the managerial structure

Ends	*"There have been many inexperienced hotel general managers; they have reduced prices to fill the hotels in order to show the bosses that the hotels are full. That's it! (P22)."*
Projects	*"In the same way, department managers who have completed their transfer immediately become the general managers' assistants because they speak a foreign language more or less (P17)."*
Tasks	*"Because of a mistake, the employee I fired can now work as a general manager in another hotel (P21).*

Source: Author(s)

It is understood that price orientation of investors diminished the quality of management in terms of projects and tasks.

Tourists: the changing profile

From purchasing to repeat visit behavior, all-inclusive and low-cost structures have created a new tourist profile. As can be seen in Table 3, the transformation of the tourist profile was entirely due to properties.

Table 3. Teleoaffective structure of the tourist practices

Ends	*"Is it possible for a guest to feel special in a giant facility or to show a smile to each guest? That's not possible! (P16)."* *"The tourist profile was good until 93, 94. When having dinner, people used to dress so decently. The taste of this elegance was lost after the open buffet and the all-inclusive system(P9)."*
Projects	*"Our friend intended to promote cultural tourism among the Russians in the same way that he did among the Spaniards. Despite his best efforts, he failed to attract any buyers. The reason is simple! The Russian market had been closed for a coastal vacation in Antalya (P29)."*
Tasks	*"In the past, tourists did not usually like to stay at hotels very much. They were leaving the hotel after breakfast since they were eager to explore and see (P19)."* *"Who will socialize with whom at the large hotel? (P26)."*

Source: Author(s)

According to Table 3, tourist practices are surrounded by the material-price-all-inclusive spiral. In this spiral, a passive tourist profile was born. Metaphorically, the visitors were like figurants on a set where everything was served to them within the hotel to give us the impression that we were viewing a real scene from a vacation. The following theme goes into detail about how hoteliers, after seeing this scene many times, interpret the tourists

Tourists as material objects

In this theme, we witness hoteliers' exploration of tourists as "objects" rather than human beings, consisting of wristbands and room numbers as a result of their vacation profiles discussed above. Given this context, it is evident from the statements in Table 4 that tourists are both despised and welcomed as far-fetched guests.

Table 4. Teleoaffective structure of the tourist as material objects

Ends	*"After 2000, there was a head count, so it's not good service, head! How many people will come? That's how much I earn per head per night. In other words, after the year 2000, we switched to desk tourism (P23)."*
Projects	*"With all-inclusive, Antalya has now turned into a region where Europe's labourers visit (P3)."*
Tasks	*Compared to the ladies and gentlemen that used to stop by our house back then, today's guests are considerably different. Now they are room numbers, they are number 302, number 506 (P13)."*

Source: Author(s)

Interpreting tourists as material objects provided a signal to the foundation for hoteliers' moral disengagement from many service practices. In the following, we see this fact's reflections in terms of how hoteliers convince themselves that ethical standards depend on tourists' estimated value.

Servicescape

The statements in Table 5 point to the transformation of service practices into fabricated offerings according to the definition of tourists above. The paragraphs in "ends" show how the interpretation of the tourist gave legitimacy to unethicality in the projects and tasks.

Table 5. Teleoaffective structure of the service practices

Ends	*"In an all-inclusive system, you make 'loadings' and 'unloadings'. You have to, because you can't catch up! In other words, you cannot show the service and care you give with a la carte (P14)."*
Projects	*"This poor tourist has nothing but the same meals, low-cost and replica of each other, from the moment he arrives to the moment he leaves (P2)."*
Tasks	*"The majority of drinks are fakes—ninety percent. There are either second- or third-class knockoffs placed into the bottles of well-known brands (P2)."*

Source: Author(s)

The projects and tasks show that the labour-intensive nature of hospitality has faded, and service fraud was accepted as normal.

Human resources

From Table 6, it is clear that servicescape led human resources to become unimportant.

