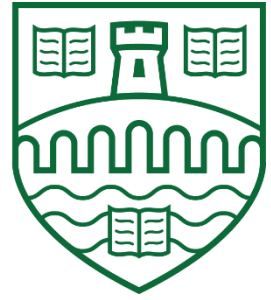


UNIVERSITY of STIRLING



**‘If James Bond ever drove a car share, then we have made it’:
An exploratory study of institutional work and emotions for
Mobility as a Service in Great Britain and Germany**

by

CHRISTOPH NABOROWSKI

University of Stirling

A Thesis submitted for the degree of
Doctor of Philosophy
Management, Work, and Organisation
Stirling Management School
March 2024

ABSTRACT

Amidst our climate crisis, transitioning to sustainable practices is imperative. Car dependency turned passenger transport into a major carbon emitter, yet progress to mitigate its impact and change the institutional status quo remains sluggish. Despite increasing awareness and emerging sustainable alternatives, prevailing beliefs in car ownership as synonymous with freedom and emotional attachments to cars challenge a transition.

This study generates insights into the ways in which actors perform institutional work to influence institutional change. To investigate strategic efforts of creating and disrupting institutions, it examines Mobility as a Service (MaaS) as one pathway for advancing sustainability and analyses 52 semi-structured interviews with British and German MaaS stakeholders. Based on emerging findings, the study presents a focus on the role of emotions in how actors perform institutional work.

The study expands our knowledge of institutional work by further uncovering the role of emotions for institutional change and sustainability transitions. “Emotionalizing Institutional Work” (EIW) is proposed as a new framework, including four analytically distinct strategies: promotive, protective, offensive, and connective emotionalizing. It suggests how actors use emotions as tools in promoting institutional change. Additional findings point to little difference in efforts between Great Britain and Germany, defying expectations rooted in varieties of capitalism.

The study contributes to institutional theory with empirical evidence from a complex context. The results help to integrate emotions further into the analysis of institutional work, institutional logics, and chart the underexplored relationship between emotions (as tools) and institutional theory in institutional change processes. Practically, the study enriches transport discourse by presenting emotions as potential push and pull devices for advancing sustainable transport. Ultimately, anyone seeking to influence institutional change and move passenger transport to a reality wherein equitable and sustainable transport is enjoyed by all, will benefit from aiming not only at people’s minds, but their hearts.

Keywords: *Institutional change, institutional work, emotions, passenger transport, Mobility as a Service, sustainability*

ACKNOWLEDGEMENTS

My deepest gratitude goes to my participants in Great Britain and Germany, whose support made this research possible. Thank you for taking the time to support my work with your invaluable insights into the world of passenger transport and Mobility as a Service.

Thank you to my supervisors, Oliver Mallett, Lila Skountridaki, and Jenoah Joseph for their expertise and steadfast guidance throughout the years. I owe a special debt of gratitude to Jenoah, without whom this journey would not have started. Thank you for your belief in me.

Thank you to everyone at the University of Stirling, academic colleagues and staff, for their support, and to the many students who were part of my time as a tutor over the years. Thank you to all the academics I met and who helped to refine my work in many ways.

I am thankful to my parents, my sister, and my family for all their support. Special mention goes to my grandma, whose enduring belief in and encouragement of my adventures away from home have been a constant source of inspiration.

Crucially, I could not have made it to the end without colleagues, now friends, who embarked on the same journey, Fanni and Lynne. Thank you for sharing the good and hard times. To Jonas, my best friend, no matter how often we may disagree, I always count on you. To my other friends, at home and internationally, who I have not seen enough since I started this journey. Thank you for the laughter, encouragement, and different perspectives: Konstantin, Lisa, Florian, Alexandra, Markus, Tobias, Oliver, Arno, Lucina, Natsuki, and many more.

Lastly, to Fede, thank you for your love, the food, and believing in me until the end of this journey, even when I had my doubts. I cannot wait for our next adventure together.

CONTENTS

ABSTRACT.....	2
ACKNOWLEDGEMENTS	3
CONTENTS.....	4
FIGURES	8
TABLES.....	9
ACRONYMS	10
1. INTRODUCTION	12
1.1. Context and rationale: Passenger transport and its (un)sustainability.....	14
1.2. Personal motivation.....	16
1.3. Theoretical framework: Institutional work, logics, and emotions.....	17
1.4. Research aim and objectives	20
1.5. Structure of the thesis.....	21
2. LITERATURE REVIEW: Institutional theory and a role for emotions	23
2.1. Institutions.....	26
2.1.1. Structure or agency	29
2.1.2. Institutional change and institutional maintenance	32
2.1.3. Proto-institutions	34
2.2. Institutional logics.....	38
2.2.1. The development of the institutional logics perspective.....	40
2.2.2. Pluralism of institutional logics	42
2.2.3. Efforts of shifting institutional logics.....	44
2.2.4. Concluding remarks: From institutional logics to institutional work.....	45
2.3. Institutional work	47
2.3.1. Conceptual boundaries of institutional work	50
2.3.1.1. Agency and actors	51
2.3.1.2. Intentionality	53
2.3.1.3. Effort	54
2.3.2. Institutional work, not institutional entrepreneurship	56
2.3.3. Concluding remarks: To newer perspectives in institutional work.....	58

2.4.	Emotions in institutional work	61
2.4.1.	Towards investigating emotions in institutional work	66
2.4.1.1.	Emotional investment (EI)	67
2.4.1.2.	Emotional disinvestment (ED)	68
2.4.1.3.	Emotional investment and disinvestment for institutional work	71
2.4.2.	A strategic perspective of emotions as tools in institutional work	71
2.4.2.1.	Using emotions in the discursive dimension	74
2.4.2.2.	Using emotions in the relational dimension	75
2.4.2.3.	Using emotions in the material dimension	77
2.4.2.4.	The strategic use of emotions as tools in institutional work summarised	79
2.4.3.	Emotional perspectives in related scholarship	80
2.5.	Concluding remarks: Summarising the literature review	82
3.	EMPIRICAL CONTEXT: Mobility as a Service for passenger transport	83
3.1.	Unsustainability of passenger transport: Comparing the UK and Germany	84
3.2.	A UK-Germany comparison through the lens of varieties of capitalism	86
3.3.	Old and new institutions in passenger transport	89
3.3.1.	“The car”	90
3.3.2.	“Public transport”	91
3.3.3.	“Shared mobility”	92
3.4.	With MaaS to organise for sustainability in passenger transport	94
3.5.	Developing institutional logics in the context of passenger transport	97
3.6.	To passenger transport’s sustainability: Shifting institutional logics	101
4.	METHODOLOGY	105
4.1.	Philosophical worldview and assumptions	106
4.2.	Qualitative research design	109
4.3.	Developing my research aim, objectives, and questions	111
4.4.	Data collection	112
4.4.1.	Collecting secondary data	112
4.4.2.	Collecting primary data	115
4.4.2.1.	Designing participant profiles	115

4.4.2.2.	Sampling and recruiting participants.....	117
4.4.2.3.	Preparing and conducting interviews	119
4.5.	Data analysis	121
4.5.1.	Approaching the analysis	122
4.5.2.	Analysing the data.....	123
4.6.	Ethics.....	132
4.7.	Trustworthiness: ensuring validity and reliability.....	133
4.8.	Methodological limitations	136
4.9.	Reflecting on the researcher's role in the research process.....	138
5.	FINDINGS I: Institutional convergence? Institutional work across national contexts	141
5.1.	Differences of national contexts and their role for institutional work.....	142
5.2.	The car's institutionalisation: the role of policies, media, and infrastructure	144
5.3.	Towards increasing similarities in the field of passenger transport	149
5.4.	Varieties of capitalism as dependant on empirical contexts.....	155
5.5.	Concluding remarks: Institutional differences and similarities.....	158
6.	FINDINGS II: Using emotions in institutional work.....	159
6.1.	Using emotions in discursive institutional work	161
6.2.	Using emotions in relational institutional work	164
6.3.	Using emotions in material institutional work	167
6.4.	Concluding remarks: Using emotions transcending the three dimensions.....	170
7.	FINDINGS III: Efforts to emotionalize in institutional work.....	171
7.1.	Promotive efforts.....	173
7.1.1.	Inducing new positive emotions.....	173
7.1.2.	Leveraging existing positive emotions.....	177
7.2.	Protective efforts	179
7.2.1.	Avoiding new negative emotions.....	179
7.2.2.	Managing existing negative emotions.....	181
7.3.	Offensive efforts.....	185
7.3.1.	Inducing new negative emotions.....	185
7.3.2.	Exploiting existing negative emotions	187

7.4.	Connective efforts	190
7.4.1.	Stimulating new positive emotions	190
7.4.2.	Replicating existing positive emotions	192
7.5.	Concluding remarks: Analytically different efforts, combined in practice	196
8.	DISCUSSION: The case for “Emotionalizing Institutional Work”	199
8.1.	Emotional objectives: Emotional investment and disinvestment	202
8.2.	Four strategies of “Emotionalizing Institutional Work”	203
8.2.1.	Promotive emotionalizing	205
8.2.2.	Protective emotionalizing	207
8.2.3.	Offensive emotionalizing	209
8.2.4.	Connective emotionalizing	211
8.3.	Unintended consequences in “Emotionalizing Institutional Work”	214
8.4.	Concluding remarks: Summarising “Emotionalizing Institutional Work”	216
9.	CONCLUSION	218
9.1.	Theoretical contributions	220
9.2.	Practical implications and insights	223
9.3.	Limitations of the study	226
9.4.	Future research directions	229
	Bibliography	232
	Appendix 1: Participant information sheet and consent form	269
	Appendix 2: Exemplary interview guide	274
	Appendix 3: Approval letter - General University Ethics Panel	277

FIGURES

Figure 2.1: Intentionality in institutional work.....	54
Figure 3.1: Modal split in the UK and Germany by share of trips in 2019	84
Figure 3.2: Four-level topology of MaaS (examples from Great Britain and Germany)	95
Figure 7.1: Data Structure: Efforts to emotionalize.....	172
Figure 7.2: Possible occurrences of efforts to emotionalize in institutional work	196
Figure 8.1: Matrix of “Emotionalizing Institutional Work”	203

TABLES

Table 2.1: Overview of social emotions in institutional work.....	65
Table 2.2: Six approaches to the study of emotions and institutions.....	73
Table 3.1: Differences between the UK and Germany, based on varieties of capitalism ...	88
Table 3.2: Institutional logics in passenger transport and their key characteristics	100
Table 4.1: Relevance criteria for secondary data.....	113
Table 4.2: Number and organisational authors of selected documents	114
Table 4.3: List of anonymised participant job roles	117
Table 4.4: Numbers of participants per profile (incl. % of total recruited participants)....	118
Table 4.5: My six-phase process of data analysis.....	123
Table 4.6: Overview of initial codes and initial topics of interest.....	125
Table 4.7: Analytical moves: From coding extracts to constructing 2nd-order themes	129
Table 4.8: Qualitative criteria to ensure trustworthiness and measures taken.....	133
Table 6.1: Use of emotions across the three dimensions of institutional work	160
Table 8.1: The four strategies of “Emotionalizing Institutional Work”	217

ACRONYMS

API	-	Application programming interface
CME(s)	-	Coordinated-market economy (-ies)
DPA	-	UK Data Protection Act 2018
ED	-	Emotional disinvestment
EI	-	Emotional investment
EIW	-	Emotionalizing Institutional Work
EV (EVs)	-	Electric vehicle(s)
GDPR	-	General Data Protection Regulation
GUEP	-	University of Stirling General University Ethics Panel
ICT	-	Information and communication technology
IPCC	-	Intergovernmental Panel on Climate Change
IW	-	Institutional work
LME(s)	-	Liberal-market economy (-ies)
MaaS	-	Mobility as a Service
RTA	-	Reflexive thematic analysis
SDGs	-	Sustainable Development Goals
VoC	-	Varieties of Capitalism

*Unless we manage to reach the minds and hearts of people, young and old,
we shall not be able to undertake the extensive social changes that will be
needed to correct the course of development.*

~ Gro Harlem Brundtland (1987) ~

1. INTRODUCTION

Imagine James Bond to seamlessly switch from a classic sports car to an inconspicuous electric compact car using the local car-sharing service. The service is part of Bond's access to Mobility as a Service. It is the license to share. For now, such image may be hard to conceive of for many people. However, transitioning to a sustainable future means to address and solve our grand challenges in many ways. In society but especially fields such as passenger transport, a transition must happen by entrenching new and alternative sustainable practices, norms, beliefs, and assumptions that address problems of social and environmental nature. In the context of transport, we must mitigate carbon emissions, air and noise pollution, while also providing socially equitable and accessible mobility (IPCC, 2022; Ryghaug et al., 2023). To do so in passenger transport, the organising framework Mobility as a Service (MaaS) presents one path for addressing people's emotional investment into their car (Kamargianni et al., 2018), moving away from the car's dominance in society, and ultimately creating a more sustainable future transport system (Audouin & Finger, 2018).

A MaaS offer enables people to use traditional public transport (bus, rail, tram), taxis, or rental services and gain shared access to newer mobility services such as shared bicycles, e-scooters, mopeds, cars, and rides through a single interface such as an app (Smith & Hensher, 2020). Essentially, a MaaS platform provides its users the access to planning, booking, and paying for mobility services available in one location, a city or region (see Section 3.4. for an in-depth discussion of MaaS, its development, and sustainability). If implemented and adopted widely, we could hope that MaaS is one crucial piece in the delivery of sustainable and more equitable passenger transport that is both better for the environment and society. However, the adoption of MaaS and, as a result, transitioning away from the unsustainable status quo in passenger transport remains inadequate. In response, this study explores actors' efforts to influence our shared social understandings and how one can advance our transition to a sustainable future with particular attention on the role of emotions in this process.

Passenger transport is a noteworthy context for this research due to the multitude of stakeholders from the private and public sector who shape the field's future. Understanding the diverse efforts and practices of these stakeholders and their potential relevance for institutional change is crucial. Efforts and practices that aim at creating, maintaining, or disrupting institutions, our shared social understandings, and shifting institutional logics are what is explored in this study as institutional work. While many forms of such work have been evidenced, the role of emotions in institutional work remains an only gradually emerging interest. To contribute and uncover the often still hidden role of emotions, I draw

from institutional theory and use the perspectives of institutional work and institutional logic in the empirical context of passenger transport. This approach allows us to better understand how different efforts promote institutional change and the transition to a sustainable future. The latter will be a necessity not only in the field of passenger transport but across many sectors of modern societies, from the energy sector, agriculture, to industry (IPCC, 2022).

While transport research, whether focused on technological innovation, urban planning, or other aspects, has been concerned with questions of sustainability and social nature, a social sciences perspective adds unique insight to the debate (Ryghaug et al., 2023). Industry professionals and transport researchers play a crucial role in helping to transform transport through innovative technology and developing new products, services, or concepts for planning, provision, and other aspects. However, in complementary fashion, social sciences can offer insight into how people become attracted and attached not only to these new products, services, or practices but how they embrace change, emerging shared social understandings, and ultimately institutionalise these alternatives. My research study provides such insights and will be of use not only to institutional scholars but to those interested in the sustainability transition generally, but especially in passenger transport.

To achieve my ambitions and provide valuable insights, I have critically evaluated existing literature on institutional work, institutional logics, and the role of emotions within institutional theory and examined practical evidence I collected within the context of passenger transport and MaaS across Great Britain and Germany. In my empirical research, I conducted interviews with 52 professionals from the passenger transport field from both national contexts. Based on this data, I illuminated the efforts and practices of participants and subsequently developed theory about the use of emotions in institutional work. Qualitative methods were employed to explore the experiences, practices, and efforts of various actor groups, including representatives from private companies, public authorities, and third parties involved in MaaS.

Ultimately, I have conceptualised and will introduce in this thesis four strategies of institutional work involving elements of what I come to call “emotionalizing”. Each strategy I consider as analytically distinct from the others and from previous forms of institutional work. Each encompasses several efforts and activities which are engaged in by actors to create or disrupt institutions, shift governing logics, and ultimately drive institutional change that is meaningful to achieve sustainable futures, in passenger transport and beyond.

1.1. Context and rationale: Passenger transport and its (un)sustainability

Transport enables economic development and connects people in daily life, for work and leisure, making it a central part of society (Dostál & Adamec, 2011). In the 19th century, the railway became the public's transport as it grew ever more affordable to all people. The twentieth century, however, saw cheaper mass production that allowed a widespread adoption and thus the car to take over (Mattioli, 2013; Pooley, 2016). Privately owning a car and using one rapidly became privileged by urban planning, infrastructure developments, and policymaking. Fused with narratives of the car as a key to freedom, it is now far from difficult to understand how the car became so central in our societies (Zvolska et al., 2019; Kamargianni et al., 2018; Mattioli et al., 2020). Unfortunately, in the car's dominance today lies passenger transport's greatest challenge: unsustainability, environmentally and socially.

From the environmental perspective, transport alone accounts for 23% of global CO₂-emissions, with road transport for people and freight being responsible for 70% of all transport emissions as highlighted by the latest report from the Intergovernmental Panel on Climate Change (IPCC) (Jaramillo et al., 2022). From a social perspective, a focus on enabling car ownership and use drove societies into car dependency, resulting in particularly strong forms of dependency such as forced car ownership (Mattioli, 2017) and other issues such as noise pollution, congestion, traffic casualties, land use, less public space, weaker social cohesion, and increasing costs for public health (Ryghaug et al., 2023; Miner et al., 2024). Advancing alternatives is thus indispensable. Fortunately, despite dominating global transport-related CO₂ emissions, passenger transport as a field is understood to offer “the largest mitigation potential” (Jaramillo et al., 2022, p.1056). While developing new technologies and products for mobility is crucial on this path, a group of 30 transport researchers have called for fresh perspectives from the social sciences and humanities to share and contribute vital knowledge and formulate responses (see Ryghaug et al., 2023). In exploring pathways for transitions in transport and mobility, the authors positioned the question of how we may act and “dismantle car dependency and the system upholding the centrality of the car” (p.767) as one of the cross-cutting challenges that spans the key themes of their agenda.

Earlier research on passenger transport helps to explain the car's status quo. Some people, for instance, developed particularly strong positive emotions and attachments to their own cars, and across society perceptions of the car as a status symbol, a symbol of freedom, or a taken-for-granted companion in life have become deeply embedded (Kamargianni et al., 2018). In countries like the UK or Germany, the car has long been portrayed as central to

“individual freedom or as an individual right to happiness” through socialisation, language, policymaking, car advertisements, the media, and other channels (Delmestri & Goodrick, 2016, p.266; also Munck af Rosenschöld et al., 2014; Canzler & Knie, 2017; Mattioli et al., 2020; Verkade & Te Brömmelstroet, 2022). As a result, today’s passenger transport is dominated by car-based travel and any move away from this status quo appears unlikely to occur soon without a significant unexpected event or long-lasting impact on our daily lives.

However, breaking with a system and affecting change in an evolutionary, rather than mere revolutionary manner is not impossible or unheard of (Gümüşay et al., 2020). To pursue an evolutionary process of change, we must first recognise the ubiquity of the car (and ownership), governing passenger transport for what it is. It is a socially constructed phenomenon and shared social understanding that, through effort and time, has grown into the dominant and almost taken-for-granted idea of how we organise and do transport in modern societies. Long-term growth in bicycle use in the Netherlands (Harms & Kansen, 2018) or policies to further restrict the privileges of the car, for instance, in Paris (Grabar, 2023), highlight that we can do better, live differently, and accomplish evolutionary change in our society. Fortunately, being a socially constructed phenomenon implies it is indeed not impossible, despite significant challenges, to advance and establish alternative understandings underpinned by shared practices, beliefs, norms, and alternative assumptions. Over time, these alternatives could become increasingly accepted and form part of a sustainable future. However, how such change occurs and if, or how, it can be actively and successfully pursued by people remains open for debate.

1.2. Personal motivation

My motivation to join this debate stems from my desire to address questions of how we achieve environmental sustainability while ensuring equal access to mobility. This desire combines with my passion to comprehend how people attempt to influence how others think, feel, and act. My academic journey began to combine these passions in a postgraduate dissertation that aimed to understand how bike sharing may come to be accepted as a form of public transport, similar to bus or train services, or indeed be institutionalised over time. Discovering through this earlier work how MaaS as an innovative and more sustainable approach to organising mobility may contribute to this process piqued my interest and led to my commitment to further research the subject area by embarking on a doctoral journey.

Above all, I was enthused to generate knowledge that could address grand challenges and contribute to achieving the United Nations' Sustainable Development Goals (SDGs) (UN 2015). Academically, I was encouraged early on by calls, such as those by Selznick (1996, p. 270), who, in contrasting "old" and "new" institutionalism, particularly emphasised that social science must be "guided by problems of life and practice rather than by intellectually self-generated conceptions and techniques." Similar calls and critique from scholars concerned with institutional theory further fuelled my ambition to heed their voices criticising institutional theory for a lack of "real-world" impact and ability to tackle practical problems (Lawrence et al., 2009; Willmott, 2015; Alvesson & Spicer, 2019; Munir, 2020).

To address the criticism and contribute to tackling such problems, I set out to explore practices that could provide insight into how people influence institutions on purpose and tackle pressing challenges such as mitigating carbon emissions. Therefore, I began to examine how such practices occur and may differ in Great Britain and Germany. However, emerging findings, particular in my analysis, led me to amend my research aim. My focus developed from not only comparing institutional work across two countries to generating insight into the role of emotions in institutional work and how it may support a shift in institutional logics. A role of emotions was powerfully present in participants' accounts from both national contexts. Reviewing the relevant literature, I recognised my emerging focus on emotions in institutional work as a growing but still rather neglected topic. As I explored this path in detail, my main concern became to demonstrate how actors infuse institutional work with emotions and use them as tools to create, maintain, and disrupt institutions, shift institutional logics, and initiate sustainability change. Next, I introduce the concepts and theories that make up my theoretical framework. This forms the basis for all assumptions under which I conducted this study, and which allows me to add to the debate.

1.3. Theoretical framework: Institutional work, logics, and emotions

To grapple with the puzzle of how a field like passenger transport can shift from a status quo dominated by car ownership and outsize contributions to carbon emissions to a more sustainability-oriented reality, I turned to institutional theory. My theoretical framework and the contributions I present in this thesis represent my ambition to develop and describe one potential path forward. Most intriguing to me was how individuals and organisations go about dismantling car dependency and the car's centrality in car-dominated national contexts such as the UK and Germany by engaging in institutional work.

To solve this puzzle, I directed particular attention to exploring the efforts of different actors in the field of passenger transport. In my exploration, I aimed to learn about people's experiences and meanings, and ultimately understand and interpret their varied realities of attempting to advance sustainable passenger transport. To frame and interpret the efforts of actors who attempt to shape shared social understandings within and about passenger transport, combining two perspectives (institutional work and institutional logics) was judged most meaningful to analyse and make sense of these many efforts and practices.

As my dominant perspective, institutional work lends itself to generate insight into actors' attempts to influence institutions through efforts aimed at creating, maintaining, or disrupting them (Lawrence & Suddaby, 2006). These institutions can be simply recognised as our shared social understandings that have become deeply entrenched in a society (if not taken for granted), which in turn makes them difficult to change in the short-term. However, institutions do not exist in isolation. They are instead subject to varying forces, revolutionary and evolutionary (Gümüşay et al., 2020). These forces may range from a sizable external shock (Greenwood et al., 2017) down to manifold intentional efforts and practices of actors, individuals and collectives, which I discuss here as institutional work (Lawrence et al., 2009; Lehman et al., 2019). To examine this work of actors especially in a heterogeneous pool of stakeholders (Hampel et al., 2017) who attempt to create new and disrupt existing institutions and thereby advance institutional change, holds yet untapped potential to understand how we can make institutional change happen and transition to a sustainable future.

As part of institutional change, institutional logics underlying these institutions must change. The institutional logics perspective serves here as a complementary perspective to my institutional work focus. Institutional logics, of which various instantiations exist simultaneously (Lounsbury et al., 2021), are what underpin a respective institution and govern fields, thereby helping actors, individuals and organisations, to make sense of their

social world, motivate actions, and justify their identities (Thornton et al., 2012). Drawing from the institutional logics perspective alongside institutional work provides a valuable tool, especially for framing the empirical context in terms deeply rooted in institutional theory. Problematically, and not seldom, do several institutional logics compete and coexist in and across fields (Yu, 2015). Such complexity is characteristic of our social world (Zilber, 2013). In one enduring balancing act (Lounsbury et al., 2021; Gluch & Hellsvik, 2023), individuals and organisations, despite being in one environment, cope with and handle these logics differently. As the context chapter later highlights, the field of passenger transport, constitutes such pluralistic environment. Within it, I interpret three institutional logics of which two appear complementary while they conflict with the third and currently dominant logic. To transform their interplay and change from which institutional logic the majority of people draw to justify their identities, motivate their actions, and make sense of the social world will be crucial to shift away from passenger transport's unsustainable status quo.

In all of this, whether in regard to institutional work, in the context of increasing demand for sustainability, or in any efforts to drive institutional change, I suggest that the role of emotions as tools has been neglected. Much institutional work has been explored but is oftentimes limited to cognitive efforts of creating, maintaining, or disrupting institutions (Lawrence & Suddaby, 2006; Lehmann et al., 2019). Only in the last decade, scholars begun to explore how emotions are part of both institutional work and institutional logics (Voronov & Vince, 2012; Voronov, 2014; Voronov & Weber, 2016; Moisander et al., 2016; Lok et al., 2017; Zietsma et al., 2019). Many of these studies have theorised and justified how emotions can be understood as essential animators or motivators for initiating institutional work (e.g. Voronov & Vince, 2012) or how emotions impact on institutional work and bring about change (Creed et al., 2014; DeJordy & Barrett, 2014; Wright et al., 2017; Gill & Burrow, 2018). However, less clear in our current understanding, with a few notable exceptions (see Moisander et al., 2016; Barberá-Tomás et al., 2019), are the many ways in which actors make use of emotions as tools in their institutional work once motivated to engage in it, regardless of whether their engagement is driven by emotions or any other factor.

The significance of generating a better understanding of such strategies and ultimately theorising about them arises from the imperative to foster sustainability-oriented thinking, feeling, and acting across the fields and various sectors in our modern society. A poignant illustration of such necessity comes from investigations in the context of animal rights and the livestock industry (Delmestri & Goodrick, 2016; Jarvis et al., 2019). Even among potential supporters, emotional denial may arise in response to activists' institutional work.

The authors described how, for instance, activists' efforts of eliciting emotions via visuals (e.g. of animal abuse) caused denial among people as they remained sufficiently invested in a dominant status quo. Therefore, activists must take care or even restrain themselves in using negative emotions such as anger, shame, or guilt if they want to successfully engage with audiences and avoid causing responses of denial (Delmestri & Goodrick, 2016). The authors conclude their argument by drawing parallels between their case in the livestock industry and the transport sector. In the latter, individual travel and car ownership are underpinned today by profound emotional connections that, as they uphold the status quo, bear substantial negative consequences for sustainability and the wellbeing of future generations (IPCC, 2022). Exploring the role of emotions in institutional work and theorising strategies is thus meant to confront these connections and help promote shifting logics to facilitate change. This is particularly meaningful in fields such as transport where actions advancing sustainability transitions appear to remain ineffective and change sluggish.

Altogether, the theoretical framework underpinning my study builds chiefly on scholarship from the domain of institutional work. Institutional work serves as the primary perspective for examining and interpreting the efforts and experiences of actors in the passenger transport field to elucidate how these professionals seek change through their actions. Importantly, I employ the institutional logics perspective alongside this dominant institutional work perspective as a framing device for the study's empirical context. The logics perspective particularly underscores the central challenge to be addressed: achieving environmentally and socially sustainable passenger transport by purposefully shifting logics. I draw additional insight from inter-disciplinary research on emotions, such as the sociology of emotions, where appropriate. As this study was initially set to focus on the comparative element, I continue to draw from scholarship on varieties of capitalism (Hall & Soskice, 2001; Hancké, 2009; Witt et al., 2018) to justify my selection of the two national contexts in which I collected my data, the UK (specifically Great Britain) and Germany.

An emphasis of emotions, a hitherto undervalued aspect, distinguishes my study from previous work taking a primarily cognitive perspective. I make my contribution by enriching institutional work with a greater focus on the emotional perspective, not to replace but complement the cognitive. Rather than treating both as separate, I consider them to be interconnected, especially as I ascribe a social dimension to the nature of emotions to investigate their role in institutional work. In future research, both cognitive and emotional practices, efforts, and motivators should be considered equally to make sense of how actors go about creating, maintaining, and disrupting institutions and shifting institutional logics.

1.4. Research aim and objectives

The research aim and objectives (ROs) of my study derive from my personal motivation, the theoretical framework, and were refined in close engagement with relevant literature. My study's aim is *to generate insight into the ways in which actors perform institutional work to influence institutional change*. To achieve my aim, I pursued three research objectives:

RO1 - *To examine the institutions (and their underlying institutional logics) most relevant to passenger transport and MaaS.*

RO2 - *To analyse instances of institutional work where actors seek to influence institutional change.*

RO3 - *To theorise strategies used in institutional work and develop a conceptual framework for the strategic use of institutional work.*

By adopting an emergent approach to research, my focus developed throughout the research process. Starting from the above aim and objectives, I ultimately narrowed down my focus on gaining a particular understanding not only of institutional work but of the role of emotions in such work to influence institutional change. My study explores how the use of emotions in institutional work influences creating, maintaining, and disrupting institutions and shifting underlying institutional logics. Empirically, I focus on the field of passenger transport, which is currently dominated by a logic of ownership derived from the market order. I argue that a fundamental shift to alternative logics of provision and of access is required within the field to mitigate its substantial carbon emissions and transition to a sustainable future characterised by a sustainability-oriented and equitable transport system.

1.5. Structure of the thesis

Based on my methodological choices and philosophical assumptions which underpin my study, I have written this thesis in first-person. Doing so highlights the role I and all researchers ultimately play in conducting research and reporting on it (Corley et al., 2021). In this section, I summarise the remaining eight chapters that follow my introduction chapter.

Chapter 2 presents the literature review. I focus on institutional theory and the role of emotions in institutional work. I start with a broader review to explore the meaning of core terminology to illustrate how I understand institutions, my view on the structure-agency debate, institutional change and maintenance, and proto-institutions. The chapter proceeds to discuss the two central perspectives I use. First, I position institutional logics to frame the passenger transport field. I then discuss institutional work as the suitable perspective to understand efforts aiming for transitions to sustainable futures. My review ends on the role of emotions, primarily within institutional work, and highlights how emotions are presently undervalued in institutional theory despite a potential to better conceive of institutional work.

Chapter 3 introduces the empirical context of passenger transport. I focus on MaaS as an organising framework to achieve more sustainable passenger transport. The chapter then briefly reviews varieties of capitalism to justify the study's comparative ambition to examine efforts in the UK and Germany. The chapter then turns to the institutional logics perspective discussed in the literature review. I frame passenger transport as a field in which shifting from one dominant institutional logic to alternative logics may be a crucial path to address and mitigate negative social and environmental consequences associated with the field. I conclude with posing three research questions, representing my evolved research objectives.

Chapter 4 outlines my methodological assumptions. I justify my choice of a qualitative research design, the sample, and the methods I used to collect and analyse data. The chapter further discusses ethical considerations, the study's trustworthiness, methodological limitations, and concludes with a reflection on the researcher's role in the research process.

Chapter 5 presents the findings of my initial comparative analysis. I discuss how I interpreted similar institutional work despite comparing national contexts for which I anticipated meaningful differences. The chapter highlights several explanations. I argue that the car's institutionalisation created similar national contexts and discuss how increasing similarity in the passenger transport field contributes to institutional convergence across national contexts, in part due to global concern for sustainability. I conclude by suggesting varieties of capitalism and institutional convergence may be dependent on one's empirical context.

Chapter 6 presents the findings that introduce how a role of emotions in institutional work materialised in my study. I discuss several instances of institutional work interpreted across my dataset. I offer an initial understanding of how emotions are involved in actors' efforts to drive institutional change. The chapter discusses various efforts and practices that research participants have conceived, implemented, and continue to pursue. It identifies different forms of institutional work, relevant emotions, and their connection to aspirations for institutional change and shifts in underlying institutional logics within the passenger transport field. Building on Lawrence and Phillips' (2019) distinction of institutional work into three dimensions (discursive, relational, material), which I discuss in the literature review, I present empirically grounded examples for each of the three dimensions.

Chapter 7 presents my study's main findings. These are the direct results of my emergent research process and respond closest to my research aim of interpreting analytically distinct strategies that reflect the ways in which actors perform institutional work (by using emotions as tools) to influence institutional change. The chapter introduces efforts of emotionalizing that I interpreted in my participants' accounts, distinguishing "promotive", "protective", "offensive", and "connective" efforts. I conclude the chapter reflecting on how these efforts are analytically distinguishable while they will be combined or become blurred in practice.

Chapter 8 presents the discussion of my principal findings reported in Chapter 7. I make the case for "Emotionalizing Institutional Work" (EIW) as an umbrella term for the previously reported efforts and theorise them as emotionalizing strategies. The chapter gives a detailed explanation of the framework's meaning, particularly emphasising the idea that pursuing each strategy is underpinned by an emotional objective: to generate emotional investment or emotional disinvestment. I discuss each strategy of emotionalizing separately by drawing on recent institutional scholarship. The chapter further discusses the prospect of unintended consequences resulting from "EIW". Ultimately, my discussion highlights the framework's potential to add a complementary emotional dimension to institutional work alongside its cognitive one. I argue, emphasising emotions as complementary is crucial as I do not aim for or claim to replace, but endeavour to draw a more holistic picture of institutional work, related efforts, and the pursuit of institutional change, whether successful or not.

Finally, Chapter 9 presents the conclusion of my thesis. I highlight and discuss the theoretical contributions I make with a specific focus on my conceptualisation of "EIW". I elaborate on the practical implications and insights, acknowledge the study's conceptual limitations, and ultimately conclude my thesis with recommendations and a call for future research.

2. LITERATURE REVIEW: Institutional theory and a role for emotions

With the car's dominance in the field of passenger transport we face significant social (forced ownership, widespread car dependency) and environmental challenges (outsized carbon emissions) (Mattioli, 2017; Jaramillo et al., 2022; Ryghaug et al., 2023). To drive change and transition to a more sustainable and equitable reality, innovation or technology alone are insufficient. In my pursuit to map out one path for our transition, I maintain that it is crucial to understand how we promote institutional change. Particularly interested in the purposive actions of actors, I focus on questions of how they perform institutional work to influence institutional change (compare Section 1.4.). To achieve institutional change means to change institutions and accomplish a shift in their underlying institutional logics. We may recognise change transpired where car dependency is dismantled, emissions mitigated, and the car's central societal role transposed. In its place, we may witness more active, shared, and greener passenger transport facilitated by MaaS. My literature review of institutional theory, institutional logics, institutional work, and emergent focus on emotions, allows me here to make sense of actors' multifaceted efforts for MaaS in passenger transport.

I start by laying out the theoretical foundations of institutional theory and draw from related literature to underpin my study. I briefly review the perspective of institutional logics before I focus in my review on institutional work and end on the role that emotions came to play in this primary perspective I employ. Until the early 2000s, Barley and Kunda (2001) note that there had been limited attention given to the concept of "work" in organisation theory and the study of institutions (also Phillips & Lawrence, 2012). In response to such concerns, a turn towards the study of "work" in the 2000s launched a burgeoning body of literature identifying various forms of work, more recently organised under the umbrellas of self, organisational, and institutional work (Lawrence & Phillips, 2019). Taking stock of institutional work, Hampel and colleagues suggest how the impact of individuals and collectives, as actors, "by shaping the memories (and identities and emotions) of individuals, including their own" (2017, p.566) through institutional work has oftentimes been neglected. My study attends to this lack with a focus on the institutional work of actors through which they attempt to shape, in particular, the emotions of others, rather than their own.

A role of emotions, besides cognition in earlier institutional scholarship has been acknowledged in passing (DiMaggio, 1997; Lawrence & Suddaby, 2006; Scott, 2008). Organisational scholarship centred around approaching institutions from a cognitive perspective while it neglected the important emotional side of actors and their action (Voronov & Vince, 2012). In response, the authors proposed a framework that systematically

theorises the emotional underpinnings of institutional work and sought to complement institutional work's cognitive focus. Since, scholars gradually turned to the crucial role of emotions and associated subjectivity and emotionality alongside cognition with creating, maintaining, or disrupting institutions (Voronov & Vince, 2012; Voronov, 2014; Creed et al., 2014; Moisander et al., 2016; Lok et al., 2017; Zietsma et al., 2019). Upon reviewing the existing literature until 2023, further theorising and empirical investigation into the role of emotions in institutional theory appeared warranted to me. In particular, investigating the use of emotions as strategic tools to affect institutional change, institutional maintenance, and shift institutional logics appeared to promise worthwhile new insight. Particular potential for meaningful impact of a social sciences perspective, such as that emanating from mine on institutional theory and the role of emotions, lies in contributing to fields urged to transition to more sustainability. Transport is one of them (Ryghaug et al., 2023). The remainder of my literature review positions my institutional theory perspective to explore this potential in my study's context of passenger transport and frame the emerging findings.

The first section revisits the theoretical foundations and development of institutional theory and clarifies my position on core tenets of institutional theory. The second section revisits the institutional logics perspective. I position it as a framing device for the central challenge in my study's empirical context of passenger transport and MaaS. The challenge is framed as one in which the field in question requires a serious shift in institutional logics. In my study on the field-level, a field is understood as a "recognized area of institutional life" in which "key suppliers, resource and product consumers, regulatory agencies and other organisations that produce similar services or products' interact with each other" (DiMaggio & Powell, 1983; p.148). Possibly brought about by institutional work, a shift within the field of passenger transport appears indispensable to mitigate the sector's outsize carbon emissions and thus harness the sector's potential to help with tackling grand challenges (Ryghaug et al., 2023). Due to being concerned primarily with the broader structures through which agency (and thus institutional work) may be constrained or enabled, I review the institutional logics perspective prior to institutional work.

The third section reviews my study's primary perspective, institutional work. I discuss three critical components that define institutional work to establish conceptual boundaries. These are the topics of "agency and actors", "intentionality", and "effort". To further sharpen the concept's boundaries, I then compare institutional work with the related stream of institutional entrepreneurship. Finally, I point to two recent noteworthy perspectives aiming to advance the stream of institutional work, the topics of unintended consequences and

emotions. Finally, in response to these current perspectives aimed at advancing institutional work, my fourth and final section of the literature review discusses how the role of emotions has been integrated into research on institutional work. I provide an account of how I approach and understand emotions and distinguish their role in institutional work from their use in related scholarship. Although prior research identified the potential for strategic use of emotions in institutional work (Lok et al., 2017), I conclude by highlighting how empirical studies and conceptualisations are currently limited and that further theorisation is required.

2.1. Institutions

Institutions are a central element in my study. Therefore, it is critical to establish how they can be understood. As the term is used across various disciplines, no universally agreed-upon definition exists (DiMaggio & Powell, 1991; Hodgson, 2006, 2015; Ocasio, 2023). Some scholars have warned about a growing ubiquity of institutions and lack of boundaries in institutional scholarship which seeks to understand relations between actors, individuals and collectives, and their environment (DiMaggio & Powell, 1991; Lawrence et al., 2011; Alvesson & Spicer, 2019). In fact, scholars argue that continuing to interpret institutions without more modest boundaries may render them meaningless and institutional theory as a whole useless (Haveman & David, 2008; David & Bitektine, 2009; Alvesson & Spicer, 2019, Alvesson et al., 2019). For this reason, I reflect here on the term's development and draw out the boundaries that apply to my interpretation and use of institutional theory.

A view of institutions as rule systems composed of taken-for-granted facts governing actions and interactions of individuals and organisations constitutes the new institutionalism derived from Meyer and Rowan's seminal 1977 article (also Hodgson, 2015). Taken-for-grantedness occurs through routinisation (Giddens, 1984). Actions, efforts, or practices done in routine, meaning repeatedly and frequently, become habitualised, embedded in daily life, and thus over time gain a taken-for-granted status. The product of such process is understood here as an institution. Although developed originally out of human action and social interactions, an institution's origin, initial purpose, and the process of how it became embedded within a society may ultimately be lost (Meyer & Rowan, 1977; Zilber, 2002). A straightforward example to demonstrate how an ordinary action developed into a rule-like behaviour is the act of raising one's hat in greeting others (Bourdieu, 1981). The practice gained a rule-like status over time with the original meaning dating back to the Middle Ages being lost, unknown to most, but adhered to in routine-like fashion and taken for granted as part of an adequate professional social interaction among people (also Ocasio, 2023). Such process, although highly simplified here, can be understood as one of "institutionalisation".

Upon being institutionalised, taken-for-grantedness could suggest an inability of individuals to conceive of alternatives to the institutional status quo that they find themselves in (Scott, 2008). However, while institutions, as stressed by Berger and Luckmann (1966), "control human conduct...and channel it in one direction" (p.72), it is equally "important to keep in mind that the objectivity of the institutional world, however massive it may appear to the individual, is a humanly produced, constructed objectivity" (p.79). The authors' thoughts, presented in *The Social Construction of Reality* are the basis for much of institutional

theory's development and the philosophical assumptions I have adopted. The human part in the institutional play takes centre stage, as all social structure (institutions), even to maintain the institutional status quo, ultimately demand "continuing effort - both to 'talk the talk' and to 'walk the walk' - if structures are not to erode and dissolve" (Scott, 2013, p.178).

The notion of a "continuing effort" and institutional structures as "humanly produced, constructed objectivity" make possible the notion of institutional work, aggregating those actions that are "talking the talk" and "walking the walk" in one concept. The definition of institutions I propose below is shaped by my study adopting an institutional work perspective that is agency, rather than structure-focussed. I thus maintain the present view of how institutions come into existence as both a result of intentional purposive action and of unintended consequences (Jepperson, 1991; Lawrence & Suddaby, 2006). Following Scott (2008, also Creed et al., 2022), while institutions are undoubtedly relatively enduring elements in our social life, their persistence should not be taken for granted and must be questioned, at least by those investigating fields from the outside, such as researchers. Lawrence and colleagues advanced one useful definition of institutions while they further conceptualised the emerging focus on institutional work in institutional organisation studies:

"institution[s] can be thought of as those (more or less) enduring elements of social life" that affect "the behavior and beliefs of individuals and collective actors by providing templates for action, cognition, and emotion" while actors nonconformity with these templates may result in "some kind of costs" (Lawrence et al., 2011, p. 53)

One missing piece in the authors' definition is that the ubiquity of institutions as enduring elements of social life can be limited by time and space. Institutions can be bounded locally and exist in a relatively confined space such as within a small, remote community. As a result, any structuring character of institutions is confined to the space in which they become institutionalised and gain the status as an enduring element of social life (Lawrence et al., 2011). In contrast, some institutions developed over time that are now globally recognisable. Although the scope and focus of my thesis does not allow for an in-depth discussion, I acknowledge the pervasive role that forces of domination and power, and the imbalances they brought with them, played in shaping many of these global institutions (and underlying institutional logics) throughout history (Munir, 2020). We can recognise, for instance, colonialist, imperialist, and capitalist forces spreading and cementing Western institutions across the globe, including the English language or concepts such as shareholder value (Amis et al., 2017). We may further acknowledge religious, racial, or patriarchal forces by which our social world continues to be shaped by shared social understandings and attitudes

favouring masculinity and preserving its dominance through practices, norms, and other components of our social world across countries and societies (DeJordy & Barrett, 2014; Greenwood et al., 2017; Lawrence & Phillips, 2019). Without deliberating if or how they have their roots in the above, widely recognised institutions with a global presence include marriage, the handshake, money, insurance, or voting (Lawrence & Phillips, 2019).

Even many of these globally recognised institutions such as marriage still differ in time and space by taking on various forms, characterised by and made up of diverse norms, rules, values, objects, symbols, rituals, technologies, and varied material practices (Jepperson, 1991; Coriat & Weinstein, 2002). Most crucially, to truly understand institutions we must think beyond them as being a practice, technology, object, or rule. An institution is neither practice, nor object, norm, or rule but instead the shared, social understanding which underpins these very practices, objects, and other elements (Lawrence & Phillips, 2019).

Having gained a status of relative endurance, these shared, social understandings provide regularised, meaningful, and predictable social patterns for the interactions occurring in peoples' lives, in their community, and across society (Jepperson, 1991; Friedland & Alford, 1991). In essence, institutions present a degree of stability and make behaviour of others in society more predictable (Hodgson, 2006). However, despite recognising institutions as guiding people and providing social structure, people fail to comply with them. I maintain that such nonconformity, both unconsciously and consciously, derives from emerging views of existing institutions as obsolete, incomplete, or in need of replacement in the face of alternatives (Lawrence et al., 2011). Resulting costs associated with a neglect of established institutions, regardless of people's intention or knowledge of nonconformity may be negligible. At other times they may be severe, including physical punishment, social exclusion, or worse. Nonetheless, history showed that even in extreme conditions people can come to neglect institutionalised elements of social life and object to their conditions despite the costs they could come to face. Resistance and the many other efforts from allegedly powerless oppressed actors, individual and collective, whether those by the women who entered a traditionally all-male U.S. naval academy (DeJordy & Barrett, 2014) or by the Jewish population in the extreme case of the Holocaust (Marti & Fernández, 2013) repeatedly demonstrate how anyone may resist domination, act in nonconformity, and play part in disrupting institutions and promoting institutional change (also Creed et al., 2022).

As a result, while institutions such as "the car" influence people's lives and how they act, they are not inescapable. The effects of institutions may vary in strength and may not indefinitely determine an individual or their actions. For instance, throughout this thesis, I

relate to “the car” as one institution that has become deeply embedded in our societies over decades. However, its once-elevated status appears to crumble as more active and shared means of transport become accessible and reliable alternatives. Consequently, we may soon find the car’s status ripe for replacement in our endeavour to transition to a sustainable future (Munck af Rosenschöld et al., 2014; Ryghaug et al., 2023). In the next section, I elaborate on the interplay between institutions and actors by discussing my standpoint in the structure-agency debate within institutional theory. My standpoint on this crucial underlying concept will be aligned with my theoretical and philosophical assumptions.

This first section established how I understand and use the term “institution” in my present study. Building on previous institutional work scholarship, I appreciate institutions as the relatively enduring, shared, social understandings in our social life, often bound by space and time, which influence actors’ actions, cognition, and emotions and guide their behaviours and beliefs, while disregard for them can have consequences. After I discuss the structure-agency debate in the following section, the section 2.1.2 elucidates the meaning of institutional change and maintenance. This introductory section to my literature review concludes with section 2.1.3. where I introduce the term “proto-institutions” and distinguish them from “institutions” as I apply both terms throughout my discussions.

2.1.1. Structure or agency

Debates on whether structure or agency takes precedence in shaping our social world permeates the social sciences and institutional theory’s development. Early sociologists from Durkheim, Marx, and Weber to contemporary scholars put varied emphasis on the power of structure and agency. Others attempt to reconcile them to create an embedded view of agency (Meyer & Rowan, 1977; Hodgson, 2006; Hasse & Krücken, 2008; Battilana et al., 2009; Powell & Rerup, 2017; Hwang et al., 2019). How agency and structure, and thus actors and institutions relate continues to be questioned in organisational and institutional studies.

David and colleagues critique tendencies in organisational institutionalism, which they perceive as too simple and swinging to either extreme: characterising individuals as either “continually calculating, interest-maximizing actors [homo economicus]”, or dismissing them as “non-optimizing, habit-following actors who are driven largely by commitments to internalized values [homo sociologicus]” (2019, p. 12). The two opposing positions may be better recognised as a juxtaposition of structure and agency representing ideal-types. The former, by ascribing actors a role as homo economicus, overemphasises agency by implying

actors could access full or near-perfect information about their social world and power over a status quo. The latter, in contrast, describes actors as *homo sociologicus*, denying actors virtually any ability to act and operate outside of habits and the structures that “constrain” them without at least some degree of intentionality and varying command over resources or power. Consequently, to reconcile and transcend such dualism appears more appropriate to investigate practical challenges via perspectives of institutional work and logics (Lok, 2018).

Early organisational theorists investigated agency and institutional change in the context of leadership. Pioneering institutional organisation studies, Selznick (1949, 1996) emphasised the power of agency with a focus on the critical decisions made by leaders about their organisation’s structure within the organisation itself. Selznick and others such as Lawrence and Lorsch (1967) or Blau (1970) described actors as potentially independent from formal structures as they act rationally for efficiency reasons. Selznick particularly highlights an organisation’s leaders as the one actor who must define and defend an organisation’s distinctive character and structure. Meyer and Rowan (1977), followed by DiMaggio and Powell (1983), criticised such view. Instead, both advocated for a stronger emphasis on structure as constitutive of agency which ultimately formed the basis for establishing neo-institutional theory. The view of rational actors was largely rejected (DiMaggio & Powell, 1991), replaced by the proposition of a structure-dominant view in institutional theory. Institutionalists hence studied institutions “as external constraints on human agency” (Battilana, 2004, p.3). However, their focus on structure and isomorphism in organisations did not warrant particular action-oriented theorising. Intended or not, it led to a growing view of the individual as a *homo sociologicus* or of actors as mere cultural dopes determined by the social structures found in their environment (Garfinkel, 1967; DiMaggio, 1988; Greenwood & Meyer, 2008; Suddaby, 2010). As a result, individuals and organisations were denied power to pursue institutional change out of self-interest or by their own motive which they exhibit as skilful and intentional actors operating in the social world (Suddaby, 2010).

Ultimately, this development led neo-institutional theory to face criticism for its neglect of agency. Specifically, criticism aimed at its inability to address institutional change and actors’ roles in the formation, maintenance, and downfall of institutions (DiMaggio, 1988, Battilana, 2004; Greenwood et al., 2008; Lok, 2018). DiMaggio (1988) himself criticised the notion of actors as cultural dopes by highlighting wider scholarly misinterpretation of his 1983 paper with Powell (see Suddaby, 2010). In fact, DiMaggio (1988) revived agency in institutional theory by proposing institutional entrepreneurship as a study of those who pursue institutionalisation and accomplish it. This shift towards agency in institutional

change was not unprecedented. It was inspired by the work I discussed above, which had investigated agency and change pursued by powerful individuals in leadership (Selznick, 1949), by rulers (Eisenstadt, 1964a, 1964b), and in relations between organisations and their environment (Stinchcombe, 1965; also Hasse & Krücken, 2008).

Institutional entrepreneurship revived agency as a central element in institutional creation and institutional change within organisation studies and established an alternative view to understanding actors as mere cultural dopes (Battilana, 2004). Focussed on the deeds of particular individuals who break with existing institutions, institutional entrepreneurship investigated how these actors engage in transformative change by drawing from sets of resources to advance own interests and thereby shape new institutions (DiMaggio, 1988; Maguire et al., 2004; Battilana et al., 2009). However, the influence of daily activities, compromise, or the work of less powerful or heroic individuals and collectives was largely neglected (Lawrence et al., 2009). As a result, institutional entrepreneurship drew criticism for portraying actors with grand qualities as “heroes”, “hypermuscular supermen”, or a “Deus Ex Machina” and thus swinging towards the other end of the structure-agency debate (Levy & Scully, 2007; Delmestri, 2006; Suddaby, 2010; Cardinale, 2018). The criticism already attracted by early agency-oriented studies (e.g. Selznick, 1949, 1996; Lawrence & Lorsch, 1967; Blau, 1970) and those more recent around institutional entrepreneurship underscores the complexity of locating a collectively accepted standpoint in the debate.

One attempt of reconciliation can be found in exploring the “paradox of embedded agency” (Seo & Creed, 2002). Studying Norwegian fishers, Holm (1995) questioned how actors could change institutions if their actions, intentions, and rationality are indeed conditioned by the very same institutions they desire to change. Holm proposed institutions should be seen as nested systems, interconnected and multilevel, where each arena or level of action is both the framework for and product of action. Drawing on Giddens’ (1984) structuration theory, institutional theorists began understanding actors’ actions as embedded in social structure (institutions), while actors interacting with their institutional environment produce these very structures that constrain or enable them and their actions (Berger & Luckmann, 1966; Seo & Creed, 2002; Battilana & D’Aunno, 2009; Lok & Willmott, 2019).

The social world and life occur as a constant, recursive process where agency captures the activities of individuals as they create the institutions around them and which, subsequently, offer them a sense of temporary, localised stability enabling and constraining future activities (Giddens, 1984; Zietsma & Lawrence, 2010). Scholars of institutional logics (Thornton & Ocasio, 2008) and institutional work (Lawrence & Suddaby, 2006; Battilana & D’Aunno,

2009) built on Giddens' perspective to establish a position between structure and agency. Rather than as a problem demanding urgent solution (cf. Cardinale, 2018), the paradox of embedded agency must be perceived in a literal sense merely as paradox (Lok & Willmott, 2019). To understand the relationship between structure and agency we can accept them "as mutually constitutive" (Lok & Willmott, 2019), two sides of one coin, rather than existing on different levels (Cardinale, 2018). Based on this notion, I accept agency as guided *through*, yet not determined *by* structure and vice versa. Actors' nonconformity, unconscious in daily life or conscious and intentional for institutional change can be theorised and has been observed (Jepperson, 1991; Lawrence & Suddaby, 2006; Lawrence et al., 2011).

Finally, Greenwood et al. (2017) summarised the structure-agency debate neatly in their review spanning the past two decades. Emphasis on either, but especially structure as determining our social world is inappropriate, neglecting actors' motivation and effort. Notably, it encounters the issue of insinuating that change could not transpire bar external shocks (ibid.). Therefore, I recognise individuals and collectives as capable of nonconformity with existing institutions as they can come to view them as obsolete, incomplete, or in need of replacement. As knowledgeable, self-determined, reflexive actors, they are capable to follow their interest to varying degrees and pursue change, at least temporarily. I thus contend that any of today's agency turns into tomorrow's structure only to guide agency once more. I revisit this debate in discussing agency and actors to draw out institutional work's conceptual boundaries (Section 2.3.1.1.).

2.1.2. Institutional change and institutional maintenance

As I recognise agency and structure as two sides of one coin, I further conceive of institutional change and institutional maintenance as continuous intertwined processes shaped by the routinised doing of the many and the conscious, intentional acts (often) of the few. While institutional change and maintenance produce discernible and often long-lasting outcomes, the ongoing processual nature may supplant previous efforts and outcomes in due course with new, similar or opposing, pursuits of institutional change or maintenance. Any such process is embedded in a relational interplay between people or actors and the institutional environment (Emirbayer, 1997) and competition between existing, dominant and emerging or alternative institutions. Therefore, despite a relatively enduring nature, institutions cannot be taken for granted as they cannot stand the test of time if people do not consciously and unconsciously reproduce (or change) them (Emirbayer & Mische, 1998).

Institutional maintenance is the process in which institutional structures are reproduced and institutions' prolonged existence sustained. Initially, explanations of institutional maintenance pointed to the use of mimetic behaviours as organisations imitate successful organisations (DiMaggio & Powell, 1983) or the idea of a mechanical or natural self-reproduction (Jepperson, 1991). With increasing influence of agency (Battilana & D'Aunno, 2009) and a turn to work in institutional theory (Phillips & Lawrence, 2012), various forms of work were identified as contributing to institutional maintenance. The work of actors as conscious, intentional actions to which section 2.3. (Institutional work) will return in detail was theorised as impactful besides more routine-like mechanisms of institutional reproduction. Zilber (2002, 2009), for instance, illustrated how narrative work in an Israeli rape crisis centre benefitted maintaining the initial feminist institution and related practices when faced with a new therapeutical institution. The study demonstrated how actors consumed symbols including narratives and stories to legitimise institutions, before these individuals subsequently interpreted, reproduced, and adapted the meaning of practices locally, thereby contributing to institutional maintenance through narrative acts.

Institutional change, in contrast, is the transformative process in which institutional structures are altered, existing institutions disrupted, or new ones created. With the initial limited emphasis of agency in neo-institutionalism, the primary path for change was proposed to stem from exogenous environmental shocks. Such shocks would disrupt or prevent the reproductive practices from maintaining institutions and thus force a change (Jepperson, 1991). However, with an emphasis of agency and the paradox of embedded agency developing in institutional theory, the focus shifted to more intentional, effortful activities and strategies pursued by actors and understanding how they influence institutional change (Seo & Creed, 2002; Lawrence & Suddaby, 2006; Battilana & D'Aunno, 2009). Hargrave and Van de Ven (2006), for instance, described institutional change as a dialectical process in which actors with conflicting perceptions facilitate changing and creating institutions in interaction and engagement with each other. Such a relational perspective that draws partly from social movement theory influences not only the present understanding of institutional change, but the understandings of agency, actors, action (Emirbayer & Mische, 1998), and emotions, which I will later specify in section 2.3. as I review institutional work.

Both, processes of institutional change and institutional maintenance will ultimately be characterised by an outcome which indicates the achieved level of change or maintenance of an institution. Jepperson (1991) proposed four major categories. More recently, in investigating sustainability transitions, Genus (2016, also Lehmann et al., 2019) further

corroborate these categories of institutionalisation based on outcomes: institutionalisation, reinstitutionalisation, deinstitutionalisation, or non-institutionalisation. Institutionalisation occurs where a new institution is successfully diffused and becomes widely entrenched. Deinstitutionalisation likely occurs where an existing institution erodes. Reinstitutionalisation results from successful reproduction. Non-institutionalisation occurs where emerging institutions are prevented from being institutionalised. I revisit the four categories in section 2.3.1. as part of reviewing institutional work's conceptual boundaries and explaining the underlying notion of "intentionality" in institutional work.

In summary, institutional change and maintenance are two analytically opposite processes that can be understood as imposing on a status quo. However, in practice these processes are intertwined and ongoing, perpetually shaped by varying forces of both agentic and structural nature. While structural factors may guide actors, either as enabling or constraining forces and point their actions towards some end, actors play an active role contributing to both institutional change and institutional maintenance. Actors engage in efforts to create new structures, disrupt existing ones, or maintain a status quo. These actors, individuals and collectives, who intentionally and actively invest effort in pursuing either end, particularly those efforts aimed at change, are the focus in my present study. Lawrence and Suddaby (2006) referred to these efforts as "institutional work". Before I turn to these efforts, less frequently considered in debates of institutional change and maintenance (or institutional work) are "structures" that Lawrence and colleagues (2002) described as proto-institutions.

2.1.3. Proto-institutions

Not all social structures can be institutions (Hodgson, 2006, 2015). But all institutions are those social structures that have become "templates for action, cognition, and emotion" (Lawrence et al., 2011, p.53) and enduring elements in our social world. However, what then are social structures that, for instance, may become but are not yet institutionalised? What structures may be subject to institutional change and maintenance before being thought of as full-fledged institutions? We can think of such emergent but not yet established structures as "proto-institutions." Lawrence and colleagues suggested proto-institutions are those "practices, technologies, and rules that are narrowly diffused and only weakly entrenched, but that have the potential to become widely institutionalized" (2002, p.283). As they emerge, proto-institutions' futures are uncertain. Some may become institutionalised, while others will disappear (Zietsma & McKnight, 2009). As "institutions in the making"

(Lawrence et al., 2002, p.283) with an uncertain future, proto-institutions require a social process to diffuse them within one institutional field and embed them in our social world. Lawrence et al. (2002) and Boxenbaum (2004) emphasise how such process can emerge in collaborations producing new practices, rules, or technologies. Where they are shared with other organisations through networks, they become diffused within the field beyond the initial boundaries of the original collaborative environment and organisation.

With a dearth of institutional theory scholarship making explicit use of the term proto-institution¹, proto-institutions appear, to date, recognised to emerge in one of three scenarios. First, a proto-institution may emerge alongside an established institution (Lawrence et al., 2002). Second, where an established field suffers disruption and deinstitutionalisation, several proto-institutions may emerge simultaneously to fill the growing void (Zietsma & McKnight, 2009). Third, proto-institutions may arise in new and emerging organisational fields where established opinions and structures are hitherto missing and thus institutional arrangements are being negotiated (Helfen & Sydow, 2013; Smolka & Heugens, 2020).

Where proto-institutions emerge as new structures to operate in parallel to existing structures they may complement or support existing activities in new ways (Lawrence et al., 2002; Lawrence & Suddaby, 2006). In such a scenario, the proto-institution may not disrupt or replace an existing institution initially. For instance, Lawrence et al. (2002) detailed this scenario in their study of inter-organisational collaboration in the context of child nutrition in Palestine. New practices, technologies, and rules initially developed in collaborations between various organisations including NGOs, universities, and government agencies. Some of the practices and rules subsequently began to diffuse outside of their initial collaborations. In one example, a new consultation practice emerged in one collaboration positioning a local organisation as the intermediary between its collaborators, a non-local university and the Palestinian government ministry. Likewise, new rules, including a new nutritional policy and governance structure that had emerged originally within the collaboration, were diffused beyond its boundaries. Lawrence and colleagues (2002) suggest this occurrence as representing the launch of a new proto-institution with the potential for institutionalisation alongside other existing institutional structures.

Another example of a proto-institution emerging alongside existing ones was described in responses to unsatisfactory experiences and low perceived value of existing institutions in service ecosystems by Kleinaltenkamp et al. (2018). The authors showed how new practices,

¹ A Google Scholar search yields 78,700 results for “institution” and “institutional theory” compared to 174 for “proto-institution” and “institutional theory” (12.04.2023)

rules, behaviours, and beliefs diffused in Italian service ecosystems after being introduced, for instance, by innovative health care providers and novel car-sharing services. In the latter context, car sharing emerged as a proto-institution in Italy benefitting from consumers' growing awareness of carbon emissions and thus changing attitudes. Car sharing was subsequently diffused further as a proto-institution since it initiated a questioning of the entrenched concept of ownership, helped aggregating heterogeneous stakeholders by moving them to an alternative mobility concept, and led to establishing new regulations governing the practice and collaborations (Kleinaltenkamp et al., 2018). Few other studies focus on proto-institutions emerging through collaboration or alongside existing institutions. Further exceptions are Gómez and Atun (2013) studying multilateral proto-institutions in global health or Granqvist and Gustafsson (2016) examining the Finnish university reform.

Elsewhere, when faced with unstable institutional conditions due to disruption or deinstitutionalisation, actors may begin to compete and attempt to fill existing or emerging institutional voids with a preferred proto-institution (Zietsma & McKnight, 2009). Focused on entrepreneurs and institutional settings in “developing countries”, Mair and Marti define institutional voids as “situations where institutional arrangements that support markets are absent, weak, or fail to accomplish the role expected of them.” (p.419) Importantly, Zietsma and McKnight point to how emerging institutional voids can exist also in scenarios of more developed contexts and promote proto-institutional emergence. Later discussions by Mair et al. (2012), support this notion that institutional voids indeed occur in institutionally developed contexts rather than only institutionally “empty” space. The authors emphasise how voids “occur amidst institutional plurality and are the intermediate outcome of conflict and contradiction among local political, community, and religious spheres.” (ibid., p.820)

In Zietsma and McKnight's initial scenario, they observed attempts to fill an emerging institutional void in the context of the coastal forest industry in British Columbia (Canada) between 1992 and 2006. The authors described how the industry had been disrupted by environmentalist protests and subsequent economic damages. As a result, several stakeholders including forest companies, customers, NGOs, and government agencies begun to work on solutions. The resulting process was described by Zietsma and McKnight, as one “of co-creation of institutions involving multiple members of the organisational field, who compete and collaborate through multiple iterations of institutional development until a common template becomes diffused.” (2009, p.144-145). While the authors particularly re-emphasise collaboration, competition becomes another part in institutional emergence that

enables the development of proto-institutions. Subsequent refinement of these emergent prototypes progresses until they ultimately may or may not become full-fledged institutions.

Finally, Helfen and Sydow (2013) describe proto-institutions as the institutional result of negotiation work in which individuals or collectives negotiate adherence to new or proto-institutions where and when existing ones are dissatisfactory. The authors demonstrate how new procedural rules, for instance, for resolving work-related conflicts became emerging proto-institutions through negotiating. Similarly, albeit as occurring in a less structured manner than Helfen and Sydow, Smolka and Heugens (2020) identify proto-institutions as arising in emerging organisational fields through recurrent and planned interactions between two groups. In their scenario, the authors demonstrate how entrepreneurs and policy makers engaged in dialectic work to establish regulatory proto-institutions that could govern the new and innovative Dutch drone industry. Although these scenarios are limited to the regulatory elements of institutional structure, they are crucial considering the significant impact that rules and regulations can have for any business, product, or service in any context.

In summary, proto-institutions differ from institutions as they are not yet fully established through a process of institutionalisation. Although bearing potential to become enduring elements of our social world, they lack wider recognition and acceptance. A full grasp of how proto-institutional creation and diffusion occurs through actors' intentional actions could enrich institutional theory. Not only that, but one may generate insight into how alternative, more sustainable elements of a green transition begin as proto-institutions before being widely diffused, institutionalised, and ultimately support dismantling and replacing an unsustainable status quo.

2.2. Institutional logics

Institutions, institutional logics, and institutional orders are some of the key terms I use in this study. A common criticism levelled at institutional theory and the institutional logics perspective is the ambiguity and conflation in the use of key terminology. For this reason, I will spell out my understanding, what they mean for me, and their relation to avoid misunderstandings before I proceed. Understanding the distinction between them has been recognised as challenging and having resulted in a wider ambiguity and conflation of terms. This has led some scholars to take critical positions on institutional theory and the perspectives of institutional logics and institutional work (Johansen & Waldorff, 2017; Mutch, 2017; Alvesson & Spicer, 2019; Lounsbury et al., 2021).

Relating to Thornton et al.'s (2012) seven institutional orders, scholars have generated and examined numerous institutional logics across various fields and contexts, from book publishing (Thornton & Ocasio, 1999), mutual funds (Lounsbury, 2007), variants of Protestantism (Mutch, 2012), to facility management (Svensson & Löwstedt, 2021), and sustainable construction (Gluch & Hellsvik, 2023). Although religion (one of seven institutional orders) does not relate to my study's empirical focus, I draw below from previous studies referring to religion to spell out my understanding of the institutional terms I repeatedly apply. I acknowledge that any attempt at distinguishing these terms remains a rather simplified distinction and thus mean to offer only one perspective and guidance.

Christianity, or rather the diverse instantiations such as Catholicism, Protestantism, and even finer distinctions such as Anglicanism and Presbyterianism of Protestantism (Mutch, 2012) can be understood as institutional logics deriving from the institutional order of religion (Gümüşay, 2020; Lounsbury et al., 2021). Interestingly, Gümüşay (2020) highlights the limited attention given to the religious institutional order beyond Western Christianity. The author emphasises that, for instance, differences in key constitutive elements between Islam and Christianity lead to distinct religious institutional logics, representing religious logics other than Christian ones. The author's notion underpins how various instantiations of institutional logics associated with one institutional order, here religion, exist alongside each other (Lounsbury et al., 2021). Similarly, if we turn to the market order one could construe, for instance, various instantiations of institutional logics. These could range from large societal-level logics to smaller field-level logics such as instantiations of a capitalist market logic with varied attention to shareholders, growth, and profit-increasing strategies to more cooperative, state-driven, or even bartering-based instantiations of institutional logics (Thornton et al., 2012; Zietsma & Toubiana, 2018).

Within Christian institutional logics such as Catholicism or Protestantism, examples of institutions are “the Church” as in “the Catholic Church” or the “Protestant Church” (Siebert, 2024) as well as “marriage” (Lawrence & Suddaby, 2006). Here, we must be cognisant of risks for confusion emanating from commonly using the same terminology to mean institutions, organisations and, at times, other elements such as buildings, professions, or other objects. For example, while the informed reader will recognise the “Catholic Church” as an institution, we and others can also identify it as an organisation (led by the pope, headquartered in the Vatican) and as a building found across many cities (Siebert, 2024). Similarly, while “public transport” is an institution, we can also identify it as a system or service within a city or as one mode of passenger transport. In a different vein, if one investigates the institution of “marriage”, one could observe it as the widely diffused institution it has become or look at the many local instantiations of “marriage” and explore the ideas, rules, and objects associated with it (Lawrence & Phillips, 2019). Recalling the definition of institutions from earlier (Section 2.1), we can thus understand “the Church”, “public transport”, and “marriage” as examples of relatively enduring shared, social understandings with influence on social life in communities or societies that guide actors in their action, cognition, and emotion (Lawrence et al., 2011; Lawrence & Phillips, 2019).

In summary, overarching institutional orders give indication of institutions and institutional logics’ places in a wider interinstitutional system (Thornton et al., 2012). This system is constituted by at least seven and, perhaps, more orders. Within any order, multiple instantiations of institutional logics exist and take shape on various levels of analysis, from the organisational and the field, to the societal level. Ultimately, every institution has its own underlying institutional logic (Zietsma & Toubiana, 2018). Its logic points us towards an institution’s content and informs us about the institution’s inherent patterns. Shifting logics, contents and patterns, and thus changing institutions in our social world will be imperative to accomplish a sustainable future on our planet. Next, I will unpack the institutional logics perspective more comprehensively and elaborate on its relevance for my study.

2.2.1. The development of the institutional logics perspective

The perspective of institutional logics garnered significant attention in organisational and institutional theory since Friedland and Alford (1991) laid the groundwork (Thornton & Ocasio 1999, 2008; Thornton et al., 2012; Ocasio et al., 2017). Following Thornton et al., institutional logics can be understood as “the socially constructed, historical patterns of cultural symbols and material practices, including assumptions, values, and beliefs, by which individuals and organisations provide meaning to their daily activity, organise time and space, and reproduce their lives and experiences.” (2012, p.2). Institutional logics thus serve as frames of reference that represent sets of principles to guide actors (individuals, collectives, organisations) in making sense of the social world. To fully understand institutional logics, it will be critical to attend to both elements, the symbolic and material.

Actors and their actions are often guided through one dominant institutional logic that shapes their social world within a particular point in time and space. A logic does so by resting upon symbolic and material elements who diffuse over time as they are reproduced by actors and gradually institutionalised (Thornton et al., 2012; Lounsbury et al., 2021). The material is concerned with structures and practices, while the symbolic includes ideas, meanings, and interpretations (Thornton et al., 2012; Zilber, 2013). Rather than being separate or independent from each other, in practice, both are deeply interconnected as the material is rife in symbols and meaning, while the symbolic is expressed and influenced through structures and practices. As a result, any institutional logic is simultaneously and constantly embodied through material practices and symbolic constructions as they enable each other and one does little without the other (Zilber, 2008; Thornton et al., 2012).

In their combination, symbolic and material elements enable us to observe and distinguish logics as they represent the various manifestations of their respective logic (Haveman & Gualtieri, 2017). Through their existence, prevalence, and evolvment, the symbolic and material ensure the survival of their respective logics. A particularly vivid example of two institutional logics, and how one came to replace the other, comes from Rao et al. (2003). The authors illustrate how French cuisine underwent a shift from “classic cuisine” to “nouvelle cuisine” in the 1970s to 1990s. The shift was evident in restaurants by changes in material practices and structures as chefs not restaurateurs began to be in control. Menus and inventory changed from being long and large with limited emphasis on freshness to being short, presenting small and fresh inventories. Simultaneously, symbolic elements changed as value placed on light, simplicity, imagination, creativity, and novelty replaced the previous acclaimed values of conservatism and symbols meant to preserve past culinary glories.

As fundamental building blocks of our social world, institutional logics are associated with and described as deriving from one of seven institutional orders. These orders constitute an interinstitutional system (Thornton et al., 2012; Lounsbury et al., 2021). Drawing from Friedland and Alford (1991), Thornton (2004) initially proposed six orders designating them as the market, the corporation, the professions, the state, the family, and religion. In 2021, Thornton and colleagues proposed community as a seventh order. All orders can analytically be referred to as ideal types. Representing such ideal types, some scholars argued that many other institutional orders, such as “nature” or “art” exist and should be conceptualised and applied to broaden our engagement with and understanding of the social world (Johansen & Waldorff, 2017). For the purpose of my study, I do not venture beyond the established seven.

Once established in a particular social group, whether small organisation or large population, institutional logics, as they motivate actors’ actions as well as form and justify their identities (Thornton et al., 2012), contribute to the predictability and stability in our social life. They do so as they, like institutions, have become widely taken for granted in their institutional context on an organisational, field, or societal level (Thornton & Ocasio, 2008; Gümüşay et al., 2020). As an overarching pattern integrating both material practices and symbolic constructions, a dominant institutional logic that guides actors and their actions appears stable because it is taken for granted by most actors in a field, particularly over a shorter period of time (Pache & Santos, 2013; Gümüşay et al., 2020). However, as Gümüşay et al. (2020) highlight, not even the most dominant institutional logics such as the aristocratic state or religious logics across Europe existed in isolation and kept stable forever. Instead, logics can derive from multiple orders and varied instantiations of logics associated with the same institutional order may exist alongside each other (Lounsbury et al., 2021). I discuss such pluralism of institutional logics in detail in the following section.

In regard to a logic’s stability, over time any change to the symbolic or material may subsequently challenge or change the logic with which they are associated (Thornton et al., 2012). Gümüşay et al. (2020) outline how any logic may itself evolve or be changed in time. Such change may happen evolutionary and revolutionary as in the case of the religious logic in Europe: thoroughly evolutionary considering the ongoing decline in meaning of religion (ibid.), but rather revolutionary considering, for instance, the reformation and religious conflicts that followed it swiftly. Demonstrating institutional logics’ value to engage grand challenges, Gümüşay and colleagues discuss each path of change with examples to highlight logics’ temporality. Emphasising logics generally as “firm but malleable” the authors conclude how “oftentimes, change is both incremental and radical across time.” (ibid., p.7).

The change of institutional logics I investigate here may not necessarily be distinguished as either. For one, because it is yet to fully materialise. Today, the car and a logic of ownership continue to dominate passenger transport. When, or if, alternative logics of provision and access could come to replace them is unclear. Therefore, the change of logics with which I am concerned is ongoing and with uncertain outcome. However, any change may arise from the forces exerted by actors in conscious acts of “transposing” dominant institutional logics or their attempts of shifting the shares of logics in the current interinstitutional system (Thornton et al., 2012; Gawer & Phillips, 2013). What Thornton et al. (2012) refer to as “transposition” is the act of newly creating and recombining material practices and symbolic constructions in which actors attempt to mobilise support and address challenges to shape the institutional landscape of the social world. I delve deeper into these efforts of transposing and shifting institutional logics in Section 2.2.3. I review these acts most thoroughly later from the related institutional perspective of institutional work. I do so to focus my study’s attention on the efforts of actors that aim at shifting institutional logics (Gawer & Phillips, 2013; Jones & Massa, 2013; Hampel et al., 2017) and transitioning to a sustainable future.

While I present institutional logics here and in the following sections as a useful framing device to approach my empirical context of passenger transport and MaaS, the logics perspective is not without criticism. I addressed one, the perspective’s potential for ambiguity, in the previous section. A second criticism was levelled at institutional logics by Zilber (2013) and relates to how logics appear oftentimes not derived from a researcher’s empirical work but are “usually derived on the basis of authors’ knowledge of a relevant academic literature.” (2013, p.82) I acknowledge Zilber’s concern and address the critique by presenting in chapter 3 the process of how I arrived at the institutional logics I developed. There, I present three logics as the products of both my knowledge of academic literature and the empirical work I performed for my present study, building on the social-constructionist approach I adopted to collect qualitative data via semi-structured interviews.

2.2.2. Pluralism of institutional logics

Any institutional logic, however dominant, is not an isolated phenomenon. While actors may, for some time and in spatial boundaries, operate according to a single dominant logic, other institutional logics exist and ultimately challenge a dominant logic. Institutional logics differ across contexts, in time and space, as local conditions, diverse cultures, and different actors present in one environment co-produce them (Yu, 2015; Gümüşay et al., 2020). Logics and

with them the actors they guide often face alternative logics in conflict, as competing or contrasting, while others may be complementary (Kraatz & Block, 2008; Thornton et al., 2012; Lounsbury & Wang, 2020; Lounsbury et al., 2021). In such pluralistic environment, tensions between institutional logics influence and can reshape material practices and symbolic constructions, with or without actors' intent, which ultimately allows institutional change to occur (Lounsbury, 2007; Gawer & Phillips, 2013; Ocasio et al., 2017).

The pluralism of institutional logics can be understood as both a single logic existing in various instantiations (e.g., multiple logics derived from the market order) or as logics derived from multiple institutional orders coexisting within one environment (e.g. logics derived from a market, state, and community order). Such complexity is characteristic of our social world (Zilber, 2013; Ocasio et al., 2017; Lounsbury et al., 2021). To grasp it, we must recognise institutional fields and our social world as heterogeneous spaces where multiple logics compete and coexist constantly, not periodically (Yu, 2015). As the result, individuals, collectives, and organisations cope with and handle multiple logics in an enduring balancing act (Lounsbury et al., 2021; Gluch & Hellsvik, 2023). Equally, one social group may draw from these diverse institutional logics differently to how other actors or groups will do in the same environment. Institutional pluralism thus ultimately underpins how institutional logics provide varying frames of reference that bring varying institutionalised identities for actors as well as justifications and motivations for their actions (Kraatz & Block, 2008; Yu, 2015).

A useful example of institutional logics' pluralism is the recent study on the influence of multiple logics on the work of sustainability professionals in the Swedish construction industry. Gluch and Hellsvik (2023) suggest at least four institutional logics coexist in the field of sustainable construction. Such pluralism requires the sustainability professionals to reconcile conflicting practices, and negotiate, combine, and blend logics. This is particularly challenging due to "the complexity involved in managing the vastness and ambiguity of sustainability" (ibid, p.14). Notably, the authors found professionals to define sustainability and create respective new practices aligned with a sustainability logic, while subsequently adapting practices to satisfy other logics and mediate between them. In examining the visionary work of individuals concerned with more sustainable practices, the authors context is strikingly similar to passenger transport where logics coexist and under which actors operate as they advance MaaS. Their visionary work translates into a constant challenging of existing practices and meanings by individuals as well as creating alternatives and pushing for change that drives the sustainability agenda. In the latest Intergovernmental Panel on Climate Change (IPCC) report both contexts were recognised as major greenhouse gas

emitters requiring urgent mitigation, ascribed the potential to do so, but acknowledge to see little progress and meaningful change thus far (Jaramillo et al., 2022; Cabeza et al., 2022).

I return to the topic of institutional pluralism in chapter 3, drawing on Gluch and Hellsvik (2023), to set out the three institutional logics at play in my context of passenger transport. I will argue how these logics appear most relevant to frame the field's challenge of moving to sustainability and illustrate how actors can navigate the plurality of these partly contrasting and partly complementary logics. Setting out the pluralism of institutional logics at play highlights the issues faced by actors, especially those involved in MaaS as a purportedly sustainable organising framework for passenger transport. The pluralist environment frames these actors' efforts in progress as aimed at shifting institutional logics and influencing institutional change. When I report my findings, I ultimately suggest how actors attempt to transpose transport's dominant logic or shift the shares of the logics at play to advance change towards environmental and social sustainability at the field level.

2.2.3. Efforts of shifting institutional logics

Efforts that aim at shifting institutional logics have been investigated, but often been neglected. Lounsbury (2007), for instance, examined the mutual fund field in the U.S. and showed how two logics, a logic of performance and a trustee logic, competed and resulted in different practices in New York and Boston. Only as a passing remark, the author acknowledged actors representing these funds with an ability to promote their respective logic to maintain or gain benefits. In 2017, when taking stock of the related institutional perspective of institutional work, Hampel and colleagues noted this limited attention among institutional logics scholars directed towards actors' purposeful efforts of shaping, transposing, or shifting logics. Notable exceptions paying attention to the roles of actors in transposing or shifting logics include Gawer and Phillips' (2013) study of the Intel Corporation as well as Tracey's (2016) study on the Christian Alpha movement.

The earlier exception, the study by Gawer and Phillips (2013), reports on a shift in market logics at the Intel Corporation and the wider computer industry. The field shifted from an older logic of supply-chain, where computer assemblers dominated, to a platform logic with alternative organising principles. The authors demonstrate how the company, while influenced by shifting logics, assumed a major role in propelling the shift by engaging in two forms of internal institutional work (internal practice work, identity work) and two forms of external institutional work (external practice work, legitimacy work). Practice work, for

instance, was pursued externally by the organisation and internally by organisational members to develop and legitimise new practices within the organisation and the field (Gawer & Phillips, 2013). With their study, the authors demonstrate how perspectives of institutional logics and institutional work are fruitfully combined (also Hampel et al., 2017), rather than kept separate (cf. Zilber, 2013). The perspectives commensurability was likewise recognised by Thornton et al. (2012, p.180) in their seminal book on institutional logics. The authors concluded how they “wholeheartedly embrace institutional work research” and not see both streams to compete but beneficial to each other.

More recently, Svensson and Löwstedt (2021, also Svensson et al., 2022) elaborated on institutional work in the context of shifting institutional logics. In the field of public facilities management, they described actors to navigate an increasingly complex institutional landscape, including five competing logics (logics of “public administration”, “energy efficiency/sustainability”, “short-term-project practice”, “strategic, long-term” and a “financial”). The different stakeholder groups, including a central, orchestrating project manager, additional managers (financial, sustainability, and project managers), and others were required to navigate, draw from, and integrate these diverse contrasting logics to pursue institutional work and advance change to replace older with newer logics. Similar to Gluch’s & Hellsvik’s (2023) later study which I discussed above, the authors emphasise sustainability as part of or indeed as its own logic. In our status quo, such logic oftentimes contrasts a field’s dominant logic. This is as relevant for passenger transport with a dominant logic of ownership as it is, and was demonstrated to be, for the fields of public facilities management (Svensson & Löwstedt, 2021) and sustainable construction (Gluch & Hellsvik, 2023). Ultimately, the climate crisis should compel us to generate insight into how alternative institutional logics emerge and how actors can develop and infuse what we may call “proto-institutional logics” with sustainability for both the environment and our society.

2.2.4. Concluding remarks: From institutional logics to institutional work

The institutional logics perspective presents a useful framework to frame sustainability, or rather lacking progress, if any, towards sustainability (as failing to mitigate carbon emissions in passenger transport demonstrates). Progress is held hostage by almost taken-for-granted practices such as car ownership and use, enshrined in the dominant institutional logic of ownership, the context’s institutional complexity, and lacking success of complementing logics that contrast and compete with the dominant institutional logic. Having recognised

the limited research on actors' efforts aimed at transposing or shifting institutional logics, Hampel and colleagues (2017) proposed marrying institutional logics and institutional work to enhance our understanding of social actions and change (see also Thornton et al., 2012).

Understanding institutional work efforts as potential means to transpose and shift institutional logics is particularly relevant given my study's motivation and the status quo in the empirical context of passenger transport. I suggest, successful transposition or shifts of many dominant institutional logics today will be meaningful to advance sustainability and mitigate fields' contributions to exacerbating grand challenges. To better recognise different efforts of institutional work, my literature review now turns to this perspective which I apply to investigate actors' efforts aimed at shifting institutional logics while facing conflict and complexities. For the purpose of my study, I understand institutional work as encompassing actors' efforts aimed at creating, maintaining, or disrupting institutions (Lawrence & Suddaby, 2006), as well as efforts aimed at transposing and shifting institutional logics (Thornton et al., 2012; Coule & Patmore, 2013; Gawer & Phillips, 2013).

2.3. Institutional work

The change and maintenance of institutions and shifts in institutional logics are, at least in part, in the hands of knowledgeable actors, individuals, collectives, and organisations as they reproduce, or refrain to do so, the social structures of their social world through their practices over time (Berger & Luckmann, 1966; Giddens, 1984; Lawrence & Suddaby, 2006; Zietsma & Lawrence, 2010; Thornton et al., 2012). Introducing it as an emerging stream of institutional scholarship in 2006, Lawrence and Suddaby conceptualised institutional work as the study of practices that constitute purposeful and intentional efforts aimed at influencing their social environment through shaping our shared social understandings. Since, institutional work serves as an umbrella construct for previously disparate themes that bring together agency-oriented scholarship in institutional theory (Gawer & Phillips, 2013). In essence, the institutional work perspective explores the dynamics of actors' purposive actions including all "practices of individuals and collective actors aimed at creating, maintaining, and disrupting institutions." (Lawrence & Suddaby, 2006, p.52) While practices with the purpose of creating or disrupting institutions tend to seek and cause institutional change, those with the purpose of maintaining institutions seek to uphold a status quo.

Grounded in a social-constructionist epistemology, institutional work draws on ideas of Berger and Luckmann (1966) and Giddens (1984) with reality perceived as a subjective construction influenced through social interactions. Actors engage in "socially constructing elements of work and organisations that were previously seen as either 'natural' or the control of individual actors." (Phillips & Lawrence, 2012, p. 224) As socially constructed elements, institutions and their logics are "mutable, and dependent on as well as embedded in the behavior, thoughts, and feelings of people and collective actors" (Hampel et al., 2017, p.2). In a society, field, organisation, or in networks thereof, institutions provide stability and meaning to these communities of social life and influence the action of actors within them (Scott, 2013). However, in the continuous construction of social reality, institutions nor institutional logics are static. Instead, they are ongoing products of human interaction and subject of actors' work to maintain or change them. Institutionalisation as the underlying process is characterised by a "permanent recursive and dialectical interaction between agency and institutions" (Lawrence et al., 2011, p.55). Institutional work that influences institutionalisation is, rather than continuous, episodic and temporal in nature and involves multiple episodes or bursts of activity that either enable or impede successful institutionalisation (Lawrence et al., 2009, 2011; Zietsma & McKnight, 2009).

More recent research sought to expand institutional work by conceptualising additional purposes besides creating, disrupting, and maintaining institutions. The most notable ones are “defensive” institutional work (Maguire & Hardy, 2009) and institutional work for the purpose of “preventing” (Lehmann et al., 2019). Maguire and Hardy (2009) identified actors reacting to disruptive institutional work with defensive institutional work in the context of deinstitutionalising the practice of using DDT, an insecticide used in agriculture during the 1960s and 70s. Initially, disruptive work from outside the agriculture industry denounced the continued use of DDT by publishing texts about its harmful impact. In reaction, established industry actors including companies, industry associations, and individual spokespersons, began to publish their own texts to counter disruption and defend the established institution. Defensive institutional work was subsequently defined as actions aiming to counter institutional work aimed at disrupting institutions. In this sense it is distinguished from institutional work aimed at maintaining an institution in its traditional sense of reproducing existing institutions (Lawrence & Suddaby, 2006) by its focus on fending off or limiting negative impact of emerging proto-institutions or new institutions (Maguire & Hardy, 2009).

Similarly, Lehmann et al. (2019) proposed preventing as a fourth (or fifth) purpose of institutional work. The authors point to examples of preventive work in earlier studies on resistance and prevention such as Micelotta and Washington (2013), who, as they argue, missed the chance to identify “preventing” as a distinct purpose. Lehmann and colleagues define preventive institutional work as actions that “increase the perceived risk of the adaptation of new rules, practices, or technologies” (2019, p.4) and thus aim at non-institutionalisation of novel practices and emerging proto-institutions. Actors do so by delegitimising newer institutions, rather than demonstrating or promoting the advantages of existing ones. Preventive work the authors argued underpins a variety of activities, such as resistance of incumbents to counteract and neutralise threats (Micelotta & Washington, 2013) or resource withdrawal from newer actors (Goodstein & Velamuri, 2009). Elsewhere, actors were described to engage in preventing work by delegitimising new actors through moralising acts such as blaming (Bjerregaard & Jonasson, 2014) or sabotaging and negative labelling of new practices and values among academics as they deal with clashing managerial and professional logics (Shams, 2020).

The practices identified by Lehmann et al. (2019) as “preventing” appear similar to a form of institutional work that Lawrence and Suddaby (2006) had labelled “demonizing”. In demonising, actors’ practices were described to provide for public consumption negative examples that illustrate normative foundations of institutions. What adding a fourth (or fifth)

distinct purpose of institutional work alongside the original three may achieve is thus unclear. The same intent underpins both defensive institutional work and work aimed at preventing institutions: maintaining existing institutions. Both are valuable subjects of scholarly interest and analytical distinctions between these efforts enrich the conceptualisation of institutional maintenance. A potential overlap between institutional preservation and institutional prevention appears yet to be thoroughly explored. However, I propose that both defensive and preventing institutional work fall most appropriately under the umbrella of institutional work aimed at maintaining institutions, rather than being on par with creating, disrupting, and maintaining institutions. Both preventive and defensive work are fruitfully studied this way (Lefsrud & Meyer, 2012; Micelotta & Washington, 2013; Riaz et al., 2016; Lawrence & Phillips, 2019; Roos et al., 2020) and will thus be considered here as such if necessary.

I present the remainder of my discussion of institutional work in three subsections. To define institutional work, I first review its recent distinction into three dimensions: the discursive, the relational, and the material. To further define the perspective and distinguish institutional work from activities and other practices, three elements are essential: (1) agency and actors, (2) intentionality, and (3) effort. I thus separately discuss these three elements to draw out institutional work's conceptual boundaries (all in Section 2.3.1). For further depth, section 2.3.2. then provides a critical distinction between institutional work and one closely related stream of institutional scholarship, the perspective of institutional entrepreneurship. Finally, section 2.3.3. concludes my review of institutional work to elaborate on the breadth and scope of institutional work by pointing to two more recent, gradually emerging interests in institutional work, drawing on Lawrence et al. (2011). I discuss the relevance of unintended consequences which represents an intricate issue in the study of institutional work (Singh & Jayanti, 2013). In particular, I discuss Lawrence et al.'s (2011, p.52f.) mention of an "emotional" quality to institutional work, that has been neglected vis a vis the more thoroughly investigated strategic or cognitive perspective in institutional work scholarship.

2.3.1. Conceptual boundaries of institutional work

To distinguish institutional work by more than its purpose, it can be recognised in relation to three dimensions. Hampel et al. (2017) proposed these three dimensions to go beyond studying instances of institutional work by their purpose and instead generate a better understanding of how institutional work is done. Following subsequent work by Lawrence and Phillips (2019), they are the discursive (“symbolic” in Hampel et al., 2017), the relational, and the material dimension. While analytically distinct, all three will be present in most instances of institutional work, albeit by different degrees, representing the interconnected ways in which actors pursue institutional work (Hampel et al., 2017; Lawrence & Phillips, 2019). This demonstrates institutional work’s multifaceted nature.

In the discursive dimension, work revolves around discourse, often through a physical medium, including a process of creation and connections between mediums to transport narratives, language, identities, and other meanings. Besides text-based objects, symbols and visual material such as photographs, videos, signs, flags, or clothing are relevant (Lawrence & Phillips, 2019; Moisander et al., 2016; Barberá-Tomás et al., 2019; Goodrick et al., 2020). Discursive work may, for instance, involve the re-enactment of an existing meta-narrative for maintaining institutions or numerous novel stories and shifts in the arrangement of existing stories for creating a new meta-narrative and new institutions (Zilber, 2009).

In the relational dimension, work concerns the use of interactions with others from beginning, developing, negotiating, and leveraging, to ending of relationships (Lawrence & Phillips, 2019; Dorado, 2013; Marti & Fernández, 2013). In the context of advancing a MaaS ecosystem, actors such as public-private partnerships (PPPs) and lobbyists may attempt bringing together heterogenous actors from different fields and backgrounds to shape relationships, promote cooperation, enable coordination, and elicit support from others (MaaS Alliance, 2017; MaaS Scotland, 2018; Wray, 2019). Crucially, while materiality is playing a part in both the discursive and relational dimensions, for instance, through a physical medium required to transport discourse or mediate relations, material work is its own distinct dimension (Lawrence & Phillips, 2019).

As such, in the material dimension, work particularly comprises the use of physical objects such as places (Lawrence & Dover, 2015), spaces (Kellogg, 2009), buildings (Jones & Massa, 2013; Siebert et al., 2017; Siebert, 2024), prizes (Monteiro & Nicolini, 2015), or even non-physical objects such as graphs on PowerPoint slides (Svensson, 2021). Raviola and Norbäck (2013), for instance, suggest that new technology triggers actions and institutional

work, while older technology in the form of physical paper-based newspapers remained a reference point (i.e. “law book”) for Italian newsmakers in their judgment of the institution of business news and thinking about their new technology, the digital newspaper.

Throughout my study, I return to the three dimensions and refer to them repeatedly to interpret and organise the forms of institutional work which I interpret. Following from the burgeoning interest in institutional work and the manifold attempts to expand the framework since 2006, it is necessary to carefully draw conceptual boundaries. In refining their interpretations of institutional work, Lawrence et al. (2009; 2011; also Phillips & Lawrence, 2012) repeatedly highlighted the significance of intentionality and effort as two critical elements to recognise institutional work. However, to fully grasp the essence of institutional work, it is essential to first understand what and who is studied. The “what” includes the actions and the “who” refers to the actors that undertake them. To clearly delineate the concept’s boundaries and provide a comprehensive perspective on my approach to institutional work, I discuss agency, intentionality, and effort separately before I offer concluding remarks on how they combine into a definition of institutional work.

2.3.1.1. Agency and actors

Ascribing agency to actors is a central assumption in my investigation of institutional work. Here, I build on my discussion of the structure-agency debate above. To investigate institutional work, I take into consideration a multi-dimensional view of agency and action rooted in Emirbayer and Mische’s (1998) conceptualisation of agency. Agency is understood from a relational perspective. The “actor” as the performing subject of institutional work (Lawrence & Suddaby, 2006) is an “institutional bricoleur” - one who operates in multiple institutional settings to maintain or change institutions and their logics while being exposed to institutional complexity, competing and contradicting forces, and being both enabled and constrained through existing institutions and other social structures around them (Giddens, 1984; Creed et al., 2010; Hampel et al., 2017; Lok, 2018; also compare Section 2.1.1.).

Accordingly, actions are shaped, motivated, and given meaning by the institutional structures around actors, while actors and their actions are simultaneously influencing and shaping the institutions which make up their social world (Hampel et al., 2017). Following Emirbayer and Mische’s multi-dimensional conceptualisation of agency, and Battilana and D’Aunno’s subsequent application to institutional work, agency can be understood as “an actor’s engagement with the social world that, through the interplay of habit, imagination, and

judgment, can both reproduce and transform an environment's structures." (Battilana & D'Aunno, 2009, p.46). The engagement of actors that we call agency takes on three dimensions based on habit (an iterative dimension), judgment (a practical-evaluative dimension), and imagination (a projective dimension). Each of these agentic dimensions is present across each purpose of institutional work, in efforts aimed at creating, maintaining, as well as disrupting institutions (Lawrence et al., 2009; Abdelnour et al., 2017).