Table 6. Teleoaffective structure of the human resources practices

Ends	Employee Selection *"When choosing hotel employees, the applicant was accepted based on the type of hotel, if he was suitable for the type of hotel (P30)."*
Projects	Training/Retention *"When you assign two apprentices to ten chefs, they can become efficient and learn in a very short time. But when you assign ten apprentices to two chefs, the chef becomes an apprentice! (P10)."*
Tasks	Individual level *"Businesses force staff to use low-cost items in order to reduce costs (P25)."*
	Group level *"Cooks from Bolu are acting collectively, and they are rebellious. When they quit, they quit together and abruptly. I decided against hiring chefs from Bolu for this reason (P7)."*
	Organizational level *"Even if you are in the middle of summer season, another hotel will not hesitate to try to hire your personnel (P12)."*

Source: Author(s)

It is evident from the Table 6 that no human resources were used to create a framework for intellectual capital. Unethical behavior is at the center at the individual, group, organizational levels.

Working climate

The teleoaffective structure of human resources contributed to organizations having a chaotic structural inertia where learning is avoided, there is no longer a master-apprentice relationship, and norms were either of little or no importance. **Table 7.** Teleoaffective structure of the practices forming working climate

Ends	Master-apprentice relationship *"There was once something that was respected. Previously, you couldn't chat to or eat while sitting next to a chef (P20)."*
Projects	Work commitment *"Working in a hotel is a formality used by individuals to demonstrate that they have a job (P18)."* Job passion *"There was no such thing as cooking in the morning and serving it at lunch, as now. "Without tasting it first, we wouldn't serve it to our clients (P25)."*
Tasks	Job crafting *"Today, if you offer a trained cook a piece of meat, he will not be able to extract it correctly and place it in front of you (P10)."*
	Work engagement *"To thoroughly teach us the task, they would place us in it. We used to prepare ketchup, mustard, and hot sauce with our own hands. There is now no such trend; everything is fabricated (P6)."*
	Rituals *It was incredible to wear a white shirt on a promotion day, as if you were becoming a general! (P28)"*
	Organizational commitment *"Employees can easily resign and return to work because hotels cannot meet the most basic needs of what we call "hygiene factors," and since there are 500 hotels close to one other and relatively few employees. They quit their jobs and go to work at the neighbouring hotel. It would take no longer than an hour (P11)."*

Source: Author(s)

The statements show that as a result of the loss of work commitment and job passion, the tasks had become meaningless and required little to no job crafting, work engagement, rituals, or organizational commitment. This resulted in a work environment that was incompatible with the nature of tourism.

Destinations as only hotel buildings

This theme illustrates how the aforementioned structures worked together to promote and guarantee that tourism flowed inside hotel buildings, imprisoning tourists. As can be seen from the following statement, it is understood that the investors and hotel managers who have no connection with the region are addicted to the fact that they can provide the tourists any experience with the huge hotels they have built:

"*So, you've reduced everything to price! "I'll force you to eat, drink, and fry in the sun before returning you to your hometown. I'm not going to show you my surroundings because there's nothing to see!" But there are so many things to see all around us! (P32)."*

Table 8. Teleoaffective structure of the destination interpretation

Ends	Tourists as hotel inmates *"With large-scale hotels located away from shopping centres, tourism has evolved into hotel room tourism. We are trying to make the visitors say, "I am going to Alanya" (P16)."*
Projects	Stakeholder estrangement *"Why would you have the chance to wave your arms in front of the A person's hotel on these coastlines where the city centres pass, come and sit down to eat and take advantage of the beach? (P4)."*
Tasks	Stakeholder conflict *"The tourist claims why should I pay more when I go out? What happens when they don't spend? The other restaurant owner or barber on the street has no way of making enough money to meet the tradesman's needs. This time, in the same society, the neighbourhood grocery store and the hotelier are becoming enemies. This also leads to cracks in society (P1)."*
	Conflict with the environment *"Because there wasn't much trash coming out, and as I've already said, the trash that did come out was being taken care of by nature, there was no trash problem in this area! When does it end? Until they build the big hotels (P24)."*

Source: Author(s)

Therefore, in Table 8, we see how hoteliers' conflict with their business and natural environment did lead to insight inertia in their projects and tasks. Insight inertia refers to management's lack of appropriate insight and interpretation of internal and external environment signs for determining and adapting the organization's behaviors (Moradi et al., 2021). This fact also had reflections on hoteliers' inflexibility to act (i.e., action inertia) in their macro environment, seen in the following competitiveness theme.