In its iterative dimension, agency is informed by the past as it draws on previous experiences and actions, such as routine and habit. Actions attributed to the iterative dimension may aim to improvise or modify an institution, foster institutional forgetting, or promote the enactment of institutionalised practices (Battilana & D'Aunno, 2009). In its practical-evaluative dimension, agency is oriented towards the present as it relates to "actors' capacity to make practical and normative judgments among alternative possible trajectories of action, in response to emerging demands, dilemmas, and ambiguities of presently evolving situations." (ibid. p.47) Actions belonging to the practical-evaluative dimension may include bricolage, reactions to shocks, adaptation to institutionalised practices, or avoiding institutional monitoring and sanctioning (ibid.). Lastly, in its projective dimension, agency is oriented towards the future. It relates to actors engaging in creative conceptions and imagination of alternative developments and their future environment (Battilana & D'Aunno, 2009; Abdelnour et al., 2017). Actions attributed to the projective dimension may aim to invent and advocate diffusion of institutions, create proto-institutions, repair and defend institutions, or undermine existing institutional mechanisms (Battilana & D'Aunno, 2009). I suppose that particularly the latter, a projective dimension of agency, is central to explore a strategic use of emotions by actors. Agency related to this dimension requires actors' imagination of the future (Emirbayer & Mische, 1998) and creative reconfiguration "in relations to actors' hopes, fears, and desires for the future" (Battilana & D'Aunno, 2009, p.47). It is thus particularly present in my later discussions of emotions in institutional work.

Further, based on the relational perspective to agency, I understand actors as individuals and collectives embedded in their social environment who react to the conditions they encounter (Emirbayer 1997, Battilana & D'Aunno 2009). Actors can be distinguished into existing field actors, incumbents who are formally and informally embedded in an institutional field, and new or external actors who are oftentimes peripheral and perceived as challengers to the status quo (Lehman et al., 2019). Incumbents (existing field actors) and newcomers (new, external actors) alike engage in institutional work for their own purposes. Both aim to achieve some outcome and will afford increased levels of effort, at least temporarily, for its

accomplishment. Depending on the purpose of their work, Lawrence and Phillips (2019) suggest actors may be referred to by the role they assume: institutional entrepreneur (creating), institutional caretaker (maintaining), or institutional troublemaker (disrupting).

In practice, these roles are oftentimes more complex and overlapping. Several scholars pointed out how institutional work may fruitfully combine multiple purposes and attempts to pursue both stability and change are worthwhile to achieve institutional goals (Zilber, 2007; Hargrave & Van de Ven, 2009; Creed et al., 2010; Goodrick et al., 2015). For example, Zilber (2007) showed how institutional entrepreneurs, following the dot-com crash of 2000, skilfully navigated maintaining institutional stability during a high-tech conference in Israel by constructing shared narratives of unity, success, and optimism about the future despite the field-wide crisis. Simultaneously, actors representing two major professional groups present at the conference (professional service providers and venture capitalists) produced own counter-narratives that aimed to drive field-level change and could have disrupted the institutional status quo. Regardless of whether pursued distinctively or in combination, each role, institutional entrepreneur, caretaker, or troublemaker, is underpinned by two elements that help recognise institutional work: actors' intentionality and effort. Both distinguish institutional work from "everyday" standard practices and thus help to differentiate between actors who temporarily engage in institutional work and non-actors (Berger & Luckmann, 1966; Voronov & Weber, 2016). The latter, instead, may ultimately be the audience from which actors garner support to accomplish their institutional goals.

2.3.1.2. Intentionality

Intentionality constitutes the goal-directed attempt by individuals or collectives to manipulate elements in their social world within their social-symbolic context (Phillips & Lawrence, 2012). Following the three dimensions (also directions) of agency, intentionality may present itself in looking to the past, the present, or imagining the future. Lawrence and colleagues (2011, p.53) suggest institutional work's most common direction of intentionality is that of projective agency. This is because projective agency is directed to the future and aims to enable new social situations to create proto-institutions deliberately and strategically. These proto-institutions, as I discussed earlier (section 2.1.3) are ultimately meant to become institutionalised which would reflect institutional change. For these reasons, projective agency plays a crucial part for the purpose of creating new institutions, perhaps more so than for maintaining the existing (Lawrence & Suddaby, 2006; Battilana & D'Aunno, 2009; Lawrence et al., 2009, 2011; Lehman et al., 2019).

In Figure 2.1 below, I present an overview of the three purposes and previously highlighted institutional goals of institutional work. I adopted the figure from Lehman et al. (2019) but revised it based on the earlier discussion in which I questioned the value of an additional purpose of institutional work. Intentionality is present in both institutional outcome (“change” or “stasis”) and institutional focus (“existing” or “new” institution). The figure illustrates how intentionality is directed towards either of the three purposes of institutional work and underpins any of the four institutional goals: institutionalisation, reinstitutionalisation, deinstitutionalisation, or non-institutionalisation.

Institutional outcome	<i>Change</i>	Disrupting (Deinstitutionalisation)	Creating (Institutionalisation)
	<i>Stasis</i>	Maintaining (Reinstitutionalisation & non-institutionalisation)	
		<i>Existing</i>	<i>New</i>
		Institutional focus	

Figure 2.1: Intentionality in institutional work
(author's interpretation, adapted from Lehmann et al., 2019)

2.3.1.3. *Effort*

The notion of effort differentiates “institutional work” from mere “activities” (Lawrence et al., 2009). Activities are broader, less specific human and organisational doings which, guided through social structures, may continue without much thought afforded to institutions and their presence by those engaging in them. In contrast, actors, whether institutional entrepreneur, caretaker, troublemaker, or combination thereof intentionally engages in practices we recognise as institutional work and will spend at least some degree of cognitive (mental) effort to assess a situation and identify the potential for change or need for maintenance. Referring to a dictionary definition of “work”, Lawrence and colleagues emphasise how “work connects effort to a goal, and thus institutional work can be understood as physical or mental effort done in order to achieve an effect on an institution” (ibid., p. 15). I suggest adding “emotional effort” enriches this definition (Creed et al., 2014).

The amount of effort required to pursue institutional work can vary greatly among actors. It may depend on the purpose and intended outcome, but likewise on individual, organisational, and field-level enabling conditions and their complex interplay. Individual-

level conditions relate to the personal characteristics of actors including their social, cultural, symbolic, and economic capital (Bourdieu, 1986; Voronov & Vince, 2012). Organisational-level conditions entail an actors' social position which may expose them as either field-centric incumbent (e.g. a major corporation, a government authority) or newcomer on the periphery (e.g. an emerging social movement, an entrepreneur entering the field) (Battilana et al., 2009; Battilana & D'Aunno, 2009). Furthermore, factors internal to an organisation can be considered on the organisational level and relate, for instance, to new personnel joining or pressures for increased efficiencies within the organisation (Lehman et al., 2019).

Larger overarching field-level conditions further impact the effort required for institutional work and impinge on both organisational and individual-level conditions. These field-level conditions can stem from external exogenous events such as upheaval, new reforms, economic or political crises, and field-wide innovations (Battilana & D'Aunno, 2009; Battilana et al., 2009; Lehman et al., 2019). Recently escalating concerns of how to cope with and address growing ecological and social grand challenges are one example for field-level conditions which may enable and ultimately prompt institutional work. Field-level conditions also arise from endogenous experiences that actors encounter. Such endogenous experiences include the competition, contradiction, and incompleteness of institutional structures such as opposing ideologies, conflicting institutional logics, or a lack of institutional diffusion and acceptance (Tolbert & Zucker, 1996; Battilana & D'Aunno, 2009). Importantly all such contradictions and conflicts can be the triggers of agency and bring actors to subsequently engage in effortful institutional work (Seo & Creed, 2002; Chung & Luo 2008; Creed et al., 2010). Apprehending these institutional contradictions may not be straightforward for all and, again, depend on individual actors' capacities (i.e. their capital), the conditions (individual, organisational, and field-level ones), and further triggers to which actors are exposed and which they witness in their daily lives (Voronov & Yorks, 2015).

Having outlined how a multitude of enabling (or constraining) conditions to agency exist, I argue that a mixture of conditions may provoke actors to reflect on their situation and ultimately invest cognitive, physical, *and emotional* effort to distance themselves from their situation and engage in institutional work. When actors begin to engage in institutional work their actions become distinguishable from mere activities or day-to-day tasks and recognised as institutional work through their intentionality and the afforded effort. If, or when, their work is effective and the conditions ripe, we may ultimately witness a successful instance of institutional change or maintenance transpire.

2.3.2. Institutional work, not institutional entrepreneurship

I seek to distinguish institutional work from institutional entrepreneurship to further clarify the concept's place in institutional theory and sharpen its conceptual boundaries. Principally, demarcating institutional work from institutional entrepreneurship is the shift of attention from a focus on (superhero-like) actors or concrete outcomes vis-à-vis institutions to the ongoing practices of a variety of actors, including those less powerful or resourceful (Phillips & Lawrence, 2012). In terms of theoretical developments in institutional theory, institutional entrepreneurship can be understood as a precursor to institutional work as it presents an earlier response to the neglect of agency in institutional scholarship (DiMaggio, 1988).

By revitalising the study of endogenous accounts of institutional change, institutional studies moved beyond attributing change solely to exogenous shocks (Battilana et al., 2009). By reintroducing agency as a central component in institutional theory to investigate organisations and change (Battilana, 2004), scholars aimed to overcome a prevailing view of actors as cultural dopes (Suddaby, 2010). Institutional entrepreneurship since developed a theory of action that helps to discuss actors' roles in the creation, diffusion, and maintenance of institutions (DiMaggio & Powell, 1991; Powell & Colyvas, 2008; Battilana et al., 2009). However, in this process, institutional entrepreneurship drew criticism for swinging towards an opposite extreme in its view of the actor, now deemed as portraying actors as hypermuscular supermen or heroines (Levy & Scully, 2007; Suddaby, 2010).

Battilana and colleagues, for instance, suggest how “all actors embedded in the same field are not equally likely to act as institutional entrepreneurs, ...[and] only some actors will exploit the opportunity to become institutional entrepreneurs.” (2009, p.75). The reasons for actors to take up a role as institutional worker are meant to be rooted in an interplay of conditions. As I explained earlier, such conditions relate to the field-level, including reforms or crises (Holm, 1995; Seo & Creed, 2002; Child et al., 2007), organisational-level, including actors' social positions (Maguire et al., 2004; Boxenbaum & Battilana, 2005), and the individual-level, including an individual's characteristics and capital (Battilana et al., 2009; Voronov & Vince, 2012). On the basis of these conditions and their interplay as necessary for actors to engage in institutional work, one could assume that, for instance, in regard to climate change only the most powerful, resourceful, and renowned actors such as prominent individuals or high-status organisations would dare and be able to pursue institutional change and thus become institutional entrepreneurs.

However, such a view of efforts aiming to influence institutional change constitutes a too narrow view of change and discounts intentional and effortful actions by less powerful, less resourceful, or “non-legitimate” (at least under a currently dominant system) actors as meaningless. Instead, we may recognise more powerful, more legitimate, and more resourceful actors to interfere and delegitimise, obstruct, or even prevent less powerful actors from engaging in institutional change if their interests are threatened. Nonetheless, the less powerful and diverse actors do pursue institutional change that could ultimately overcome a dominant status quo and contribute to addressing grand challenges (Munck af Rosenschöld et al., 2014; Hampel et al., 2017; Thompson & Harris, 2021). For instance, Battilana et al. (2009) already recognised how lower status organisations often initiate institutional change. Most vividly, Martí and Fernández (2013) illustrated that even the simplest, mundane intentional efforts of writing and walking upright under a most repressive regime can constitute important and meaningful institutional work in such circumstances. In such case and many others, we may refer to actors as institutional workers, rather than entrepreneurs.

In spite of such distinction, institutional entrepreneurship and work share interest in actors and action. However, through its more holistic view of institutional-related actions, institutional work draws attention widely to actors from diverse backgrounds and positions, with and without power or resources, and attends to those who may or may not benefit from positive field-level, organisational-level, or individual-level enabling conditions. By its focus on practices aiming at institutions rather than their outcomes and on the diverse rather than the merely socially well-positioned, powerful changemakers, I recognise institutional work as better suited to fend off criticisms of bestowing actors either roles as cultural dope or heroic entrepreneur (Creed et al., 2010; Suddaby, 2010; Lawrence et al., 2013).

I adopt institutional work as my primary theoretical perspective for the reasons above. Rather than treating them as distinct, I understand institutional work as the umbrella under which institutional entrepreneurship constitutes a more focussed stream of institutional work: a particular sophisticated form of work performed by powerful, highly legitimate, and resourceful actors (Gawer & Phillips, 2013; Graf & Jacobson, 2021). For my purposes, institutional work appears better suited to generate insight into contexts characterised by actions occurring among heterogeneous pools of actors, including individual, organisational, and collective stakeholders, simultaneously entwined in creating, maintaining, and disrupting institutions and shifting logics (Lawrence & Suddaby, 2006; Gawer & Phillips, 2013; Hampel et al., 2017). My emphasis on institutional work is embedded in my research aim and objectives as I look to analyse not actors but their actions in one organisational field.

2.3.3. Concluding remarks: To newer perspectives in institutional work

To expand the perspective and outline institutional work's conceptual breadth and scope, Lawrence and colleagues (2011) emphasised the complexity of agency and its influence on institutional structure. The authors further defined institutional work as the multifaceted manifestations of agency including both successful and unsuccessful efforts which are simultaneously radical and conservative in their approach, both strategic and emotional, oftentimes requiring compromise and with chances for having unintended consequences. Over the years, these manifestations were investigated with varied attention to the successful, unsuccessful, radical, conservative, compromise-seeking or strategic elements (see Lawrence et al., 2013; Hampel et al., 2017; Lawrence & Phillips, 2019). In this section I attend to and unpack two of the less well-examined elements of Lawrence et al.'s definition: the aspect of "unintended consequences" and the "emotional" in institutional work.

I understand unintended consequences as all those effects and outcomes of institutional work for which actors do not initially begin to pursue or engage in their institutional work. Unintended consequences are particularly interesting as they can be perceived to be both negative and positive to those engaging in institutional work and their subsequent efforts. Unintended consequences were explored, for instance, by Slager et al. (2012), Singh and Jayanti (2013), Pawlak and Mica (2017), and more recently Song (2019). Song examined unintended consequences of institutional work in the context of America's first bird protection movement. Efforts by change advocates were perceived as public conformity to established institutions and thus compromised the actors' intended outcomes. Although acknowledging not all unintended consequence as undesirable, Song neglected the positive potential of unintended consequences by focusing only on their negative implications.

In contrast, Slager and colleagues (2012) previously demonstrated how institutional work's unintended consequences can support the very same work and help to accomplish intended outcomes. The authors demonstrated how setting up a responsible investment index, the FTSE4Good, and subsequent valorising work from companies, NGOs, and consultants led to unintended consequences. The index inadvertently became the benchmark for corporate social responsibility as companies and others co-opted the index by attributing it with the role of a CSR certificate. Despite the unintended consequence, the organisation behind the index was able to recapture this unintended effect by continuously raising the bar for inclusion and thereby prompt increasingly responsible behaviour of included companies (Slager et al., 2012). Barin-Cruz et al. (2015) similarly described evidence for unintended consequences of institutional work that turned into a positive outcome. Institutional work

that had aimed at shaping institutions in extreme operating environments, generated strong social capital for the actor in their case, a French Canadian non-governmental organisation (NGO), and resulted inadvertently in institutional resilience of cooperative banking in Haiti following the devastating earthquake of 2010. Throughout my study, I recognise unintended consequences as a topic of interest, particularly in investigating the role of emotions in institutional work. I return to unintended consequences in my later discussion section.

Besides unintended consequences and institutional work's strategic nature, Lawrence and colleagues refined perspective on institutional work ascribed actors' actions with emotional qualities. However, they mention "emotions" merely thrice in their paper and no further explanation as to their role or influence on institutional work is presented (Lawrence et al. 2011). While Lawrence and Suddaby (2006) highlighted early how affecting institutional change is "based on both reason and emotion", (p.240) a lack of unpacking emotions in institutional work raised questions as to their nature and significance. Only considerable time later, scholars began to address this gap (Creed et al., 2010). Voronov and Vince (2012) in particular launched the argument advocating for integrating emotions into the analysis of institutional work (also Creed et al., 2014). They argued how, by not attending to emotions in developing institutional theory, scholars did, inadvertently, cause "institutional theory to fall back to, essentially, a "cognitive miser" (Fiske & Taylor, 1991) conceptualisation of individuals." (Voronov & Vince, 2012, p.2). Further, quoting DiMaggio (1988), they criticised how institutional scholars ultimately engaged in the "rhetorical defocalization" of emotions" (ibid., p.16), meaning they created a blurry understanding or indeed negated emotions and their role. Crucially, they emphasised how the cognitive, oftentimes privileged in studies of institutional work, is insufficient to explain actors motivations and their engagement in efforts of creating, maintaining, or disrupting institutions. Since Voronov and Vince's call to examine emotions and their role in institutional theory, the topic receives increasing contributions. Voronov (2014), Lok et al. (2017), and Zietsma et al. (2019) have since offered an important basis to approach the role of emotions in institutional work.

Ultimately, both unintended consequences and emotions are intriguing streams in institutional work scholarship. Investigating either is challenging however, considering institutional work's ultimate concern for ongoing processes of creating, maintaining, and disrupting institutions, rather than retrospective accounts of accomplishing a purpose (institutional creation, maintenance, or disruption) or outcome (institutionalisation, reinstitutionalisation, deinstitutionalisation, or non-institutionalisation) once it transpired (Lawrence et al., 2009, 2013; Hampel et al., 2017). In line with my study's aim to generate

insight into how actors perform institutional work to influence institutional change and following my emergent findings which I will present in due course, the following and final section of my literature review will turn to reviewing the topic of emotions and particularly their role in institutional theory, but specifically within institutional work.

2.4. Emotions in institutional work

A role of emotions is gradually recognised as a critical element in institutional work. Early studies aligned with new institutionalism supplanted an emotional perspective by their emphasise on a more structural, cognitive view of institutionalisation, agency, and institutional change (Meyer & Rowan, 1977, DiMaggio & Powell, 1983; also Voronov & Vince 2012; Zietsma & Toubiana, 2018). Only more recently interest in the emotional perspective emerged in institutional scholarship to explore emotions through micro-foundational studies of work not only to understand how actors' institutional work and institutions impact on how they make people think (cognitive dimension), but how they make them feel (emotional dimension) (Voronov & Vince, 2012; Voronov & Yorks, 2015; Zietsma & Toubiana, 2018; also Jasper, 2011). However, rather than to replace the cognitive perspective, this scholarship seeks to connect the study of emotions in institutional theory with the dominant cognitive view to complement and develop our understanding of institutionalisation. Crucially, before investigating emotions in institutional work, I must clarify their meaning in relation to my theoretical home and research interest. Given the complexity of emotions, it appears that one transparent overview of emotions that actors make use of, or which audiences experience, feel, or witness, and that a researcher could be informed by, is missing in scholarship on emotions and institutions. Therefore, I provide my social-constructionist account of how I approach and understand emotions in this section before I review and discuss the role they could play in institutional work.

For instance, in claiming precedence of nurture (socialisation/social construction) over nature, Brody suggests emotions are the “motivational systems...that have a positive or negative valence (they make one feel good or bad), which vary in intensity and tend to be induced by interpersonal situations or events that merit our attention” (1999, p.15). The presumed valence of an emotion is a central element for me to distinguish emotions into different dimensions. The valence of an emotion can be understood as their degree of pleasantness or their positive versus negative quality on a continuum. Positive-valence emotions such as hope, pride, or veneration are likely perceived as pleasant or desirable, while negative-valence emotions such as shame, doubt, or contempt are perceived as unpleasant or undesirable (e.g. Turner & Stets, 2006a, 2006b; Turner, 2009). Brody's definition, despite unrelated to institutional scholarship and based on psychological literatures, neatly accommodates an approach to understanding emotions as relational and socially-constructed elements with significance to institutional work as she emphasises emotions' formation through “interpersonal situations or events” (1999, p.15).

Arguing to integrate emotions into the analysis of institutional work, Voronov and Vince (2012; also Voronov, 2014) built on an analogous conceptualisation of emotions. Following Goodwin and Pfaff (2001, p.283), they recognised emotions as “constitutive of social relations and action - and not simply as individual, psychological reactions but as intersubjective, collective experiences.” Aligning with institutional theory’s relational roots, emotions are studied as relational and intersubjective, primarily socially constructed rather than intra-personal elements. Understood as relational, emotions tend to occur in and out of social interactions and “are both an outcome of and inherent to the process of negotiating and settling on an institutional order.” (Voronov, 2014, p.171). Understood as intersubjective, emotions I am interested in here are inherently social as they exist and are shared with others, while the individual experiences them, through bodily sensations and reactions, as occurring internally (Lok et al., 2017). As I study emotions as intersubjective, constructed elements and tools used and experienced by people in social interaction, a biological or bodily perspective, for instance, on how emotions are “made” within people or present themselves through facial expression, neural responses, or other bodily reactions (see Barrett, 2012, 2017) is neither part of my review nor focus of my discussions. Building on these assumptions and a recent definition applied by Crawford and Dacin (2021, p.1223), I understand an emotion in institutional work and throughout my present study as the:

“affective and relational underpinnings present through institutional commitments” that connect actors with each other and to institutions. “Feelings about an institution (e.g., compassion towards a set of values) can motivate” actors to pursue institutional work, who in turn, with or without such motivation, can attempt using emotions to elicit emotional responses from audiences for creating, maintaining, or disrupting institutions.

Emotions and feelings are related terms. Here, I understand “feelings” as the result of and “feeling” as the act of experiencing, including bodily reactions, and expressing one emotion. One emotion may be a reason for various feelings. We can say that “one feels” or that “something makes one feel” an emotion such as shame, loyalty, moral concern, or pride. My assumption is congruent, although implicitly, with the use of terms such as “feel” or “feeling” in earlier studies of emotions in institutional work (e.g. Voronov, 2014; Voronov & Yorks 2015; Gill & Burrow, 2018; Zietsma & Toubiana, 2018). Different types of emotions have been distinguished to avoid conflation of the many named emotions that people appear to experience, feel, and witness. Considering emotions here as emerging from social interaction and discourse between actors and others (people, collectives, organisations, or even objects)

we may refer to them as “social emotions.” (Turner & Stets 2006a; Creed et al., 2014; DeJordy & Barrett, 2014; Moisander et al., 2016; Zietsma & Toubiana, 2018; Vince, 2021).

Speaking of social emotions, one can distinguish them into affective commitments and moral emotions, which we think of as relatively stable and long-term (Goodwin et al., 2004; Jasper, 2011). Moisander et al. (2016) add how these emotions complement the cognitive perspective on institutionalisation and underscore how reason and emotion shape each other in institutional processes, including institutional work. The authors assert how emotions play a crucial role in institutions because moral emotions reflect the “normative assessments and legitimacy judgments” while affective commitments reflect “long-term bonds and commitments or loyalties to collectivities” (2016, p.966). For instance, Moisander and colleagues exposed how Finnish governmental actors pursued invoking new bonds and constructing the idea of belonging to a new community (the European Monetary Union - EMU) to induce affective commitments. Simultaneously, they found actors to manage moral emotions aiming to lower resistance to institutional change by eclipsing fear and indignation about change among their audience, while also promoting neutral, more technical, or rational legitimacy judgements in regard to joining the EMU. On this basis, demonstrated by Moisander et al. (2016) through institutional work emanating from a discursive dimension, I contend later how institutional work is shaped both cognitively through reason, emotionally through emotions, and ultimately interpreted through both by a receiving audience.

Emotions that we call affective commitments refer to experiencing social bonds of affection or aversion towards people, places, ideas, or things, thus encompassing both positive and negative commitments or investments (Goodwin et al., 2004). Examples of positive-valence affective commitments include liking, respect, trust, and admiration while negative-valence examples include hatred, distrust, or disapproval (Jasper, 2011). Emotions that we call moral emotions reflect our judgments of both our actions and feelings, as well as emotions that arise in response to the actions of others. Self-directed moral emotions, such as shame, guilt, and embarrassment, are social emotions because they arise in response to one’s social environment. They may arise, for example, by violating norms or achieving academic and athletic success (DeJordy & Barret, 2014). Other-directed moral emotions, such as sympathy, veneration, or jealousy arise in response to the actions of others (Haidt, 2003; Goodwin et al., 2004; Tangney et al., 2007; DeJordy & Barret, 2014; Moisander et al., 2016).

Affective commitments and moral emotions differ from other emotional displays such as reflex emotions or moods (Goodwin et al., 2004; Jasper, 2011). Reflex emotions are brief, intense reactions to physical or social stimuli such as fear, anger, joy, or disgust, and usually

expressed by facial and bodily reactions (Jasper, 2011). While reflex emotions are transient, they can provide impetus for more enduring moral emotions or, if repeatedly induced, become relatively stable and thus easier to examine as in the case of fear in haute cuisine presented by Gill and Burrow (2018). Moods are diffuse, undirected, and often longer-lasting emotional states without specific trigger which distinguishes them from discrete reflex or moral emotions and affective commitments (Goodwin et al., 2004; Jasper, 2011; Zietsma & Toubiana, 2018). Optimism, anxiety, helplessness, or resignation are examples of moods. If a discrete emotion is experienced repeatedly over extended periods, they may become a mood. For instance, for some despair may manifest as a constant feeling and thus a mood of helplessness and hopelessness. Due to their more fleeting or undirected nature, investigating the role of reflex emotions and moods in institutional work poses a rather multifaceted challenge likely requiring extensive observation (Moisander et al., 2016). Therefore, I did not actively examine either in my study, but refer to them if and when they appear to occur in a relatively stable long-term manner and are used in instances of institutional work.

I present an extensive, but not exhaustive list of potential social emotions named and discussed in the reviewed literature on institutional work, social-symbolic work, and related scholarship on social movements in Table 2.1. I propose to distinguish emotions by two dimensions. The first is their direction. As suggested above, emotions appear either directed “to self” or “to other”. The second is their valence of being either “positive” or “negative” which I discussed at the beginning of this section. The direction of “to other” is split into the “affective” and “moral” to account for the distinction of social emotions made above despite a potential for overlaps. The distinction of emotions into affective and moral is warranted to better account for the different use they may come to have in institutional work. I assume that affective emotions may be most relevant in institutional work wanting to make people feel in particular ways towards someone or something. Moral emotions instead may be more likely used in attempts to change or maintain how people experience and subsequently perceive and judge situations, events, or others. Emotions more commonly understood as reflex emotions are included (although distinguished by brackets) as they may be induced continuously through actors’ efforts and thus resemble affective commitments due to their relative stability (see Gill & Burrow, 2018; Wijaya & Heugens, 2018). My distinction here does not claim to present a universal truth or general applicability without further thought. An overlap between dimensions is likely and any explanation may only be reasonable and acceptable within limited boundaries of understanding emotions as socially constructed.

Table 2.1: Overview of social emotions in institutional work
(author's creation, based on emotions cited in relevant literature)

		Direction		
Valence				
		<i>to self</i>		<i>to other</i>
			<i>affective</i>	<i>moral</i>
Valence	Positive	Contentment/Satisfaction Excitement Hope Humour Nostalgia Pride	Admiration Appreciation Bemusement Elation Liking Loyalty Respect Reverence Romantic Love Trust (Joy/Enjoyment) (Surprise)	Awe Compassion Elevation Empathy Gratitude Sympathy Veneration Jealousy* Moral concern*
	Negative	Despair Embarrassment Guilt Regret Sadness Shame Pridefulness	Betrayal Disapproval Disappointment Disliking Distrust/Mistrust Doubt Hate Frustration Resentment (Anger) (Disgust) (Fear)	Contempt Envy Indignation Outrage Pity Schadenfreude Jealousy* Moral concern*

*May be positive & negative

2.4.1. Towards investigating emotions in institutional work

To study emotions in institutional work, I recognise emotions as inherently social, relational and intersubjective, arising through social interaction, and being experienced by connecting with others and one's environment (Lok et al., 2017; Zietsma & Toubiana, 2018; Zhang et al., 2023). Like institutions, emotions are socially-constructed elements in our social life which we can examine. Such understanding is crucial to resonate with the assumption that actors are able to subject and use emotions in their institutional work (Creed et al., 2014; Vince & Voronov, 2012; Voronov, 2014; Voronov & Weber, 2016, 2017, 2020; Moisander et al., 2016; Wright et al., 2017; Zietsma & Toubiana, 2018; Zietsma et al., 2019). Before I delve into emotions as strategic tools for institutional work, I turn to the wider debate on the role of emotions in institutional theory and in institutional work.

Scott singled out emotions as being “among the most significant motivational elements in social life” (2013, p.63). Others, before and after, emphasised emotions as imperative for individuals to operate in society alongside, not separate, from cognitive capabilities (Berger & Luckmann, 1966; Friedland, 2018; Lok, 2018). Emotions are pervasive in our social world and thus have implications for institutional change and maintenance. As people conform to and violate established rules, norms, beliefs, values, and other aspects of their social world they experience and feel various emotions. This variety typically provides people with “powerful inducements to comply” with the existing institutional status quo (Scott, 2013, p.66). At other times, however, emotions may be driving forces for action (Scott, 2013). In such instances, emotions are the motivation for people to act, become institutional workers, and cause in others the experience and feelings of emotions to affect institutional change or maintenance (Creed et al., 2014; Tracey, 2016; Lok, 2018; Voronov & Weber, 2016, 2020).

Focussed on the individual, Hampel and colleagues, drawing from Giddens' (1984) proposed location of social structure in individuals' memory traces, highlight “that actors can engage in a critically important form of institutional work by shaping the memories (and identities and emotions) of individuals” (2017, p.566). Related scholarly interest concerned with the aspect of shaping the emotions of others through forms of institutional work particularly considers emotions as animators or motivators that initiate institutional work (Voronov & Vince, 2012). Studies over the last decade examined various emotions and their effects, ranging from examining single emotions such as shame (Creed et al., 2014) or fear (Gill & Burrow, 2018) to a broader range of different emotions such as fear, anger, envy, pride, and pridefulness (DeJordy & Barrett, 2014) or moral emotions in general (Wright et al., 2017).

In line with a consideration of emotions as animators or motivators, Voronov and Vince (2012) suggest that emotions can prompt institutional change work where actors experience emotional disinvestment or institutional maintenance work where they experience emotional investment. Reinforcing the authors notion are Friedland's observations of compassionate managers in organisations and the author's following proposition of how institutions and their logics "depend, both in their formation and their core, on a passionate identification" (2013, p.593). I discuss the idea and concept of emotional investment and emotional disinvestment below to explore how both terms could be suitably understood as underlying objectives for forms of institutional work that aim at creating, maintaining, or disrupting institutions and are infused with different roles for various emotions. I revisit emotional investment only briefly as it has been reviewed more frequently in prior research. I concentrate on discussing emotional disinvestment as the less frequently investigated aspect. In the two sections, I refer to forms of institutional work as introduced by Lawrence and Suddaby (2006) to discuss how these may be missing an emotional component and discuss recent examples of emotional forms of institutional work from more recent literature.

2.4.1.1. Emotional investment (EI)

EI can be understood as an indicator for the likelihood of actors to engage in maintaining institutions and, if observed among audiences, may indicate whether institutional maintenance succeeds (Voronov & Vince, 2012; Delmestri & Goodrick, 2016; Fan & Zietsma, 2018). According to Voronov and Vince (2012), cognitive investment of actors in institutions, such as recognising them as adequate and satisfactory, is necessary for institutional maintenance. It is, however, their EI that makes actors go above and beyond in efforts to maintain them. Furthermore, Delmestri and Goodrick (2016) add that EI can be upheld by actions of denial which involve suppressing disruptive emotions and thus enable stability. In terms of institutional work concerned with influencing EI, efforts may thus be considered as aimed either at sustaining appropriate emotions (Voronov & Vince, 2012; Voronov, 2014) or facilitating suppressing disruptive emotions (Delmestri & Goodrick, 2016).

Lawrence and Suddaby (2006, also Lehmann et al., 2019), in their initial taxonomy of different forms of institutional work, focused on aspects of the regulative, normative, and cognitive dimension (or investment), without explicit consideration of emotions or EI. However, institutional work concerned with sustaining appropriate emotions and thus promote EI, for instance, is not too divergent from their initial forms of institutional work. For example, "mythologizing" was defined by Lawrence and Suddaby as "preserving the

normative underpinnings of an institution by creating and sustaining myths regarding its history” (2006, p.230). I expect a recognised form of institutional work such as “mythologizing”, (besides conceptualising merely new forms) could be developed and complemented with an emotional component to understand and present existing forms of institutional work as “less rational mechanisms” (Siebert et al., 2017, p.1609). By combining both cognitive and emotional perspectives, this form of institutional maintenance (“mythologizing”) may perhaps read: “preserving the normative underpinnings of an institution by creating and sustaining myths *and emotions* regarding its history”. Alongside myths, the emotions associated with institutions may just as much need to be purposefully sustained by institutional work. Taking Lawrence and Suddaby’s (2006) example for “mythologizing” in which Christian teachers created stories of great leaders before telling them repeatedly, emotions became only naturally part of institutional work as their work was infused and rife with affective and moral emotions including pride, reverence, or awe.

In particular for the maintenance of institutions, Voronov and Vince (2012, p.9) argued that maintaining institutions is “conditional upon continued emotional investment” in the present institutional status quo. In essence, only where people are attached, not only cognitively, but emotionally to the dominant institutions around them will the latter survive and be successfully sustained. However, beyond maintenance, EI appears similarly crucial to institutional change and, if carefully used and induced by actors among their audiences, may be meaningfully channelled into creating and disrupting institutions. For instance, although implicit in the disruptive efforts of animal rights organisations described by Jarvis et al. (2019), their efforts appear to stimulate EI in hope to support creating institutions. Therefore, I argue and will explore how institutional work aimed at EI may be relevant, if not likewise conditional, for institutional change as it is for maintenance. Institutional work’s absence or failure in turn may cause lower EI and thus consequences for either institutional change or maintenance. If EI declines for any reason, we will likely witness emotional disinvestment.

2.4.1.2. *Emotional disinvestment (ED)*

ED can be understood as an indicator for the likelihood of actors to engage in changing institutions through institutional work (Voronov & Vince, 2012) and, if observed among audiences, may indicate whether institutional change succeeds. If appropriate emotions upholding EI are no longer experienced, exhibited, or induced, the institutional status quo can grow unstable (Creed et al., 2014; Jarvis, 2017; Fan & Zietsma, 2018). Similar to EI and maintaining institutions, actors’ cognitive disinvestment due to recognising institutions and

logics as inadequate or unsatisfactory will be insufficient to prompt actors' pursuit of creating or disrupting institutions, let alone to go above and beyond for change without ED. The reasons for EI in any institution to decline and ED to grow may be due to field-level conditions or actors' endogenous experiences with them. However, as I discuss below, they appear to result particularly out of institutional contradiction and institutional competition.

The experience of institutional contradictions implies a failure of actors' current emotional arrangements such as their moral code, ideals, or their "fantasmic frame" to hold up - potentially triggered by actors' own capacities and/or external triggers (Voronov & Vince, 2012; Voronov & Yorks, 2015; Hibbert & Cunliffe, 2015; Wijaya & Heugens, 2018). Alongside people's cognitive frame, a fantasmic frame represents the affective connection between actors and institutions which is made up of people's fantasies, desires, and full of emotion (Voronov & Vince, 2012). For example, employees may experience organisational misconduct or collegial hostility (Shadnam & Lawrence, 2011), as something that goes against their current fantasmic frame. The resulting negative social emotions and increasing ED can subsequently lead to weaken the employees' fantasmic frame of their workplace and ultimately prompt institutional work that aims at disrupting existing or creating new institutions (Voronov & Vince, 2012; Toubiana & Zietsma, 2017). In such an example we may come to witness whistleblowers (Vince & Voronov, 2012) and institutional work including "constructing new networks" such as the launch of works councils or "creating new roles" through an appointment of employee representatives and equality officers.

The experience of institutional competition implies the exposure to new or emerging emotional arrangements that compete with actors current emotional arrangement (Voronov & Vince, 2012; Ruebottom & Auster, 2018). When the emotional energy shifts from existing towards these newer arrangements, EI may decline and ED grow, thus leading to the eventual failure of institutional reproduction. For example, the use of moral shocks and social networks in institutional work by animal rights and anti-nuclear protesters aimed to mobilise people, recruit members, and disrupt modern industrial practices. Moral shocks were used to elicit emotional responses and energise audiences for action. Actors would use arousing or disturbing visuals of animals, dead or in pain, to illustrate to audiences how their own and others' actions, including the use of plastic or rearing practices, cause animals' suffering and must change (Jasper & Paulson, 1995; Barberá-Tomás et al., 2019; Jarvis et al., 2019).

When considering institutional work aimed at ED, such work appears likely to involve generating experiences of institutional contradiction or competition. Institutional work aiming to advance ED may attempt to disrupt efforts aimed at maintaining EI, including

impeding or preventing sustaining appropriate emotions and suppressing disruptive emotions. Both these categories of institutional work relating to ED are likely relevant, if not conditional, for creating and disrupting institutions (compare Voronov & Vince, 2012). Ultimately, institutional work aimed at stimulating institutional contradiction, competition, or prompting a failure of work that aimed to uphold EI, regardless of whether other actors intentionally aimed to disrupt the latter work, thus provide varied causes for ED to transpire.

Jarvis et al.'s (2019) study in particular provides an example in which one can interpret a varied range of institutional work infused with emotions. Animal rights organisations aimed to disrupt institutionalised practices and cause ED by generating experiences of institutional competition. The animal rights advocates engaged in institutional work directed at others, including efforts of “planting seeds” through verbal, visual, and text-based means such as on-street leaflets. They further elicited emotional responses through strong visual triggers. The latter may benefit from institutional workers successfully denying, or at least suppressing their own potentially overly disruptive emotions, which, if unsuccessful may inadvertently affect their institutional work and cause unintended consequences (Jarvis et al., 2019; compare also Delmestri & Goodrick, 2016; Barberá-Tomás et al., 2019).

Jarvis and colleagues case can further be interpreted as an example for the start of failing institutional maintenance work by individuals (meat-eaters) or collectives (slaughter businesses) which aimed to sustain appropriate emotions. Both actor groups could attempt to reproduce denigrating views of animals for themselves, their audiences, and others. Institutional work in this respect could aim at avoiding growing empathy for animals and disgust over practices by dissociation (avoiding the topic where meat comes from), promoting responsibility denial (business only provides what consumers want vs. consumers “alone” cannot affect change), creating limited visual exposure (Mathur et al., 2021; Kwasny et al., 2022), or even appealing to national identity and pride (Nguyen & Platow, 2021). In turn, actors from animal rights organisations interested in changing the institutional status quo may respond with institutional work promoting institutional contradiction or competition to create new or disrupt existing institutions. This may involve diffusing revised moral codes to limit distinctions between pet and farm animals or advocating for introducing further emotional triggers such as visuals on meat packaging which builds both on their own earlier efforts to disrupt institutions and others' failing attempts to maintain them.

2.4.1.3. *Emotional investment and disinvestment for institutional work*

To study emotions and their role is an emerging area of social-symbolic and institutional work scholarship, ranging from examining emotion work as a type of self-work (Lawrence & Phillips, 2019) to investigating the role of emotions in institutional work (Voronov & Vince, 2012). For the latter, research to date focussed on microfoundations, attending to the role of emotions as intersubjective values, relational experiences, and as motivators to pursue institutional work. Related ideas and concepts emerged such as inhabited institutions (Hallett & Ventresca, 2006; Hallett, 2010) or emotional competence to theorise actorhood formation in relation to institutions and emotions as constitutive of institutional orders to which the EI of people into and ED from institutions play a crucial part (Voronov & Weber, 2016, 2017, 2020). Both concepts may support understanding how actors use emotions as tools to affect and influence others' attitude and position towards institutions by investigating more closely the individual (Zhang et al., 2023). Further reviewing institutional work's microfoundations is, however, beyond the scope of my present study. Instead, I focus on the use of emotions as actors' tools in institutional work. Therefore, I discuss next how actors, prompted to pursue institutional work for any reason, cognitive or emotional, use emotions strategically, for instance, by inducing positive or suppressing negative emotions in others.

2.4.2. A strategic perspective of emotions as tools in institutional work

Many studies investigating emotions in institutional work have focussed on institutional microfoundations or micro-level institutional work. They present emotions repeatedly as animators or motivators (Voronov & Vince, 2012; DeJordy & Barrett, 2014; Creed et al 2022), stimulators (Ruebottom & Auster, 2018), mobilisers (Wijaya & Heugens, 2018), as key for persuasion and conversion (Tracey, 2016), or prompts for agency and actors to engage in institutional work (Lok et al., 2017; Zietsma & Toubiana, 2018). Following Lok and colleagues' (2017) proposition, emotions as a motivator or a certain level of emotional commitment of actors are, however, not essential to use emotions strategically in institutional work. In my present study, I shift the focus of investigation to an approach of emotions not primarily as a motivator for individuals to engage in institutional work, but as strategic tools to be used on the field level where institutional work and emotions are less likely to be directed at an individual, but instead a broader and less-defined audience such as citizens.

Lok et al. (2017) propose a useful framework to understand the structure of studying emotions in institutional theory which builds on three traditions (see Table 2.2). In line with

my present study's research interest, I attend in this section and throughout my study only to the third column: the strategic tradition. A strategic perspective assumes individual and collective actors can consciously and purposefully use emotions in social interaction to mobilise audiences for institutional change or maintenance (Creed et al., 2014; Lok et al., 2017; Friedland, 2018). While rhetoric and strategies for convincing or persuading people are significant in regard to emotions in institutional work (see Massa et al., 2016; Moisander et al., 2016; Tracey, 2016; Lok et al., 2017) many other forms can be observed that bring emotions into institutional work and relate to institutional work's three dimensions, the discursive, relational, and material. They combine into a varied emotive toolkit for institutional workers to draw from. Emotions have been and will be shown to have a role in institutional work including educating, mythologizing, constructing identities, new roles, or networks, undermining assumptions and beliefs, and other forms interpreted originally by Lawrence and Suddaby (2006) and in later research.

A discussion of the structuralist perspective and people-centric orientation included in Table 2.2 can be found in the original account by Lok et al. (2017). I do not review either here as they fall out of my study's scope. Following the table, I zoom in on research showing how actors strategically use and induce specific emotions in target audiences to elicit emotional response, garner support, and advance institutional change (Lok et al., 2017). I discuss the growing scholarly body in terms of the three established dimensions of institutional work, the discursive, the relational, and the material dimension (Lawrence & Phillips, 2019).

Table 2.2: Six approaches to the study of emotions and institutions
(adapted from Lok et al 2017, p.607)

		Research tradition		
		<i>Structuralist</i> Emotions constituted in institutions	<i>People-centric</i> Emotions in response to institutions	<i>Strategic</i> Emotions as tools in institutional work
Institutional dynamics	Reproduction	I. <i>Institutional control through emotive self-regulation</i> Studies focus on institutional control through rationalisation, subjectification and/or normalisation involving emotional self-regulation in the pursuit of institutional projects.	III. <i>Institutional reproduction despite negative or mixed emotions</i> Studies focus on the ways in which people can end up maintaining the very institutional systems they feel unhappy about.	V. <i>Emotive institutional maintenance work</i> Studies focus on institutional work aimed at maintaining current institutional arrangements by actively and purposefully inducing particular emotions in target audiences.
	Change	II. <i>Societal change through changing collective aspirations</i> Studies focus on changing collective emotions caused by broad societal changes and vice versa.	IV. <i>Emotions as a source of resistance and change</i> Studies focus on emotions that trigger resistance and/or change-oriented behaviour in people.	VI. <i>Emotive institutional change work</i> Studies focus on institutional work aimed at changing current institutional arrangements by actively and purposefully inducing particular emotions in target audiences.

2.4.2.1. Using emotions in the discursive dimension

Within the discursive dimension emotions motivate and affect discourse and influence the process of creating, connecting, and delivering its various forms, including speeches, texts, and symbols. Hampel et al. (2017) and Lawrence and Phillips (2019) observed that much institutional work scholarship attends primarily to this discursive dimension. Likewise, discursive work appears to be the focus of most studies that connect emotions with institutional work and study them as tools or resources. Noteworthy studies have investigated the role of emotions in discourse through rhetoric (Goodrick et al., 2015, 2020; Harmon et al., 2015; Harmon, 2019; Moisander et al., 2016), visuals such as photographs or videos (Barberá-Tomás et al., 2019; Jarvis et al., 2019), or dramatic narratives and stories at high-stakes events such as the UN Climate Change Conference (Schüssler et al., 2014).

Moisander and colleagues (2016) provide a particular noteworthy and clear example of how emotions are used in discursive institutional work. The aim of institutional work they investigated was to elicit the low-intensity support or basic approval from an extra-organisational audience for one particular project. The authors analysed texts produced primarily by the Finnish government during the country's accession debate to the European Economic and Monetary Union (EMU). The rhetorical strategies which Moisander et al. (2016) identify helped the government in their mission through "eclipsing" and "diverting disruptive emotions" to suppress resistance and through "evoking useful emotions" to elicit support among citizens. Later, Goodrick et al. (2020) complemented our current understanding of emotive discursive institutional work related to rhetoric with insights into institutional work aimed at inter-organisational audiences. Actors used rhetorical strategies aimed at eliciting much more intense forms of support, in this case for maintaining the professional institution of pharmacy. However, in either case actors could stand to benefit, if not require, eliciting both low-intensity and more intense forms of support.

I suggest that it may be more appropriate to distinguish between the intended institutional outcome for which support is elicited rather than determining the level of support required based on one's audience. Being reminded of the paradox of embedded agency (Battilana et al., 2009; Lok & Willmott, 2019) and actors' embeddedness in a current institutional status quo one could further suggest that institutional maintenance requires to elicit less intense support like that found by Moisander et al. (2016). In contrast, institutional change may require eliciting those more intense support through institutional work such as that found by Goodrick et al. (2020). Further research to validate such assumptions could advance our understanding of the rhetorical and other elements in emotive discursive institutional work.

Despite a potential to elicit strong emotional responses through the use of symbols and other visuals, their use to induce emotions has received relatively little attention in institutional theory (Meyer et al., 2013; Lok et al., 2017). Recent studies have only begun to shed light on this topic. Barberá-Tomás et al. (2019) conceptualised emotion-symbolic work in the context of social change pursued by social entrepreneurs who use positive (hope, compassion) and negative emotions (anger, guilt) to elicit emotional responses. Jarvis et al. (2019) demonstrated the efficacy of visuals (images, videos) as they are full of emotions. Returning to the context of institutional work of animal rights organisations, the authors described actors as focussing communication on difficult-to-deny “realities” about farm animals’ treatments. Investigating the use of symbols, photographs, and other visuals is fruitful to generate examples of institutional work that are infused with and aimed at eliciting and inducing emotions. As several studies have demonstrated, institutional work’s discursive dimension will be crucial if we take emotions and thus pathos, appeals to the emotions of audiences in institutional work, serious and acknowledge them as integral in institutional processes of institutional change and maintenance (Voronov & Vince, 2012; Creed et al., 2014; Meyer et al., 2013, 2018; Moisander et al., 2016).

2.4.2.2. Using emotions in the relational dimension

In the relational dimension emotions are present in interactions between actors and others as they become tools for initiating, developing, negotiating, leveraging, and ending relationships. The relational dimension’s significance is underpinned by the notion of a need to form “social connective tissue” (Hallett & Ventresca, 2006, p.224) which includes the relations, feelings, and experiences people make together as a glue that keeps and lets them work together and, as a result, makes up institutions along more cognitive processes (also Creed et al., 2014, 2022; Lok et al., 2017). Reflex emotions, for instance, although sudden, intense, quickly rising and subsiding reactions to an environment (such as fear) can become relatively stable emotional states. They subsequently impact relations and help maintaining institutions as authors demonstrated in contexts such as a U.S. naval academy (DeJordy & Barrett, 2014), haute cuisine (Gill & Burrow, 2018), or flyfishing (Crawford & Dacin, 2021). Crawford and Dacin (2021), for instance, found how emotions turned peaceful relations between citizens and non-state policing actors (citizens who act as fly fishing guides) into violent altercations as the latter monitored adherence to fishing regulations. Considering policing as a form of institutional work, the strong emotions induced supported institutional maintenance. The authors showed how fear, although typically a reflex emotion arising

momentarily as responses in people's interactions induced over extended periods became a negative-valence affective commitment emotion (as recognised in Table 2.1.). Inducing instances of fear and upholding the emotion for extended periods ultimately supports actively maintaining respective institutions, whether fly fishing (Crawford & Dacin, 2021), haute cuisine (Gill & Burrow, 2018), or perhaps others.

Similar to fear, Creed and colleagues (2010, 2014) demonstrate how recurrent shame is used to prescribe, reproduce, and ultimately maintain institutions by disciplining behaviour. Toubiana and Zietsma (2017) more recently contribute to accounts on shame by emphasising the value of relational dynamics such as shaming and shunning. The authors ascribed social media a crucial role in amplifying emotional responses and enabling emotive institutional work, particularly for those with relatively low power such as individual members of organisations. In their case a non-profit federation serving people with degenerative diseases, faced negative emotional responses on social media after violating expectations of their core audience in response to a disruptive event. In emotive institutional work, social media "acted as an *emotional* echo chamber that led to emotional amplification" (ibid., p.945), organisational regret, and ultimately institutional adaptation of the organisation's logics of research and care. A common thread in using either emotion, whether fear or shame in institutional work is actors' apparent objective to sustain audiences' emotional investment and thus maintain institutions (see Wright et al., 2017 for a similar account for "contempt").

Shame and fear represent strong, negative-valence emotions supporting institutional maintenance. Less attention has been on the use of positive-valence emotions in relations (e.g. hope or trust). Toubiana and Zietsma (2017) present one exception in documenting the impact of positive emotions (hope, excitement) and their potential in institutional work along negative ones (anger, betrayal). The authors emphasise emotions impact on audiences, their relations, and trigger further institutional work when induced by different media. Oriented similarly towards more positive emotions, Massa et al. (2016) suggest how organisations can provide inspiring, emotional, ritualistic experiences for creating evangelists as a new role to garner support for diffusion and acceptance of new practices outside the organisation. The case underpins the role that emotions and a relational dimension take in creating institutions but poses further questions. For instance, how can actors provide such experience through institutional work elsewhere, whether to create evangelists or other roles. Exploring this question in passenger transport could offer insight into how a socially-just and sustainable transition can be pursued where mere cognitive frames appear to be of no avail.

2.4.2.3. *Using emotions in the material dimension*

Within the material dimension emotions play a role for institutional work as they can relate to or be induced through physical elements around us such as places (Lawrence & Dover 2015; Lawrence 2017; Farny et al., 2019), spaces (Kellogg 2009; Siebert et al., 2017), buildings (Jones & Massa 2013; Gluch & Svensson 2018; Svensson, 2022; Siebert, 2024), or even non-physical artefacts such as a city's energy system and digital objects like PowerPoint slides (Svensson, 2021). Svensson (2021) suggests both physical and non-physical objects and their materiality as useful to trigger emotions among audiences and elicit action that can be both beneficial and detrimental to institutions when used purposively in creating, maintaining, or disrupting them. Gluch and Svensson (2018, also Svensson, 2022) further emphasised particularly the relations between people and the material and its meaning for institutional work. Like human actors, physical and non-physical objects play at times a part in creating, maintaining, and disrupting institutions as they become “non-human” actors in the process (Voronov & Weber, 2020; Crawford & Dacin, 2021).

With regard to the maintenance of institutions, Siebert and colleagues (2017) demonstrated how awe and enchantment evoked in new Scottish advocates through an ancient place (Edinburgh's Parliament House) and the spaces within contribute to maintaining the institution of the Scottish legal profession. The newcomers were readily adopting the rules and limits presented to them by the enchanting, awe-inspiring space that surrounds them. Crucially, through their study, the authors highlighted how space and place, through their power to evoke people's emotions, take on a meaningful role as “non-human” actors in maintaining institutions and sustaining an institutional status quo. How actors, human or not, could evoke or induce emotions such as awe purposefully through enchantment could greatly benefit ambitions to transition to more sustainable futures. Thought-provoking perspectives that build on Siebert et al. (2017) and to go beyond cognitive and rational accounts may come from current and future investigation of ideas such as a “re-enchantment” of our world (Suddaby et al., 2017) and magical thinking (Ganzin et al., 2020).

Similarly concerned with maintaining institutions in connection to emotions is Svensson's (2022) examination of actors' use of material objects that resulted in unintended consequences. Institutional maintenance occurred despite institutional work aimed at disrupting the existing and creating new institutions. Actors' efforts limited audiences' negative emotions by shielding them from the truth, inducing feelings of safety and hope about their future, and avoiding negative feelings and moods such as anxiety and stress from arising. This intricacy of institutional work and its potential for unintended consequences is

crucial to remember, especially where emotions shall complement an oftentimes more cognitive approach to institutional work and processes of institutionalisation. Wherever institutional work, in the material dimension or otherwise, and with or without emotions, is undertaken, actors may ultimately accomplish their desired outcome, see unintended consequences transpire, or come to deal with both.

Even as emotions are understood as socially constructed and produced in social interactions between people as well as non-human actors (Lawrence & Dover, 2015; Siebert et al., 2017; Crawford & Dacin, 2021; Svensson, 2021), such messiness emerges, in particular where emotions are involved. This stems from the condition that audiences, individuals and collectives, will interpret emotions on a micro level as they experience and process them internally (Voronov & Weber, 2020). As a consequence, what audiences feel and how they respond may vary from the institutional worker's original intentions. When considering the strategic use of emotions in institutional work, whether in the material or any dimension, we need to accept that audiences' interpretations and responses, and thus outcomes of institutional work, may deviate from the purpose for which actors engaged in it. Hampel and colleagues (2017) concluded similarly for institutional work in general.

For creating institutions, space and places can be particularly meaningful to achieve institutional goals by leveraging emotions induced in audiences through institutional work. A place, building, and other material elements hold value as resources due to their extensive cultural history and historic and architectural value (Farny et al., 2019; Siebert, 2024). The "emotional, cultural, and political significance" they command results, in turn, in an often substantial attachment among people towards them (Lawrence & Dover, 2015, p.372). The authors stress a motivating force that places bring to pursuing institutional work. However, they did not yet fully realise the role of strategic efforts that use emotions in a material dimension for creating or disrupting institutions. Likewise, while Farny et al. (2019) did not identify strategic practices, Svensson (2021, 2022) only pointed to unintended consequences in efforts of creating and disrupting, which instead led to maintaining institutions. However, Siebert (2024) demonstrated how the material is deeply relevant to institutional work and influencing change. In the case of London's parliament buildings, the material can serve both as "a stepping stone to change and as a barrier to change." (ibid., p.281) Siebert emphasises buildings as oftentimes contested spaces. Actors' institutional work may go either way, for or against change. Their work was exemplified through efforts of, for instance, conceiving buildings' use as different resources, redesigning space, and maintaining or breaking down boundaries, physically and mentally. To draw in emotions such as awe or pursue institutional

work to amplify the potential of enchanting qualities of spaces (or other emotional qualities) may be as significant in institutional change as they appear in maintenance (Siebert et al., 2017). To be successful in “enchanting” a new space, place, building, or other infrastructure may ultimately contribute meaningfully to transitions to more sustainable futures.

Further investigating the role of materiality in connecting emotions with institutions and the part objects play in institutional work holds great potential to understand both intended and unintended consequences of this work. I suggest that to understand the role of emotions in institutional work linked to places, spaces, buildings, or other physical and non-physical objects may be particularly meaningful to those changing the world we live in for the better.

2.4.2.4. *The strategic use of emotions as tools in institutional work summarised*

Above, I reviewed conceptualisations of and empirical investigations into the strategic role of emotions in institutional work. The argument remains, emotions are more than motivators: *emotions are vital strategic tools in pursuit of institutional change and maintenance*. However, many studies attend mainly to one dimension. I seek to advance a more holistic view on emotions’ crucial role and complement the cognitive perspective in institutional work by attending to the discursive, relational, and material together. Based on my socially-constructed, relational perspective of emotions, I recognise emotions as some of the most extraordinarily complex, multi-dimensional elements of use in shaping our social world.

Emotions are both socially formulated and individually experienced but, after all, subject to some internal processing by individuals within the audiences of actors’ institutional work. I approach audiences here not on a more typical micro level (e.g. individuals), but a wider field and societal level that includes MaaS stakeholders, citizens, and society at large (Scott, 2013). A potential to elicit unintended consequences, positive or negative, for actors and their environment through institutional work generally and, if not more so, through using emotions appears seldom far away. Continued and substantial attention from researchers is merited to explore these emotions, their use, unintended consequences, and related issues. Particular in a context of addressing the grand challenges of our time such as climate change and mitigating carbon emissions (IPCC, 2022), the social sciences must step up to this challenge (Ryghaug et al., 2023). Institutional theory in particular, whether through institutional logics, institutional work, or both perspectives, must deliver insight, explanations and, we could hope, solutions to these many grand challenges (George et al., 2016; Hampel et al., 2017; Barberá-Tomás et al., 2019; Gümüşay et al., 2020).

2.4.3. Emotional perspectives in related scholarship

Throughout my study I focus in particular on an external, outward-facing work of actors that they direct to others, someone or something, as they engage in creating, maintaining, or disrupting institutions and shifting underlying institutional logics. My focus particularly aligns with institutional theory's strategic research tradition that has been set on examining emotions as tools or resources used in institutional work (Lok et al., 2017). In this aspect my study differs from valuable related scholarly fields interested in emotional labour (Hochschild, 1983), the social-symbolic work perspective known as emotion work (Lawrence & Phillips, 2019), and the related perspective that explores people's sensemaking and efforts of sensegiving (Gioia & Chittipeddi, 1991; Maitlis et al., 2013).

What Hochschild (1983) termed "emotional labour" was investigated for some time (see, for example: Rafaeli & Sutton, 1987, 1990; Turner & Stets 2006a, 2006b) prior to Voronov's suggestion that a perspective on emotions could enrich institutional theory with "genuine insights into how people engage with institutions and how they change their agentic orientation." (2014, p.181). Emotional labour is concerned with a form of internal, inward-facing work people engage in, for instance, at work and in their organisations to regulate their felt and displayed emotions (Hochschild, 1983). It thus differs ostensibly from the efforts that I am interested in here by the work's direction and audience. Rather than interested in work aimed at the "self", I generate insight into the work directed at "others".

Similarly, as a type of social-symbolic self-work (rather than institutional work), efforts ascribed to "emotion work" describe actors' deliberate, reflexive "efforts to shape... the expression of emotion in social settings" and their own experiences (Lawrence & Phillips, 2019, p. 45). In developing their comprehensive social-symbolic work perspective, Lawrence and Phillips (2019) revisited emotional labour and described it as an integrated, but particular commodified version of emotion work. For instance, customer-facing staff perform emotional labour when they experience conflicts between the emotions they are expected to display at work (such as joy or respect) and their felt emotions (contempt or disgust), when they deal with infuriating customers or their demands (Hochschild, 1983; Rafaeli & Sutton, 1990; Zapf et al., 2021). In contrast to both emotional labour and emotion work, practices of interest to me are those that are directed by some actor at others (an audience) and in which these actors use emotions to promote or influence institutional change or maintenance, for instance, through educating, constructing new roles, or forming new identities. In so doing, such institutional work may trigger individuals' emotion work, and exploring both may thus present opportunities for crossovers in future research.

Other than emotional labour or emotion work, perspectives on “sensemaking” and “sensegiving” are not exploring different types of “work” but could be understood as practices occurring alongside, or in part as consequences, of institutional work. Both practices are particularly studied in an organisational context (Gioia & Chittipeddi, 1991; Maitlis & Lawrence, 2007). “Sensegiving” is carried out by leaders, managers, or others to provide individuals, such as employees, with frameworks to interpret and make sense of new situations, events, or revised organisational conceptions and influence their thinking (Gioia & Chittipeddi, 1991; Weick et al., 2005; Maitlis & Lawrence, 2007; Maitlis et al., 2013). Where sensegiving aims to facilitate sensemaking among audiences by providing frameworks for interpretation, the institutional work I explore here may trigger “sensemaking” intentionally or as an unintended consequence in attempts to induce emotions and garner support for creating, maintaining, or disrupting institutions. For instance, drawing from Moisander et al.’s (2016) study I discussed earlier, using emotions as tools in institutional work to elicit emotional responses could seek to confuse, eclipse, or avoid the “sensemaking” of people to benefit an institutional worker’s cause. Likewise, drawing from Creed et al. (2014), shame may trigger “sensemaking” and perhaps provoke individuals to engage in creating, maintaining, or disrupting institutions if they become unsatisfied or aware of the inadequacy or failure of the current institutional status quo (also Jarvis, 2017). Depending on the outcomes of sensegiving and an audience’s sensemaking, an audience may become complicit in institutional work. Sensemaking and sensegiving that lead to an audiences’ alignment with actors’ aims could achieve institutional purposes, while misalignments may trigger unintended consequences (Creed et al., 2014). To attend to instances of institutional work in which actors use emotions, to observe people’s sensemaking and sensegiving, and mapping the interplay of both may shed valuable theoretical light on their distinction and be meaningful to promote sustainability transitions.

I conclude emotional labour, emotion work, sensegiving, sensemaking, and exploring emotions as tools or resources in institutional work are distinctive perspectives. They conform in their views of emotions as important elements in social life and our social world. Although they focus on somewhat different aspects, they are tightly connected. Studies that can manage to draw from more than one perspective in the future may help to generate a better understanding and valuable insight into the many ways emotions are and will be implicated in organisational life and our social world at large.

2.5. Concluding remarks: Summarising the literature review

Through my literature review I established how the institutional logics and institutional work perspectives in combination are valuable to explore emotions and practical challenges revolving around sustainability transitions. In my focussed review of institutional theory, I set out one social science perspective that may fruitfully help to address this and other grand challenges (Ryghaug et al., 2023). Especially, my review highlights the potential of emotions as tools in institutional work aimed at influencing and promoting institutional change. The first section drew the conceptual boundaries of institutions as I understand them, including my reflections on the structure-agency debate, institutional change and maintenance, and the meaning of proto-institutions. I further actively attended to criticism about institutional theory's perceived ubiquity and lack of clarity in organisational theory (Alvesson & Spicer, 2019). My second section discussed the institutional logics perspective, focussing on institutional pluralism and efforts of shifting institution logics. By doing so, I laid the groundwork to frame my empirical context in chapter 3 as one riddled by a conflict of contrasting and complementary institutional logics.

Section three reviewed institutional work. I outlined conceptual boundaries based on three elements (agency, intentionality, and effort) and distinguished institutional work from related scholarship, institutional entrepreneurship. The fourth section detailed the role of emotions in institutional work. I highlighted how a complementary perspective of cognitive and emotional forces impacting on institutions and institutional work is highly relevant in debates of institutional change. It appears that oftentimes tackling the lack of or resistance to change cannot be overcome by reason nor explained by rational behaviour alone. Instead, I suggested how emotions, or rather their absence in cognitive-focussed institutional theory, points to a gap between rational reasoning of institutional workers, their anticipated outcomes, and the actual results of institutional work, its ineffectiveness and audiences' inaction. By pursuing a complementary view, rather than one to replace the cognitive with an emotional perspective, I argue a better understanding of institutional processes can be achieved and help illuminate how change may succeed where reason alone fails. What may be required to tip the scales towards successful institutional change are actors creating, disrupting, and maintaining institutions, while their efforts are rife with emotions, either or both affective and moral ones (Voronov & Vince, 2012). My review ultimately revealed a lack of research that understands emotions as strategic tools crucial to creating, maintaining, or disrupting institutions and shifting underlying logics. By doing so, it set the stage to explore the role of using emotions in institutional work for MaaS in the UK and Germany.

3. EMPIRICAL CONTEXT: Mobility as a Service for passenger transport

In this chapter, I introduce and discuss the empirical context and problem which motivated my study: passenger transport and its unsustainability. The first section demonstrates how and why passenger transport in its current form is unsustainable. I focus on comparing the two national contexts of the UK and Germany and justify how differences in passenger transport and varieties of capitalism (Hall & Soskice, 2001) informed my choice of context. The second section presents three central elements in passenger transport: the car, public transport, and shared mobility. To make sense of their role in passenger transport, I discuss them as institutions in the case of “the car” and “public transport”, and as a proto-institution in the case of “shared mobility”. Next, I introduce Mobility as a Service (MaaS). The section presents MaaS as a relatively new, perhaps more sustainable organising framework for passenger transport and one piece to the puzzle of accomplishing a more sustainable passenger transport system. MaaS plays an important role in my study as all my participants are concerned with advancing this framework in their professional life.

In section four, I return to institutional theory and discuss passenger transport as a field faced with the interplay of three instantiations of institutional logics. Two of them, a logic of “provision” and a logic of “access”, appear complementary and meaningful for creating a more sustainable future. I claim that they currently conflict with a third, widely diffused, and dominant logic of “ownership”. I include a brief discussion of my approach to developing them. I conclude the context chapter by summarising how these three logics frame the central challenge within my empirical context in institutional terms. This framing will help us to make sense of how institutional work concerned with influencing and promoting institutional change may move the field of passenger transport towards an increasingly sustainable future.

3.1. Unsustainability of passenger transport: Comparing the UK and Germany

A transition to sustainable passenger transport must tackle the question of how we dismantle a system that upholds the car's centrality in our societies (Ryghaug et al., 2023). The question is pertinent in Western societies who are vastly car-dependent (Jeekel, 2013; Mattioli, 2017). Policies, infrastructure developments, a prosperous global car industry, and other factors entrenched car ownership and use as taken-for-granted, self-reproducing elements of our social world and led to creating these car-dependent societies (Mattioli, 2017; Mattioli et al., 2020). Despite an urgent need for mitigation, the number of cars grows. As Figure 3.1 illustrates, cars take the major share of overall transport in countries such as the UK and Germany. As a result, road-transport related emissions continue to grow in both national contexts and across the world (Jaramillo et al., 2022).

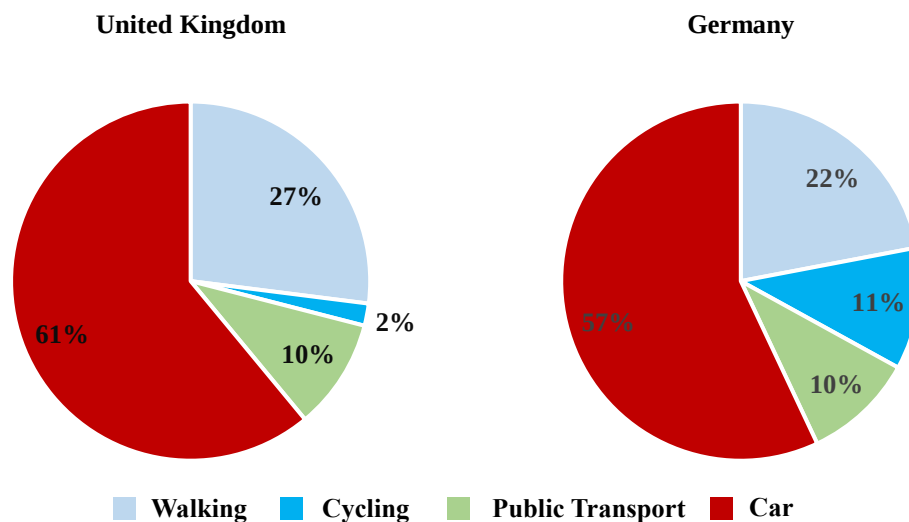


Figure 3.1: Modal split in the UK and Germany by share of trips in 2019
(author's summary, based on data from Follmer & Gruschwitz 2019; DfT, 2019, 2022b; Destatis, 2023)

The UK and Germany are strikingly similar in the car's modal share and status quo. We observe similar levels of car ownership and use (Mattioli, 2017), infrastructure, and impact on transport's total CO₂-emissions per country (Mazur et al., 2015). Notably, the car's negative impact goes well beyond environmental issues. For instance, Mattioli (2017) shows how people in the UK and Germany with low economic resources experience "forced car ownership". These people sacrifice elsewhere only to afford cars and maintain mobility in daily life. Further issues persist across the individual up to a societal level, ranging from a lack of physical activity to road safety, congestion, noise pollution, and social exclusion (van Wee, 2013). Considering the exclusion of lower income households, older adults, and people with disabilities through our current car-centric system, Lucas (2012) highlights car dependency as a fundamental challenge to social justice in the UK, Germany, and worldwide.

Initial movements suggest some rethink at policy level in both countries at least from an environmental standpoint. Policymakers have introduced policies to promote decreasing GHG emissions and low emission vehicles (e.g. electric vehicles, EVs) are to be introduced more quickly to either preserve (Germany) or develop (UK) the national automotive industries (Mazur et al., 2015). The industry's importance is considerable in both countries (ibid.; also Groos, 2020). Particularly in Germany, the car industry, as a major employer, tax generator, and thus political lobby force, cannot not be neglected. In comparing the passenger transport system between the UK and Germany, these reasons point to both national contexts as rather similar if we focus only on the car and its presently dominant role. However, maintaining car dependency and this centrality in our societies cannot be a way forward, neither environmentally nor socially.

Turning away from the car, the picture looks somewhat different for transport modes other than the car, despite similarities in the modal split that Figure 3.1 suggests. In the UK, local bus journeys dominate public transport. They account for 58% in all of the UK and almost two-thirds in English urban areas (DfT, 2019, House of Lords, 2022). Meanwhile, Germany boasts a varied public transport mix spread across rail (24%), bus (45%), and city/light-railway (35%) (VDV, 2020). In public transport funding, Germany remains well ahead of the UK (Rodrigues & Breach, 2021; Elton, 2023). Mattioli (2017) highlights Germany's model of capitalism and regulatory framework for providing public transport as one reason for this. Under the UK's more liberal model, bus and rail services were privatised during the 1980s and 90s (Pickett et al., 2022). Privatisation led to reduced quality, services, and underinvestment in public transport operated by private investors who needed to make profits (Mattioli, 2017). In contrast, the German public sector remains heavily involved in financing transport infrastructure. "Deutsche Bahn" controls most service provision and quality to this day (Shaw & Docherty, 2014; Mattioli, 2017). Most recently, underscoring national differences is the nationwide "Deutschland-Ticket" (Germany-Ticket) for €49 a month to travel nationwide on short-distance public transport. The ticket is subsidised by local and federal government and reduces the fragmentation of German rail ticketing significantly (BMVD, 2023; Lehmann et al., 2023). Meanwhile, foreign and national private operators compete for operations across the UK's liberal and privatised transport network. As a result, while the car's role in the UK and Germany may appear similar, the status and roles of other transport differs significantly.

3.2. A UK-Germany comparison through the lens of varieties of capitalism

My initial comparison of passenger transport in the UK and Germany points to a need for different answers to the question of how one dismantles car dependency and the system upholding its centrality in different contexts. Following this assumption, and after identifying passenger transport specific similarities and differences between both countries, I started seeking evidence for similarities or differences in institutional theory terms. This led me to engage with scholarship on varieties of capitalism (VoC) (Hall & Soskice, 2001, Hancké, 2009; Witt et al., 2018). Initially, Hall and Soskice (2001) juxtaposed two ideal-types of economies on a continuum. Coordinated market economies (CME) on one and liberal-market economies (LME) at the other end. Actors in countries where economic coordination resembles a CME-type, such as Germany or Japan, are understood to operate more collaboratively. They will coordinate activities in non-market relationships and through more extensive relational or incomplete contracting. Organisations in these markets are observed to maintain more long-term relationships with employees, more collaborative relations with suppliers and other actors, and more strategic interactions with banks to access finance. Actors in countries closer to the LME ideal-type, such as the UK or the U.S., are considered to be more competitive and as coordinating their activities via hierarchy and competitive market mechanisms. Organisations in these markets are described to rely on more flexible labour markets, operate in deregulated sectors, and exhibit a higher reliance on financial markets to access capital (Hancké, 2009; Feldman, 2019).

As a consequence, Schmid and Kwon (2020) recognised LMEs as more radical in their innovation due to higher flexibility and propensity for risk-taking. In comparison, the authors found CMEs to excel instead in incremental innovation because of collaborative networking and vocational training systems. Similarly, companies in LMEs tend to maintain more individualised labour relations and flexible wage determination, whereas companies in CMEs follow collective bargaining and worker participation in their corporate governance (Morgan & Hauptmeier, 2014). Interestingly, for shared mobility, Davis and Sinha (2021) found how the concept of ride hailing, Uber's core business, was implemented "in wildly diverse ways depending on the context of national institutions." (p.15). The company benefitted from weak labour regulations and organisations in LME-like economies (U.S.) compared to strong labour organisations and regulations in CME-like economies (Germany, Sweden). Uber was able to operate more exploitative of the workers in the former compared to the latter. As a result, growing criticism was levelled at Uber's business model and tainted the emergence of all shared mobility (Dyal-Chand, 2015).

The U.S. is often used in comparisons as a classic example of an LME-type economy. However, European scholars frequently turn to contrast the UK and Germany, providing plenty of precedence for engaging in a comparative study of both economies. Studies found significant differences across empirical contexts in the UK and Germany, including in higher education (Graf, 2009), transitions to green economies (Stroud et al., 2014), or the hospital sector (Pernicka et al., 2016). For instance, Stroud et al. (2014) found an involved state and strong partnerships between regional government, municipalities, and private actors to be central for stimulating and enabling economic and social change in transitioning to greener economies in de-industrialising regions. In Germany (CME), the authors suggest higher levels of social capital, government initiative, and more pronounced partnership between local and non-local stakeholders compared to their UK and U.S. cases (LME). Such a difference reminds us of previously discussed differences in passenger transport and, in particular, the state of public transport in the UK and Germany. With the presented evidence here pointing to higher government initiative, better funding, and closer collaboration between local and non-local stakeholders in Germany, we may expect a similar picture when applying VoC to a comparison in the field of passenger transport.

Linked to my focus on institutional work, VoC theory was particularly promising for espousing a strong relational view of firms in different contexts. Such a view is useful to theorise about how similarities and differences in institutional work are influenced and shaped by institutional national contexts. Particularly, it is beneficial to understand the dimension of relational work and how relations and collaborations will affect innovation and change (Schmid & Kwon, 2020). This matters, because cooperation and collaboration are acknowledged as crucial for sustainability transitions (Stroud et al., 2014; Van Wijk et al., 2019). In extension, I presumed this to be important when comparing actors' institutional work in the context of passenger transport between the UK and Germany.

As a result, my rationale for comparing institutional work between both national contexts is underpinned not only by practical reasons, such as language and access or differences in passenger transport, but differences established in the tradition of VoC scholarship. Informed by VoC and based on the consulted transport literature, Table 3.1 summarises differences in the passenger transport field between the UK and Germany. The table compares aspects of regulation and competition, industrial relations, training and skill development, innovation and technology, as well as financing and investment. My comparison does not represent a holistic picture of both countries and the associated ideal-types of VoC. However, the comparison highlights several differences expected to be influential in advancing MaaS,

shared mobility, and transforming the passenger transport field. Together, these elements and their differences, which describe how firms collaborate and coordinate in both contexts depict a comparative context that appeared to promise meaningful findings upon exploring institutional work in the UK and Germany. I expected that investigating the topic would provide not only insight into the ways in which actors perform institutional work but how they do so differently across national contexts as they aim to influence institutional change.

Table 3.1: Differences between the UK and Germany, based on varieties of capitalism
(author's creation, synthesis of extant literature)

Aspects	United Kingdom (LME)	Germany (CME)
<i>Regulation & Competition</i>	Privatised and competitive transport sectors	More integrated, public ownership, with increasing competition.
	Focus on cost reduction and flexibility	Emphasis on coordination and regulation
<i>Industrial Relations</i>	More adversarial labour relations, lower employment protection	Cooperative industrial relations with worker involvement
	Negotiations on a company basis	Sector-wide collective bargaining
<i>Training & Skill Development</i>	More individualised, general skill development	Central coordinated system of vocational training aligned with industry needs.
	Lower employer investment in training, potential for skill shortages	Higher employer investment in high-skilled workforce, industry-specific qualifications
<i>Innovation & Technology</i>	Openness to radical innovation and disruptive technologies	Preference for incremental innovation and gradual improvement.
<i>Financing & Investment</i>	Reliance on private investment (capital markets) for infrastructure.	More state involvement in financing infrastructure
	Potential underinvestment in less profitable areas but drives efficiency	Extensive and well-maintained networks favouring long-term investment

3.3. Old and new institutions in passenger transport

When we examine passenger transport worldwide, but specifically in the UK and Germany, we can recognise at least three elements which may be described as institutions and proto-institutions. In this section, I introduce two institutions and one proto-institution and discuss their interplay. I do not claim that these elements represent an exhaustive picture of the field. Instead, I zoom in on elements that appear most pertinent and visible for transforming passenger transport and advancing MaaS. All three play and will play a role in future passenger transport alongside other influencing factors. As the first and dominant institution, I discuss “the car”.² This includes our shared understanding of owning and using cars. Next, I consider “public transport” as an institution that continuous to face decline. Finally, I discuss “shared mobility” as a proto-institution that has proven as a potential challenger to both “the car” and “public transport”. However, as I will come to recognise and claim, there is potential for the latter to benefit from rather than being challenged by “shared mobility”.

The assumption that institutional work targeting these three institutions can enable more sustainable passenger transport underpins my conceptualisation of these three institutions. As transport stakeholders grow more receptive to sustainability and sustainable practices, our shared social perceptions of “the car”, “public transport”, “shared mobility”, and their interplay may be ripe for change (Cohen & Kietzmann, 2014; Smith & Hensher, 2020; Enochsson, 2021). Throughout the remainder of my study, I consider these institutions as potential subjects of institutional work efforts with divergent goals ranging from deinstitutionalisation and reinstitutionalisation to institutionalisation (Genus, 2016; Lehmann et al., 2019).

² I use quotation marks whenever I think of and refer to “the car” and the other two institutions/proto-institutions as such, as institutions. Where quotation marks are not used, I refer to the car and the other two simply as the products, objects, or services that the terms are representing at the same time.

3.3.1. *“The car”*

Over the twentieth century, the car spread on a global scale through material practices and by being infused with symbolic constructions. This led to its institutionalisation beyond being a mere object or product. Various elements played their part in enshrining the centrality of cars in our society. Crucial was the infrastructure boom and urban planning by which the car became the privileged mode of mobility during the twentieth century. Further elements which contributed to enshrining “the car” in our modern society, include the creation of regulations, driving schools, car-racing sport, emotional advertisement, compelling narratives, as well as political and legal systems.

The result is that owning a car today is not seldom a necessity to live one’s life freely without restrictions on movement (Canzler & Knie, 2017; Mattioli, 2017; Mattioli et al., 2020). Alongside car ownership, car use has become a relatively self-sustaining practice. It is facilitated by car dependency, automobile-industry subsidies, a culture of car consumption, and other societal norms and values around class, gender, status, and more (Mattioli et al., 2020). Not least our language is complicit in preserving “the car” in today’s society. It has influenced how we think and frame urban life as we often place a higher value on cars than on people (Verkade & Te Brömmelstroet, 2022). The authors point, for instance, to how we consider traffic as disrupted, blocked, or streets as being closed. What sounds relevant to everyone is not a problem for people, but few motorists. A street that is being closed for cars opens up for people to live and breathe. Especially children could once again play and enjoy this space without the dangers of traffic that emanates from our car dependency.

Interestingly, affection and emotions have been recognised to play a major role in having enshrined “the car” deep in our societies. Over time, a car has become not only a financial investment for people, but a significant emotional one. Kamargianni and colleagues (2018, p.16) highlight the car is something that “is there with them [people] for major milestones in their lives like weddings, babies and graduations and it is literally the ‘vehicle’ that makes them being physically present in these moments possible”. (also Benfield et al., 2007; Autotrader 2013). In terms of institutional work, despite “the car” being reproduced almost autonomically today, efforts of maintaining the status quo can be observed. The heated German debate of “valourizing” and “mythologising” the non-existence of speed limits on German highways and subsequent advocacy to maintain the status quo (despite evidence for environmental benefits) is just one example for such efforts (Schmaus et al., 2023).

As I examine institutional work that aims to advance passenger transport's much needed sustainability transition through an uptake of more sustainable practices and diffusion of more sustainable ideas and meanings, I consider "the car" as an existing institution. In this context, institutional work must aim at deinstitutionalising "the car" but in particular aspects of private car ownership. I do not claim that cars have no place for future transport (Hensher et al., 2021). Where we consider car use separate from ownership, institutional work may aim not at deinstitutionalisation but reinstitutionalisation. Unlike car ownership, car use can and must change as it may prove integral to future transport operations.

3.3.2. "Public transport"

Where "the car" has become central in society and the dominant mean of transport during the twentieth-century, public transport experienced significant disruption and decline (Martin & Shaheen, 2011a, 2011b; Meyer & Shaheen, 2017; Zvolska et al., 2019). This disruption applies to public transport as a service and institution. Data in the UK and Germany points to a similar decline. The UK experienced a sharp decline in public transport (rail) and active travel, such as walking and cycling, since the mid-1950s. Only rail recovered since then, while car ownership and use continue to grow (Gunn, 2018). In Germany, we see a similar picture. Before the COVID-19 pandemic, public transport accounted for just 19% of all passenger kilometres in Germany compared to 75% travelled as drivers or passengers of cars (Follmer & Gruschwitz, 2019). With user-numbers being low, public transport operators struggle with cost pressure, diminishing infrastructure, and the recent competition from emerging practices and services under the umbrella of shared mobility (Meyer & Shaheen, 2017).

As a result, despite "public transport's" potential to be a central element of passenger transport's sustainability transition, its acceptance and use is far behind what is needed. Therefore "public transport" as an institution appears to be in decline, perhaps suffering from deinstitutionalisation if negative trends such as a declining use continue. Such decline should be reversed to promote and accomplish sustainable mobility. However, its decline over the twentieth century is well-advanced with the move from transport provision as central to peoples' mobility to a rise of privately owned cars. In this study, I thus consider "public transport" as an institution in need of institutional work aimed at institutional elaboration and reinstitutionalisation. Only then, I argue, may public transport regain a central role for peoples' mobility and become a backbone for passenger transport's sustainability transition.

3.3.3. “*Shared mobility*”

During the twenty-first-century, material practices and symbolic constructions developed around the central idea of providing and gaining access to shared mobility. A growing number of local and global organisations facilitate such practices akin to sharing. They include the shared use of objects (bicycles, e-scooters, mopeds, cars) and similar use cases for transport modes such as ride hailing, ride sharing, rental, or subscription models (Acosta et al., 2022). These newer practices are supported by a range of dedicated infrastructure, roles, rules and emerging regulations. The entirety of these practices and associated elements can be summarised under the umbrella of the sharing economy, a relatively young, yet massively expanding industry that includes the sharing of mobility as well as other goods and service (e.g. accommodation, tools) (Acquier et al., 2017; Acosta et al., 2022). For symbolic constructions, however, the notion of “sharing” or “shared” mobility presents an issue. After all, as Belk (2018) and others have succinctly noted: sharing is nothing new.

Sharing has long traditions and is not new. It occurred among families, friends, and wider social networks for centuries. However, “traditional” sharing and symbolic constructions associated with it differ from the “modern” sharing of objects. The latter is enabled and facilitated through information and communication technologies (ICT) to replace the need for product ownership (Belk, 2018; Curtis & Lehner, 2019). This “modern” sharing also occurs among people and organisations without prior relations. While enabled by new technology, this “sharing” differs, sociologically and symbolically, from traditional sharing between family, friends, and close social networks. As a result, the acceptance and adoption by people, as merely another way of the age-old sharing practice, cannot be taken for granted.

However, Enochsson (2021), for instance, points to the particular progress of institutionalising practices, symbols, and the role of organisations associated with “shared mobility” in urban contexts. This is where actors have focussed their efforts. Interested in institutional and system change, these efforts were found to have initial positive effects. The multitude of new practices mentioned above have posed some disruption to the car and associated practices as it enables car-based mobility without owning. “Shared mobility” plays a growing and valuable role in transitioning away from car dependency (Meyer and Shaheen, 2017; Zvolska et al., 2019). Unfortunately, despite the potential to disrupt “the car”, shared mobility practices have similarly been recognised as disruptive and a potential threat to “public transport”. This is true in places where both sides pose as competitors. Here, they shy away from collaboration as they perceive the risk of cannibalising their offers to be high (Sarasini et al., 2017). For this reason, as well as “shared mobility’s” relative novelty

and having different practices included in definitional attempts, the term and related practices (including the wider term and concept of the “sharing economy”) remain contested and ambiguous (Botsman & Rodgers, 2010; Acquier et al., 2017; Curtis & Lehner, 2019).

For my purposes, I understand “shared mobility” as the idea that encompasses a range of new and relatively more sustainable practices. They appear to be more sustainable than car ownership and are thus likely to play a role in efforts to accomplish passenger transport’s sustainability transition. To make a judgement of which practices are indeed sustainable or preferable over others (for example, favouring bike sharing over shared e-scooters) is not a part of my enquiry. I consider “shared mobility” as a proto-institution in need of institutional work aimed at institutionalisation. One may hope this results in creating “shared mobility” as an institution that comes to underpin sustainable passenger transport and complements a reinstitutionalised understanding and acceptance of the existing “public transport”.

3.4. With MaaS to organise for sustainability in passenger transport

MaaS can be understood as an organising framework for passenger transport that brings together mobility modes offered by public and private operators. In this section, I demonstrate what MaaS is and discuss how it may play a part in institutional change to advance sustainability. MaaS may be a direct response to the question of how we can dismantle our dependency on cars. From an international review of MaaS projects, Jittrapirom et al. (2020, p.281) highlighted that the “main objectives for implementing MaaS are to reduce car dependency and to provide a flexible and more customised transport system accessibility to the general public”. Indeed, the potential of MaaS is often emphasised to include the rearrangement and shift of passenger transport away from car dependency and ownership. Ideally, such shift advances the embrace of shared use over ownership, public transport, and active travelling (Hietanen, 2014; Smith & Hensher, 2020; Sochor, 2021).

As an organising framework, MaaS spans the divide between the more traditional means of transport and emergent means of shared mobility. In simple terms, a MaaS provider enables people to access traditional public transport (bus, rail, tram), taxis, and rental services alongside other, newer mobility services in one offer. Newer services include bike sharing, car sharing, shared e-scooters, mopeds, ride sharing and more. Importantly, MaaS is not a mode of transport. MaaS is “the medium” that allows people to access planning, booking, and paying for various forms of existing mobility. This mobility will be accessible in a specified location, a city or region, through a single interface (Smith & Hensher, 2020). This comprehensive approach to organise mobility distinguishes MaaS from journey planners such as Google or Apple Maps, which most of us used before (Hensher et al., 2021).

The term MaaS emerged in 2014 when it was coined by Sampo Hietanen (2014) and in a Master’s thesis by Sonja Heikkilä (2014) as a one-stop shop for individual mobility and travel. Most notable scholarly definitions include the four-level topology by Sochor et al. (2018) and definitions proposed by Hensher and colleagues (2021, also Smith & Hensher, 2020; Hensher & Hietanen, 2023). Both benefited from the input of industry professionals. The former allows mapping of MaaS services worldwide by their level of integration, as illustrated in Figure 3.2 with examples from the UK, Germany, the Netherlands, and Sweden. It offers a guide to stakeholders, including transport authorities, businesses, and policymakers involved in advancing MaaS. The topology allows to make better sense of the now large number of offers, operators, and services linked to MaaS. The topology informs, for instance, current ambitions of Transport for Wales to deliver regional MaaS (Stead, 2022). Furthermore, consultants at Urban Foresight (2019, 2021) applied the topology to

develop MaaS in Scotland. They did so, for instance, in partnership with the Strathclyde Partnership for Transport, Glasgow City Council, and the Tayside and Central Scotland Transport Partnership. In Germany, the topology inspired and informs the operations of TIER Mobility, one of Europe’s largest and most integrated operator of shared mobility services (TIER Mobility, 2021).



Figure 3.2: Four-level topology of MaaS (examples from Great Britain and Germany)
(based on Sochor et al., 2018, examples added by author)

More recently, Hensher and colleagues proposed one of the most comprehensive definitions of MaaS to date with input from industry experts including Sampo Hietanen of MaaS Global. Building on Sochor et al.’s topology of MaaS, the authors suggest:

“MaaS is a framework for delivering a portfolio of multi-modal mobility services that places the user at the centre of the offer. MaaS frameworks are ideally designed to achieve sustainable policy goals and objectives. MaaS is an integrated transport service brokered by an integrator through a digital platform. A digital platform provides information, booking, ticketing, payment (as PAYG and/or subscription plans), and feedback that improves the travel experience. The MaaS framework can operate at any spatial scale (i.e., urban or regional or global) and cover any combination of multi-modal and non-transport-related multi-service offerings, including the private car and parking, whether subsidised or not by the public sector.” (Hensher et al., 2021, p.153)

For its success as a mobility organising framework that competes with the privately owned car, MaaS organisations must put users and their needs at the centre of their offers. Only this may allow them to replicate what the car represents today: freedom to move whenever and wherever people choose. Of particular relevance for this study is the framework's potential to establish more sustainable practices and thus support the achievement of sustainable policy goals and objectives. While transport researchers are cautious and some caveats persist, scholars are overwhelmingly positive about MaaS and its potential role in facilitating sustainable passenger transport (Sochor, 2021; Hensher & Hietanen, 2023; Ryghaug et al., 2023). However, with a focus on digital platforms, one must also recognise that the potential is currently limited. It is limited to regions where ICT is widely accessible, such as the UK or Germany. In parts of rural Europe, but particular in regions such as sub-Saharan Africa, we will first need to close substantial infrastructure gaps before MaaS will play any role (Lakmecharan et al., 2020). Nevertheless, as recognised by the latest IPCC report, MaaS remains one tool available to tackle transport's emissions and increase sustainability today.

Within institutional theory, MaaS has been examined as a part of pursuing institutional change before. For instance, Audouin and Finger ascribed MaaS with “the potential to help break away from the current automobility system of private car ownership and move towards a more sustainable ‘post-car’ system.” (2018, p.24). To promote passenger transport sustainability, we must see further change in the material practices (and structures) and the symbolic constructions (and meanings) that underpin the field. In this field, “the car”, “public transport”, and “shared mobility” are three important institutions at play. As a framework drawing from and integrating both practices and meanings of “public transport” and “shared mobility”, MaaS can play such a role in the field's sustainability transition (Smith & Hensher, 2020; Jaramillo et al., 2022). To further expand this notion, I develop my conceptualisation of the passenger transport field further in institutional terms by outlining an interplay of three institutional logics. Based on these logics, I understand MaaS stakeholders as knowledgeable actors in the field and expect their institutional work to contribute to transposing the field's dominant logic and to shifting the shares of alternative logics that will benefit sustainability.

3.5. Developing institutional logics in the context of passenger transport

In passenger transport, “the car” has become the dominant institution over the past decades. In this relatively stable environment, the car as an institution and associated logics for mobility are almost taken for granted with little change. However, with increasing societal concern about sustainability and demand for change, actors in the field today come to face unstable institutional conditions. Conditions that are brought about in part, as I argue, by the growing pluralism of institutional logics and, particularly, “shared mobility” as an emerging proto-institution. The disruption that has already occurred in passenger transport and early signs of a crumbling status of “the car” leads actors to intensify efforts of advancing proto-institutions and work on shifting institutional logics.

As an overarching goal, such a shift is underpinned by ambitions to reduce passenger transport’s carbon emissions. “The car” as an institution and associated practices of car ownership and use are challenged by changing attitudes, new policies, and a push for sustainability (Munck af Rosenschöld et al., 2014). As set out in the earlier literature review (Section 2.1.3.) individuals and collectives may compete to fill existing or emerging institutional voids with their preferred proto-institution when facing unstable institutional conditions. Such instability is caused, for instance, by political and communal conflicts and contradictions (Mair et al., 2012) or disruption stemming from increasing protests, economic damages, and other forces (Zietsma & McKnight, 2009). In these scenarios, actors vie to fill the emerging institutional void with proto-institutions, presenting potential precursors of institutional change (ibid.). I suggest that “shared mobility” is such a proto-institution in the context of passenger transport. Alongside “public transport” as a revived institution and MaaS as an organising framework, actors may thus aim to fill the growing institutional void in passenger transport. If acknowledged as indicators of a potential institutional change, they require sustained, if not increasing, efforts of ongoing and reoccurring institutional work.

In filling this institutional void, MaaS actors may support reshaping the relationship between the institutions of “the car”, “public transport”, “shared mobility” and between underlying field-governing institutional logics. I conceive of institutional logics in passenger transport here as field-level instantiations derived from broader societal-level logics or what Thornton et al. (2012) have termed institutional orders. As I attend to Zilber’s (2013) critique of how logics are often “found”, I note that the logics discussed here are not only derived from engagement with academic literature on institutions, transport, and MaaS (e.g. Guyader et al., 2021; Hensher & Smith 2020; Hensher & Hietanen, 2023; Jaramillo et al., 2022; Sochor, 2021). Instead, generating these logics has been partly informed by my empirical research

and subsequent data analysis. They are further based on a social-constructionist approach by which I sought to integrate and attend to both the material and symbolic perspectives of institutional logics.

As I applied the institutional logics perspective to passenger transport, the field appears as one where the dominant logic comes under threat from the pressing need to transition to more sustainable practices (Munck af Rosenschöld et al., 2014; Jaramillo et al., 2022; Ryghaug et al., 2023). I argue, while innovation, technology, and new products are crucial, their widespread use may remain insufficient. Specifically, their acceptance may be uncertain without shifts in institutional logics. Hence, generating a better understanding of how we shift these logics actively and with intention is essential to accomplish practical milestones such as mitigating carbon emissions. I propose, three institutional logics coexist in the field of passenger transport. Logics include the symbols and material practices, assumptions, artefacts, values, and beliefs with which people perceive, give meaning, and integrate mobility into their daily life. Core elements, like institutions and proto-institution, are perceived differently and take on different meanings and importance within each logic.

The three field-level institutional logics I developed to frame the field of passenger transport and its unstable condition are: (1) a “logic of ownership” derived from the market order, (2) a “logic of provision” derived from the state order, and (3) a “logic of access” derived from the community order. These ideal-type logics derived from three of the seven institutional orders proposed by Thornton et al. (2012) help explain individuals’ and firms’ perspectives on passenger transport and to make sense of the field’s potential future organisation. To develop each instantiation of these logics, I adapted key characteristics of logics introduced by Thornton and Ocasio (1999, 2008) and those further developed in Thornton et al. (2012).

Below, I first highlight the order from which each institutional logic is derived, before applying six of the characteristics used by Thornton and Ocasio (2008). These key characteristics represent the most meaningful to illustrate each instantiation in my case. Similar to Gluch and Hellsvik (2023, p.897), I emphasise that these characteristics are “neither exclusive nor inclusive but serve as guidelines for mapping a logic”. The key characteristics result from my review of institutional logics literature (Thornton et al., 2012; Haveman & Gualtieri, 2017) and subsequent synthesis with my understanding of the empirical context based on my transport literature review. Participants’ reflections and description of their experiences examined during my data analysis appeared to confirm the three logics and their characteristics as derived from the literature. I introduce each logic and the key characteristics in the following paragraphs before they are summarised in Table 3.2.