Competitiveness

Under this heading, we explain how limiting the tourist destination experience to hotel buildings has constrained destination competitiveness within a narrow framework focused on pricing and occupancy rates. As evident in the following excerpt, they acknowledge that under these circumstances, their primary focus was on competing or surviving through pricing and market segmentation rather than emphasizing high-quality service characteristics:

"In this scenario, when you tried to compete with Greece, when you tried to sell the same thing, the foreign travel operator told you: "Look! You sell the same goods as Greece, but Greece's product is 30% cheaper." "Oh, but they're closer!" we said. "You're new to the market; adjust accordingly," they advised (P33)."

Table 9. Teleoaffective structure of the competitiveness

Ends	*"Especially when it came to the 90s, everyone who said I could do the best started investing. Our facility quality and physical structure assured that we were ahead of the countries we were competing with, such as Spain and Greece, by building a large number of five-star hotels. This had a huge impact on the market and helped to stabilize demand for us (P31)."*
Projects	Minimalism *"In this sense, there is no difference between 25 years ago and today, so everything is like a copy of each other. For 25 years, each season has been a copy of the last (P8)."* *"In the all-inclusive system, hotels are grouped into categories like "classic," "imperial," "deluxe," "ultra," "no limit," etc. Depending on the quality of the building and how well it could be sold, new ideas started to come up (P17)."*
Tasks	Abusive outsourcing *"Five or six hotels have united and established a common kitchen. What do you need? I need Russian salad "Send a tub of Russian salad," he says. He goes and picks it up. Like a factory! (P15)."*

Source: Author(s)

Within this framework, it is clear from the projects that hoteliers are stuck in copying, recursiveness, and defining "innovation" as if what is already there is new. Additionally, it is evident from the tasks that hoteliers who didn't perceive the necessity for differentiation did not hesitate to outsource even basic tasks like the kitchen operations to their rivals. When the statements are taken as a whole, it is obvious that the common physical characteristics of the hotels—specifically, the bed capacity—play a key role in the industry's adoption of such projects and tasks. Hence, the use of recursive rather than adaptive practices in the hospitality industry was the Sword of Damocles for hoteliers.

Table 10. Teleoaffective structure of the losing industrial advantage

Ends	*"The logic of those who want to sell their rooms and fill their hotel forces the manager to sell below cost (P8)."*
Projects	Estrangement for cooperation and dialogue *"So, what were the relationships between the people who had a stake in the tourism industry back then? We were a small group, so we were able to make up for each other's weaknesses (P16)."* Embarrassment of indebtedness *"Since the government gives out the land in this area, investors feel like they owe the government something. They can't ask for anything! Why? Because he built 70 rooms when he was only allowed to build 40, and because the state knows about it, this caused him to remain silent (P27)."* *"If tourists are going to have one egg, they consume ten eggs in all-inclusive system. Here, if he is to consume ten grams of meat, he consumes three hundred grams of meat. In other words, the added value it provides is a system that matches the state's expectations (P16)."*
Tasks	Lobbying power of hotels *"There is now only the Association of Travel Agencies of Turkey (TÜRSAB), which speaks on tourism. When there is a problem related to tourism in daily life, only the president of TÜRSAB appears on all television channels. TÜRSAB, while being an intermediary entity, has unions, though there is no hoteliers' union. As a result, the hoteliers' union law cannot be enforced! (P27)."* *"We began to give five stars to the architectural features of properties, which was the first significant mistake we made. Unfortunately, we were unable to instill Turkish culture and traditions in these hotels (P1)."*

Source: Author(s)

Industry reputation

As a result of the practices that have taken place thus far, as shown in Table 10, we can see that the hotel industry has lost its right to have a say in the tourism sector of the country.

It is apparent that the state supports a tourism structure dominated by large-scale hotels, often overlooking the undesirable side effects of excessive production that can be harmful to sustainability, given the added value it brings to the economy. This is further corroborated by the tasks, which demonstrate the absence of a regulatory framework guiding the hotel industry. For instance, the hotel rating system was solely focused on the features of the physical characteristics of hotel properties. This deficiency is made worse by the fact that hoteliers lack the opportunity to develop lobbying power and reputation as a result of this teleoaffective structure.