With the car's widespread adoption, the car industry enabled individuals to identify themselves as owners of their own mobility. The ownership and thus consumption of their mode of mobility gives people their sense of freedom (Mattioli, 2017). Within the order of the market, such practices are legitimised on the grounds of market competition for self-interest. This applies to individuals and organisations as they facilitate personal ownership and consumption for pecuniary motives (Curtis & Lehner, 2019). At its core, actors strive to sell while others endeavour to own their mobility, as demonstrated in the rapid spread of privately owned cars since the automobile's invention. I refer to this as a logic of ownership.

Based on the state's role as a provider of public service for public good (Kwarcinski, 2018), transport departments and public transport authorities provide (Germany) or at least oversee (UK) the satisfaction of certain transport needs of the people. This takes place via public transport, including the provision of railway, trams, or buses, for the public good (Docherty et al., 2018). Within the order of the state, the state-led democratic provision of these basic transport services allows people to participate in daily life. Through serving citizens, prioritising public mobility needs, and maintaining accountability for the provision (Guyader et al., 2021), public sector actors present individuals with freedom through non-ownership consumption and shared use of mobility. At its core, these actors provide, rather than sell to or encourage individuals and others to own mobility. I refer to this as a logic of provision.

In relation to shared mobility and MaaS, organisations from both the private and public sector increasingly operate as enabler of mobility. By facilitating non-ownership consumption, shared use, and shared ownership, they offer individuals their sense of freedom in the context of mobility (Acquier et al., 2017). Within the order of community, organisations operate through open coopetition and collaboration to enable more sustainable consumption, shared use and ownership. At its core, these organisations enable sharing mobility in various forms. This includes renting or lending and various other business models, including sharing between and across businesses, public authorities, consumers, peers, and crowds (Hoveskog et al., 2022; Witzell et al., 2022). I call this a logic of access.

In the next section, I focus on elaborating on the interplay of these three institutional logics. As the conclusion to the context chapter, I theorise how transposing the dominant logic of ownership and shifting the shares of alternative logics of provision and access will support the transitions to a sustainable future. This shift must see us move away from the current unsustainability of practices and the status quo to sustainability in future passenger transport.

Table 3.2: Institutional logics in passenger transport and their key characteristics
(author's creation)

Key Characteristics	Proposed institutional logics		
	<i>Ownership</i>	<i>Provision</i>	<i>Access</i>
<i>Institutional order derived from:</i>	Market	State	Community
<i>Institutional Entrepreneurs (Key actors)</i>	Car-industry (manufacturers, sellers, etc.)	Transport departments, public transport authorities	Shared mobility & MaaS organisations
<i>Source of Identity</i>	Individuals as owner of mobility	State as a provider of mobility (public service or “Daseinsvorsorge”)	Organisations as enabler of mobility
<i>Source of Legitimacy</i>	Market competition for self-interest	State-led democratic provision	Open coopetition & collaboration
<i>Source of Authority (Rationale for individuals)</i>	Freedom through ownership & consumption	Freedom through non-ownership consumption & shared use	Freedom through non-ownership consumption & shared ownership/use
<i>Basis of Mission (Rationale for organisations)</i>	Facilitate personal ownership & consumption, profit and growth	Serve citizens, accountability for providing a necessary (public) good	Enable sustainable consumption, facilitate shared use, and shared ownership
<i>Basis of Strategy (Action)</i>	Sell & Own mobility	Provide mobility	Share mobility
<i>(Business models)</i>	Business-to-consumer, business-to-business	Public-to-citizen	Rent or lend, business-to-consumer, business-to-business, peer-to-peer, crowd, consumer-to-consumer, public-to-citizen

3.6. To passenger transport's sustainability: Shifting institutional logics

The prevalent logic of ownership in passenger transport stems from the cars' taken-for-grantedness and emphasis on individual private ownership. I conclude my context chapter, arguing that the dominant logic of ownership is progressively at odds with our current "zeitgeist". In its place, the potential to move towards the adaption of an existing logic of provision and a more recently emerging logic of access challenges transport's status quo.

To consider public transport as a public good appears more readily recognised in CME-type economies, such as Germany, than in LME-type economies such as the UK (Mattioli, 2017). Despite this difference in public transport provision, a logic of provision was replaced with a logic of ownership in both contexts since cars emerged during the twentieth century. More recently, an emerging logic of access appears to be driven by the widespread adoption of ICT, mobile internet, and smartphone use which is disrupting the passenger transport field. Under this logic of access, developments now allow new mobility operators to offer shared access to various transport modes, including bicycles, scooters, mopeds, and cars (Ciari & Becker, 2017; Zvolska et al., 2019). Such an access-based approach may promote sustainability and reduce carbon emissions through the encouragement of non-ownership consumption (Guyader et al., 2021).

Importantly, for increased sustainability, a logic of access in place of one of ownership could privilege the use of idle or underutilised assets amongst communities and promote their use within planetary boundaries (Curtis & Lehner, 2019). While a logic of access is distinct from a logic of ownership and one of provision, some characteristics intersect, and actors may relate to more than one at a time. Consequently, we may conceive of a negative framing for an access logic if linked with a logic of ownership. Positively, however, we may identify crossover between a logic of provision and one of access, suggesting complementarity.

The potential to negatively frame the emergence of a logic of access lies in parallels of practices with those deriving from a logic of ownership. Considering the contested nature of shared mobility and traditional sharing practices, actors may only claim to facilitate sharing. Such actors may operate under the guise of "sharing" and "access", without embracing open coopetition and collaboration to facilitate freedom through non-ownership consumption. They are almost indistinctive from incumbents or traditional practices fixated on competition and operating for pecuniary motives. One example may be the Chinese dockless bike sharing operators Mobike and Ofo who sought to compete in the UK in 2017/18 without prior engagement with local or national stakeholders (Dudley et al., 2019). After an explosive

launch in cities like London and Manchester, they withdrew operations within a year and as little as four months (McIntyre & Kollewe, 2019). To enable meaningful transitions to sustainability, actors may benefit more from aligning with core principles of firm interaction and the source of legitimacy associated with a logic of access which are open competition and collaboration between private and public actors. A lack of collaboration with the latter is what some actors (e.g. Mobike, Ofo) currently seem to suffer from. Increasingly, successful actors providing traditional (e.g. bus operators) and emerging mobility (e.g. micromobility) emphasise instead a close collaboration with authorities and cities (MaaS Alliance, 2017; TIER Mobility, 2021; Urban Foresight, 2019, 2021). To embrace a logic of access, actors must shift the basis of their mission to one that enables and facilitates sustainable consumption and shared use for all (Curtis & Lehner, 2019).

A more positive parallel can be drawn highlighting the complementarity of establishing and maintaining both logics of access and provision. As an institution and as a set of practices governed by a logic of provision, public transport has been ascribed with the potential to have its usability extended by shared mobility practices (Shaheen & Chan, 2016). Others have gone further, describing public transport as a merely more traditional form of shared mobility (Curtis & Lehner, 2019). In any case, logics of provision and access appear to align in their underlying source of authority for individuals in that they can enable freedom by non-ownership and shared use. They are further based on related missions to provide and account for sustainable mobility for all. Therefore, the logics of provision and of access can be complementary to each other. Their interaction may present the foundation for an alternative institutional setting that dismantles the system that upholds the car's centrality and car dependency (Ryghaug et al., 2023). Their coexistence and potential for mutual reinforcement would not only strengthen but benefit environmental and social sustainability.

Most noteworthy is the chance that actors relate to and act under more than one logic (Lounsbury et al., 2021; Gluch & Hellsvik, 2023). While the state is central to a logic of provision, the main actors associated with the other two logics are less clearly distinguishable. For instance, some incumbents from the car industry associated with a logic of ownership, including car manufacturers, explore shared mobility and offering access over ownership. For example, the joint venture by BMW and Mercedes-Benz, SHARE NOW, provides vast coverage of car sharing. The project may demonstrate probing the shift from private ownership to shared car use. Jochem et al. (2020) found how SHARE NOW's service replaces up to twenty private vehicles per shared car and reduces urban car-fleets. In their efforts, car manufactures evidently accept a direct negative impact on their traditional

business as they attempt to cope with emerging logics. Their practices may thus be more suitably understood as deriving from working under the emerging logic of access. In contrast, some shared mobility providers may operate under the currently dominant logic of ownership (e.g. Mobike, Ofo). In MaaS, such actors to date refrained from integration or collaboration in public-private partnerships. They may fail to recognise that despite some collaboration, one can maintain competition and gain mutual benefits through coopetition. Both these cases suggest how logics, their key characteristics, and associated actors, may deviate from the ideal-type instantiations proposed in Table 3.2 and be blurrier in practice.

To accomplish sustainable passenger transport thus remains a challenge to be navigated decisively. As a field, I have described passenger transport as one facing conflicting institutional logics. Worldwide, but in particular in countries such as the UK and Germany, a logic of ownership that privileges the car caused passenger transport to be one of the biggest carbon emitters (DfT, 2022b; European Parliament 2023; Jaramillo et al., 2022). Yet prospectively, the field could benefit from complementary logics, those of provision and access. While technology, innovation, and new products and services will help mitigate these emissions, they cannot take effect if their diffusion and adoption remain limited. As I propose and will highlight throughout my findings, a better understanding of the latter comes from institutional theory. Following my methodology chapter, I present my findings and discussions which may, in part, help us navigate to sustainable future passenger transport.

Importantly, the institutional logics I proposed above only represent ideal-type, field-level instantiations relevant to passenger transport (Thornton et al., 2012; Zietsma & Toubiana, 2018). How their transposition or shift influences the broader, more complex societal-level logics, institutional orders (Thornton et al., 2012), or other fields is out of my study's scope. While my later findings and discussion focus on the role of emotions in institutional work, all chapters build on the context I discussed here. Particularly, the context I have set out above supports the empirical evidence I present in chapter 5 where I discuss expected and unexpected differences and similarities between the UK (specifically Great Britain) and Germany. Ultimately, the unique position of the passenger transport field, characterised by substantial current carbon emissions but possessing great potential for rapid future mitigation (Jaramillo et al., 2022; Ryghaug et al., 2023) urges us to fully tap into this potential without delay. Success in shifting logics and advancing change, institutional and other, in this context may inspire others and society at large to aspire to a greener, more sustainable life.

To be successful in this endeavour it is imperative to not only focus on innovation and developing new technology or services, but to explore *the ways in which actors perform*

institutional work to influence institutional change. To explore these ways within my study, account for the emergent focus on the role of emotions discussed in my literature review, and ultimately present meaningful insights, I refined my research objectives (see Section 1.4.) and developed the following three research questions:

RQ1 - *What institutions (and underlying institutional logics) are most relevant to passenger transport and MaaS and what is their current state?*

RQ2 - *How do actors strategically use emotions in institutional work seeking to influence institutional change?*

RQ3 - *How can actors' use of emotions in institutional work be analytically distinguished into distinct strategies?*

4. METHODOLOGY

In this chapter I justify my methodological choices to investigate instances of institutional work and the various roles emotions can play as strategic tools in such efforts. To address my aim and objectives, I selected a qualitative research approach. My approach, as opposed to a quantitative approach, allowed a relatively prolonged engagement with participants to understand their experiences and interpret and theorise about their actions (Braun & Clarke 2019; Gioia 2019, 2021; Gehman et al., 2018; Pratt et al., 2022).

I divided this chapter into nine sections. The first three sections discuss my philosophical worldview and underlying assumptions, followed by elaborating the research design and revisiting the development of my research aim and objectives. The fourth section outlines the process of data collection, followed by reporting on my progress through data analysis. I reflect upon ethical considerations in the sixth section, before section seven discusses my study's validity, reliability, and trustworthiness. Section eight presents methodological limitations, before I conclude the chapter with a reflexive account on my role as a researcher in the research process.

4.1. Philosophical worldview and assumptions

Ontological and epistemological assumptions underpin a researcher's work, shape a study's design, and inform its execution. It is essential to transparently present one's position within the subjectivism-objectivism debate, discuss one's assumptions, and assess the compatibility with subsequent methodological choices (Burrell & Morgan, 1979). I summarise my ontological and epistemological position and conclude with theoretical implications below.

Ontology addresses questions about the nature of reality, oftentimes framed as a dichotomy between positions of realism and relativism. Realism posits a single, objective reality independent of human thought and experience, while relativism espouses the existence of multiple, socially constructed realities that are contingent upon individuals' experiences in time, space, and the language they use to describe these "realities" (Burrell & Morgan, 1979).

Ontologically, I take a subjective (relativist) view in understanding the nature of reality, existence, and what we can know about our organisational world (Newton et al., 2011). Specifically ascribing to a "weak" constructionist position, I recognise the existence of some natural "facts", such as the natural resources that make up a car, as independent of human perception or interpretation. However, the meaning attributed to a car, the underlying ideas associated with it, and its role in and for human life (i.e. the shared social understandings we have of it) are socially constructed phenomena. Afterall, a car may be necessity for one but the centre of one's life for another (see Burningham & Cooper (1999) or Newton et al. (2011) for similar comparisons). I thus further assume that elements which make up our social world are subjectively experienced, shared, and understood and can thus undergo continuous change. As set out in my literature review and context chapter, these elements can be distinguished into those that are material, including practices and structures, and those that are symbolic, including ideation and meanings (Thornton et al., 2012, p.10).

Epistemology addresses questions about the nature of knowledge and its acquisition, often framed as a dichotomy between positions of positivism and interpretivism (or anti-positivism) (Burrell & Morgan, 1979). Positivism, the dominant position in natural sciences, argues for the existence of a single objective reality that can be discovered and described without a researcher's values or interpretations influencing the generation and testing of knowledge. Contrastingly, an interpretivist researcher asserts that knowledge and reality are pluralistic and contingent upon individual interpretations (Burrell & Morgan, 1979).

Epistemologically, I adopt a predominantly interpretivist stance, rejecting the notion that truly objective knowledge can be obtained (Burrell & Morgan, 1979). Specifically, I embrace

a social-constructionist perspective on how we acquire knowledge of our social and organisational world (Newton et al., 2011). Complete “truths” are unattainable, as reality and said truths are generated (socially constructed) through a researcher’s interpretation of informants’ meanings and experiences (Braun & Clarke, 2019, 2022; Crawford & Dacin, 2021; Magnani & Gioia, 2023). As a result, all contributions I describe, but particularly practical implications must be understood in the context of my study as they are based on the assumptions that underpin it. What my study offers is only one interpretation of the data I collected and, ultimately, only one way to address my research aim and objectives and the more practical concerns which led and motivated me to conduct this study in the first place.

In the context of studying institutions, institutional work, institutional logics and views maintained by scholars exploring similar issues, my ontological and epistemological positions align with earlier scholarship. Berger and Luckmann’s (1966) work, which helped expand the social-constructionist stance, informs not only new institutional theory (Meyer & Rowan, 1977) and my institutional work perspective (Lawrence & Suddaby, 2006), but the emergent stream of research on the role of emotions in institutional work and logics (Lok & De Rond, 2013; Lok et al., 2017; Lok, 2020; Friedland, 2018; Voronov, 2014; Crawford & Dacin, 2021). It posits that knowledge and meaning attributed to objects, physical or non-physical, and elements such as rules, beliefs, norms, or emotions within logics and in institutional work are social constructions. Interaction and relationships among individuals, collectives, and their social world mediate these constructions. This understanding also applies to the act of co-producing knowledge I engage in, between researcher and informants (Newton et al., 2011; Voronov, 2014; Crawford & Dacin, 2021; Creed et al., 2022).

While I maintain that elements such as natural resources that make up a car may be acknowledged as natural “facts”, I focus on phenomena more commonly investigated in organisational and institutional scholarship, such as the family, the firm, the market, or money, as truly socially produced and constructed. This implies that while the many material practices and symbolic constructions underlying instantiations of institutional logics often rest in part on elements which we may consider natural (i.e. a single car as a physical, tangible entity manufactured out of natural resources), it is the socially produced and constructed shared social understanding with which they are imbued that I am interested in. “The car” (as product of human thought and our understanding of it), for instance, has been imbued with a constructed understanding making it into a necessity for many to live one’s modern life, evident through material practices, as people’s prime choice to get to work and travel, and through symbolic constructions, with a car as symbol for status, success, and

freedom. As Holt and Mueller argue, declaring that entities “like a family or firm are socially constructed is not to emphasize that these are arbitrary and fleeting conventions — rather, it is to emphasize that they exist through collective rather than individual endeavour.” (2011, p.73) As I ascribe to the authors’ view, my philosophical worldview lets me espouse an intermediate standpoint in the structure-agency debate introduced in my literature review, situated between a voluntarist (agency-centred) and determinist (structure-centred) view of human nature (Burrell & Morgan, 1979; Giddens, 1984). Essentially, knowledge about social phenomena, our understanding of what they are and how we come to know them, emerges in the continuous interplay between individual and collective agency and the influence through social structures (institutions and their underlying logics) which surround us.

These social structures vary across time and space, amplifying the differences in individuals’ realities and those of others around them. As I have pointed to in section 2.1.1. of my literature review, institutional scholars grappled with this phenomenon under the umbrella of the “paradox of embedded agency” (Battilana & D’Aunno, 2009). Acknowledging embedded agency as a paradox, rather than problem, structure and agency were set out as mutually constitutive, reciprocally co-constructing and defining each other (Lawrence et al., 2011; Lok & Willmott, 2019). As highlighted earlier and in line with my philosophical assumption present here, I thus maintain that agency is guided *through* but not determined *by* structure and vice versa, meaning that nonconformity, unconsciously as well as consciously, with institutions is possible. In my study, I particularly adopt this view as I seek to explore the matter of conscious nonconformity that may (or may not) result in creating and disrupting institutions through institutional work and lead to changes in both material practices and symbolic constructions that make up institutional logics underlying the field of passenger transport (Thornton et al., 2012; Lounsbury et al., 2021).

Finally, my philosophical position aligns with those of scholars engaging with the study of emotions in institutional work (e.g. Voronov, 2014; Crawford & Dacin, 2021). I will further demonstrate below how my ontological and epistemological assumptions are consistent with a qualitative research design and inductive approach to data analysis. As I focus on exploring subjective experiences and meanings, I avoid throughout any claims of objective “truths” or the discovery of a singular “reality” (Berger & Luckmann, 1966). Consequently, my research questions introduced above inquire primarily “how” rather than “why” or “what”. Not merely a matter of semantics, enquiring into the “how” underscores the socially-constructed, interpretivist nature of my enquiry and the fact of presenting emergent findings. Following my explicated worldview, I discuss next how I developed my research design.

4.2. Qualitative research design

My research design underpins my aim to investigate actors use of emotions in institutional work through an inductive, qualitative research approach. It is best described as an “emergent research design” (Wiedner & Ansari, 2017; Creswell & Creswell, 2018). Following Wiedner and Ansari, I maintained reflexivity to respond to and handle emerging theoretical, empirical, and methodological problems and questions. My approach to research is underpinned by a belief in “methodological bricolage”, which emphasises flexibility and adjusting methodological tools if needed (Denzin & Lincoln, 2018; Pratt et al., 2022; Gioia et al., 2022), without reverting to an “anything goes” approach (Feyerabend, 1975).

To form my methodological toolkit, I adopted the “Gioia methodology” (Gioia et al., 2013). Gioia presents an accessible approach to research and building a rigorous qualitative study. Most crucially, Gioia’s methodology aligns with my philosophical assumptions as it is grounded in and espouses a socially constructed view of the world (Gioia et al., 2013, 2022; Gioia, 2019, 2020; Magnani & Gioia, 2023). My analysis further draws from Braun and Clarke’s (2006, 2022) reflexive approach to thematic analysis (RTA) and completes my research design and methodological toolkit. Specifically, the six-phase iterative approach to data analysis equipped me with a clear guidance as I immersed myself in the analysis of my collected data and helped to maintain theoretical flexibility as well as incorporate reflexivity throughout all stages of the research process (Byrne, 2022).

Both the “Gioia methodology” and RTA are not free of criticism. Some scholars tried to dismiss them as mere “templates” restricting one’s research (Pratt et al., 2022; see also Gioia et al., 2022). Although I acknowledge the risk of “proceduralism” that may replace thoughtful reasoning when using templates (Harley & Cornelissen, 2020), I maintain that my combination of both into one toolkit made me maintain reflexivity and enabled me to let data rigorously guide my analysis. Elsewhere, Pratt and colleagues criticised the lack of explicit provision for the need to modify research objectives or questions in Gioia’s method and other templates (2022). Without such provision, I revised my research aim and objectives where my emergent ideas and findings made this necessary during both my literature review and data analysis. Reflecting on my experience and following the arguments put forth by Gioia, Langley, Eisenhardt, Ravasi, and others in Gioia et al. (2022), I have embraced neither Gioia’s nor Braun and Clarke’s approach as a rigid “cookbook” with strict rules to be followed. Instead, as I appreciate both as established ways to conduct a rigorous study, I combined them in an instance of methodological bricolage which helped me develop my overarching qualitative research design and make sense of my data and emergent findings.

My qualitative research design is further justified by its similarity (Braun et al., 2014) to recent approaches in institutional scholarship, such as the interpretative phenomenological analysis (IPA) used by Gill and Burrow (2018) to explore emotions such as fear in institutional work. The authors responded to calls from institutional scholars to incorporate phenomenological approaches to bring back individuals, their passions, and emotions alongside the more traditional perspectives on cognitive elements (Hallett & Ventresca, 2006; Creed et al., 2014; Voronov & Weber, 2016). In terms of limitations, both the IPA and my approach share that a focus on participants' experiences and meanings limit the generalisation of claims being made. Similar to Gill and Burrow (2018) who have interpreted people's emotional states, I have interpreted participants' use of emotions only from what they shared and am thus dependent on what they disclose as a basis of my own interpretation.

Ultimately, combining "Gioia's methodology" and Braun and Clarke's RTA here presents an instance of methodological bricolage grounded in reputable qualitative research practices. "Gioia's methodology" provides my toolkit's foundation to collect data, conduct interviews and select documents (Reay et al., 2019). It facilitates the rigorous structuring of my data throughout my analysis and leads to creating comprehensive data tables and data structures (Cloutier & Ravasi, 2021). The RTA approach adds a clear iterative process to progress in phases through my analysis while maintaining clarity about my role. All elements that combine into my qualitative research design align with my philosophical assumptions and both my chosen theoretical perspectives, that of institutional logics and institutional work.

4.3. Developing my research aim, objectives, and questions

In January 2020, I began my research with the aim to generate new insight into institutional work. I developed my initial aim aligned with the institutional and empirical context in which I sought to collect data. My aim at this point was twofold: to examine ways in which actors perform institutional work to influence institutional change and to explore differences in institutional work between national contexts, specifically the UK and Germany. As I elaborated in chapter 3, my selection of these two national contexts was based on varieties of capitalism, defining the two as close examples of opposing ideal-type market economies.

However, from the beginning I anticipated my aim, objectives, and research questions may evolve during the literature review, data collection, or analysis phase in line with my study's qualitative approach and social-constructionist perspective (Pratt et al., 2022). I thus maintained flexibility and openness to the possibility of different cases to be made from my data (Ragin & Becker, 1992). In doing so, I pondered throughout my reading, analysis, and interpretation "what is this a case of?" (Langley, 2021). My inductive and flexible approach, driven by the data rather than preconceived assumptions, ultimately led me to follow emerging findings which is reflected in the nuances I added in posing my research questions as compared to my research objectives. The three research questions, presented at the conclusion of my context chapter, developed through constant refinement (Braun et al., 2014) and were not finalised until I was immersed in my data analysis in the Winter of 2022.

During the analysis, my fundamental interest in emotions in institutional work emerged organically from the initial codes and topics of interest I generated. With the emerging focus on emotions in institutional work, I narrowed my inquiry from the broader scope of generating insight into institutional work seeking to influence institutional change (see the research aim and objectives in section 1.4.) to examine specifically the role of emotions in such institutional work through my more nuanced research questions (see section 3.6.).

Despite my revisions, I retained the comparative element and a perspective on varieties of capitalism. The comparative perspective continues to shape the overview of my empirical context and informs the findings presented in chapter 5 where I discuss how institutional work for MaaS across Great Britain and Germany appears more similar than different. In the next sections, I justify the methodological choices made to address my general research aim and the process for addressing my more specific research questions.

4.4. Data collection

I now discuss my approach to data collection. I elaborate on my collection of secondary data first as it was gathered at the beginning and continuously to inform my following primary data collection. The second subsection then details the primary data collection, including a discussion of how I developed the three participant profiles, my approach to sampling and recruiting, and the way in which I ultimately conducted the 52 semi-structured interviews.

4.4.1. Collecting secondary data

I collected secondary data throughout the duration of this study. This data informed my study prior to, during, and after collecting and analysing my primary interview data. Documents, as a source of historical and retrospective accounts are valuable when seeking to comprehend the actions of organisations and evolution of institutions (Atkinson & Coffey, 2004; Suddaby & Greenwood, 2009). My main objective when collecting this type of data was to understand retrospectively the empirical context, particularly the development of passenger transport and MaaS in the United Kingdom and Germany between 2014 to 2023. Secondly, this data was crucial to gather information about potential participants. In addition, collecting this secondary data helped me to gain a deeper understanding of my field of research, enabled me to interpret instances of institutional work, and form a robust foundation from which to develop theory (Gioia et al., 2013). During my analysis, this material complemented the interview data to triangulate the data and improve my study's trustworthiness (Lincoln & Guba, 1985; Zilber, 2013; Nowell et al., 2017).

In my approach to collect documents, I followed an iterative three-step process: (1) preparing the search, (2) searching for documents, and (3) evaluating and selecting documents for further analysis (Piggott-McKellar et al., 2019). In step one, I established the criteria to narrow down the number of potential documents. I defined four central relevance criteria (see Table 4.1). I then applied these criteria in step two to search for documents and other types of grey literature such as news articles or websites. For my search, I relied on repositories including EBSCOhost, Nexis, Gov.uk, opac.bundestag.de, as well as Google for general information.

Table 4.1: Relevance criteria for secondary data.
(author's summary)

Criteria	Description	Relevance/Rationale
<i>Language</i>	English or German	To examine both national contexts equally. Researcher as proficient in both languages.
<i>Time</i>	Published after 2014	"MaaS" as a term emerged in 2014 (Heikkilä, 2014, Hietanen, 2014).
<i>Place</i>	Published in the UK or Germany. EU docs included if relevant to either/both.	To focus on my study's geographical focus: the UK (Great Britain) and Germany.
<i>Keywords</i>	for example: MaaS, Mobility as a Service, new mobility, multimodal, shared mobility, mobility service, ...	To evaluate the document's representativeness. Keywords were drawn primarily from Hensher et al.'s (2020) conceptualisation of MaaS.

In step three, I applied Scott's (1990) quality control criteria for documents. The four criteria are authenticity, meaning, representativeness, and credibility and allowed me to assess and select documents for my analysis. Authenticity concerns the originality of documents, leading to selecting only fully accessible documents that can be clearly attributed to an author. This ensured all material can be contextualised with reference to author and origin. Meaning concerns the clarity of documents, resulting in selecting only fully legible documents written in either English or German and those without obscured passages or foreign language. Representativeness concerns identifying only documents that pertain to the criteria outlined in Table 4.1. All selected documents had to be authored by knowledgeable individuals or organisations involved in MaaS from the private, public, or third sectors. Credibility concerns the accuracy and bias of documents. I acknowledge that, like interviews, documents only provide a subjective account. To maintain credibility, I thus reflected on the authors and their potential underlying objectives for producing the identified documents. While this did not lead to excluding any of the collected material, this could have been relevant to how I used this secondary data for developing and explaining the context of passenger transport and MaaS, interpret and construct the institutional logics at play in the field, and contextualise the instances of institutional work which I was most interested in.

All the documents I selected are authored by various organisations, including government departments, transport authorities, advocacy groups, and other MaaS and mobility stakeholders. The majority of documents are policy documents such as white papers and similar reports by private sector organisations, while few blogs were included authored by major transport organisations. By selecting a breadth of authors, I ensure a comprehensive view on the topic and avoid a one-sided perspective on MaaS. Table 4.2 lists the authors of all selected documents and presents them by organisational type (public, private, or third sector) along with the total number of German, British, and European documents selected.

Table 4.2: Number and organisational authors of selected documents
(author's creation)

	United Kingdom	Germany	Other (Europe)
<i>Total</i>	63	65	23
<i>Public sector</i>	Department for Transport; Department for Business, Energy & Ind. Strategy; Government Office for Science; Transport Scotland; Transport for London; Transport for Greater Manchester; Aberdeenshire Council; West Yorkshire Combined Authority; Nottingham City Council	German Federal Ministry of Transport and Digital Infrastructure, since 2021: German Federal Ministry of Digitalization and Transport; State Government of Berlin; Deutsche Gesellschaft für Internationale Zusammenarbeit; German Federal Environmental Agency	European Commission; POLIS; CIVITAS; European Metropolitan Transp. Authorities; UN Economic Commission for Europe; International Transport Forum
<i>Private sector</i>	Urban Foresight; INRIX; SmartCitiesWorld; Atkins; Landor; KPMG; SkedGo	Siemens; Ioki; Trafi; Sixt; PTV Group; SkedGo; Simon Kucher	R/GA; Deloitte
<i>Third sector</i>	MaaS Scotland; Urban Transport Group; Catapult Network; ComoUK; UCL Energy Institute; Urban Mobility Partnership	Verkehrsclub Deutschland; Deutscher Städte- und Gemeindebund; Agora Verkehrswende; Fraunhofer IAO; Fraunhofer FIT; Bundesverband CarSharing; Heinrich Böll Stiftung; Rosa-Luxemburg-Stiftung; Friedrich Ebert Stiftung; Bitkom; Forschungsgesellschaft für Straßen- und Verkehrswesen	MaaS Alliance; FIWARE; Centre on Regulation in Europe; ERTICO - ITS Europe

4.4.2. Collecting primary data

I collected the primary empirical evidence for my study via semi-structured interviews. I selected interviews to gather in-depth qualitative data about the experiences and efforts of key actors to help generate insights into their institutional work in which they engage for advancing MaaS. In this section, I start by relating back to my empirical context to present the three participant profiles that I created deductively to guide my sampling and recruitment process. I then detail the strategy underpinning my pursuit of participant recruitment and end by describing the process followed to conduct the interviews.

4.4.2.1. Designing participant profiles

I recruited experts from the passenger transport industry to represent the heterogeneous stakeholder pool that facilitates MaaS. I defined suitable participants as individuals who are involved in advancing MaaS in the UK or Germany, thereby likely to engage in some form of institutional work, and who align with one of three broad profiles. These profiles are: (A) MaaS organisations representing the private sector, (B) public sector organisations with interests in MaaS, and (C) third-party organisations engaged with MaaS. My rationale behind recruiting participants representing the three profiles was to facilitate a more comprehensive view and ensure diverse perspectives from the actors involved in advancing MaaS into my analysis. This distinction I adopted to guide my recruitment was not part of my later analysis or the interpretation of my findings. The profiles and participants to which they apply can be summarised as follows:

A) Private sector MaaS organisations

Participants represent private sector organisations planning or operating MaaS. They work for companies engaged in activities such as developing and providing MaaS software, implementing pilots, or operating MaaS services in the UK, Germany, or both. In their efforts for MaaS, I presumed participants, and their organisations, will pursue institutional work that aims at creating and disrupting institutions and logics.

B) Public sector organisations

Participants represent public sector organisations managing transportation at regional or local levels. They have experience in developing and promoting multi-modal mobility or demonstrated interest for MaaS in their jurisdiction. Participants work in transport authorities, councils, and local or regional transport associations and

partnerships in the UK and Germany. In their work for MaaS, I presumed participants, and their organisations, will engage in institutional work that aims at creating and potentially disrupting institutions and logics.

C) Third-party organisations

Participants represent organisations with interest in influencing the development of MaaS, positively or negatively, but do not fall into profile A or B. They work in organisations for whom MaaS will be relevant in their daily business such as shared mobility or public transport operators. Participants may also work in NGOs, charities, consultancies, or public-private partnerships with interest in advancing MaaS. In their work around MaaS, I presumed participants, and their organisations, will engage in institutional work that aims at creating and disrupting institutions.

I considered participants representing profile A and B as the principal data source based on an emphasis on collaboration between private and public sector and their interplay in MaaS developments (Hoveskog et al., 2022; Witzell et al., 2022). Collaboration is evident and demonstrated, for instance, by existing public-private partnerships (MaaS Alliance, 2017; MaaS Scotland, 2018). As a result, I aimed for equal representation of profiles A and B at 40% with 20% for profile C. I discuss the actual distribution in the following section on sampling and recruiting participants. Those representing third parties (C), although not considered core players for MaaS, provided important additional insight and contrasting perspectives from organisations with interest in MaaS and engage in relevant institutional work. In many instances, these organisations have a stake in particular aspects of MaaS such as the role of micromobility (e.g. e-scooters), public transport (bus, rail), or to give voice to particular groups or themes including citizens, justice, health, or active travelling.

Importantly, not all participants necessarily match a single profile. To ensure the most suitable classification, I established before each interview how participants categorise themselves. This influenced my choice of the used interview guide as they varied slightly in wording. While I selected participants based on their expected experiences with MaaS, I further expected them to hold leading positions in their organisations. This was to ensure their ability to provide comprehensive insight into meaningful efforts and organisational practices where possible. Due to the relative newness of MaaS and participants' roles, particularly within the public sector, their job titles varied widely. Table 4.3 provides exemplary but anonymised roles and titles held by participants at the time of their interview.

Table 4.3: List of anonymised participant job roles
(author's creation)

	Germany	United Kingdom
<i>Group A</i> private sector MaaS organisations	C-level executive or Director; (Senior) Manager; Project manager; Product owner	C-level executive or Director; Founder, Co- founder; (Senior) Manager
<i>Group B</i> public sector organisations interested in MaaS	Head of “X,” Lead of “X”; Project lead; Project manager; (Senior) manager	Director, Head of “X” (Senior) Manager Programme lead; Project officer/manager
<i>Group C</i> third parties involved in MaaS developments	Executive or Director Spokesperson Consultant	Executive or Chair Head or Chief of “X” (Senior) Manager

*an “X” may stand for a participant’s department or business function

4.4.2.2. *Sampling and recruiting participants*

To locate and recruit knowledgeable individuals who may share relevant experiences to address my research questions, I used purposive sampling (Gioia et al., 2013; Gill & Burrow, 2018; Campbell et al., 2020). Snowball sampling helped me to access additional participants. Professional networks of initial participants were instrumental in further connecting with MaaS experts who can be considered a hard-to-reach or relatively unknown population (Heckathorn, 2012, Parker et al., 2019) within the broader transport sector. This is because their MaaS expertise is not always publicly documented. Through their networks, initial contacts made introductions or contacted individuals within their organisation who they believed would be suited for participation. For instance, a managing director of a large German MaaS company forwarded my invitation to participate to the firm’s MaaS expert who then, independently and without further involving the director, agreed to participate.

I further conducted an online search based on the three participant profiles. This involved scanning sources such as news reports, company websites, social media platforms (LinkedIn, XING), published policy and industry material, and participating in industry events, webinars, and online conferences such as the Micro Mobility 2020 Digital Expo, MOVE America, and the MaaS Scotland Conference. I found particular benefit in joining the private LinkedIn group “Mobility-as-a-Service (MaaS) - Shared Mobility - AACES Mobility for Industry Professionals”, with a global membership of over 2400 professionals. Once I identified a potential participant, I recorded their name, organisation, role, and contact (email

or LinkedIn) in a password-protected excel spreadsheet. I identified a total of 239 potential participants, with 123 based in the UK and 116 based in Germany.

To recruit participants, I contacted all identified individuals either via LinkedIn or email beginning in September 2021. I sent a short opening message to introduce myself and my project to which 105 individuals reacted. Of these 105 individuals, 61 (25% of those contacted) responded to my first message and tentatively agreed to participate. Another 44 accepted my LinkedIn connection request but did not respond further. Those responding positively (61) were invited formally to participate via email, including the participant information sheet and consent form approved by the University of Stirling General University Ethics Panel (Appendix 1). After individuals agreed to participate, the interviews were held in English or German depending on each participant's preference via MS Teams between September 2021 and February 2022. Ultimately, I conducted a total of 52 interviews with 26 participants based in the UK (specifically Great Britain) and 26 in Germany.

To promote representativeness and a similar depth in data, I conducted equal numbers of interviews in both national contexts. I further aimed to match the participant numbers representing each profile based on the profile split outlined above (40/40/20). Table 4.4 demonstrates how I achieved this split. The minor deviation is explained by the high number of participants I contacted at once due to time constraints and a subsequent slack in communication with participants between first response and securing an interview.

Table 4.4: Numbers of participants per profile (incl. % of total recruited participants)
(author's creation)

	Germany	United Kingdom
<i>Profile A</i>	9	7
private sector MaaS organisations	(35%)	(27%)
<i>Profile B</i>	12	13
public sector organisations interested in MaaS	(46%)	(50%)
<i>Profile C</i>	5	6
third parties involved in contributing to MaaS developments	(19%)	(23%)
<i>Total participants</i>	26	26

The majority of private sector MaaS organisations (profile A) represented by my participants are not only operating in either the UK or Germany, but operate in both, Europe, or internationally. The 13 British participants from profile A and C represent organisations operating across the UK. However, the British representatives of public sector authorities (profile B) only represent organisations in England (7), Scotland (5), and Wales (1), but not Northern Ireland. Whereas the UK refers to the sovereign state of the United Kingdom, including four countries (England, Scotland, Wales, Northern Ireland), the term “Great Britain” refers to the largest of the British Isles, excluding Northern Ireland (Mattioli, 2013). Therefore, I use “Great Britain” rather than “the UK” in the remainder of my thesis when I refer to my own analysis and comparison. Where I draw from literature or data referring to the UK, I continue to use that term. The 14 German participants from profile A and C represent organisations operating across Germany. Public authorities (12 in profile B) represent cities or regions in seven federal states, including the three biggest German cities.

4.4.2.3. Preparing and conducting interviews

To gather insight from my participants about their experiences, meanings, and efforts in relation to MaaS, I designed semi-structured interviews. A semi-structured approach allowed unexpected trajectories to emerge and provided participants with the flexibility to express their thoughts and partially take over the conversation during their interview (Gioia et al., 2013). The interview guide I created prior to commencing with the interviews included eight open-ended questions (Appendix 2). Only minor modifications in wording were made to account for each of the three participant profiles. Each question was designed to encourage participants to share their thoughts freely and elaborate on past or current experiences and efforts (Cassell, 2015; Braun & Clarke, 2022). I particularly sought to gather in-depth knowledge from participants by eliciting accounts of experiences, meanings, and efforts related to advancing MaaS and their continued efforts in the field of passenger transport.

Once a participant joined the call on MS Teams, I began a brief conversation to establish rapport and reaffirm the interviewees’ consent to being audio-recorded. With the start of the official interview and recording, I asked two opening questions meant to ease interviewees into the conversation. I first asked them to share their professional background, current organisational responsibilities, and their understanding of MaaS. This presented me with contextual insight into the participants’ socially constructed “reality” within which they operate. The following three questions invited interviewees to share their perspectives on MaaS projects they were or had been involved in, their efforts aimed at advancing MaaS,

and their interaction and collaboration with others. Here, my goal was to gain insight into participants' efforts that could later be analysed for instances of institutional work. Question six then presented participants with a hypothetical scenario, familiar to them, suggesting how they attended a committee, summit, or similar event aimed at advancing MaaS and public adoption of MaaS in the UK or Germany. I asked participants to reflect on any topics they would discuss or criticise at such an event to uncover their perceptions of the most pressing issues and efforts needed for change. The final two questions concluded the interview. In question seven I asked participants to summarise any positives they see in MaaS to gain insight into their emotional investment and conviction of promoting sustainable mobility through MaaS. The final question prompted interviewees to freely express any additional thoughts or topics they believed were missing from the conversation. This question often sparked significant reflection among participants and provided valuable insight into what they perceived as truly meaningful efforts and areas for future attention.

Besides the eight questions I asked in all interviews, probing and reflecting on participants' shared meanings during the conversation stimulated them to reflect deeper and share further insight (Kvale, 1996). I had anticipated some initial prompts or follow-ups and noted them in the interview guide (Appendix 2). Others were added between interviews to adjust to codes and topics which I began to develop in the early stage of my analysis. An exemplary prompt added this way was to explore deeper the media's role and particular a participant's vivid remark proclaiming: "if James Bond ever drove a car share, then we have made it" (GER09-B). Through this claim, the participant reflected particularly a potential of visuals, media, and the role they play in transmitting emotions to audiences via institutional work to which my later discussion returns (Toubiana & Zietsma, 2017; Barberá-Tomás et al., 2019).

I conducted all 52 interviews from my home office. The majority of participants similarly joined the interview from home. Few used a private space in their organisation's office where the COVID-19 travel restrictions allowed to work from elsewhere. I conducted all 26 German interviews in German. 25 British interviews were conducted in English with one held in German after the participant requested to discuss in their native language. Following each interview, I began to transcribe the audio recording. The interviews lasted an average of 47.5 minutes ranging between forty to seventy minutes. An exception was made for four participants whose interviews lasted only 30 minutes following their requests due to their work schedules. The 52 interviews resulted in over 41 hours of recorded material with 386,000 words of text in total and an average of 7,435 words per transcript.

4.5. Data analysis

I began my data analysis in November 2021. Prior to commencing the analysis, the question of translation surfaced in discussions with senior academic colleagues about my conduct of interviews in English and German. I chose to analyse all German data without translation into English. This decision reflects an assumption that translation can limit rather than benefit data analysis by obscuring participants' meanings and thus impact initial code and theme generation (van Nes et al., 2010). Likewise, only I, a single researcher proficient in both English and German, conducted the analysis. Compared to multilingual research conducted by a research team, no misunderstanding between researchers could arise (Santos et al., 2015). Furthermore, I deemed translating over 20 hours of German interviews to be too time-consuming, costly, and thus inefficient with minor to no direct benefit. Lastly, my previous experience in research and writing academically in the UK and Germany equipped me with the skills and competence to handle translation, supporting my claim that my study's rigour remains unaffected by choosing not to translate at this stage (Santos et al., 2015).

Subsequently, to avoid switching between languages and thus lower the cognitive burden of conducting research in multiple languages, I initially analysed a majority of German transcripts before moving to the English transcripts. The codes I developed initially from the German transcripts were integrated with the codes generated from the British data. I then analysed both the German and English interviews in a second round with the list of initial codes generated from both national contexts by my side. I only translated those extracts linked to the 1st-order concepts presented in my final data structure fully. To aid my translation, I used freely available translation software to reflect on different connotations and meanings of words when these were not directly evident in an extract.

To manage the substantial amount of qualitative data originating from 52 interview transcripts and derive meaningful findings (Ishak & Bakar, 2012), I decided to use NVivo 20 in order to manage, code, and analyse all qualitative data. Overall, NVivo proved for me "to be an excellent help in systematically treating the data and retrieving in-depth analyses from them." (Mortelmans, 2019, p.436). I first deposited all transcripts in the NVivo 20 software and then examined them carefully to ensure everything was captured. The next section explains my principal approach to data analysis before the section thereafter discusses the actual process of analysing the data and how I made sense of emergent findings.

4.5.1. Approaching the analysis

As I approached the start of my data analysis, I decided to not distinguish between participant profiles used to guide my recruitment to ensure the meanings of all participants are treated equally. Through an overall inductive, iterative approach I ultimately aimed to develop theory from my data and interpretation of the emergent findings. As previously highlighted, this approach was particularly informed by the “Gioia methodology” (Gioia et al., 2013; Gioia, 2021) and Braun and Clarke’s RTA approach (2006, 2022). Both share the objective to give voice to participants by presenting their meaning systematically and comprehensively while acknowledging the researcher’s role in co-constructing findings and shaping any final report. Gioia’s methodology primarily underpins my inductive research practice and promotes its rigour by following the principle to develop a data structure that allows transparent and concise presentations of analytical moves, codes, and theme generation. To enhance my sense of structure and control over the inductive analysis, I drew from Braun and Clarke’s six-phases of data analysis as a guide to the research process (see Table 4.5).

While neither approach may in itself be insufficient, their combination is conceptually and theoretically coherent and accepted (Braun & Clarke, 2020). Combining both approaches takes advantage of their complementary strengths by bringing together their emphasis on rigorous research practice and reflexivity maintained throughout the analysis. Not only do they thereby provide a sophisticated toolkit promoting analytical rigour and flexibility, subjectivity, and opportunity for innovation, but align with my philosophical worldview, assumptions, and general approach to research (Gioia et al., 2021; Braun & Clarke, 2020).

One core assumption I draw from both that underpins my analysis is that I actively generate codes and themes from data rather than discover them (Braun & Clarke, 2006, 2020). This embodies my constructionist stance and underscores my role as a researcher in analysing and constructing emergent findings (Gioia et al., 2013). Although I conducted a literature review on institutional theory (institutional work, logics, and change) before starting to collect and analyse data, reflexivity and flexibility allowed unanticipated topics to emerge. As I previously stressed, this had led to emergent findings influencing my study’s direction significantly as I began to recognise the potential role for emotions as tools in institutional work. With the emergent focus growing during the analysis, I adjusted my theoretical focus and subsequently the study’s aim and objectives. Only retrospectively did it occur to me that I “unwittingly” ignored “previous theorizing in the domain of interest” (Gioia et al., 2013, p.21). In my case, this refers to the role emotions can take in institutional work. Next, I explain how I progressed through my analysis, particularly how I proceeded in six phases.

4.5.2. Analysing the data

I have summarised the six phases of my data analysis in Table 4.5. Each phase is based fundamentally on those described by Braun and Clarke (2006, 2022). While it may inadvertently suggest a linear progress, I progressed in an iterative fashion, moving back and forth between phases and between data, the literature, emerging findings, and, at later stages of the analysis, the writing process. The verbatim interview transcription marked the start of my data familiarisation (Phase 1). I then read transcripts repeatedly in NVivo while taking notes to capture initial ideas. In this early immersive phase, I moved between several tasks, including interviewing, transcribing, reading transcripts, taking notes, and generating initial codes. Notes, ideas, and initial codes using participants' words to reflect their meaning were generated in both German and English depending on the language of the analysed transcript.

Table 4.5: My six-phase process of data analysis
(adapted from Braun & Clarke 2006, 2022, informed by Gioia et al., 2013; Magnani & Gioia 2023)

Phases	Tasks
<i>Familiarising with data</i>	Transcribing, reading data repeatedly, recording initial ideas.
<i>Generating initial codes</i>	Generating codes (interesting features) from the data, Collecting relevant data extracts for codes in NVivo Examining additional data and adding data extracts to develop codes
<i>Generating initial themes (Start with 1st - order concepts)</i>	Developing initial topics of interest by colour coding developed codes Examining developed codes and further data to support initial topics of interest Developing 1 st -order concepts from developed codes and initial topics of interest
<i>Reviewing themes (Move to 2nd-order themes)</i>	Checking 1 st -order-concepts work in relation to coded data extracts. Developing and grouping 1 st -order concepts Analysing groups of 1 st -order concept to develop initial 2 nd -order themes Generating a thematic 'map' and initial data structure including 1 st -order concepts and initial 2 nd -order themes
<i>Defining themes (Move to aggregate dimensions)</i>	Refining details of 1 st -order concepts and developing 2 nd -order themes Explaining and naming 2 nd -order themes and grouping 2 nd -order themes Developing aggregate dimensions (theorising) from grouped 2 nd -order themes Explaining and naming aggregate dimensions Developing the overall story by reviewing move from 1 st -order concepts, 2 nd -order-themes, to aggregate dimensions (Finalising data structure)
<i>Producing the report</i>	Selecting most vivid, compelling extracts and finalising them to use in reporting Relating analysis back to the research aim, objectives, and literature Writing-up the findings and discussion

Through latent, open coding in phase 2, I interpreted the implicit meanings and underlying perceptions across the data (Braun & Clarke, 2020). As a latent approach to interpretation can diverge from participants' actual meaning, a more semantic approach complemented my approach. This involved keyword searches in NVivo to identify explicit statements supporting initial codes and develop them further. I adopted this systematic approach throughout my analysis to find additional data that corresponds with initial codes. As a process, this included re-reading my data (iterative reading) with printed lists of initial codes and further keyword searches using initial codes, synonyms, and emerging ideas. The codes I developed in this process are often word groups or short sentences representing what participants said directly (result of semantic coding) or summarise the implicit meanings or ideas interpreted in participants' shared experiences (result of latent coding). The first and second phase lasted until I had read and coded all transcripts twice in full. This coding resulted in 186 initial codes generated from the German and 142 initial codes from the British transcripts. The higher number of German codes may be explained by my initial interviewing and coding being conducted in German. In this early messier coding period, I generated a larger number of codes while I engaged with the English transcripts and their coding only after I had overcome an initial, common state of feeling "lost" in the data (Gioia et al., 2013).

Following this coding process, I compared the total of 328 codes developed via open coding to identify similarities, relationships, and overarching patterns among them. During this comparison in phase 3, I began to colour-code all codes in NVivo to develop initial topics of interest. Colour-coding both German and British codes together resulted in fifteen topics of interest. Next, I transferred all codes from NVivo onto an Excel spreadsheet to organise them against their respective initial topic of interest and gain an overview of the most prominent topics. While most topics directly reflected participants' meanings, some were already of a more interpretative and theoretical nature, signalling the surfacing of preliminary emerging findings. These fifteen initial topics of interest represented to me different, initially oftentimes seemingly unrelated, but interesting areas across the data which I believed could ultimately relate to different forms of institutional work across Great Britain and Germany, revolving around key words such as "networking", "educating", or "emotionalizing".

Below, Table 4.6 illustrates this initial, messy stage of the inductive analysis in which I developed the fifteen initial topics of interest. The table presents a selection of the initial codes I developed and highlights the fifteen initial topics of interest which emerged out of this early stage of my data analysis.

Table 4.6: Overview of initial codes and initial topics of interest
(author's summary)

Initial developed codes (selection)	Initial topics of interest
- Building initiatives to spread learning & attract collaborators - Attracting private players by public sector for educating, supporting, creating understanding of technology/services - Creating compulsive stories - Public sector internal networking, exchange across regions - Building trust & cooperative environment among stakeholders, increasing transparency	<i>Networking</i> (learning, knowledge sharing/diffusion, trust building)
- Bringing about change depending on individuals' conviction working in transport or on increasing sustainability, - New players delivering service beyond their business responsibilities drive change, new business - Non-conforming, non-behaving stakeholders impact on whole multi-stakeholder collaboration	<i>Understanding roles of individual actors</i> (Commitment to sustainability, ambition & goals for change)
- Growing the market, growing MaaS benefits individual transport modes (bigger cake, bigger slice for everyone) - Defining exact goal of sustainability-oriented change (e.g., smaller change, no 2nd car, rather than no progress at all) - Aligning goals of stakeholders, ensuring everybody has the same onward goal, making goals relatable to everyday users	<i>Creating goals</i> (creating & aligning to shared goals)
- Educating clients (specifically public sector), helping them make sense and understand concept - Educating on big challenges, changing moral foundations - Limited capacity for educating/persuading or breaking outdated ideas	<i>Educating</i> (Educational, informational-, enlightening work)
- Avoiding amazon-isation/booking.com-isation of MaaS - Avoiding one "ruler" (Stakeholder equality in collaboration) - New, early disruptive players raised barrier to collaboration	<i>Avoiding disruptive work</i> (avoiding single powerful actors)
- Addressing car users (users of institutionalised objects/practices) directly with MaaS (alternative services) - Decoupling car ownership and use by using MaaS - Making MaaS significantly better than taking a car - Creating new roles/jobs for MaaS - Using language, creating new terms, avoiding old patterns	<i>Decoupling work</i> (Decoupling elements of singular institutions/logics, here: ownership & use in the case of "the car")
- Changing and developing physical infrastructure - Taking back space, repurposing, (re)-considering: "reverse privileges of cars" vs. shared mobility - "Public space is for people"	<i>Rethinking, repurposing, re-privileging</i> (space & infrastructure, policy, mat. dimension)
- Building & nurturing synergies between transport operators - Anchoring MaaS - Public transport role - Promoting public transport operators self-awareness - Major stakeholders buy-in dependency, bus services critical for but sceptical of MaaS, data sharing, & new modes - New transport modes/innovations support modal shift, public transport, & MaaS, increasing attractiveness and usability	<i>Recognising multitude of transport providers</i> (benefit of heterogenous stakeholder pool, esp. traditional public transport)
- Terminology/jargon as a barrier - Challenge of perceived barriers for not changing/adapting - Potential of unintended consequences in innovating/new concepts/services	<i>Handling liability of newness</i> (Buzzwords use, trends, newness as potential barriers)
- Winning James Bond - winning people - Co-designing with others to see what is wanted & needed - Normalising alternative practices (active advertisement, increase/decrease portrayal in media) - Accompanying behavioural change of individuals & organisations, "follow-up and follow along" - Encouraging uptake of new concepts (MaaS) via employers/organisations (Universities, Sports club) - Using existing attachment/support of individuals to entities (e.g., sports club) to encourage support and sustainability - Involving niche or special stakeholders in change projects - Introducing new practices & services to people via events	<i>Emotionalizing</i> (role of emotions in pursuing change, larger role in institutional work?)

- Challenge of public sector preparedness, capacity, knowledge - Demanding/Advocating public sector (policymakers) to set rules/framework - Widening the meaning of “public transport”	<i>Scoping of public service</i> (“Daseinsvorsorge”, responsibility to care & providing for the public good)
- Pushing away from cars & pulling to MaaS and sustainable transport (Carrots & Sticks) - Incentivising challenges financial sustainability, effectiveness questionable - B2B relationship building, reworking traditional offers & concepts in companies	<i>Balancing the push and pull</i> (incentivising and disincentivising cognitively & emotionally)
- Managing data as a barrier - Public transport as lacking behind in innovating - Balancing the digital and analogue customers - Technology and innovation as barriers for slow, small or more traditional actors	<i>Transforming the digital space</i> (use of data, fear of digitalisation)
- Multi-stakeholder collaboration complexity as barrier, issue for public sector to manage - Highly fragmented marketplace needing harmonisation (standardisation/integration) - Avoiding work in silos, streamlining and advancing interoperability - One responsible stakeholder must create one ecosystem (MaaS complexity)	<i>Integrating complexity</i> (Increasing simplification and addressing increasing complexity)
- Battling competition within transport sector - Significant efforts in acquiring customers/building mobility brand - Settling “Who’s owning the customer?” - Lacking stakeholder communication - Mobility as “local by nature” - Challenging impact of negative research, outdated findings - The MaaS market flips (from cooperating to competition)	<i>Battling barriers to change</i> (aspects supportive of path dependency, inertia, negativity)
- MaaS definitions - MaaS benefits - EU projects, rules, and regulations - Relevant to varieties of capitalism theory	<i>Contextual understandings and perceptions</i> (General contextual data and in regard to varieties of capitalism)

It was at this time that my interest in a potential role for emotions in institutional work emerged. It was the result of sifting through my initial topics of interest and reverting back and forth between my developed codes, reflection, and further re-reading of the transcripts with the aim to condense topics of interest into 1st-order concepts. A number of topics and developed codes appeared to exhibit underlying notions relating to emotions and how they are or can be used in institutional work and for advancing MaaS. My starting point was the initial topic of interest that I had labelled “emotionalizing” early on in my analysis. This topic had directly occurred to me out of one of my earliest participant’s powerful desires to create a better transport system, specifically “*one that is emotionalized.*” (GER02-A). Noted down initially, I later coded it for its peculiar emphasis on something that is “emotionalized”. In my present case, this something refers to a specific non-physical object: the transport system. Whilst the participant reflected only briefly on how “emotionalizing” may be pursued through art and design, this instance and other shared meanings from participants pointed to efforts I came to call “emotionalizing” and, thus, have their root in my initial topic of interest termed “*Emotionalizing*” (Table 4.6). Having engaged with institutional work theory to make sense of participants’ efforts through an established perspective rooted in institutional theory, I interpreted more and more activities as potential instances of actors

engaging in “emotionalizing” to advance or change the material practices and symbolic constructions in their social world. With “emotionalizing” as a prominent initial topic of interest emerging during my data analysis, other topics such as “networking”, the “scoping of public service”, or “creating goals” shared emotional nuances upon further inspection. While I recognised literature on emotions’ roles in institutional work existed at this point, I decided to delay further reading to avoid losing momentum in my analysis and prevent bias through earlier scholarship (Gioia et al., 2013).

Motivated by this emergent line of interest and after discussions with my supervisory team, I decided to develop research questions that explore this role emotions may take as tools in institutional work and how they may present distinct forms or strategies related to institutional work. Leaving behind the generated initial topic of interest, I now cycled back between phase 2 and 3, re-reading transcripts, examining my initially developed codes, and began to engage in axial coding to develop my emergent findings concerning emotions in institutional work. As I sifted through the topics and refined my analysis, I began to understand what it may mean “to emotionalize” and make sense of how one may actively and purposefully pursue “emotionalizing” in one’s institutional work. I herein focussed on the role of emotions as strategic tools or resources, rather than animators (Voronov & Vince, 2012), and understanding subjective meanings that my participants appeared to attribute to them, rather than accurately capturing felt emotions (Kouamé & Liu, 2021). This approach is akin to earlier studies concerned with the use of emotions by Moisander et al. (2016) and Farny et al. (2019). Unlike, for instance, Fan and Zietsma (2017), who employed semantic coding throughout and thus coded “I like...” as “liking”, I applied primarily latent coding in interpreting the role of emotions and for generating insight into how emotions underpin and support participants’ efforts of institutional work. I did not collect nor infer actual expressed or felt emotions of actors or their audiences. Instead, my interpretation revolved around the meaning that actors assigned to emotions in their efforts relating to the three dimensions of institutional work and how they appeared to aim at inducing emotions and eliciting responses in hope of influencing their audiences. From the developed codes, I only now began to construct 1st-order concepts for which I aimed to preserve my participants’ meanings by using their own words where appropriate (Gioia et al., 2013; see also Table 4.7 for examples).

Through further axial coding I examined these 1st-order concepts for underlying meanings in participants’ accounts, specifically focusing on explaining potential instances of institutional work involving emotions (Phase 4). I particularly began looking for how participants attempted to convey either or both positive and negative emotions such as pride,

trust, moral concern, guilt, or shame to their audiences, citizens and policymakers, and elicit social (affective or moral) responses rather than physiological (bodily) ones. Based on these efforts described by participants and the emotions and potential responses interpreted and synthesised into 1st-order concepts, I reflected on them as potential efforts that could help drive institutional change (Kouamé & Liu, 2021). From my synthesis, I moved to grouping the 1st-order concepts and subsequently distilling my interpretation through developing initial 2nd-order themes from this grouping. Approaching the end of phase 4, I joined 1st-order concepts and initial 2nd-order themes in a thematic map and created several initial data structures to generate a better overview over my growing analysis.

Based on these initial data structures and the emerging, more holistic overview they offered me, I began to refine my 1st-order concepts and further develop the initial 2nd-order themes (phase 5). To refine and develop them, I examined concepts and themes for similarities in the institutional work they represent and the emotional valence (positive or negative) to which they appear to relate. This process led me to interpret further 2nd-order themes which began to represent more abstract interpretation and signalled the start of moving towards theory building (Gioia et al., 2013). As I refined the initial data structures and combined them with my emergent findings into a single structure, I distilled eight 2nd-order themes. This final data structure is the primary result of the analysis that I discuss in this section and includes a selection of 1st-order concepts, the eight 2nd-order themes, and the four aggregate dimensions. It is part of chapter 7, where I analyse my main findings (see Figure 7.1).

Below, Table 4.7 presents an excerpt of my data to illustrate the analytical moves I describe above. The table demonstrates how I progressed in my analysis from selecting various coding extracts to then develop 1st-order concepts, generate initial 2nd-order themes, and finally construct a final 2nd-order theme. I exemplify my process here with one of two 2nd-order themes which subsequently link to one of my four aggregate dimensions. The coding extracts are direct extracts from the transcripts to reflect and maintain participants' meaning as closely as possible. Based on the extracts, I developed 1st-order concepts which I then linked to institutional work and the emotions that play a role for them to generate initial 2nd-order themes. By subsequently cycling between analysis and review of relevant literature, each initial theme was then either discarded, merged with others, or constructed into a final 2nd-order theme as both Table 4.7 below and my data structure (Figure 7.1) highlight.

Table 4.7: Analytical moves: From coding extracts to constructing 2nd-order themes
(author's creation, compare with data structure (Figure 7.1))

Final 2 nd -order theme: <i>Inducing new positive emotions</i>	
Initial 2 nd -order theme: <i>Eliciting pride, trust, and sympathy by facilitating participation and engagement to increase various groups' attachment to new practices and objects</i>	
Coding extracts (selection)	1 st -order concepts
(GER03-B) "in general, there is always citizen participation. Now, in these projects in particular, events are offered to involve citizens [...] where everyone can give their opinion and many opinions are indeed given, for example, who then say: "Listen, this bus line is needed, we can't cancel it, make sure you keep it open."" (GER05-B) "[it] has to come from the customer as to why things work or don't work. ...I'd actually like to objectify that to some extent by involving the customer and by using data in order to determine on this basis, what are actually issues that move the customers, what are the problems that really need to be solved, in order to get one step further and to bind them more strongly to our product than to their own car." (GER19-B) "if we involve the population very early on, in all communication processes, we can actually achieve a great deal of identification." (GER19-B) "we have used this World Café format again and again to involve the urban community in important decisions of the municipal council, [...] the expansion of the cycle path infrastructure or the public transport offer, or the integrated transport concept that we have developed together, again, there was actually citizen participation via this World Café format." (GER19-B) "we take people with us... and say what do you need out there? ...it simply needs a very strong participation of the people. Taking ideas of these people seriously and then also implementing them and entering a feedback loop with the people who actually want to make use of them." (GB07-A) "either in app or phone notifications. ...it's that regular engagement with the user base, I think, that will ultimately drive that behaviour change" (GB15-B) "we start with the customer journey very early, so as part of the procurement we will be asking for a solution demo from the suppliers which will also go to a panel of customers. So they will give us some feedback based on what they think of the user-interface and various aspects [...] sort of test that with the end users rather than just thinking we know what's best, because as I said, we have our customer segmentation, various customers think in different ways, they have different sort of needs and wants for transport, so we have to make sure we're hitting those within the region." (GB25-C) "we will hold roundtables in town halls, so we will, you know speak to residents associations, counsellors, have you know, flyers and staff and have sessions to educate them on what this pilot is, you know, or what the program is, where the operations will take place, what the scooters look like, how smart and safely, how to report to us any issues"	<i>Involving people early and engaging regularly to cultivate identification</i>
(GB02-A) "We did a lot of co-design with users to see what was wanted and needed to make help them achieve their policy objectives and begin to transport." (GB21-B) "the launch... is not going to have everything we want... this way we can get peoples' input in terms of like: "Oh, how do you want us to develop it? How can we tweak it?" So, people feel like they are involved in its development." (GB15-B) "[customers] give us some feedback based on what they think.... rather than [us] just thinking we know what's best, because, as I said, we've our customer segmentation. Various customers think in different ways. They've different sort of needs and wants for transport, so we must make sure we hit those in the region." (GER20-A) "when we do projects in neighbourhoods, the first thing we ask is what would have to happen for them to imagine giving up their cars? That's where we start." (Fraunhofer 2022) "There has to be a rethinking of the involvement of citizens. They know what they need and what is currently not working. They are experts on their own mobility. Therefore, their opinion should be valued even more..."	<i>Listening to co-designer's needs and wants in iterative processes acknowledging them as experts of their own needs</i>

(GB04-A) “MaaS enables everybody to make the most of a transport network available to them. That means discovering what’s actually available. More importantly, feeling in control of it and feeling that you, it may not be the most reliable, but you know what to do when it’s unreliable. And you can start to trust that network more because you’ve got the information you need at your fingertips”

(GB23-C) “we have kind of billboards at train stations and do door flyer drops to make sure that everyone knows how to contact us, and I think that’s the most important thing of making sure [...] residents know, if there’s an issue, how to get in touch rather than, we don’t want, you know, residents complaining because they don’t know how to tell us what’s going [...] So we invest very heavily in that marketing of contact details and what the rules are.”

(GER02-A) “Mobility is a human need. Every one of us has the need to get to a different place at certain times. Be it the playground that is 40 metres away, the supermarket, or a holiday. To have the security of always knowing that I can get from A to B and that I can get from A to B well, cheaply, and comfortably and that the whole thing is guaranteed by an app or some other service is a huge security, a huge plus in life quality that everyone can generate by simply having the options ... and I know that there is always the possibility to get from A to B with my needs whether I have limited mobility, whether I have a lot of luggage, whether I am travelling with children, for example, if I know that it is possible to get from A to B with my needs, then we have solved a huge challenge.”

(GER04-B) “we employed mobility advisors three years ago ...they don’t have a fixed workplace; they have a small electric info-vehicle; they go where it hurts... and are the first contact for the customers... You must talk personally to the customer. Communicate with them, up to, and this is also a task that mobility advisors will get with the start of the platform, to say: ‘Dear customer, come on. I’ll take you by the hand. We have a look at the portal, and you pay attention. I’ll register you. We’ll do it here at the info-vehicle, directly on site. I’ll be your manager, your mobility manager. I’ll put you in a position that you can use all public mobility and explain it, of course.’ But this personal customer contact, this personal exchange, this personal dialogue is extremely important for me.”

(GER09-B) “[momentarily] it’s enough to do a bit of nudging.... if you see: ‘Well, I could also take the car-sharing car.’ Which isn’t parked in the backyard somewhere but has its parking space in the middle of the street and there’s a sign on it; here, only for car-sharing cars.”

(GER23-A) “we want to show [people] that there are alternatives; we want to make these visible.... if I think of [project] where [car-sharing operator] put 1000 cars on the road. Why? Because it creates visibility and leads to something. If I see the cars often, when I go to the bakery or on my way to work, then I feel I can rely on it. And that’s something different from four cars in an underground car park that I never see. That’s where I’ll rather lack the confidence to say I’ll get rid of the second car now.”

(GB04-A) “we want to give the ability to just feel empowered to make the most of your transport network.”

(GB05-A) “we’ve done sessions on inclusion, on gender, on MaaS for young people, on MaaS and accessibility and so we’re looking at all these different user groups and we look at how do we need to build this MaaS system so that we can include everyone and not just focus on the 25- to 35-year-olds”

(GB23-C) “we do specific community group engagement away from general residents like engaging the wheelchair bound community or the blind community to feedback into the operations. For example, where they think it’s more appropriate to have lower speed or no-ride zone...even the design of the vehicle we take feedback on”

(GB23-C) “there is a huge Blind Association in the UK, [...] with whom we co-established the design of our racks for example, because then all of a sudden all of these requirements, which of course blind or visually impaired people have can flow into the product, which could not have been anticipated in the usual product development.”

(GB26-C) “we work closely with the police, ...different stakeholder niche groups, whether that’s the Blind association... this Bicycle Club too, because on the subject of infrastructure, again, how can we ensure that the active modes don’t really cannibalise themselves. You also have to get into contact with the pedestrian clubs, you need security from everyone, security from every single niche stakeholder and a positioning to know how we can actually establish our product.”

(GER06-C) “something else we market is the mobility primer. It’s actually a little book that is very appealing graphically and is intended to encourage children and, of course, their parents to get to school and kindergarten in the most environmentally friendly and climate-friendly way possible. [...] having cooperations with schools is important [...] also public campaigns, as I mentioned earlier with the “Critical Mass”, where children and their parents are deliberately addressed to take to the streets for better cycling conditions so that it is a colourful, wider protest.”

(GER19-B) “we are fortunate in that we can rely heavily on support from our district and family centres, where kindergartens are usually also located. They are larger halls where the urban society meets again and again, exchange ideas, plays together, brainstorm together, and we very consciously go to these district conferences repeatedly to hold our workshops on the topic of mobility so that people realise when they pick up their children at the kindergarten: “Oh, there’s something going on there. Oh, that sounds interesting.” and then you get to talk to them.”

(GER19-B) “in these public formats we have a very strong involvement of these marginalised groups of society... we involve them via the youth office, we involve the elderly through the Seniors’ Advisory Council and get them involved. We have mobility days once a year on the market square or town hall square. There is always a group of older women ...who perform a rollator dance to show that we belong, we are part of this, and we are mobile, but we have our requirements to exercise mobility. I think this is what works incredibly well for us, that we don’t just involve them when we feel these people are affected, but that we involve them and say “Bring yourselves! We try to involve these people again and again in various formats, whether it’s Mobility Day, Freedom Day, or sporting events, sports days and so on. In this way, we succeed in creating a relatively high degree of openness, so that they can be involved even if they don’t necessarily see an issue for themselves.”

Cultivating senses of control, reliability, and approachability among people through visibility and close contact points

Anticipating, tweaking, empowering specific niche stakeholders and advancing acceptance among them

As I continued to contemplate similarities between my initial and developed 2nd-order themes to understand “what this is a case of” (Langley, 2021), I began to develop the aggregate dimensions. Each dimension represents a group of developed 2nd-order themes. The dimensions constitute the final level of analysis, one of abstraction and theory development (Gioia et al., 2022). In them, I combine the efforts that demonstrate how participants, and perhaps actors widely, make use of emotions as tools in their institutional work. Each dimension represents analytically distinct efforts of how emotions can be used. To use an umbrella term for all four efforts, I began to call them strategies of “emotionalizing” which reflects the word used by one of my participants (see above). For instance, the theme I present above in Table 4.7 is one of two themes linked to the aggregate dimension of “promotive efforts” and thus later the strategy of “promotive emotionalizing”.

Approaching the end of phase 5, I produced summaries of all concepts, themes, and aggregate dimensions. This helped to further refine and identify gaps or previously overlooked connections. Where crossovers occurred, I further merged concepts or themes and revised the data structure. For instance, a 2nd-order theme I linked initially to “promotive emotionalizing” moved to “connective emotionalizing” after discussions with my supervisors and my reflection on nuances in the 1st-order concepts. In this iterative process, I ultimately generated explanations and refined the names used across all levels of the data structure. As analytical clarity matured, I drafted the overall narrative to explain and theorise, based on my emergent findings, how emotions can be used as tools in institutional work.

Nearing completion of my data analysis (phase 6), I returned to NVivo to select the most vivid and compelling extracts. I collected them in MS Word under the headings of my concepts and themes. To limit lengthy quotes (over 100 words), I read each extract again to identify the most powerful ones and prepare them for use in my thesis. Here, I translated the German extracts. I then completed an initial draft of my findings without extensive engagement with literature on emotions or their role in institutional work. Only after, I stopped to review and draft the literature review on emotions in institutional work (Section 2.4.). This point marks my transition from an inductive to a more abductive approach (Gioia et al., 2013; Magnani & Gioia, 2023). As I gained new insight into the role of emotions in institutional work, I now cycled back and forth between finalising my analysis and literature to produce my final chapters (Gioia et al., 2013). My final data structure (see Figure 7.1) remained unchanged as I integrated the new insight into my discussion. Overall, the iterative process culminated in three chapters analysing emerging findings and one major discussion chapter. Together, they will satisfy my research aim and address my three research questions.

4.6. Ethics

Anticipating and reflecting on issues that may impact one's study are critical to conduct ethical research (Creswell & Creswell, 2018). I obtained ethical approval from the University of Stirling General University Ethics Panel (Appendix 3) to prove my adherence to ethical research practices prior to starting data collection (Brinkmann & Kvale, 2005; Ciuk & Latusek, 2018). All data was processed in accordance with the UK and EU General Data Protection Regulation (GDPR) and the UK Data Protection Act 2018 (DPA). In this section, I discuss my three most pressing ethical concerns and the measures I took to address them.

My first concern is to protect participants' safety and wellbeing. Participants received detailed explanations of my study, the interview process, data use, and storage (Creswell & Creswell, 2018). Participation was voluntary, with no incentivisation or pressure exerted. I obtained written informed consent prior to each interview (Appendix 1). Interviewees were adults and not deemed potentially vulnerable individuals (UKRI, 2023). No apparent sensitive topics were discussed. Questions were open-ended to let participants partially lead the conversation without pressure for positive or negative statements about themselves, their organisation, or others. Respecting the demanding nature of interviews and additional challenge posed by COVID-19, participants could pause, postpone, or cancel their interview at any time (Newman et al., 2021). Recordings were strictly limited to audio recording.

My second concern is to protect participants' anonymity and confidentiality. I maintain their anonymity by anonymising all material, including replacing names of all individuals, organisations, and places with pseudonyms. Used pseudonyms indicate a participant's country, organisation, or job role. Nonetheless, participants may be identifiable by people who know them through the stories they share. I mitigate this risk by publishing only relatively short extracts. To maintain confidentiality, all data is securely stored in the University's password-protected online storage facilities for 10 years after the study's end. All personal data is kept separately from other material and only accessible by me.

My last ethical concern related to risks emanating from a gatekeeper effect. The risk transpired to be low due to my recruiting strategy. I contacted participants directly through LinkedIn, email, or online networking. As a result, I avoided involving employers who could act as gatekeepers, manipulate participants, or obstruct research (Ciuk & Latusek, 2018). Only one contacted participant obtained employer's approval to participate out of concern over sharing company data. To not involve gatekeepers further supported my commitment to anonymity and confidentiality, only to be breached if UK law had required me to do so.

4.7. Trustworthiness: ensuring validity and reliability

In conducting qualitative research and for rigorous analysis one must demonstrate a study's trustworthiness to ensure its validity and reliability (Guba, 1981; Lincoln & Guba, 1985; Denzin & Lincoln, 2018; Braun & Clarke, 2022; Pratt et al., 2022). Trustworthiness, proposed by Lincoln and Guba (1985), serves as an alternative measure for qualitative research, prioritising external validity over the internal validity often emphasised in more quantitative research. I discuss four criteria (credibility, transferability, dependability, confirmability) to demonstrate my study's trustworthiness and how it satisfies the more traditional criteria of validity and reliability (Guba 1981; Nowell et al., 2017). Table 4.8 summarises the four qualitative research criteria and all measures I took to satisfy them.

Table 4.8: Qualitative criteria to ensure trustworthiness and measures taken
(based on Guba 1981; Lincoln & Guba 1985; Nowell et al., 2017)

Qualitative Criteria	Measures taken
<i>Credibility</i>	Prolonged, persistent observation Peer debriefing Member checks (in semi-structured interviews) Triangulation of methods and perspectives
<i>Transferability</i>	Purposive sampling Collecting thick descriptive data Providing thick description
<i>Dependability</i>	Triangulation of methods Dependability audit
<i>Confirmability</i>	Triangulation of perspectives Practice and report reflexivity Confirmability audit
<i>All four</i>	Reflexive journaling

I established credibility, essential for a study's plausibility (Guba, 1981), by prolonged and persistent observation of the field over three years. This observation involved my participation in webinars, conferences, and other events organised by various stakeholders in the mobility industry as well as the conduct of the 52 interviews I conducted with individuals to understand their perspectives and experiences with MaaS. In the interview phase, I further performed partial "member checks" as they are "the single most important action inquirers can take" (Guba, 1981, p.85) by adding follow-up questions and prompts to gain additional perspectives and corroborate my early interpretations of participants' input. However, participants were not further involved in the analysis once interviews finished, for instance, to confirm my interpretations. I chose not to do so after my study's abstract turn which followed from my initial analysis in which I generated 328 codes but subsequently

refined my aim and objectives to examine the role of emotions as tools in institutional work. Following my latent coding, abductive interpretation, and subsequent more abstract theorising of the role of emotions I did not involve my participants through member checks as my interpretation was likely becoming unrecognisable and less meaningful to them (Braun & Clarke, 2022). To enhance my study's credibility by other means, I held regular peer debriefings formally with my three supervisors and informally with fellow doctoral researchers and non-academic peers, with and without expertise in the mobility field, and without compromising the anonymity of my participants.

Demonstrating transferability means showing that a study's findings are applicable and meaningful to similar investigations conducted in different contexts. In qualitative research, transferability is emphasised over generalisability, which would otherwise imply findings are objective and testable independent of context (Guba, 1981; Gehman et al., 2018; Gioia, 2021). I established transferability through the purposive sampling I discussed earlier. More importantly, thoroughly setting out the context in which this study was conducted (see Ch. 3) ensures my findings' transferability in the future. Collecting rich data from participants to then interpret the findings and offer discussions based on the comprehensive context chapter allows other researchers to design similar studies, adopt similar practices, and generate alternative, complementary or contrasting, interpretations and base these on comparable conceptualisations in the same and in other empirical contexts.

Demonstrating dependability aims to justify the stability of a study and is achieved by maintaining interpretative consistency and trackability of a researcher's choices (Guba, 1981). However, it is important to note that in an interpretivist study, controlling or eradicating bias (Braun & Clarke, 2022) and thus claiming absolute certainty or accuracy of one's interpretations is contradictory (Reay et al., 2006). To establish dependability, I used multiple methods of data collection, including 52 semi-structured interviews, analysing 151 documents and additional notes from observing events for MaaS. I conducted a dependability audit by frequently discussing my inquiry process with my supervisory team to ensure I maintained good research practice. I also held discussions on research procedures with fellow doctoral researchers, other senior academics, and at annual progress reviews.

Demonstrating confirmability in qualitative research is achieved by disclosing a researcher's views, methods, assumptions, and biases without downplaying or rejecting their role in contrast to what a researcher may do in more positivist inquiries. Instead, my transparency highlights how my predilections could have influenced my interpretation of the data and how I reported on my findings (Guba, 1981). Initially, I established confirmability by meeting the

previous three criteria (Nowell et al., 2017). Additionally, confirmability is reinforced by triangulating perspectives as I recruited participants with diverse positions and interests and both positive and negative perspectives were willingly shared. The disclosure and reporting of my philosophical assumptions, methodological choices, and all changes I made during the research process further enhance my study's confirmability as are regular peer debriefings with the supervisory team (Guba, 1981). Following my faithful reporting, my study's claims may be validated by others, although they must be acknowledged as grounded and thus fully confirmable only when framed by my stated choices and assumptions.

Overall, I practised trustworthiness by maintaining a reflexive journal in which I recorded the research process, my thought process, reflections, and decisions from before data collection throughout the six-phase data analysis up to the final write-up (Guba, 1981; Braun & Clarke, 2022; Byrne, 2022). The journaling process included handwritten and digital notes, drawings, thematic maps, and tables in notebooks, on sticky notes, PowerPoint, Word, Excel, and NVivo. Continuously practicing reflexivity by maintaining the reflexivity journal (Braun & Clarke, 2022) further benefitted my study's credibility, transferability, dependability, and confirmability (Guba, 1981). The notes made throughout my doctoral journey ultimately formed the basis for writing up my thesis and producing each chapter.

Finally, to go beyond addressing the four criteria of trustworthiness according to Lincoln and Guba (1985, also Nowell et al., 2017) and ensure and justify the study's validity, reliability, and trustworthiness further, I used Gioia's methodology to enhance the rigour of my presentation by using data structures and tables to structure my analysis and reporting of all findings (Gioia et al., 2013 and others; also Cloutier & Ravasi, 2021). Likewise, Braun and Clarke's discussions on good practice and their checklist for good RTA (2022: pp.263-269) served as an important tool which I consulted throughout my study. Particularly, their comprehensive overview of common problems and pitfalls, extending beyond the "generic qualitative quality criteria" (Braun & Clarke, 2022, p.277) was invaluable in guiding my reflexivity. I return to reflexivity in the final section of my methodology where I reflect on the researcher's role, after the next section has set out my study's methodological limitations.

4.8. Methodological limitations

In this section, I discuss methodological limitations and attend to them from the broadest to narrowest. I will discuss further limitations of my study, primarily those of conceptual nature and relating to my development of theory, in the conclusion chapter of this thesis. Here, I discuss three limitations of methodological nature and conclude with a reflection on how I handled and overcame them and how each could be better managed in future research.

First, the range of research methods may be considered one limitation. I collected primary data through semi-structured interviews which were supplemented by secondary data (documents) as well as observations and notetaking at online industry events. Initially, I considered other ethnographic techniques such as in-depth observation or shadowing. However, with the onset of the COVID-19 pandemic and subsequent uncertainty and limited experience in such practices, the feasibility of implementing these interactive methods appeared questionable to me. Instead, I revised my research to rely on online data collection methods as they appeared more practical at the time and aligned with my prior experience. I felt the impact of COVID-19 considerably as I began my PhD journey only three months before the UK's first lockdown and travel restrictions were imposed.

Retrospectively, without the pandemic, I believe real-time observations of participants could have provided valuable insight into the role of emotions in institutional work (Zietsma et al., 2019; Kouane & Lieu, 2021). It is worth noting that my study never aimed to examine individuals' actual felt emotions or observe emotions as animators for institutional work, unlike previous studies such as Massa et al. (2016). I aimed to understand emotions as strategic tools and similarly-minded studies, for instance, Tracey (2016) or Jarvis et al. (2019) relied on similar reflexive participant accounts obtained through interviews, supplemented by secondary data. Thus, after all and despite the pandemic, my chosen methods adequately support the study's findings, while future research advancing my claims could benefit from expanding the toolkit.

A second limitation relates to my sampling and recruiting of participants. At the start of the data collection in winter 2021, I identified only a relatively small number of potential profile A participants representing private-sector MaaS organisations in Great Britain (29) and Germany (47). I believe this was due to the relative newness of MaaS and the lack of a common definition (Hensher et al., 2020). The limited availability of potential participants raised ethical concerns towards their anonymity. I overcame these by using pseudonyms for any identifying material, along with careful selection of extracts when quoting participants.

Similarly, identifying and recruiting profile B participants representing public sector organisations with relevant MaaS experience was challenging. Limited public presence of profile B representatives and their relatively non-specific job roles regarding MaaS made it difficult to assess their value as contributors to my study. This challenge appeared more pronounced in Germany than Great Britain. As a result, I ensured to gather a larger pool of potential informants in Germany to probe contacted individuals and assess their experiences prior to recruitment. In contrast, recruiting profile C participants representing third parties with interest in MaaS posed fewer challenges due to the higher number of organisations and representatives relevant to the profile. Overall, a combination of purposive and snowball sampling helped me to overcome availability and accessibility concerns. Snowball sampling proved particularly beneficial to expand the participant pool in the German public sector.

My narrowest limitation pertains to my conduct of interviews. Interviews are often associated with risks such as retrospective bias where participants may misrepresent their “actual” experiences. From my constructionist perspective by which I understand our social world as socially constructed, concerns about such bias are judged by some as illogical and incoherent with qualitative research (Braun & Clarke, 2020). Nevertheless, I took measures to address this potential biases. Drawing from Golden (1992) and prior institutional work scholarship (Zietsma & Lawrence, 2010; Gawer & Phillips, 2013), I intentionally interviewed a diverse group of participants with different positions, interests, and goals. Additionally, I drew from supplementary data sources to complement and triangulate the interview data. Interpreting the collected data and other material was conducted in line with my philosophical assumptions and methods which I have set out in this chapter. Ultimately, all the claims I make must be understood as socially constructed, co-constructed by my participants and myself, the researcher, and thus as being representative of only one of potentially several approaches that could suitably satisfy my research aim and objectives.

In future research, and to expand on the claims that my current study presents, I suggest incorporating established and perhaps experimenting with new ethnographic methods. Such methods have the potential to provide new insights into the ongoing nature of institutional work and could offer an even deeper understanding of how emotions function as strategic tools and resources used by institutional workers. For example, prolonged observation and shadowing of individuals in their work environment, interactions with stakeholders, or more recently proposed walking interviews (Bilsland & Siebert, 2023; Siebert, 2024) may offer unique perspectives on actors using emotions in institutional work. In the final section of this chapter, I turn to my personal reflection about a researcher’s role in the research process.

4.9. Reflecting on the researcher's role in the research process

I understand practicing reflexivity as an essential part of qualitative research to establish trustworthiness (Guba, 1981; Johnson & Duberley, 2003; Creswell & Creswell, 2018). As a constructionist researcher, practicing reflexivity involves critically questioning one's beliefs, judgments, and practices (Braun & Clarke, 2019, 2022; Byrne, 2022). In this section, I reflect on how my background and assumptions may have influenced the process of research and their potential impact on developing theory from the emergent findings in this study.

My prior experiences and education led me to start this study in January 2020. Driven by my passion for sustainability, I recognised how significant transforming our beliefs and practices around mobility could be (Audouin & Finger, 2018; Ryghaug et al., 2023). To contribute to addressing grand challenges, I sought to pair this enthusiasm with my interest in the study of institutional theory and particularly institutional work (Delmestri & Goodrick, 2016; Gümüşay et al., 2020). In my master's dissertation, I was interested in gaining a deeper understanding of how institutions shape actors, their actions, and vice versa. By interviewing bike sharing experts in both countries, I explored the enablers and constraints to bike sharing schemes in the UK and Germany, drawing explicit connections between institutional work as my theoretical perspective and the context of mobility. It was here, when I recognised the potential of MaaS to promote bike sharing as public transport and transform passenger transport, that I was inspired to pursue a subsequent doctoral project in similar directions.

My initial experience of the empirical context helped to design my present study. Rather than a source of bias or constraint, the prior experience provided me with initial knowledge of the field and enabled me to “figure out patterns in the data, to surface concepts and relationships that might escape the awareness” of participants, and “formulate [them] in theoretically relevant terms.” (Gioia et al., 2013, p.17) I realise I remain an outsider to the field, without personal experience and no active involvement beyond observing webinars, conferences, and my reading. Throughout my interviews, I thus positioned myself as a facilitator, allowing my participants as the genuine experts to take partial lead of the conversation only constrained by my interviews' semi-structuredness. I firmly believe this approach facilitated an open and unbiased data collection that benefits any inductive research (Rabe, 2003).

Being passionate about sustainability and investigating institutional work, logics, and change to make a case for how a better understanding of the institutional theory may contribute to sustainability concerns, I am aware of a risk of “going native” (Gioia et al., 2013; Mees-Buss et al., 2022). While minor, there was a possibility that my prior experiences, beliefs,

values, and the influence of participants could bias me to present overly positive evidence on MaaS. I must emphasise judging whether MaaS is “objectively” sustainable was not my focus. With my philosophical assumptions explicated, I reiterate that any claims I make in the present study are subject to an understanding that knowledge is socially constructed and therefore claim only transferability but not generalisability. Being myself the interpreter of data, others may come to interpret it differently. To mitigate risks of uncritically adopting participants’ agendas and preventing excessively partial accounts, I engaged with a wide pool of MaaS actors. Regular discussions with supervisors and colleagues, familiar and unfamiliar with my context, allowed me to sharpen my view and improve my work’s quality.

Considering the knowledge and meaning that underpin my interpretations, all material was co-produced by my participants and myself. I have captured participants’ meanings by developing codes and 1st-order concepts using their own words and faithfully conveying their messages with direct extracts. However, they were not involved in theory development (Guba, 1981) due to my shift in focus in later stages of my analysis. My emphasis had moved away from participants’ concerns with MaaS to interpreting institutional work, the role of emotions, and further, more abstract, theorising. Conceptualising emotions in institutional work is the result of immersing myself in my data, interpretive efforts, and attempts to make sense of my emergent findings. Institutional work is not “out-there” or readily identified by anyone. It is constructed and attributed by theoretically-informed scholars to those driven by various motivations to engage in intentional and effortful practices. Anyone unfamiliar with the theory, industry professionals or policymakers, may not recognise their practices as such. Instead, they discuss them in general but theoretically relevant terms as they reflect on experiences such as advocating for rules, garnering support, or educating their audiences.

Describing and categorising institutional work thus remains an abstract exercise for informed researchers about the underlying theory (Leca & Naccache, 2006). Activities or practices are considered institutional work when they are effortful and purposefully aimed at creating, maintaining, or disrupting institutions (Lawrence & Suddaby, 2006) and sustaining or changing institutional logics (Thornton & Ocasio, 2008; Gawer & Phillips, 2013; Lounsbury & Boxenbaum, 2013). As a researcher entering this community of knowledgeable scholars, I hope others can make sense of the interpretations I offer here and build on them. For participants, it is not essential to be aware of the term “institutional work”, the debate, or understand the theoretical intricacies. However, for impactful research, I see translating my findings and discussions about what I term “Emotionalizing Institutional Work” into more practical terms as imperative. I will thus conclude my thesis with practical implications.

The remainder of the chapters in this thesis turn to my emerging findings and their discussion. Chapter 5 and chapter 6 serve as standalone chapters and include a discussion of the respective findings. Chapter 5 examines the institutional work I observed across Great Britain and Germany. I particularly discuss how I interpreted similar institutional work despite anticipating differences stemming from the two different national context I selected for my comparative study. Chapter 6 provides an overview of instances in which emotions appeared to be used in institutional work. This offers a deeper understanding of how emotions play a role in efforts aimed at institutional change and how such efforts can be suitably distinguished by the three dimensions of institutional work, the discursive, the relational, and the material. Chapter 7 finally presents the data structure I developed from my key emergent findings and analyses the material that is most relevant to conceptualise “Emotionalizing Institutional Work”. Given the scope, the discussion of my framework linked to existing literature is reserved for Chapter 8. There, I will ultimately make the case for “Emotionalizing Institutional Work” and reflect on it as a meaningful framework, worthy of attention in future research.

5. FINDINGS I: Institutional convergence? Institutional work across national contexts

I set out to compare institutional work between the UK and Germany that aims to influence the wider public, citizens, and thus all potential users of MaaS. I was motivated by the expected differences in how firms collaborate and coordinate within their respective national contexts (Hall & Soskice, 2001, 2009). Hall and Soskice's varieties of capitalism (VoC) approach positions the UK as a close example of the liberal-market economy (LME) ideal-type. In contrast, Germany is positioned closer to the coordinated-market economy (CME) ideal-type. I previously elaborated these national varieties in how firms operate across both countries in chapter 3 alongside differences in the UK and German passenger transport system. For instance, whilst German railway services and infrastructure are maintained by Deutsche Bahn (DB), a fully state-owned enterprise, a majority of private operators continue to compete in the UK. Differences I discussed in chapter 3 are based on academic literature and secondary data reviewed prior to my interviews. In the chapter, I theorised how actors' institutional work to bring about change should differ between the UK and Germany due to these differences. I thus argued that a comparative study will be worthwhile to generate insight into how institutional work aimed at advancing sustainable transport can differ.

In this chapter I now present the analysis of my comparative findings to discuss the assumptions I laid out initially and address my study's initial aim. In the first section I outline my approach to interpreting similarities and differences and present evidence of the insight I gained. I highlight how initial differences between both countries were substantiated in my data analysis but did not appear meaningful to institutional work. The following three sections then focus on different explanations for why differences described may be relevant for how passenger transport is planned and operated, but less relevant for the institutional work I observed. The second section scrutinises the car's institutionalisation, which draws on my earlier discussion in chapter 3. Further evidence from my findings makes the case for how the car's growing centrality has led to increased similarities within the passenger transport field. The third section presents the field of passenger transport as one where transport-related practices, products, and services converge across national contexts as they aim to address the field's global challenges. The fourth section discusses VoC as perhaps often dependent on a researcher's selected empirical context. My first chapter to present the findings ends with my concluding remarks on institutional differences and similarities.

5.1. Differences of national contexts and their role for institutional work

In my initial analysis, I coded the interview transcripts from both British and German participants to capture their experiences in efforts that represent institutional work and compare them. Particularly, I looked for participants' accounts in which they reflected on similarities and differences in passenger transport or appeared to relate to aspects of varieties of capitalism which I summarised in Table 3.1. In the first stage of coding, I interpreted a range of experiences which corroborated the established distinctions between both national contexts in chapter 3. Participants confirmed differences in passenger transport provision such as variations in existing infrastructure, public transport services, investment levels, policymaking, or transport regulations. However, relating, for instance, to the current state of affairs in German cities, a German participant appeared deeply critical of the dominant role of public sector transport authorities. The participant who represents a private MaaS provider highlighted the public sector's restrictive influence on private-sector operations, especially influencing private-sector engagement with citizens, and thus potential users:

[some cities] are just absolutely uncompromising, monopolistic, and do not want to allow anyone to sell their tickets. Especially not to build up MaaS in their cities... the monopoly position of public transport companies is for the purpose of public service provision, just the maintenance of rail, bus, and infrastructure. (GER13-A)

In contrast, with British rail operations being deregulated and privatised since the 1990s (Pickett et al., 2022), a British participant re-emphasised the unique make-up of British public transport. Unlike in Germany, British authorities merely oversee rather than actively manage public transport provision. The participant who represents a regional combined authority, emphasised how this distinguishes the country from others such as Germany, especially in the delivery of services to the public and their individual transport users:

we have private operator public transport. ...we do not run any vehicles. We have nothing to do with that other than try our best to coordinate it. They are run by about 19 different private bus operators ...5 operators for the train. (GB10-B)

A second public transport official from Great Britain, eager to advance MaaS, recounts even higher numbers in their region with "*over 60 operators*" (GB15-B) and 20 in their particular area for end users to choose from. Aware of other national contexts and particularly the German context, the British participant highlighted the challenges they face in providing to potential users because of the largely decentralised and privately-operated state of transport:

we have to come to an agreement with all of those parties. They all have to be happy... it is about having a strong message... I think that makes it more difficult for us to come to those agreements. (GB15-B)

The three extracts from British and German participants suggest opposing directions for how collaboration occurs, passenger transport is organised, and services such as MaaS could be offered to users within each context. As a result, both literature and experiences shared by participants appear to suggest initially that influencing passenger transport and developing and implementing MaaS could differ because of the way public transport is organised and provided. Indeed, experiences shared by British and German participants have painted two different scenarios. This particularly relates to how firm collaboration and material practices, including managing and maintaining infrastructure, play out. The German perspective shows a more coordinated approach driven by a strong central public authority. In contrast, the British participants point to a more liberal approach characterised by hierarchy and market mechanisms, as suggest by VoC (Hall & Soskice, 2001). Overall, differences are evident in how passenger transport is planned, provided, and operated by public and private actors in Great Britain and Germany. However, in both cases, the planning and implementation of MaaS demands an intensifying collaboration between all stakeholders, the private and public sector, as further highlighted by growing public-private partnerships in Great Britain (e.g. MaaS Scotland, 2018) and called for in German feasibility studies (Fridgen & Röhlen, 2019).

However, these contextual differences that evidently impact how MaaS, public transport, and shared mobility will be developed and deployed as a product or service appeared less meaningful in affecting institutional work aimed at citizens as a whole and potential user of MaaS in particular. Such institutional work includes efforts such as educating, advocating, moralising, valourizing, and many others. As a whole, while trying to set up MaaS, actors' institutional work efforts aim at influencing people's shared social understandings. In my case, these are the understandings and ideas that people associate with "the car", "public transport", and "shared mobility" and on which MaaS builds and which it affects. As I progressed from generating codes to organising codes into initial topics of interests (compare Table 4.6), the comparative element was meaningfully sustained in only one of the 15 topics which I labelled "Contextual understandings and perceptions". All other topics began to embrace other, previously unanticipated trajectories expressed through the generated codes. As a result, I discuss the apparent lack of a relation between the comparative element and my interpretation of institutional work. The next sections represent a summary of this analysis and offer explanations. For one, my analysis suggests the field of passenger transport as one that moves towards greater convergence across national contexts. Presenting my first reason, the next section scrutinises the car's institutionalisation and makes the case for how the car's centrality has led to more similarities than differences between my contexts.