5. Conclusions

To the best of our knowledge, this study represents a pioneering endeavour in the field of tourism research, as it introduces a theoretical framework and presents empirical evidence for the phenomenon of practice-driven institutionalism based on its material origins. We aimed to shed light on the intricate dynamics of institutional logics within the context of tourism, offering novel insights into the role of practices and their material-induced origins as key drivers of institutional development and change.

This study was motivated by two exploratory research questions: (1) Is there a dominant material that completely influences the practices forming the institutional logic? (2) Do the dominant material inherent properties (i.e., scale) create a certain pattern in the emergence / re-exploration of practices and thus their networking pattern behind an industry's institutional logics? (3): To what extent does the dominant material affect partial objects, which serve as the fundamental units of analysis in the examination of practices? Does it create a different level or classification among these partial objects?

In response to the research questions, it has been exemplified that the dominant materials, thanks to its large-scale attribute, may assimilate industry practices to its own attributes by creating obligatory 'ends'' in their teleoaffective structures. Our findings illustrated that that the projects and tasks in the practices that constitute the institutional logic had to shape themselves according to these ends. The commonality of the ends between practices showed us that practices develop or take shape in a linear fashion, and on this linear plane, a practice transforms into the project and task of the preceding practice in the order of their development. In this regard, the practices that emerge or transform in this context also bring forth a new perspective to the structuration of practices that can be conceptualized as "practices as primary, secondary, tertiary, etc. partial objects" according to the teleoaffective formation (i.e., all-inclusive system) that shapes and

represents it. Therefore, the memetics in this dynamic among the practices shaping the institutional logics have been likened to a domino effect and depicted in Figure 2.

This exemplifies that material-dependent practice-driven institutionalism can be like a black hole that sucks out any motivation or initiative for change or innovation in the hospitality industry, given the lack of awareness towards material-driven teleoaffective formations. It should not be overlooked in this context that in industries, a material-driven institutional logic might operate in a closed-loop operation within an automated pilot, immune to interventions. Most importantly, institutional projects and tasks developed for certain ends by organizations ultimately may result in either being dissolved or remaining as a practice without any impact, unable to go beyond being just a cog in this cycle. his is also exemplary of the vulnerability of the hospitality industry to a potential shift away from its service-dominant logic which emphasizes the co-creation of value among all stakeholders within the industry, viewing 'service' as a vehicle through which value is generated, providing unique experiences for the beneficiaries (Matthies et al., 2016).

In addition, empirical findings illustrate that with practitioners' increasing temporal and spatial distance from the context in which teleoaffective formations originate, the acuity of awareness regarding the intricacies of institutional logic's mechanisms diminishes. Consequently, actors within the system remain perplexed as to the underlying causes of their apparent entrapment within this self-reinforcing institutional logic cycle. This should remind us that the context in which the materials have been explored in terms of epistemic objects also needs to be researched in order to obtain a reliable analysis of the institutional logics within a practice-driven perspective as also suggested by Ponte and Pesci (2022).

Theoretical and practical contributions

Over the course of our empirical findings, we make two main contributions. First, this is the first study that brings a practice perspective into the institutionalism in the field of hospitality. Second, a theoretical framework for analysing the functional genetics of practice-driven institutionalism has been outlined and empirically exemplified by introducing the concept of material-dependent practice-driven institutionalism. The framework advances the literature under the following points:

i) The introduced framework follows and strengthens the new line of research in PDI that examines how practices are driven by specific elements and build institutional logics, such as mystery-driven institutionalism (Silva & Quattorne, 2021) and engagement-driven institutionalism (Kleinaltenkamp et al., 2021). The discovery of the concept was confirmatory and illustrative of the material role that has been missing in this line of research.

ii) As Nicolini et al. (2021) proposed in the concept of enactive legitimacy, instead of viewing open-endedness as a problem in material legitimization as emphasized by Schatzki (2002) and Gehman (2021), we illustrated that how materials, when transformed into teleoaffective formations, can influence closed legitimization loop in other practices. This perspective can also provide insight into the issue of recursiveness in practices, as highlighted by Jarzabkowski (2004). Furthermore, this brings explanation to the roots of dynamics behind the cumulative transmission among practices (Hohol et al., 2021). In this context, industry practitioners should be aware of the potential multiplying effects, both positive and negative, that certain materials can have among industry practices in the given context.