5.2. The car's institutionalisation: the role of policies, media, and infrastructure

Institutional work aimed at maintaining the car's centrality and a dominant logic of ownership among the public can be observed in Great Britain, Germany, and globally. Both literature and participants' accounts support a retrospective account of how the car, beyond being a mere material object or mode of transport, has become institutionalised. Several examples point to an increasingly similar status quo. Generally, participants' experiences underpin previously discussed notions (see Ch. 3, also Mattioli, 2017; Mattioli et al., 2020) that long-standing car-centric transport policies had a significant impact on the car's institutionalisation. Such policies now sustain passenger transport's governing logic of ownership through which owning and using cars are reproduced as taken-for-granted practices among the wider public, citizens, and thus for anyone prospectively using MaaS.

Policies such as the German "Dienstwagenprivileg", granting privileges to company-car owners, and other incentives like lowered taxes for diesel fuel reinforce the car's embeddedness particularly in Germany (Cristescu, 2021; GER06-C; GER09-B). We can understand such efforts as forms of institutional work, for instance, as embedding and routinising (Lawrence & Suddaby, 2006). Further, institutional work of mythologising and valourizing led to the car becoming associated among people with a narrative of "private fortune". The car is not only recognised as a status symbol, but representative of freedom, masculinity, and peoples' coming-of-age (Canzler & Knie, 2017; GER06-C; GER09-B; GER21-C; GB24-B). Intriguingly, participants in Great Britain and Germany both emphasised the media's role, which points particularly to effective discursive institutional work by the automotive industry. The media, both advertising and filmmaking, played a significant role in institutionalising and now maintaining the car's institutional status. Participants reflected how discursive work is successfully creating close attachment among people to their cars, thus obstructing their own efforts aimed at creating and promoting new institutions and alternative practices. Both British and German participants suggest similar efforts, particularly those related to the use of the media, films, and leisure activities, can help promote and ultimately contribute to institutionalising alternatives, such as shared mobility, and embedding similar narratives within the minds of people in our societies:

In terms of marketing and awareness, the car industry is doing a good job.... they are still selling us... the ultimate freedom: buy a car. Drive with your girlfriend into the sunset to the sea. The reality is different. (GER13-A)

the car is still something resonating with a lot of emotion. You can see it with car advertising. How it is built up. It is just something that emotionalizes and then you have to see how you can

convince people of it [public transport] in a sober way. Or do you have to emotionalize public transport? Is it even possible to emotionalize it in such a positive way? (GER16-B)

our [MaaS operator's] message is about reducing carbon footprint and CO2. But for an early [MaaS] adopter from a football club, or a rugby club, that is about supporting your team. So, they will use MaaS... because they are supporting their team and they are using a branded product, and so nobody feels like they are losing out. Everybody accomplishes their mission. It's just that their missions are different. (GB22-A)

As reflected in participants' accounts, they concern themselves with succeeding in similar ways as the car-industry, particularly through discursive work, to advance shared and public transport and pursue institutional change. This may result from replicating close attachment among users, whether through messages shared through media or in existing loyalties, for instance, to local sport teams. Some participants particularly highlighted the car industry's ability to create positive shared understandings of the car and imagined similar actions to those of actors in the car industry. These efforts can help them to promote and advance alternative shared understandings within and of the field of passenger transport:

we are still relatively far away from this [MaaS] being shown offensively as a lifestyle.... if you watch TV. In advertising and everywhere, is this multimodal and MaaS present there? And that just does not happen yet, because in every TV film people drive a car. Or when it comes down to it, the serial offender takes the tram and has a monthly ticket. But is there a soap opera where people do car sharing or something? So, it [MaaS] only reached reality to a limited extent, and that is where I see the biggest hurdle: that it is not part of normality. (GER09-B)

what they [public authority] found latterly was, the thing that saw steep changes in use was when they did radio advertising, and you would imagine you know most people listen to the radio in the car. So you have got that ability to engage with car users (GB25-C)

The participants' suggestions show an increasing value in initiating and developing relationships (relational work) with the media to initiate and develop discursive practices. These would help advance more sustainable, shared understandings of passenger transport among citizens. Such practices appear to share similarities with how, for example, animal rights activists and social entrepreneurs engaged in discursive work, using visuals to elicit a response from their audiences (Jarvis et al., 2019; Barberá-Tomás et al., 2019). Visuals, symbols, and narratives conveyed through speech at the right time and place, such as via a car's radio, can increasingly affect and influence individuals. Indeed, such narratives and other symbols may help "make them identify, socially and morally with others, and then to move them to action." (Barbera-Tomas et al., 2019, p.1811). A German participant presented a most vivid example and instance of potential discursive work that may have such an

impact. The participant, a project leader for connected transport, highlighted what a friend of his used to say about measuring their success in advancing shared mobility:

if James Bond ever drove a car share, then we have made it. (GER09-B)

Not too dissimilar, one British participant referred to the portrayal of alternative practices through the media and generally within society. The participant compares the currently widely accepted practice of “driving a car” among the public to practices that have more recently turned from being widely acceptable in British society to being rather unacceptable:

there was a time when smoking was socially acceptable. There was a time when drunk driving was socially acceptable. Media had a big influence in making sure that was not acceptable anymore. And I think, there is almost like this war on the car somebody said the other day. But it cannot be seen as a socially acceptable thing to drive your car anymore. Even if it is electric, you still got the same congestion... (GB13-A)

Both participant accounts highlight the idea how we require societal institutional change in order to establish a more sustainability-oriented transport framework such as MaaS. Participants call for such change to be facilitated by both negative (the shunning of driving cars) and positive efforts (portraying shared mobility) across the media. Both may be accomplished by targeting, for instance, collaboration and investment into film and movie productions. While participants pointed to the media as potentially crucial to portray alternative lifestyles and promote change, they did not discuss how these actors are or could be brought on board. The role of funding such projects outside of actors direct remit may be just one reason for why it has not yet been discussed or taken up as a viable option for actors, other than highly profitable car manufacturers. In later findings and my discussion chapter, I will revisit how others, particularly MaaS providers, public transport authorities, and shared micromobility operators could engage in institutional work that can help them harness the potential of the media, create new identities, and use emotions for their change efforts.

Besides the impact that media (visuals, symbols) has on “the car”, it is maintained through similar institutional work in Great Britain and Germany by actors in the automotive industry. Such efforts, described largely in analysed secondary data, aim at constructing normative networks. These efforts are evident in the establishment and maintenance of various organisations, such as the German Automobile Club (ADAC) or the British Automobile Association (AA). Likewise, contributing to maintaining “the car” and cars’ central role in our societies is institutional work that creates and maintains the many job roles related to cars. We can find these at car manufacturers as well as in many other places as we encounter salespeople, race drivers, or traffic wardens (GB13-A; GB22-A; GER03-B; GER06-C).

Not less important, car manufacturers are today among the biggest companies in the world. Revenue of the global car-manufacturing industry stands at 2.52 trillion U.S. dollars in 2022, making it the 9th largest industry globally (IBISWorld, 2023). Due to long being unchallenged and continued institutional work, the car industry amassed this significant power and influence on public perception and policymaking. Influence derives not only from its substantial role as major employer, but also head of an extensive supplier network, tax generator, and lobby force. In Great Britain and Germany, their powerful position is evident and not least rooted in long-standing traditions in car manufacturing. Germany alone accounts for about 60% of the EU's car exports (Eurostat, 2022). This made the country the leading exporter of cars globally whilst the UK ranked high in 7th place in 2019 (Growth Lab, 2023). The resulting networks between industry and politics only further reinforce car dependency in both Great Britain and Germany. The same applies, for instance, in the U.S. or Japan, where other major car manufacturers and related organisations are based.

Concerningly for efforts aimed at disrupting “the car” or a logic of ownership, the car as a global phenomenon is not limited to national contexts with a strong or traditional car-manufacturing industry. Elsewhere, car manufacturing is growing and increasingly a desired industry. This is because to many, the car presents a symbolic heavyweight. The car demonstrates modernisation, industrialisation, upward social progression, and one path to address the needs of growing middle classes in countries such as China, India, Vietnam, Malaysia, and others (Fischer, 2016; Hansen, 2016; Zhang, 2017). This intricate situation represents “the car” and how we discuss its future globally as a challenge requiring solutions of both social and environmental nature. To discuss potential solutions is out of the scope of my study. However, being aware of this aspect and understanding the situation requires multifaceted solutions further underscores the car's institutionalisation, offered a global perspective, and prepares for my analysis of how change may be pursued through using emotions in institutional work.

Finally, extensive infrastructure development and changing urban layouts (material work) in various countries solidified the car's centrality. This ultimately enables its near self-sustained institutional reproduction and promotes the underlying logic of ownership. Relevant material practices and objects in Great Britain and Germany include physical space such as road networks and places, buildings, and artefacts. Examples include traffic signs, petrol stations, on-street parking bays, multistorey parking garages, and others (GB19-B; GER06-C; GER22-B). To draw parallels to Svensson (2022), who theorised the shielding of audiences from negative experiences as a form of institutional work, the car's status is shielded by

associating it with strong feelings of safety and security in both Great Britain and Germany (GB14-C; GER25-A). Efforts to maintain these in both countries appear to revolve around avoiding negative experiences related to the car by instilling hope for the future. For instance, technological advancement, such as the transition to electric cars and alternative energy sources like e-fuels, are oftentimes proclaimed to allow sustaining car ownership and use for everyone. However, participants disagreed. Instead, they branded such efforts as most likely aimed at maintaining a dominant logic of ownership. Participants particularly emphasised negative effects if we were to focus entirely on such technologies:

we will reach the point where there are a lot of electric cars on the road, and then we realise: Oh God, now we have electric cars, but the traffic jams in the city are still there. (GER19-B)

[we engage] with the likes of DfT around future transport policy and... fight against this tidal wave of EV focus we have at the moment. Not to put less of a focus on EV, but to emphasise that there are other options to EV and all you are doing is replacing a traffic jam with an electrified traffic jam. (GB07-A)

As emphasised by both British and German participants and previously by several transport scholars (e.g. Munck af Rosenschöld et al., 2014; Burghard & Scherrer, 2022), a car-centric transition is inadequate in pursuit of a sustainability-focussed and socially-just transport system. Instead, comprehensive institutional change is required to transcend the car's central role in passenger transport, whether that is in Great Britain, Germany, or worldwide. To depart from a car-centric system and "the car" as an institution, future institutional work in any context will need to aim at establishing a transport system with sustainability at its core that ensures mobility through various means for all, at all times and all places.

5.3. Towards increasing similarities in the field of passenger transport

The car's institutionalisation had a similarly profound impact on the UK and Germany. In this section, I discuss the passenger transport field as a whole. Following more recently published secondary data and participants' accounts related to my comparison of the UK and Germany, passenger transport appears increasingly more alike than conceived of and discussed in my context chapter. Today, cycling appears to be the only major type of mobility in which both contexts continue to differ significantly (compare Figure 3.1). With 63% of the population, the number of people claiming to not own bicycles is high in the UK. This compares to just 42% in Germany and even lower numbers across Europe such as 24% in Poland or 13% in the Netherlands (Shimano, 2022). Another recent poll further emphasises Britain's negative attitude to cycling. The country ranks lowest among 12 nations. Only 42% hold a favourable view of cycling compared to 64% in Germany, 53% in the U.S., or 80% in Poland (Smith, 2023). Evidently, the UK is far from presenting itself as a cyclist country. Maintaining such attitude may be a barrier to transitioning to sustainable passenger transport.

Considering other mobility modes, the UK and Germany are much more alike. For walking, the most sustainable travelling mode, Germany (74%) and the UK (82%) share positive attitudes. The same study reports comparable attitudes to public transport such as the bus (51% and 50%) or trains (59% and 65%) (Smith, 2023; Buehler & Pucher, 2023). Interestingly, turning back to cycling, further evidence points to the potential for positive and more similar attitudes between Great Britain and Germany in the future. The COVID-19 pandemic and recent policies from the British Department for Transport fuel convergence in cycling attitudes, particularly in London. Buehler and Pucher (2023) highlight London's significant increase in cycling levels (+23%) after successfully implementing pro-cycling and car-restrictive policies. This compares to a decrease in cycling of 3% in German cities. Effective measures in London entail a tripling of protected on-street bicycle lanes from 50km to 162km, better public access to high-quality cycle networks, and rapid implementations of 85 low-traffic neighbourhoods (LTNs) with similar efforts underway elsewhere in Great Britain. Efforts are supported by the Department for Transport with a significant investment of £2 billion and through creating a new body (as a case of relational work). This body, Active Travel England, is tasked with making both cycling and walking "the natural choices" for short journeys and a bigger part of long journeys across the nation (DfT, 2022c; DfT, 2023). As a result, attitudes to cycling across England and elsewhere in Great Britain may grow closer to positive attitudes observed on the continent and further contribute to more similar attitudes to passenger transport between Great Britain and Germany.

Unfortunately, participants only confirmed the previously highlighted negative developments in public transport across both countries (see Ch. 3). While not a positive sign for a meaningful move to sustainability in passenger transport, this points further to similarities in passenger transport between Great Britain and Germany. As previously elaborated, the field faces significant challenges in both countries, despite being hailed as a likely backbone of MaaS by transport scholars and participants alike. Challenges remain similar: cost pressures, reduced infrastructure, and competition from newer shared mobility practices. For Great Britain, scholars and industry professionals attributed diminishing services and declining patronage to privatisation (Shaw & Docherty, 2014; Mattioli, 2017; GB10-B; GB16-B). In contrast, Germany appeared to be better off because of higher public funding and less intense privatisation (Mattioli, 2017). However, German participants reflected on very similar issues to their British counterparts: reduced services and declining patronage (e.g. GER24-C). Therefore, although differences in organising passenger transport persist, the evidence signals convergence in what matters most: a positive shared social understanding of public transport to contribute to more sustainable transport, but a logic of provision that is in decline. By itself and without shared mobility or MaaS on its side, public transport modes appear insufficient to replace our car-dominated transport system and a logic of ownership (GB16-B; GB24-B; GER02-A; GER16-B).

Further convergence between passenger transport in Great Britain and Germany can be observed in attempts to reinvigorate public transport and its underlying logic of provision. With UK transport predominantly a devolved matter, a return of publicly owned transport is particularly advanced in Scotland and Wales. Here, railway was renationalised in 2021 (Wales) and 2022 (Scotland) during the COVID-19 pandemic. It is now owned and operated by government-owned companies, Transport for Wales and Transport Scotland (GB10-B, Transport Scotland, 2022; Transport for Wales, 2023; Lancefield, 2023). Despite the particularly clear development in two of the UK's four countries, the number of railway operations under nationalised ownership grows across the nation, including England. Whilst only one nationalised service operated along fifteen private ones in 2018, this has now changed to six nationalised services operating along ten private ones in 2023 (Blair, 2023).

Whilst acquiring heft through policy change may be inevitable in the long-term, the exogenous shock presented by the pandemic has been fundamental for moving closer to sustainable transport and disrupting the dominant logic of ownership underlying our car-dependent societies in the short term. Whereas the pandemic initially reduced levels of cycling and rail, it encouraged new policies such as the “bus back better” strategy in England

to promote and fund bus services and other public, shared, and active transport (GB06-B; GB24-B; DfT 2021, 2022a). While some regional transport besides rail, such as bus services (Transport for London, Edinburgh's Lothian Busses) have been publicly (council) owned for decades, regions across England (similarly to Scotland or Wales) are now also increasingly moving towards devolution in transport with comes with ambitions to nationalise their public transport. Authorities in regions such as Liverpool City or Greater Manchester have or are eager to take back control of their transport network (rail, bus) and provide public transport that is sustainable, works, and is affordable for citizens (Carey, 2023; Roberts, 2023). Interviewed British participants described these efforts as a positive step for creating a more sustainable transport system as they reflect on their challenges and experiences in Great Britain and, in part, compared their situation to the status quo in Germany:

most big transport is publicly owned and publicly managed [in Germany], and that makes, I suppose, divvying up and sharing the monetary reward a little easier to tackle with. It is not impossible with the private companies, but it makes it a lot harder. (GB19-B)

Transport for London is the greatest example of MaaS in the UK by far... but there are few places in the UK that have this kind of joined up approach. ...it definitely needs a kind of governmental, overarching body that looks at harmonising everything. And there have been changes in the makeup and how different areas work. For example, the West Midlands have now got a West Midlands Combined Authority, which brings together not just Birmingham but surrounding areas as well. They are bringing their transport more centralised into that area, so it is starting to happen in some places, but it is a long process. (GB23-C)

There is a swell of support for it [public ownership] in some corners, but not sure whether we will ever go back to that in the UK. But I think that would be a massive boost. (GB24-B)

The first two extracts illustrate participants' view on transport organisation in Great Britain. Particularly the second participant elaborates on a need for a "governmental, overarching body that looks at harmonising everything" (GB23-C) by reflecting on recent establishments of combined authorities across Great Britain. To lead these authorities, regions elected new mayors, promoting further decentralisation of power and facilitating targeted local planning. Evidence suggests that these combined authorities, the West Midlands and Greater Manchester, and their mayors already act as promising actors which seek to advance sustainable transport in their purview. These combined authorities, together with partnerships of local transport authorities like Solent Transport, are at the forefront of piloting and implementing MaaS projects across the UK (see Wray, 2019; UMP, 2021; SkedGo, 2022; Intelligent Transport, 2023; TfWM, 2023; also GB17-B; GB19-B). The important role these combined authorities and partnerships of local public authorities now

start to embrace and must develop further are that of an overarching public body which orchestrates MaaS and harmonises passenger transport's heterogeneous pool of stakeholders.

The third extract's emphasis of support for and how public ownership could boost transport modes, coincides with recent findings that the British public demands public ownership for both bus (65%) and rail services (67%) (Shoben, 2022). The planned creation of another new public body, the Great British Railways (GBR), reflects these developments and the growing public sentiments about British public transport. GBR is envisioned to take operational responsibility and ownership of rail infrastructure to increase public control of railway operations and replace older "franchise agreements" with private operators with "passenger service contracts" to improve transport quality and service (DfT 2021, 2022a; GB12-B). All these efforts (institutional work) ultimately aim to reinvigorate and bring back acceptance of rail as one of Britain's most sustainable transport modes, crucial for its sustainable transition.

In contrast to these developments in Great Britain, Germany undergoes somewhat contrasting developments that point to convergence in British and German passenger transport. From a VoC perspective, we can observe an increasing liberalisation in Germany since the 1990s (Jackson, 2003; Witt & Jackson, 2016). One participant reflected on how increasing liberalisation led to increased competition and the use of market mechanism for organising collaboration in Germany's passenger transport field. The participant, working on national MaaS and bringing both private and public sector together, emphasised how:

It is not the case that we have everything in public-owned companies. There are numerous tenders now for transport contracts in the rail and bus sector. And while, of course, there are still the municipal-companies operating in their areas, they also have to submit to the same very strict regulations. That means competition has indeed been implemented in a different form than in England, but it has been implemented and is continuing... in the digital sector (GER23-A).

This intensifying competition with both private and public actors is particularly well supported by observations of a liberalising market for longer-distance journeys. Specifically, the German bus market was already liberalised in 2013. Since then, introduced policies enable private operators to compete with rail by operating networks of intercity buses (D'Incà, 2015; Ruiz, 2018). While "Deutsche Bahn" (DB) remains the primary railway operator of regional services (67%) and long-distance rail as Germany's state-owned rail company, private competitors like FlixBus increasingly grow their market shares (Barrow, 2017). In fact, Barrow (2017) already identified 124 regional operators and 20 long-distance operators being licensed by the German Federal Railway Authority at the time. Further plans by the federal government were discussed to further level the operators'

playing field, for instance, with technical standardisation regulating a common application programming interface (API) in future developments (ibid., also GER07-C; GER22-B).

With initial successes in developing such APIs (e.g. “Mobilitybox” API by Vesputi (n.d.)), the relevance of such developments in support of increasing convergence between Britain and Germany is particularly based on the increasing share of private, profit-driven operators now entering the German market. For 2021, the German Federal Network Agency reported 47 private operators for short-distance rail out of a total 107 and 20 private operators for long-distance railway out of a total 26 (Bundesnetzagentur, 2023; Lehmann et al. 2023). Examples include Flixbus by FlixBus, the Eurostar Group, Netinera, Abellio, or Transdev Germany with several subsidiaries (Lehmann et al., 2023). With the increasing numbers of active railway operators, the German market is recognised as the market with the highest number in Europe (Bundesnetzagentur, 2023). While “Deutsche Bahn” continues to command operative ownership of most rail transport service delivery, this development contrasts with the decreasing number of privatised railway operations in the UK. Together, advancing German liberalisation along contrasting re-nationalisation in the UK points to further growing similarity of the field of passenger transport between both national contexts.

For my study, this convergence which occurred over the last decades and had begun well-before the period to which my participants’ experiences relate (2014-2022) represents another factor that could explain why institutional work in Great Britain and Germany did not appear meaningfully different during my investigation. Despite confirming some of the differences in the passenger transport field across both national contexts, they did not appear to provoke actors to engage in vastly different forms of institutional work. Along increasing similarities in transport modes and attitudes towards them, one overarching mission I neglected so far in the field may further explain the observed tendencies to convergence. Independent of their national contexts, the efforts of actors concerned with advancing MaaS, and shared mobility may come together and align under the umbrella of their missions to mitigate carbon emissions and thus advance our transitions to a more sustainable future.

I propose the urgency of addressing today’s grand challenges such as the climate crisis may act as an overarching impetus for actors to engage in more similar institutional work for one overarching goal. This impetus may appear to compel collaboration among firms irrespective of national context to align, leads to similar institutional work, and comes to be underpinned by similar institutional logics. For instance, to tackle climate change, the British have already taken a lead role among G7 countries in policymaking and planning to achieve net-zero (KPMG, 2021) despite being considered a close LME-type economy. In their

ambitious role, policy-changes in transport have subsequently led to stronger public sector involvement in the UK as evidenced here. A similar involvement was already common in Germany, with the country boasting a transport sector that ranks among the top three in decarbonisation readiness (KPMG, 2021). Hence, whereas both countries may tend towards opposite ends of the varieties of capitalism spectrum, a notion of convergence for the greater good (to mitigate carbon emissions, tackle the climate crisis) could arguably result in similar, rather than different efforts being observed. Future research efforts should explore and further establish whether such theorised convergence of national contexts and institutional work is indeed more likely (and increasing) in sectors crucial to overcome grand challenges.

5.4. Varieties of capitalism as dependant on empirical contexts

After I have discussed the institutionalisation of “the car” and increasing similarities in the passenger transport field between Great Britain and Germany, I now examine how varieties of capitalism (VoC) did not appear to have meaningful explanatory power in my comparison of institutional work. In particular, and as I alluded to earlier, particularly Germany may no longer be considered a close example of an ideal-type CME. Likewise, as passenger transport faces the challenge to decarbonise globally, efforts are not surprisingly transcending national boundaries. As a result, I discuss in this section how the relevance of VoC in comparative studies may increasingly depend on one’s empirical context. For future research, this could imply how empirical contexts can explain where limited relevance of VoC is to be expected.

Scholars of VoC have widely debated the potential of global liberalisation, growing convergence, or at least further erosion of the relatively pure examples representing the CME or LME ideal-type (Hall & Gingerich, 2009; Kuznetsov & Jacob, 2015; Hay, 2020; Wright et al., 2020). As I discussed earlier, such erosion from being representative of a close CME ideal-type has been identified in Germany after the country underwent liberalisation of its corporate governance practices in the 1990s (Witt & Jackson, 2016). The authors argued that the country developed competitive advantage by “incorporating hybrid institutional logics” (ibid., p.797) and consequently contested the argument that countries would only benefit from complementarity associated with the adherence to practices more closely related to either a CME or LME-type. Specifically for passenger transport, the increase of private for-profit transport operators in Germany further points to support a liberalisation argument. With a movement in Great Britain towards re-nationalisation, especially of rail, both national contexts thus appear to move closer together in the empirical context of passenger transport.

Following from reflections on my participant selection and data analysis, I suggest that understanding differences in institutional work will need to take additional factors than just national context into account. The specific field or sector is one such variable. For instance, referring to employment relations, Wright et al., (2020) point to the role sectoral variables often play in explaining similarities and differences across countries, including features derived from technology or the operations of multinational enterprises. In extension, it appears that such variables could also apply to the empirical context of passenger transport and future mobility. Especially among the newer, technologically innovative, shared mobility operators, who operate both nationally and not rarely internationally, differences in perspectives on collaboration appear to be independent of their national contexts. Whether British or German, actors recognised the value of collaboration and coordination.

Participants' efforts evidence this in both contexts by an emphasis on integrating services and infrastructure (material work), aligning stakeholder communication (discursive work), and engaging with communities (relational work) to challenge "the car's" status quo:

[MaaS] is the seamless connection of all the different mobility options or services that you are offered within the city and making these boundaries between different mobility options so small that you don't even notice whether you're travelling with company A, company B, vehicle mode one or two, but everything is interconnected... and really offers a true attractive alternative to the private car. (GB11-C)

we want to simplify the customer experience, grow the market for sustainable modes of transport, be as inclusive as possible to different communities and individuals, become commercially attractive to the region's operators who need to participate in it (GB06-B)

We have to interact with people, which is something we neglected a lot at the beginning... today we lack, simply because the focus was on deep integration, communication channels to our customers to be able to involve them more in any further development (GER05-B).

to bring the sharing offers into the region, always in close cooperation with public transport, with regional rail transport, and then we went a bit further and said we not only want to bring these forms of mobility together, but we also want to cooperate with other stakeholders, with other partners, businesses, especially in the area of corporate mobility management (GER19-B)

Together, these extracts from German and British participants highlight the value placed on collaboration and coordination across both national contexts. In neither context did participants commit to building isolated ecosystems or relying on hierarchy and market mechanisms associated typically with LME-type economies (Feldman, 2019). Instead, both British and their German counterparts critiqued how major American players such as UBER are much more likely to pursue a strategy of limited collaboration and coordination through market mechanisms (GB10-B; GB21-B; GER02-A; GER11-C). This experience points us to a notion that what varies may not primarily be the economic system and thus "national" varieties of capitalism. Instead, organisations and their efforts may differ not based on the national context in which they operate, but depend, for instance, on their people and the cognitive and emotional efforts of these individual and collective actors that make up any organisation. A firm's collaboration and the institutional work they pursue may thus differ more often dependent on who is responsible for collaborating and shaping a firm's relations and operations. Future research to underpin such observations and a focus on actors, rather than context (organisational or national) would be well-aligned with the agency-oriented perspective on institutional change I adopted and maintained in this study.

Some earlier scholarship on firms who operate across different national contexts and thus “under” different varieties of capitalism appears to support this notion. For instance, Kuznetsov and Jacob (2015) point to the erosion of national forms of capitalism. The authors argue that companies and managers seek to construct their “preferred quasi-institutional setting... at the company level” through institutional adaptation (*ibid.*, p.22). In doing so, companies and the individuals managing them, rather than their national contexts, are meaningful and present an appropriate variable in comparative studies of efforts across national contexts, such as actors’ multifaceted institutional work. By redirecting our examinations in this way, considering both sectoral and individual-level variables, future studies may generate better comparisons of actors and their efforts across boundaries, national or not, and thus align better with the actor-oriented perspective on institutional change espoused here and other institutional work scholarship (Lawrence & Phillips, 2019).

A dependence of varieties of capitalism’s relevance on an empirical context may be further elevated by the presence of international phenomena such as the existential global threat of the climate crisis, and their potential for disruption. In my present context of passenger transport, albeit on a significantly lower scale than the climate crisis, MaaS may be considered such an international phenomenon with limited local differences, at least in terms of prospective shared social understandings underpinning the concept among operators, authorities, and citizens. MaaS, as such international phenomenon is an opportunity, both economically and for sustainability, as it is one response to address the concerns around exacerbating our climate. In this opportunity, MaaS is particularly one response to how we “dismantle car dependency and the system upholding the centrality of the car” (Ryghaug et al., 2023, p.767). The advance of MaaS will benefit from creating and maintaining global networks, advocacy, and exchange of best practices around planning, implementation, and operation. Equally, we must share efforts of institutionalisation aimed at “shared mobility” with and without making use of people’s experiences and emotions. Participants’ accounts of their experiences in Europe and worldwide, including countries such as the U.S., Japan, or Australia, and research collaborations across the globe (*i.e.*, Smith & Hensher, 2020; Hensher & Hietanen, 2023) already show that we can do so across practice and scholarship. Further collaboration will only add to advancing our awareness of sustainability, both for its problems and its solutions.

5.5. Concluding remarks: Institutional differences and similarities

In this first chapter of my findings, I discussed the institutionalisation of the car, institutional and practical convergence in transport between Great Britain and Germany, as well as the potential for VoC being dependent on one's empirical context. My discussion, contrary to the assumption I drew in the context chapter, highlights how differences between Great Britain and Germany do not appear to have meaningful impact on institutional work. Participants' experiences suggest that global concerns for sustainability, expressed by pursuing global ambitions to mitigate carbon emissions (IPCC, 2022), technological innovation, and organisations' international presence and operations may all contribute to bringing efforts of institutional work closer together. Besides MaaS that has emerged as an international phenomenon, I discussed the increasing similarities between some institutions ("the car") and national contexts as accounting for the relative absence of meaningful differences in institutional work. An empirical context in which institutional convergence may be advanced such as the one I have selected, still presents an interesting context to study institutional work and generate insight into how change is pursued. Future research however should shed further light on institutional convergence and how it affects institutional work.

The limited analytical purchase provided by the comparative frame and interpreted lack of meaningfulness of my comparison for institutional work, leads me to turn my focus away from the comparative element in the following findings and discussions. Although I remain attentive to contextual differences between Great Britain and Germany, my discussion concentrates on my emergent findings for which I adapted my study's aim and objectives. In the remaining chapters, I discuss the role of emotions as tools in institutional work. The logics I introduced earlier not only further illustrate the similarity between my two national contexts but help frame the context in institutional terms. Today, a logic of ownership dominates passenger transport in Great Britain and Germany. Maintaining this logic is not seldom emotional. Therefore, we must understand how to shift to alternative logics that support sustainability by using emotions. The role of emotions was similar and powerfully present in participants' accounts in both national contexts. I will continue to reference my context chapter as I also consider the passenger transport field and the role of emotions for transitioning to a sustainable future along the way. The next chapter introduces instances of institutional work, splitting them according to the three dimensions of institutional work into relational, discursive, and material work. I discuss how emotions play a role in each and are used by actors. Ultimately, to pursue the transition not only theoretically but practically will be imperative as transport continues to exacerbate the recognised climate crisis, we live in.

6. FINDINGS II: Using emotions in institutional work

In passenger transport and across national contexts, institutional logics may be at play and explain how similarities rather than differences appear when examining institutional work. As I laid out in the context and previous findings chapter, a dominant logic of ownership governs passenger transport in Great Britain and Germany. To mitigate future fallout from a climate crisis that transport currently continuous to exacerbate and to transition to a sustainable future, a shift in logics and change to alternatives, brought about in part by actors' institutional work, is imperative. Emotions will play a crucial role in this process of institutional work, allowing actors to appeal not only to people's minds but their hearts alike.

In this second findings chapter I therefore present instances of institutional work to provide an insight into how emotions, often intertwined with actors' appeals to cognition, play a part in actors' efforts to pursue institutional change. The findings illustrate their efforts and practices that participants have thought of, implemented, and continue to pursue with select extracts from the analysed transcripts. Alongside their analysis, I discuss them in the context of existing scholarship to draw out forms of institutional work, discuss relevant emotions, and reflect on how they relate to institutional change and ambitions of shifting institutional logics in the context of passenger transport. To do so, I return to the established distinction of institutional work by its three dimensions which I discussed in the literature review: the discursive, relational, and material dimension. The results of this part of my analysis are summarised in Table 6.1. Following the table, I discuss how emotions are and can be used in institutional work by relating to each dimension individually. I conclude by reflecting on how the use of emotions often transcends the analytical distinction into the three dimensions.

Table 6.1: Use of emotions across the three dimensions of institutional work
(author's creation)

		Actors' use of emotions	Interpreted efforts and practices
Institutional Work	Discursive	Actors draw on emotions for generating and distributing them through narratives, meanings, and symbols to their audience.	Generating narratives and visuals for demonstrating and educating on consequences of anticipated bad practices to elicit emotional responses.
			Generating and distributing experiences and meaning based on imagery or text to induce positive emotions.
	Relational	Actors draw on emotions for beginning, building, negotiating, leveraging, or ending relationships with their audience.	Beginning and building initial relationships to induce positive emotions.
			Engaging with "non-adopters" needs for establishing practices akin to familiar ones to induce positive emotions.
	Material	Actors draw on emotions for producing or reshaping the nature or meaning of material objects for their audience.	Integrating existing objects as relevant into new and alternative ones to induce and uphold positive emotions.
			Advocating, developing, and reshaping material objects to limit negative emotions towards alternatives.

6.1. Using emotions in discursive institutional work

Using emotions in discursive institutional work (specifically to advance MaaS) aims to influence audiences (citizens, policymakers, and each other) and accomplish institutional change as actors operate in a heterogeneous stakeholder environment. Participants' shared experiences suggest at least two instances that demonstrate how actors' may use emotions in discursive institutional work. They do so for generating and distributing narratives, meanings, and symbols that may induce emotions and elicit emotional responses.

In the first instance, participants' efforts relate to educating particularly on the emerging shared e-scooters as relatively new and emerging practices. Specifically, participants described engaging with blind people and their relevant associations. Their efforts aimed at creating visuals and invoking narratives for educating and demonstrating consequences of bad practices amongst existing users and prospective adopters of their products and services:

[a blind person's] input that we... try to include in our user tutorials or user education... can be really powerful. If you have that narrative... let's say a person from the blind association is represented with a quote or a small video you can include that in the user education... it's important how you park properly and then it's about "why it's important" to park properly. It's not about you having to get down to the train really quickly... but it's about this rattling tail of what your selfish behaviour results in. It's about the fact, and not only for blind people, but also mothers and fathers with prams who can't get through, wheelchair users, elderly people for whom it's extremely difficult to step over a scooter. And as with everything in life, if you don't know the reason, the training's effectiveness is not as great, but as soon as you can really back it up with data evidence or people's faces it's extremely powerful. (GB26-C)

The role of narratives, their creation, and the value of visuals such as short videos to transport the former is highlighted by the participant. Actors may induce positive emotions such as sympathy, pride, or gratitude among citizens, but do so specifically among "niche stakeholders" or more marginalised groups in society such as older adults or people with disabilities. Participants concerned with establishing newer practices sought to involve these groups in co-creating and co-producing. While a particular strong reason was cultivating strong connections between the groups, actors, and their cause (compare Ruebottom & Auster, 2018), actors further appeared to aim at inducing emotional investment through active involvement of those marginalised groups and subsequently promote emotional investment among a wider audience, citizens (all prospective users) in this case. As the participant suggests, this can be pursued by developing narratives and visuals to appeal to audiences' pathos and emotions (i.e. emotional appeals) (compare Moisander et al., 2016). Interestingly, the participants here particularly appeared to attempt leveraging pre-existing, emotional connections which individuals have to others through discursive institutional

work, rather than appealing to rational reason or even contradicting them (e.g. to park properly, thus miss one's train rather than to endanger others by parking improperly).

Suggesting that the consequences of bad practices expand to affect a wide range of societal groups to one of which individuals could relate through connections they have with others, including parents with prams, wheelchair users, or older adults, could serve as a means to amplify a narrative's effectiveness. The institutional work of educating here aimed at inducing emotions of sympathy among potential users towards citizens negatively affected by bad-practice, pride by compliance with learning and enacting good practices, as well as gratitude among citizens who are negatively affected by the bad-practice of others. Individuals in the latter audience, while unlikely to be users of, for instance, e-scooters were actively recognised, involved, and thus empowered by participants in the process of creating and distributing new and alternative practices. Meanwhile, invoking images of parents with prams, older adults, or wheelchair users as negatively affected may increase the chance that a daily user recognises (cognitively) and relates (emotionally) to the consequences of their bad-practice and how they affect others they have substantial emotional connections with, including family or friends. Ultimately, through these efforts actors may enable audiences to relate and "contrast the story with their own lives" which they can then use to generate emotional investment and have meaningful impact (Ruebottom & Auster, 2018, p. 482).

The second instance of emotions being used in discursive institutional work finds participants using image and text-based artefacts to induce positive emotions. One participant reflected on their association's decision to create a mobility primer and related campaigns. A primer is a small book designed to appeal graphically to children and help them learning to read. The primer's underlying intention was described to be provoking children, or rather parents accompanying their children while reading to consider more environmentally, climate-friendly means of travelling to kindergarten, school, and daily life:

we market the mobility primer... a little book that is very appealing graphically and is intended to encourage children and, of course, their parents to get to school and kindergarten in the most environmentally friendly and climate-friendly way possible. [...] having cooperations with schools is important [...] but also public campaigns as I mentioned earlier with the "Critical Mass", where children and their parents are deliberately addressed to take to the streets for better cycling conditions so that it is a colourful, wider protest." (GER06-C)

Rather than pursuing a mere cognitive or rational way of persuasion and convincing, the participants appeared to aim at eliciting empathy by drawing on emotional connections existing within families, particularly those between children and parents. This attempt may be comparable to what Tracey previously termed "affective work" (2016). The impact of

institutional work that recognises children as a distinct audience and communicates to young children via visuals and imagery with a focus on inducing emotions rather than mere cognition could be promising to advance alternative practices by prompting parents to engage in institutional work (Aboelenien & Nguyen, 2023). While the chance to accomplish institutional change in a reasonable timeframe is often difficult and abstract to individuals (Gümüşay et al., 2020), with change often occurring over generations, today's grand challenges such as climate change may not afford such timeframe. Although initially targeting young children may suggest a long-term approach to change our shared social understandings, examples such as the "mobility primer" could be highly relevant in the short-term by leveraging connections between children, parents, as well as grandparents. To identify similar practices may be a worthwhile pursuit in investigating institutional work. A wide audience such as citizens naturally includes individuals inhabiting multiple roles such as that of a parent or grandparent. To aim institutional work not only at our current "grown-up" decisionmakers and adults per se but at our children and younger generations as well as building on the emotional attachments across family members could be particularly promising in our transitions to sustainability that will protect current and future generations.

Ultimately, the role of emotions in the discursive dimension appears to be significant. When Lawrence and Phillips (2019) emphasised institutions as "cognitive and cultural phenomena" they emphasised the centrality of discourse to an institution's construction, maintenance, and disruption. Despite often neglected, central to this discourse are emotions who take a significant role alongside cognition in any process of creating, connecting, and delivering forms of this discourse so central to institutions. Whether in texts, symbols or speeches, emotions provide the "impetus that arises from both the threat of rejection and the possibility of acceptance." (Creed et al., 2014, p.283, also Schüssler et al., 2014; Moisander et al., 2016). Beyond those discussed above, in processes of creating narratives and generating various forms of media to transport emotions, many other emotions will come to present themselves as effective tools or resources to affect institutional change. Alongside, rather than replacing cognitive efforts, emotional efforts of discursive institutional work will be crucial to provide the sufficient impetus that audiences will require to reflect on their practices, relate and adapt to alternatives (Creed et al., 2014), and ultimately have institutional work succeed in creating and transforming institutions and their logics.

6.2. Using emotions in relational institutional work

Using emotions in relational institutional work (specifically to advance MaaS) aims at beginning, building, negotiating, leveraging, or ending relations with audiences. Actors, whether from the private or public sector must garner support, both cognitive and emotional, from their audiences. Embroiled in a deeply relational, heterogeneous stakeholder environment bringing together private and public players, participants' experiences suggest at least two instances of how actors may use emotions in relational institutional work.

In the first instance, participants engaged in attempts of inducing positive emotions such as trust and sympathy among their wider audience (i.e. citizens) which aimed at beginning and subsequently building initial relationships with them. Both British and German participants highlighted how MaaS itself and efforts to advance MaaS further are aimed at facilitating trust among their audiences and thus at initiating and building relationships over time:

MaaS is enabling everybody to make the most of the transport network that's available to them. And that means discovering what's actually available and more importantly, feeling in control of it and feeling that... you can start to trust that network more because you've got all the information you need at your fingertips. (GB04-A)

[when we come to a new place] often it is first simply relationship building, and then to understand, well, what is their standpoint, the standpoint of those individual groups. (GB26-C)

we show people new services and then they have to find an access to them. They have to build trust in it, and they have to get used to it... and you have to give these things time before they develop and become accepted. (GER23-A)

In using emotions such as trust in relational institutional work, actors attempt to form social "connective tissues" (Hallett & Ventresca, 2006). When it comes to institutionalisation, the authors emphasised what matters is not merely what people do, but what they do together. To understand how such social "connective tissue" is formed with one's audience through emotions in relational work will likely benefit sustainable transitions. Participants attempted to do so by engaging the average citizen, current non-adopters (people embedded in a dominant status quo such as staunch car owners and users), as well as various niche-stakeholder groups which I discussed in the previous section on discursive work. Relationally, non-adopters and niche stakeholders are drawn in by relational work in established processes such as co-designing, co-producing, or educating on newer practices.

These practices are summarised in the second instance of relational institutional work as efforts that aimed at current non-adopters of emerging practices. Participants emphasised the need for engaging in evaluating the needs of these present non-adopters, and thus focussing

on building relationships with particular groups among their wider audience. Participants specifically appeared to attempt inducing positive emotions, such as trust and sympathy, by establishing practices akin to those non-adopters were already familiar with to initiate relationships. Such efforts may serve as entry-points for individuals embedded in a status quo, a dominant institutional logic, to familiarise with new and emerging practices despite their embeddedness in the institutional status quo. In my empirical context of MaaS, specifically car-club and car-sharing platforms represent examples of such entry-points:

we are positioned in such a way that we say we would like to include the private car. We would like to include it in such a way that we make an offer for this clientele in the form of a car-sharing platform (GER19-B)

How would we ensure that there were alternatives to private car that might be an easier sell on people? ... car clubs look like a good gateway to using the app.... car clubs offer a useful way of incentivising people, not to have a second card. (GB16-B)

we have to make the platform attractive to car drivers, car owners... the journey planner includes the car, and it includes mixing modes together... we also build in car options which would include car rental and car clubs... or pay-as-you-go car insurance to try and essentially breakdown the model of car ownership.... Another thing that we want to do is calculate the cost of driving and present that in the app.... We recognise there are plenty of times when a car is the best option, but equally almost everyone for at least some of their journeys could do something else and the more that we can start to surface those options for people so they're aware of them, the more likely we are to start chipping away at this car dependency. (GB12-B)

While being enabled to continue the use of an automobile, staunch owners and users of a car can experience more sustainable options akin to using their privately owned car. Most notable is the strong relational component of these initial car-related practices that may help maintain people's emotional attachments to cars or driving. Subsequently leveraging the relations among users and user and provider could benefit the adaption to a MaaS ecosystem and future institutionalisation based on that what matters for institutionalisation is not what people do, but what they do together (Hallett & Ventresca, 2006, also Creed et al., 2014, 2022). As initial entry-points, audiences may be purposefully drawn in further to experience, cognitively and emotionally, other services made available to them. Participants recognised the significance of attracting staunch car owners to emerging practices despite those audience members will often represent the most difficult to convert, partly due to the emotional attachments people hold towards their cars (Kamargianni et al., 2018). However, only if actors manage to initiate and build relations with any audience, cognitively and emotionally, will they be able to gain people's attention, influence them, garner their support, and advance institutional change.

Ultimately, by being restricted to my participants' shared experiences, I have focussed on the role of emotions in relational institutional work for beginning and building relations. Wherever we recognise emotions as socially constructed and collective experiences, an important role for the relational dimension to institutional work appears only reasonable (Crawford & Dacin, 2021, Voronov & Vince, 2012, Goodwin & Pfaff, 2001). In practice, whether in the field of passenger transport or MaaS in particular, beginning, building, negotiating, leveraging, and where necessary ending relations, with and without emotions, will play a central role as many actors are already dedicated to cooperation and facilitating collaboration that can enable coordination (MaaS Alliance 2017; MaaS Scotland 2018; Wray, 2019) Inevitably, future scholarship must pay close attention to the relational dimension to understand emotions in institutional work, its relevance for institutional change, and in transitioning to sustainability in passenger transport and beyond.

6.3. Using emotions in material institutional work

Using emotions in material institutional work (specifically to advance MaaS) draws from a plethora of material objects: vast physical and digital infrastructure (places or buildings such as petrol stations, mobility hubs, bus shelters, and parking facilities) as well as physical and non-physical artefacts including cars, bicycles, busses, tickets, digital apps, and others. Participants' shared experiences suggest at least two instances of how emotions may be used as part of material institutional work that is simultaneously intertwined with strong cognitive efforts and appeals to audiences. In their efforts, actors draw on emotions particularly for producing and reshaping the nature and meaning of material objects for their audiences.

In the first instance, participants' efforts aimed for inducing positive emotions at an interface of dominant institutionalised and emerging elements to enable new practices and benefit creating and sustaining new or proto-institutions. When participants reflected on engaging audiences firmly embedded in the dominant status quo (the car-dominated transport system), they reflected on attempts of integrating existing material artefacts (cars) associated with the status quo as relevant components of emerging non-physical artefacts, such as apps or a network thereof. By attempting to induce new and uphold existing positive emotions associated with currently dominant physical artefacts (e.g. cars), actors may hope to be perceived as less disruptive but rather as accommodative by their targeted audiences:

there are certain situations in life where you just need the car and can't do without it. I think we still need to put a focus on cars because we need to meet people where they are... we have to create an ecosystem where mobility services can help people, still, not use their car. (GB05-A)

we don't see a fight, but we are positioned in such a way that we say we would like to include the private car. We would like to include it in such a way that we make an offer for this clientele in the form of a car-sharing platform, for example. (GER19-B)

we've always taken the view that force is no solution, that forcing people to give up their cars cannot and will not be our role... our task is to make it clear to people that there are alternatives and to show people what the alternatives look like and to do so with an honest comparison that doesn't come across as moralistic in any way. (GER23-A)

By integrating existing, dominant practices (driving) and material artefacts (cars), places (e.g. parking lots), or non-physical artefacts (e.g. park & ride systems) with emerging proto-institutions (shared mobility) and their underlying logics (a logic of access), participants appeared to aim at inducing positive emotions such as sympathy or trust. By maintaining existing material objects embedded in and associated with the dominant institutional status quo, at least temporarily, such elements may serve as meaningful reference points for actors' audiences who are heavily embedded in a respective status quo (Raviola & Norbäck, 2013).

In doing so, actors may limit negative emotions such as moral concern, doubt, or distrust among audiences and avoid inducing negative emotions such as shame, guilt, or contempt—emotions which, although unintended, can lead to negative emotional responses of denial or alienation (Delmestri & Goodrick, 2016; Tracey, 2016). Institutional work that is successful in establishing such reference points may ultimately have the potential to positively influence advancing proto-institutions (e.g. shared mobility), shaping alternative logics (e.g. a logic of access), and transposing existing dominant logics (e.g. a logic of ownership).