iii) Besides providing empirical evidence to the recent concept of teleoaffective formations introduced by Welch (2020), understanding the role of materials in teleo-formative roles provides many advantages to organizational practices. Particularly, the oughtness that the material creates in the normativity of practices facilitates the rapid legitimation of desired practices and the evolution of existing practices in the desired direction. For example, the architectural structure in elite kitchens fosters feelings of invisibility, alienation, and detachment among employees, making mis behavior an accepted practice (Burrow et al., 2022). In another example, it has been revealed that the leftover in school meals has transformed into a new lunch- practice for the Finnish people, achieved solely by placing a red flag outside school cafeterias (Laakso, 2017). On the other hand, geosemiotics serves as a pivotal theoretical paradigm, underscoring the significance of situating discourses, particularly material elements, in the construction of a social geography wherein practices interconnect as exemplified by Whittingham (2019) in schools. Therefore, we can conclude that the material's concreteness, when serving as a reminder, enables practitioners to internalize and normativize desired practices and promotes their legitimacy within a broader community of practice while ensuring their continuity.

Furthermore, it is recognized that the role of materials is pivotal in the transformation of ideological discourses (e.g., governance, sustainability, cooptition etc.) into practices endorsed by a diverse spectrum of practitioners and their subsequent integration into institutional logics. For example, Nicolini et al. (2021) found that because their meaning is enactive, the interpretability of material objects is more limited than that of linguistic symbols and visual representations. Osiurak and Reynaud (2020) confirm that materials, by offering a non-social cognitive structure, empower practitioners to innovate within a cumulative technological culture. For creating true sustainable practices, or to avoid greenwashing, Johnson et al. (2020) have demonstrated, through the example of the construction industry, that such ideologies should be integrated into materials. Additionally, Rossoni et al. (2020) examined how the materiality of practices, in terms of tangibility and complexity, influences the effective adoption of sustainable practices among practitioners.

iv) Accordingly, we have illustrated that considering the distinctive nature of materials as epistemic objects is crucial for defining how practices network to form institutional logics. Specifically, their roles as teleoaffective formations provide an explanation for the formation of the 'network of practices' concept, first introduced by Khazraee and Gasson (2015). The authors (2015, p. 139) place extra emphasis on the role of materials in their definition of the concept as 'a nexus of interconnected practices formed around materially mediated interdependencies among communities of practice.

The awareness of the material's such role can provide valuable insights to industry practitioners, aiding them in anticipating the industry's potential evolution. That is, it may enable practitioners to comprehend the foundational nature of actors' contexts and the conditions that drive the mobilization, stimulation, or local alteration of institutional logics (Pallas et al., 2016). This includes a conscious use of discourses (material or ideological) in the management of the institutional complexity that arises from a multitude of practitioners, as exemplified by Currie and Spyridonidis (2016), and grasping the degree of tension among these logics that may originate from competition between various materials or between material and ideological elements, as Binder (2007) points out.

v) As underscored, the accurate identification of 'partial objects' is of paramount importance, as it constitutes the primary unit of analysis in the transition of epistemic objects into practices (Cetina, 2001). In our study, we have identified that 'partial objects' undergo a distinct differentiation and level within a teleoaffective formation that frames the institutional logic. In other words, we demonstrated that practices may persist as partial objects of one another, allowing for their classification as 'primary, secondary, tertiary, etc. partial objects.' This adds a more nuanced and comprehensive categorization, specifically highlighting how the transitivity of objects is decoupled between each other, to Werle and Seidl's (2015) strict classification of partial objects into primary and secondary. Thus, adopting a memetic stance that considers practices' epistemic evolution and networking through materials comprising institutional logics can assist practitioners and researchers in avoiding the paradoxes arising from the intricate nature of institutional logics.

vi) By demonstrating a domino effect among the logic's elements, as suggested by Pallas et al. (2016), we showed that the material among the other logic's elements, when transformed into teleoaffective formation, provides the primary route by which a specific logic enters organizational contexts and processes, forming the platform for the translation of this logic in relation to ongoing work activities, actors, and motives. Specifically, this would also be guiding practitioners with how the translation of a new management concept into organizational practices in a given dominant institutional logic by not only maintaining (Waldorff & Madsen, 2023), but also re-adaptation of practices. In this way, industry players need to clearly understand the carriers of institutional logics such as artefacts, routines, symbolical systems and relational systems (Scott, 2003), but also how each of them as epistemic objects gain meaning considering their enactive legitimation among industry practitioners.

Finally, outcome-driven narratives of practice, such as the oral histories proposed by Trapp-Fallon (2003) in our case, have been shown to be useful units of analysis in the field of PDI due to their benefits, such as tracing the social construction or structuring of practice (Sztompka, 1991), reflecting explicit and implicit realities within a semantic and systematic framework (Gabriel, 2015; Josselson, 2011).

Future research directions

In service industry, beyond the materials' role in practices as epistemic objects, the role of ideological objects such as cognitive structures of practitioners, should also be considered. Determining the relative effects of different kinds of objects that make up the practices behind institutional logics will allow actors to see more clearly the intervention points for the realization of, for example, targeted innovations in the industries and the sustainability of the practices that are desired to be maintained. For example, how the objects forming the schema and mental models in the cognitive structures of industry stakeholders provides transivity among managerial generations would help us to make projections about, for example, whether the innovation strategies of decision makers would be successful or practitioners would stick to their current practices because of a strong commitment to their previous generations.

Alternatively, in the future studies, researchers may examine how certain materials or concepts can be effectively transmitted to promote successful practices within an industry. This could lead to these practices being adopted by industry professionals and eventually shaping the institutional logics of that industry itself. This would also open a new avenue for benchmarking studies at organization and industry levels.

Lastly, further research can explore how material or ideal objects affect the hierarchical structuring of practices and the shaping of institutional logics, taking into consideration general understandings and rules, the other elements of practices. Thus, understanding the direction and intensity of interactions among the components of practices in a holistic approach will provide greater insight into the structuration of institutional logics through practices on a broader scale. These would further the promise of PDI's ability to come up with a variety of unique questions rather than give a set of answers.

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Jomat

Journal of multidisciplinary academic tourism

2024, 9 (3): 273-287

https://doi.org/10.31822/jomat.2024-9-3-273

ISSN: 2645-9078

INFO PAGE

A theoretical framework for understanding the practice-driven institutionalism: Evidence from hospitality industry

Abstract

The recent perspective of practice-driven institutionalism introduces a novel approach to comprehending the boundary framework within which organizational actions, interactions, norms, values, and behaviors develop. Nevertheless, the specific role played by memetics, particularly materials, in the genesis and networking of these practices within this framework remains unclear. In pursuit of this objective, we introduce a theoretical framework designed to facilitate the systematic analysis of the evolutionary dynamics inherent in institutional logics, with a particular emphasis on the practices that emerge from the epistemic discoveries of materials, which have been overlooked in tourism and business research in general. Relying on 520 interviews from tourism industry veterans, we conclude with a typology of material-dependent practice-driven institutionalism which points to a systematic pattern where industrial practices resemble each other in a domino effect around the attributes of a dominant material. The typology concludes that material-dependent practice-driven institutionalism creates an 'invisible glass ceiling' that maintains industry practices at the status quo, thereby neutralizing any organizational and managerial initiatives that contradict the inherent properties of the dominant material. We advocate for the adoption of the framework we have introduced among industry practitioners, as it offers a valuable tool for generating meaningful outcomes from their organizational endeavors and practices, set within the complex interplay of institutional logics.

Keywords: *hospitality, institutional logics, practice, practice-driven institutionalism, epsitemic objects, teleoaffective formations, material.*

Authors

Full Name	Author contribution roles	Contribution rate
Emre Erbaş:	*Conceptualism, Methodology, Validation, Investigation, Resources, Data Curation, Writing - Original Draft, Writing - Review & Editing*	*100%*

Author statement: *Author(s) declare(s) that All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.* ***Declaration of Conflicting Interests:*** *The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article*

This paper does not required ethics committee report

Justification: The methodology of this study does not require an ethics committee report.