In a second instance of material work, participants worked on advocating, developing, and reshaping material objects to limit negative emotions towards alternative. A prominent practice was advocating for repurposing urban space and existing material artefacts. A British participant representing a national transport body, summarised this work under their increasing focus on *“how can we reuse what we’ve got. How can we repurpose things, etcetera, rather than just automatically building new?”* (GB08-B). Others reflected on more specific instances, such as repurposing car-parking bays into stations for micromobility across urban locations, from living quarters to critical junctions of existing transport. In the latter case, participants’ reflections suggest how material institutional work can be particularly restricted by actors’ capital. Success depends on an actor’s mix of economic, social, cultural, and symbolic capital (Voronov & Vince, 2012; Barin Cruz et al., 2015). Experiences of participants representing newer micromobility providers (e.g. e-scooters) reflected a particular lack of social (relations/connections) and symbolic capital (status/recognition):

in a city with 80,000 inhabitants, he [public authority official] told me that e-scooters make no sense from a transport science point of view, and that... cars will be around forever and that he doesn’t see how you can reallocate a single parking space, because that wouldn’t be politically desirable. And that’s why he doesn’t see a solution, even if he likes my approach that they could be reallocated. (GER21-C)

it’s also a bit of knowledge sharing...sometimes it’s a very tough nut, because while the public comes forward and we have strong partners on our side, there are many sceptics which we not necessarily need to convert to our side, but at least have to neutralise. (GB26-C).

These and other participants emphasised how influencing change in cities, particularly enabling organised parking for micromobility, is frequently obstructed by local authorities and decisionmakers’ feelings about what a right course of action would be. Some of these crucial partners remained doubtful of new practices, questioned the value of facilitating their usage, or could simply not conceive a desirability or feasibility of repurposing space for any alternatives to cars. In response, participants reflected particularly on cognitive efforts of

engaging various material objects, including data, graphs, and presentations deriving from their own work and research (compare Svensson, 2021) to advocate among decisionmakers for further action. Such further action related to more publicly visible instantiations of material institutional work as actors aimed to engage in redesigning and repurposing of urban space. They did so, for instance, through trials (e.g. of e-scooters) that appeal to citizens, to collect data, and ultimately persuade policymakers with growing demand and users' investment into new services of the legitimate alternative use cases for urban space.

Interestingly, their process not only demonstrates how places may contain and shape institutional work (Lawrence & Dover, 2015), but how actors should engage in consecutive material institutional work, drawing from those forms of capital available to them. In the present case, participants appeared able to overcome a lack of cultural and symbolic capital by drawing from more extensive social capital (knowledge, cultural awareness) to convince decisionmakers of alternatives. Material institutional work was first directed at decisionmakers (contained in using material elements, presentations and graphs), before turning to a wider audience: citizens (contained in the use of space and place). The latter, although overtly cognitive in establishing alternatives' visibility, is just as much emotional. In their turn to citizens, actors' institutional work seeks to manage, avert or limit, the rise of negative emotions among audiences and create positive ones. Particularly negative emotions, disapproval, doubt, or others can arise from audiences' deep cognitive and emotional investments in an institutional status quo. For my present context, the space we still allocate to cars in front of almost every home (as driveways) underpins this relationship.

Ultimately, material institutional work and its role in institutional change appears particularly context-dependent and shaped by the environment in which it is pursued. In contexts where material objects play a ubiquitous role as they do for transport and MaaS, the material cannot be underestimated. The material will be crucial in establishing new practices, advancing proto-institutions, creating and disrupting institutions, and shifting towards new and alternative logics (i.e. a logic of access) and reinvigorate existing ones (i.e. a logic of provision). Especially, a role of emotions in the material dimension may be less obvious but is not less significant if we remind ourselves of the emotional attachment many people show towards material objects and practices, with driving and cars as prime examples (Benfield et al., 2007; Autotrader 2013; Kamargianni et al., 2018). Studies investigating emotions as tools in institutional work with particular focus on material institutional work could offer plenty of new insight. The relevance of findings, however, may depend on the centrality material objects take in a study's context, something which must be reflected upon.

6.4. Concluding remarks: Using emotions transcending the three dimensions

In this second findings chapter, I have introduced and discussed six instances to demonstrate the use of emotions in institutional work in each of its three dimensions. In practice, such analytical distinction is unlikely presenting a full picture and both institutional work and emotions will transcend rather than be bound by these dimensions. The material dimension is often particularly difficult to separate from the discursive or relational (Hampel et al., 2017; Lawrence & Phillips, 2019). The latter two are frequently dependent on using a physical medium to transport discourse or mediate relations. To conclude my second findings chapter, I exemplify this issue of distinction by returning to an example I discussed as relating to the discursive, but which does in fact have similar relevance to the material.

The mobility primer as a material object serves as a carrier of discourse, of visuals and narratives, for inducing emotions. As part of institutional work, the primer may support advancing “shared mobility” and an alternative logic of access while contributing to disrupting car dependency and a dominant logic of ownership. With the Oxford English dictionary as one example, Lawrence and Phillips (2019) described a similar instance of institutional work as both discursive and as notable material work. Shifting the focus from discursive work and a function to distribute narratives, the primer can be considered in similar terms as relating to material institutional work as previously discussed by the authors.

The primer is first a “product of institutional work in which people embed sets of assumptions about the social world in physical form and then use the objects produced for practical purposes.” (ibid. p.206). Exemplifying projective agency, the primer is the product of an actor’s imagination of a potential future (Emirbayer & Mische, 1998). It then serves to channel an “actor’s hopes, fears, and desires for the future” (Battilana & D’Aunno, 2009, p.47), induce emotions in audiences (children/parents) and elicit responses, both cognitive (health benefits) and emotional (concern for future). By anticipating audiences’ responses, actors may build on the response they elicit and advance institutional change. They may, for instance, provide timely access to sustainable, material alternatives to further influence audiences’ assumptions and beliefs (Munir & Phillips, 2005; Lawrence & Phillips, 2019).

Where the material object (primer) is then used to perform further institutional work (Lawrence & Phillips, 2019), for example, by including emotional displays, it may offer crucial frames for the potential future: healthy, equitable mobility. Whether by work linked theoretically to any one dimension, actors in practice will need to transfer their own hopes, fears, and desires onto their audiences to advance the transition to a more sustainable future.

7. FINDINGS III: Efforts to emotionalize in institutional work

The shift in people's minds only works, because it is a good system and easy to use. One that is emotionalized [German: emotionalisiert]. (GER02-A)

As I highlighted when I laid out my process of data analysis in the methodology chapter, this comment of one of my earliest participants sparked my interest in exploring more narrowly the role of emotions as part of generating insight into the ways in which actors perform institutional work to influence institutional change. This third findings chapter now zooms in on my interpretation of what it may mean “to emotionalize” and how actors (my participants) actively and purposefully pursue “emotionalizing” as part of institutional work.

I build on my previous interpretations and focus on developing the role of emotions as crucial alongside and intertwined with cognitive efforts in institutional work. I illustrate further instances of how actors pursue institutional work and how their efforts are rife with emotions. As I discussed in more detail in chapter 4, the result of my final analysis is the grouping of these efforts into four aggregate dimensions, bringing together the eight 2nd-order themes I distilled through my analysis. I termed these aggregate dimensions “promotive”, “protective”, “offensive”, and “connective efforts.” The aggregate dimensions, or “efforts” which I will continue to call them hereafter represent the final level of the analysis and data structure (see Figure 7.1). Following my data structure, I analyse each effort and explain related practices in four separate sections. To discuss how actors’ use emotions in their institutional work, I support my interpretation with extracts from the 52 interview transcripts. I conclude the chapter by highlighting how, although I analytically distinguish four efforts for building theory, they often occur alongside each other in practice.

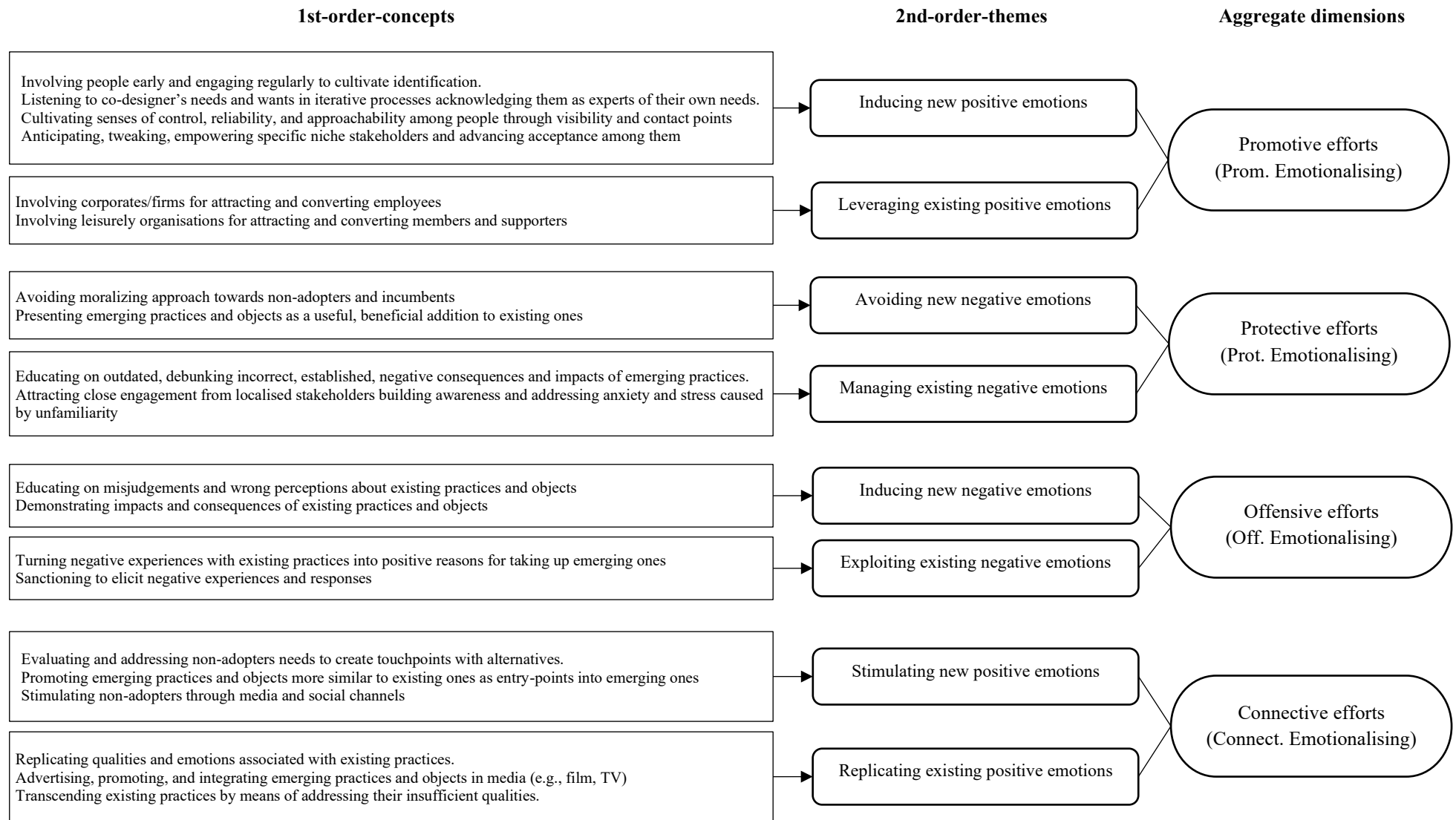


Figure 7.1: Data Structure: Efforts to emotionalize
(author's creation)

7.1. Promotive efforts

The notion of a “promotive effort” underlying the use of emotions in institutional work implies actors’ aim of supporting and thereby advancing the creation of a new institution or proto-institution that they espouse. I interpreted participants’ shared experiences which I summarised as practices aiming at either inducing new or leveraging existing positive emotions among audiences as efforts of promotive nature. In both cases, the participants practices aimed primarily at creating highly involved stakeholder settings and relations rooted in the induced or available positive emotions among audiences.

7.1.1. Inducing new positive emotions

Inducing new positive emotions as a practice aims to facilitate the participation and engagement of audiences to increase their emotional investment into alternative practices, material objects, and proto-institutions. By inducing positive emotions such as pride, sympathy, or gratitude, actors’ appeared to attempt fostering the attachment of different stakeholder groups’ to these emerging practices and objects. In MaaS, relevant groups of audiences were existing users and potential adopters of MaaS as well as various niche stakeholders representing marginalised citizen-groups and different demographics. Participants pursued four related activities. In all four we can recognise “promotive efforts” as an underlying attempt in actor’s relational institutional work to induce positive emotions particularly by enabling and increasing people’s involvement and increasing awareness and belonging. Many participants acknowledged benefits of involving citizens early and regularly in their daily work, from designing and planning to creating and promoting new and alternative practices. In doing so, participants described institutional work that aimed at raising peoples’ identification with and positivity towards these practices, strategically intertwining both cognitive and emotional elements in their institutional work.

For instance, the head of a German city’s transport department reflected how *“if we involve the population very early on, in all communication processes, we can actually achieve a great deal of identification.”* (GER19-B) Indeed, several participants expected substantial influence on acceptance and uptake of their new products and service through (early) citizen involvement which may ultimately create emotional investment and attachment among them. Participants recounted their experiences as part of working in public authorities on challenges from providing active travelling, to continuing public services, and improving

cycling infrastructure. These participants specifically emphasised the centrality of enabling participation within the design, implementation, and continued operation process:

there's always citizen participation... in particular, events are offered to involve citizens... where everyone can give their opinion and many opinions are indeed given. For example, they say: "Listen, we need this bus line. We can't cancel it. Make sure to keep it open." (GER03-B)

we take people with us... and say what do you need out there? ...it simply needs a very strong participation of the people. Taking ideas of these people seriously and then also implementing them (GER19-B)

What these public sector participants underline is the benefit of engaging participants early, for instance, through gathering citizens' opinions through feedback loops or bestowing the role of co-designers upon them. Although cognitive and appealing to the mind (i.e. taking aboard the ideas of people), enabling participation must not only integrate and thus appeal to how people think (the minds) but how they feel (the hearts), foregrounding both people's needs and wants. A British MaaS project leader succinctly summarised the complexity of such approach to engaging prospective users and their different customers:

they'll [users] give us some feedback based on what they think.... rather than [us] just thinking we know what's best, because, as I said, we've our customer segmentation. Various customers think in different ways. They've different sort of needs and wants for transport, so we must make sure we're hitting those in the region. (GB15-B)

Participants demonstrate how, in their institutional work, they draw particular benefits from listening to their co-designers' needs and wants, highlighting the importance of an iterative processes in designing, developing, and testing. Relating to increasingly acknowledging the value of citizen engagement in organisations, participants highlighted the role of co-design and co-creation for citizen engagement as important activities to capture real-world experiences and emotions. In these experiences the needs of citizens and their unique day-to-day struggles are reflected. Envisioning an upcoming project launch, another British participant emphasised that *"the launch... is not going to have everything we want... this way we can get peoples' input in terms of like: "Oh, how do you want us to develop it? How can we tweak it?" So, people feel like they are involved in its development."* (GB21-B). Making people feel like they are involved must relate to both people's cognitive and emotional investment. Making people feel involved as a purpose of one's institutional work aimed at citizen engagement, could translate into "promotive efforts" by which actors seek to elicit pride and sympathy among citizens in regard to their new and developing projects.

However, as other participants have remarked, if not managed accordingly, citizen engagement bears risks of inviting merely the same groups and opinions over and over again.

Insufficient effort put into attracting a diverse set of citizens was perceived to limit the benefits and attractiveness of new offers to non or less-engaged groups. Lacking engagement may be because of unique impediments rather than disinterest (GER-19-B). In efforts to sharpen tools for audience (citizen) engagement, spread appreciation for them, and facilitate repeated engagement, participants pointed not only to appealing to, but enabling citizens. A particular role was described in participants' desires to integrate disadvantaged citizen-groups that they considered as niche, but essential stakeholders. Participants reflected on integrating these groups into processes of designing and implementing new concepts and services. To do so, participants from both the public and private realm described their ambitions of anticipating, tweaking for, and empowering marginalised citizen-groups (part of relational work) further supported by developing, integrating, and promoting solutions that cater to their unique demands (part of discursive as well as material work).

Groups related to by participants included older adults, the youth, parents of young children, and people with reduced mobility such as wheelchair users or blind people. Gender and in particular women were mentioned as an often disadvantaged group in mobility and thus desirable future focus for actors' efforts (GB05-A). The latter however were only emphasised by one participant and not discussed in sufficient depth to be further examined here. The institutional work described by participants holds the purpose of advancing positioning and acceptance among a manifold field of niche stakeholders. It aims at building support and maintaining their newly introduced operations for the long-term, subsequently advancing, promoting, and strengthening the proto-institutions and institutions they can be linked to.

A participant representing another German city authority, leading the mobility department, vividly explicated the purpose and facets of their engagement with such stakeholders. In describing the process and practice of anticipating needs and tweaking their offerings to integrate and empower, they focus on surfacing these stakeholder groups' unique demands:

we can rely heavily on the support of our district and family centres, which include kindergartens. They have large halls where the urban society can meet, exchange ideas, play together, brainstorm together, and we consciously go to these district conferences... to hold our workshops about mobility. And [we] go to different districts with the events. People realise, when they pick up their children at the kindergarten: "Oh, there's something going on there that sounds interesting." and that's where we get to talk to them... (GER19-B)

...in these public formats we have a very strong involvement of these marginalised groups of society.... we involve the elderly through the Seniors' Advisory Council and get them engaged. We have mobility days once a year in the market square and there is always a group of older women... who perform a rollator dance, simply to show: "we belong, we are a part of this, and we can also be mobile, but we have our requirements to actually exercise this mobility." ...we

don't just involve them when we feel these people are affected somewhere, but we also involve them and say: "Bring yourselves!" We try to involve these people repeatedly in various formats. ...and in this way, we succeed in creating a high degree of openness, so that they are involved even if they don't necessarily see an issue for themselves. (GER19-B)

The participant first stressed their own efforts in enabling and facilitating participation among citizens by consciously selecting existing centres at the centre of neighbourhoods designed to foster community and communication within them (material work). Other facilities attached to these centres such as kindergartens support the participant in drawing in audiences, here parents, who may have otherwise not been engaged in any way. The participant experienced their practice as significant for improving involvement and pushing the debate of urban mobility to citizens for understanding their needs. The participant then expanded on their engagement with specific groups of society, focussing in this case on the older adults and their unique demands for urban mobility, being part of society, and daily life. Encouraging and facilitating the public display of elderly citizens' realities of living, here particularly through dance as a form of discursive work, that portrays their ability to participate fully in daily life despite limitations can be interpreted as "promotive efforts."

Besides older adults or the "elderly", relevant groups here may include wheelchair users, parents with prams, or blind people. These groups were discussed as similarly important to being drawn into advancing emerging practices in the context of MaaS, increasing emotional investment into them, and ultimately creating acceptance of institutional change. The institutional work not aimed at these marginalised citizen-groups and instead existing or prospective users of certain new mobility modes (e.g. e-scooters) was particularly focussed on educating, theorising, and facilitating normative behaviour to provoke positive emotional investment among existing and projective users. I have previously discussed this aspect in Section 6.1. as the practice of generating narratives and visuals for demonstrating and educating on consequences of anticipated bad practices for eliciting emotional responses. Participants appeared to think of inducing positive emotions by eliciting pride and sympathy among people towards emerging practices and making them perceive their own behaviour as something that can have significant effect on other people and their daily life.

7.1.2. Leveraging existing positive emotions

Leveraging existing positive emotions as a practice aims to use existing emotions among audiences such as pride, veneration, or loyalty, and the emotional investment people exhibit towards existing organisations for the purpose of advancing new and promoting proto-institutions. Relevant organisations could include companies with the audience being employees, but more promisingly include organisations to which people relate in their leisure time. These particularly include the many sport clubs many people support passionately. Importantly, these existing organisations are not those primarily concerned with advancing an emerging practice or proto-institutions. Instead, the actors in question are those represented by my participants (e.g. MaaS businesses) who have initiated and developed relations with these organisations to subsequently take advantage of their existing relations with their supporters. This may present an instance of consecutive relational institutional work similar to that of consecutive material work I discussed earlier. Taking advantage of relations that actors (i.e. my participants) have built to those organisations means they engage in leveraging the emotional attachment between other organisations and their members to “exploit” these members’ emotional investment into a new or proto-institution.

One British participant, working on developing MaaS as part of a large mobility company committed to “move the planet from a model of ownership to a model of usage”, vividly reflected on their engagement with major sports teams to attract fanbases as early adopters for MaaS. Acting to involve these organisations, the participant observed, is crucial in efforts to promote awareness, increase use, and ultimately advance alternatives such as MaaS:

sports teams, specifically football clubs, tend to have large arenas within city centres that require tens of thousands of people to come into and out of those cities. So, they put the greatest strain on public transport week on week in a very short space of time. And none of them, not a single one can tell you how much CO2 their fans use getting into and out of the stadium. MaaS provides them with that platform, to be able to report genuinely on it and also gives them an additional revenue stream where they can, their fans can specifically support their club identity through MaaS by using a white label product.... You target your most fervent supporters, people who listen to your football club podcasts, they will be a season ticket holder. They will travel to away games. Those will be the people that will be early adopters and early adoption is where we think MaaS will be and how MaaS will become public consciousness. (GB22-A)

The aim of moving MaaS into public consciousness quintessentially defines their organisational activity by leveraging the existing positive emotions and attachment of supporters, as an instance of institutional work for institutionalising MaaS. The particular organisations referred to by the participant (British football clubs) command a large base of supporters and thus a substantial number of potential MaaS-adopters. Stressing the targeting

of the “most fervent supporters”, the participant underpins how a focus on those individuals who exhibit the greatest pride, veneration, and loyalty to their organisation represents a key audience for their practices. As to the reasons these individuals present an attractive target and may engage with MaaS more than others, the participant explained:

football clubs and fans engender a certain, probably wrongly stereotypical viewpoint in your mind as to van drivers and reasonably low educated, but high volumes of workforce because it is a working-class sport still. But those are the mass users of MaaS products that we can recruit because they’re actually already educated in getting themselves in and out of tight spaces very quickly or as quickly as they can. So, if we can actually work out a way with those as the dominant users, it will spread out from there. And yes, our message is about reducing carbon footprint, CO₂, and things like that. And as early adopters from a football club point of view, or a rugby club or something that is about supporting your team, they will use MaaS because... they are supporting their team and they’re using a branded product. So, it helps that nobody feels like they’re losing out. Everybody accomplishes their mission, it’s just that missions are different. (GB22-A)

The participant emphasises football fans as particularly educated in effectively using mobility. Their understanding benefits them in adopting MaaS as they already and regularly use different means to get in and out of tight spaces in demanding environments. Interestingly in this case, MaaS or shared mobility were framed not primarily as alternative practices to owning or using a car for your own good. Instead, the participant’s efforts focused on demonstrating how individuals from a particular audience and changes in their practices benefit an entity that they are emotionally attached to as “fervent supporters.” Here, such entity were football clubs to which supporters feel emotionally invested through pride, veneration, and loyalty, not seldom, at least anecdotally, since childhood. What transpires from the participant’s account is a strong example of “promotive efforts” at the centre of their strategy to advance MaaS. They do so by appealing to sport clubs’ supporters as they leverage existing emotional attachments to grow emotional investment into an emerging proto-institution. Future research in this direction could help understand how institutionalisation benefits from cross-fertilisation between initially, or at face value unrelated fields, organisations, and actors. Interesting inter-disciplinary research on the matter could bring together scholars concerned with institutional work with those specialised, for instance, in brand attachment and brand management (Patwardhan & Balasubramanian, 2011; Abosag et al., 2012).

7.2. Protective efforts

The notion of a “protective effort” underlying the use of emotions in institutional work implies actors’ aim of supporting and thereby defending the creation of a new institution or proto-institution in the face of existing or emerging threats and challenges. I interpreted participants’ shared experiences which I summarised as practices aiming at either avoiding new or managing existing negative emotions among audiences as efforts of protective nature. In both cases, actions aimed primarily at managing and limiting the negative emotions that may be associated with or arise in response to actors’ institutional work aimed at creating proto-institutions such as “shared mobility” and the actors themselves, for instance, new innovative operators of MaaS or those associated with the growing sharing economy.

7.2.1. *Avoiding new negative emotions*

Avoiding new negative emotions as a practice aims to avoid negative emotions from emerging by maintaining openness among audiences towards new or proto-institutions and related practices and material objects. A particular audience for MaaS actors appeared to be those individuals or groups who are presently deeply entrenched in the institutional status quo. Participants were intent, for instance, to avoid inducing shame or contempt among their audiences for the purpose of maintaining their openness towards new and emerging proto-institutions, new practices, and alternative material objects such as those associated with shared mobility, like ride sharing or e-scooters. Participants’ shared experiences aimed specifically at current non-adopters of MaaS deeply attached to the status quo of car ownership and use. Their attempts to avoid negative emotions from emerging reflects in a German MaaS operator’s emphasis of avoiding moralising approaches to advance MaaS:

our task is to make it clear to people that there are alternatives and to show people what the alternatives look like and to do so with an honest comparison that doesn’t come across as moralistic in any way. (GER23-A)

By “people” the participant referred particularly to all those who see the car as a taken-for-granted element in today’s world and our societies. In promoting MaaS and transitioning to more sustainable travelling, the participant elaborated on how they, as MaaS operators, consider themselves not merely as provider, but constructed a new role and identity as a facilitator of discourse and relations with their audience (discursive/relational work). For instance, part of their identity became the continued analysis of changing sentiments within the population (e.g. German attitudes to speed limits) and cautious attempts supporting people to acknowledge the potential changes they can implement individually in practice:

[it is] one thing to discuss this somehow theoretically: “We don’t want to drive so much anymore.” But in practice, they [people] have to do something, and if there’s no one to support me or show me an offer or alternative, I’ll just keep driving. So, I think that can be our role in the MaaS systems... that people move from this: “I can imagine that” to the first step of trying it and then hopefully change their transport behaviour. (GER23-A)

Taking on a facilitator-identity was described as one way to avoid a moralising approach and thus avoid negative emotions or feelings from emerging as they would only fuel negative attitudes towards alternative practices and objects. A second participant, representing the municipal works of a larger German city, shared a similar account of their material practice for creating new roles to facilitate their newly launched services. Ultimately, these roles could support protecting proto-institutions (here “shared mobility”) from existing and emerging threats and challenges through increasing personal interaction, and thus emotional attachment (or investment), between the actor and their audiences:

We employed mobility advisors three years ago... they have a small electric info-vehicle, they go where it hurts... they really go out when we have major road works, when we have connection points, when there is a problem somewhere, the mobility advisors are on the spot, in the city, ... the contact person for the people and simply there. ... You have to talk personally to the people, you have to communicate with them, up to, and this is also a task that the mobility advisors will get with the start of our platform, to really say: “Dear customer, I’ll take you by the hand, we’ll have a look at the portal and, pay attention, I’ll register you. We’ll do it here at our info-vehicle, I’ll be your mobility manager, I’ll put you in a position where you can use all the public mobility.” This personal contact, this personal exchange, this personal dialogue is extremely important for me and extremely important in the future. (GER04-B)

Building on the aspect of role creation in which participants engaged, another German participant, representing foremost the municipal transport operator in one of Germany’s largest cities, highlights their efforts around theorising and remaking the assumptions and beliefs people associate with passenger transport. Participants engaged in these forms of institutional work for protecting an emerging proto-institution (“shared mobility”) while attracting present non-adopters for advancing audiences’ emotional investment:

you can’t simply tell the car people that it’s forbidden here now, it costs more money, you’re not allowed in here. That’s not working in a democracy, that will fall on your feet pretty quickly... I think that’s actually the big story of MaaS, that you say: “No, it’s not about I’m taking something away from you” but “I’m giving you something. I’m giving you more mobility and I’m creating new possibilities for you and maybe even saving you money.” (GER09-B).

In foregrounding notions of “giving” rather than “taking” something, activities intent on avoiding moralising approaches appeared moving towards efforts, both cognitive and emotional, of presenting emerging practices as beneficial additions to existing ones—rather than seeking to replace or eliminate the existing. In the context of MaaS, the potential may

lie in what one British participant framed as “*an add on to car ownership*” (GB09-C). The participant, representing a major transportation consultancy, explained how “*in your car-lease, you could get [for instance] 20 ride-hailing journeys and 20 bike-share journeys in your area and then you’d start, people start to use these services, because with all the kind of policy interventions, low-traffic neighbourhoods, or... going out for drink... there will be occasions when you don’t want to use your car.*” (GB09-C). What this peculiar way of presenting an emerging service (practice, material object, etc.) may enable is maintaining the openness among audiences towards proto-institutions in their time of emergence (and avoid negative emotions such as disliking, distrust, doubt, or others) and advance institutional work aimed at accomplishing their more complete institutionalisation. Ultimately, this “protective” effort aims at those deeply embedded in dominant institutional structures and the status quo to avoid having negative emotions emerge among them.

7.2.2. Managing existing negative emotions

Managing existing negative emotions as a practice aims to mitigate the negative emotions associated or ascribed to new or proto-institutions and related practices and material objects among audiences to lower the barriers people perceive or the aversion they hold towards them. Relating to potential adopters of MaaS, participants’ institutional work appeared particularly intent on reducing, for instance, moral concern, distrust, and doubt among audiences. Initially, their institutional work (discursive) focussed on educating and undermining assumptions and beliefs concerning established negative consequences and impact of proto-institutions (“shared mobility”) as well as related practices and material objects such as e-scooters. For MaaS, participants representing operators of shared mobility modes such as e-scooters were particularly concerned with this challenge. Participants, such as the German representative of an international micromobility operator, highlighted how debates and negative claims ascribed to the emerging practices and objects in Germany, for instance, regarding their energy efficiency and emissions and, thus actual benefit towards sustainability, were oftentimes either incorrect or had become outdated:

in 2019, the Federal Environment Agency issued a statement. It wasn’t a study, they always say it was a study, but it’s just a blog post on their homepage questioning the climate neutrality or climate friendliness of e-scooters. That was absolutely correct at the time. In 2019, everyone was on the market with convenience products, not with rental products... but there was no follow-up contribution from the Federal Environment Agency and also no other studies in Germany. (GER21-C)

Other participants, representing similar organisations, emphasised the difficulty of overcoming negative perceptions once embedded, despite recent developments and innovations providing the evidence to contradict these claims. Their efforts of educating appeared to involve foremost to contend with scepticism and pessimistic views and subsequent campaigns drawn from incomplete or outdated data by incumbents and individuals entrenched in a dominant institutional status quo:

The fundamental attitude towards scooters is much more sceptical and pessimistic [that to bicycles]. Certainly, strongly influenced by the reporting on the subject and early studies that were blindly received in the German-speaking world without even looking at what exactly was done and whether it is transferable and whether it is still up to date at all. (GER17-C)

Participants see their day-to-day activities aggravated by outdated studies which impacts on how they must deal with a respective misinformed understanding among authorities. The latter contributed to increased moral concern among audiences, including cities' sustainability managers and decisionmakers in authorities, due to confusion arising around the use and benefit of novel practices and objects that are part of emerging proto-institutions such as "shared mobility." Both participants reflected on activities which further illustrate institutional work of educating on and debunking outdated data or undermining incorrect assumptions and beliefs. The outcome of this work may in part be to reduce moral concern, particularly among key partners for establishing operations such as the above-mentioned sustainability managers and decisionmakers in city and public transport authorities:

we have now set ourselves a science-based target for reducing emissions by 2030, which we will then analyse with accompanying research. If we're honest, what the industry is doing is absurd compared to other transport modes, which have been bobbing along for decades and show no satisfactory development curve for the 1.5 degree path. That is remarkable and yet it is still the case that we are fighting a lot of reservations about the e-scooter. (GER17-C)

Similarly, to educating and the related work of undermining audiences' assumptions and beliefs that participants primarily discussed in regard to interacting with public authorities, others emphasised widely how attracting close engagement from local stakeholders, citizens, local authorities up to policymakers is essential. Participants reflected here on raising awareness and addressing distrust and doubt stemming from feelings of anxiety and stress caused by unfamiliarity with the new and emerging practices, emerging proto-institutions, and progressing institutional changes. Relating to their audience of citizens, participants described their actions as focussed on facilitating uptake and promoting emerging practices and objects that constitute proto-institutions such as "shared mobility." For MaaS, a British participant concerned with advancing MaaS as an alternative to the private car highlighted

people's encounters with inter-modality, the point at which one faces the change from one mode of transport to another, as a particular stressful situation:

...that interchange piece, so I get to a bus station, and I've got to get now to a tube and if I'm not familiar with that, that creates anxiety and stress. So, any time you have those transit points, to reduce anxiety and stress... keep it simple.... if you try to put all these services into one app, it becomes confusing for people and it's often not of relevance in terms of user-experience. If I get my bus app, I may or may not want to have car sharing in it.... and certainly, wouldn't want to get it if it starts to interfere with me getting my bus ticket every day. (GB01-A)

The participant signifies the importance of anticipating and handling central points of concern within new practices and audiences' challenges related to emerging proto-institution from which anxiety or stress may occur among them. If not addressed and managed, they will potentially translate into an audience's distrust and doubts. A second participant, representing a British MaaS platform provider, underpinned this significance, when reflecting on a recent study by Jana Sochor (2021, also Sochor et al., 2018) on defining MaaS and expectations placed on audiences for adopting it:

the effort it takes for the end user to adopt Mobility as a Service. All the thinking they have to do to figure out how this new sort of way of travelling works. All the decisions, like the micro decisions they have to take, and it was quite astonishing how many there are, and how much we're expecting from the end user. So, I think something as simple sounding as conveniences and inclusion is really important. (GB05-A)

In order to promote adoption to emerging proto-institutions, at least in passenger transport, convenience and inclusion appear to be two key pieces in addressing these issues of anxiety and stress that may otherwise cause distrust and doubt among audiences. Not only when it comes to address the individual, but a similar focus pertained to efforts aimed at policymakers and authorities. As for institutional work aimed at attracting policymakers' engagement, participants, such as the CEO of an organisation advancing MaaS in parts of Great Britain, described demonstrating the alignment of emerging practices with many of the existing areas of concern which policymakers deal with on a daily basis:

our aim was to raise their [policymakers] understanding of that [MaaS].... and how Mobility as a Service aligned with some other adjacent policy areas. Thinking particularly around things like our net-zero ambitions, our inclusivity and accessibility policies, public health policies (GB25-C)

Demonstrating direct positive contributions of emerging proto-institutions on policymakers' objectives appears to hold relevance for mitigating moral concern, distrust, and doubt, and ultimately manage existing negative perceptions and understanding. In particular, if paired with the previously discussed efforts to educate on, undermine, and change outdated or

incorrect assumptions and beliefs. As a result, both actions could facilitate moving towards more supportive policymaking if actors are successful and can inspire (emotional element) as well as demonstrate (cognitive element) the contributions of new practices and alternative objects. Taking account of institutional work aimed at the broad audience of citizens, avoiding emerging and managing existing negative emotions may contribute to facilitating an increasing acceptance (or lower reluctance for that matter) of MaaS. Ultimately, both can contribute their part in institutionalising the practices, objects, beliefs, and assumption that may come to underpin MaaS: “shared mobility”, “public transport”, and alternative underlying logics of “access” and “provision” for more sustainable passenger transport.

7.3. Offensive efforts

The notion of an “offensive effort” underlying the use of emotions in institutional work implies actors’ aim of challenging and thereby disrupting an existing institution and the institutional status quo. Rather than actively supporting creating, advancing, or protecting alternative, new, or proto-institutions (as in “promotive” or “protective efforts”), “offensive efforts” consider the institutional work of actors that relates to those institutions but is intent on disrupting and changing existing institutions and a dominant status quo. I interpreted participants’ shared experiences which I summarised as practices aiming at either inducing new negative emotions or exploiting existing negative emotions as efforts of offensive nature. In both cases, actions aimed at lowering audiences’ conviction of and investment into existing institutions and related elements. Relevant negative emotions included, for instance, inducing or exploiting moral concern, shame, and doubt among the relatively broad audience that are citizens and, at times, among more defined stakeholders such as policymakers.

7.3.1. *Inducing new negative emotions*

Inducing new negative emotions as a practice aims to lower audiences’ emotional investment into existing institutions, practices and objects, and remake the emotional associations they have with them. Participants’ actions aimed particularly at inducing negative emotions such as moral concern about or shame for something on the individual and wider societal-level. To do so, they were intent on undermining audiences’ existing beliefs, for instance, by educating on incorrect perceptions and demonstrating the negative impacts and consequences of current practices (e.g. driving) or objects they use (e.g. cars) to audiences.

On the societal-level, participants described actions as embedded in topics such as the climate crisis, social disparity, labour conditions, and the concern for shaping the future of urban life. A British participant concerned with advancing MaaS as an alternative to the car and making their mission relatable to their wider audience of citizens, emphasised how:

it’s not about just imposing goals of reducing carbon emissions.... it’s about making that relatable to everyday users and it’s about everybody having the same sort of onward goal... the adoption of everybody being on the same page (GB22-A).

In breaking down addressing grand challenges such as the climate crisis and related challenges to a level that is relatable to citizens, actors actively and directly attempt to induce negative emotions such as moral concern among their audience. Creating “*the same sort of onward goal*” as one that comes to be shared between institutional worker and their audience

may allow the former to reach the minds and hearts of the latter and promote institutional change. Better accessibility to difficult topics such as how carbon emissions are reduced by individuals must be facilitated by making educational efforts relatable, breaking the topic down to its relevance in everyday life and appeal both cognitively (reason) and emotionally (feel). This act of educating as discursive institutional work paired with “offensive efforts” could, in this case, endeavour to convert people to more sustainable practices.

However, reflecting on individuals who have converted to more sustainable practices, participants point to the potential for growing future problems. For instance, with the growth of electric vehicle (EV) adoption, participants recognised individuals as increasingly making conscious decisions for what they feel is their positive contribution to limiting their carbon footprint. However, EV adoption is not without its problems. Car traffic, even if more sustainable ecologically, is not expected to solve many ills such as those of social nature. Following participants from both Britain (i.e. one representing a UK MaaS operator) and Germany (i.e. one representing a city authority), their ambitions are often overshadowed by concerns about the portrayal of EVs as the one and only alternative to petrol cars:

it helps to reduce emissions... the people who drive electric cars are very much convinced that they are doing something good but I think we will eventually reach the point where there are a lot of electric cars on the road, and then we will suddenly realise: Oh my God, now we have electric cars, but the traffic jams in the city are still there... sometimes the impression arises that people are now driving a little more often since they have an electric car (GER19-B).

lithium ion batteries are... almost as damaging to the environment from a production point of view as an internal combustion engine... And that will come to a head very quickly because... as people migrate towards electric vehicles, peoples’ awareness of the environment changes. It goes up, and their education on why they chose an electric vehicle rather than a plug-in-hybrid or a turbo diesel. The more educated they become, the less happy they will be with such choices or the manufacturing of those choices (GB22-A)

Particularly interesting in the account of the British participant is how they allude to a potentially self-reinforcing sustainability awareness of individuals upon making their move to alternative, allegedly more sustainable means as exemplified here by the move to EVs. “Offensive efforts” aiming to support the increase of such awareness could trigger moral emotions which reflect people’s judgments of their own actions as a response to the actions of others. Individuals who made an initial (allegedly) sustainability inspired move may have subsequently developed a heightened sense for social and environmental concern but suddenly face the negative impacts of their recent move or choice. Their emotions may range from embarrassment for or regret about their decisions to sadness or shame. Here, institutional work that aims at inducing further negative emotions (as well as positive ones)

may motivate audiences and encourage individuals to take further steps towards even more sustainable options they feel strongly about and promote further betterment. Discursive institutional work in this regard was aimed away from citizens as a target audience but saw participants place concerns of EV adoption on policymakers' agendas. Participants such as the senior manager of an organisations focussed on developing a UK MaaS platform, advocated for alternative mobility and educated on the negative impacts transitioning to EVs can have if promoted as the only, or most promising way of replacing the traditional car:

I see our role as the facilitator of pilots for the government. But also engaging with the likes of DfT around future transport policy and making sure that or trying to kind of fight against this tidal wave of EV focus that we have at the moment.... and try to kind of put - not put less of a focus on EV, but to kind of point out that there are other options to EV. And all you're doing effectively is replacing traffic jam with an electrified traffic jam. (GB07-A).

Similar to institutional work described as part of avoiding new negative emotions (i.e. "protective efforts"), the MaaS operator here appears to actively construct a new role or identity as a facilitator of discourse and relations with and between their audience, here in particular policymakers (discursive/relational institutional work). This work, however, is distinct in that the new role's purpose is to support disrupting an existing or alternative emerging practice (e.g. the traditional car being replaced by an electric version) rather than safeguarding the one that actors are aiming to create and advance. Overall, many participants recognised EVs' potential as the easiest path away from the traditional combustion-engine car and towards promoting sustainable mobility among policymakers and citizen. Despite initial purported benefits, or particular because of them, demonstrating and educating on negative consequences, undermining assumptions and beliefs, constructing new roles, and advocating for refraining from merely replacing the latter with the former will be imperative.

7.3.2. Exploiting existing negative emotions

Exploiting existing negative emotions as a practice aims to use existing negative emotions among audiences, for instance, incurred temporally by negative experiences to propagate institutional change. Public and private MaaS actors reflected on attempting to exploit experiences of negative consequences and turn negative experiences with existing practices into positive reasons for taking up new ones. Institutional work was particularly intent on using existing negative thoughts and emotions towards existing practices and promote associating negative views with a continued use and adherence to them. A private MaaS-software developer concerned with increasing awareness for alternative modes highlighted:

the way we approach things is turning a negative experience of a car such as getting a parking fine into positive reasons as to why you might not want to bring your car next time. (GB04-A)

Participants considered the role of integrating functions relevant for present non-adopters, such as car users, as crucial for exploiting negative emotions once they arise. Participants made similar cases, integrating comparative elements in MaaS services not only on the basis of financial motives, as significant to raise doubts and undermine current practices and beliefs. One participant, representing a British MaaS provider, framed their effort as follows:

we want to present the user that entire picture that says: “Okay, a bus takes forty minutes, car takes thirty-five, but the car is three times the cost of pollution and you have to pay for parking when you get to the location, so your overall cost is greater if you travel by car.” (GB07-A)

Elsewhere, developing sanctions was understood as a potential tool to elicit further negative experiences and responses, which can appeal both cognitively and emotionally. MaaS providers advocated the public sector to consider additional or increased sanctions for car use such as limited traffic zones or parking (GER13-A; GB04-A). While the private sector argued for them to do so, participants from the public sector, such as officials from public transport and local authorities, already emphasised aspects of their work as being based on developing and introducing sanctions to create increasingly negative experiences. For instance, workplace parking levies (WPLs) may in part act as tools for inducing doubt or frustration and discouraging the use of the car:

[we] go for a workplace parking levy and the benefit of that is its revenue generation alongside enforcement... businesses will have to license their car-parking spaces from us. The idea is that, first, it would reduce private car use because people will be disincentivised from driving, either because their employer will pass on the cost to them, or because their employer will choose not to participate and instead get rid of the car-parking spaces. Second, that money by law will have to go towards sustainable transport and transport infrastructure.... so, on one hand, people will hopefully be driving less, on the other hand it'll be a better experience for them in the sustainable transport options (GB20-B).

we've got a workplace parking levy... and part of that [is] rather obviously to try and reduce car use and single-occupancy car use and... the proceeds from that are going into public transport... you don't want to penalise car use, but rather obviously you want people to have simple and easy options to make them think. (GB24-B)

Interestingly, the second participant emphasised the WPL in their city as a tool to “make them think” which could appear primarily as aimed to appeal to audiences cognition. However, through its link to public transport and dis-incentivise driving by promoting the experience of more sustainable transport, participant's appeals through institutional work may go beyond reaching merely the minds of people. Instead, actors attempt to reach their

hearts by inducing doubt while underscoring the aim to avoid overtly condemning a practice still strongly embedded among a majority of people. In their current approach, the participants highlight efforts aimed at lowering peoples' conviction of a necessity to own and use cars. A practice such as introducing a parking levy can be seen as one exemplary tool to induce negative emotions about existing practices or objects and subsequently exploit them to turn audiences away from their taken-for-grantedness. As the design of both WPLs above demonstrate, such tools could and should be designed in a way that supports advancing alternative practices and thus benefits creating institutions (i.e. proceeds from parking levies to develop and promote public transport). Ultimately, actors' "offensive efforts" will aim at increasing emotional disinvestment among audiences and thus contribute to disrupting existing institutions to widen emerging voids to be filled with proto-institutions.

7.4. Connective efforts

The notion of a “connective effort” underlying the use of emotions in institutional work implies actors’ aim of using existing or establishing potential links between dominant (existing) and alternative (new) institutions or proto-institutions. I interpreted participants’ shared experiences which I summarised as practices aiming at either stimulating positive emotions among audiences towards connections between dominant and alternative institutions for promoting the latter and practices replicating positive emotions associated with the former for advancing the latter as efforts of connective nature. In both cases, actions aimed at creating new practices or material objects and bringing about institutional change while upholding, at least temporarily, existing institutions which audiences are invested in.

7.4.1. Stimulating new positive emotions

Stimulating new positive emotions as a practice aims to induce positive emotions about an existing or potential connection between dominant and alternative institutions. In the context of MaaS and “shared mobility”, the audience for stimulating positive emotions were primarily those citizens that participants referred to as present non-adopters. Essentially, these people include all those currently firmly embedded in existing institutional structures and the status quo (e.g. car owners). To induce and stimulate, for instance, trust and sympathy actors attempted establishing and fostering connections between existing and emerging practices to demonstrate a particular inclusive and collaborative approach. Their approach propagates collaboration and coexistence, rather than demonising or eliminating existing practices, material objects, and other institutionalised elements that make up the status quo.

Initially, participants appeared to evaluate and address present non-adopters needs to create touch or reference points with emerging alternatives. The underlying ambition appeared to be inducing trust and sympathy among present non-adopters for initiating connections and building attachment (relational work). Participants highlighted including car-related functions in their MaaS applications as essential to create these touch-points such as intermodal park and ride (GB04-A, GB06-B, GER24-C, GER25-A). Where participants from the private sector (including the manager of a regional German MaaS software developer or the CEO of a regional British MaaS developer) emphasised a need for creating connections, they also identified dangers of not doing so:

you can really get car users to switch.... as soon as the users are sitting on the application, and they use it and as soon as you have the connection point in the first place. (GER14-A)

if all that we're building MaaS services and apps for are as these sources of information for public transport, it's so easy to say: "I'm not a public transport user, that app is not for me. I'm not going to use it." and then we will not get a behaviour change in that sense. (GB04-A)

To attract their audiences, learn about them, and subsequently shape behaviours as actors are intent on doing (GB04-A; GB10-B; Ger14-A), they must enable audiences through relational work to relate to new practices and material objects by helping them witness these placed within, or contrasted with their own lives, comparable to discursive work discussed earlier (see Section 6.1.). Developing a regional MaaS offering, one participant, the transport authority's MaaS project lead, reflected how this can allow them to gain control over shaping behaviours of non-adopters:

to have turn by turn directions for the vehicle and things like that because we are then at a point where we can influence those journeys, those private car users. We could ask them to use park and ride. It will save them X amount of time or money, for example, or X amount of emissions. But we feel like we would have more level of control. (GB15-B)

Participants appeared to understand their work as promoting emerging practices more similar to existing ones as valuable entry-points into new ones (also Section 6.2.). They do so for further establishing connections to facilitate trust and sympathy among present non-adopters. For example, participants suggest how expanding car-club and car-sharing models are meaningful offers to either reduce (private) car use or at least increase efficiency of use (GER17-C, GB24-B). Promoting coexistence with, rather than demonising existing institutional practices and the status quo, appeared to be the dominantly preferred approach among public transport authorities towards the car and relates back to the use of emotions in relational work I introduced earlier (Section 5.2.). A senior manager of a regional transport partnership in Great Britain further emphasised:

How would we ensure that there were alternatives to private car that might be an easier sell on people? So, the car-club was important to me.... we're trying to stimulate people to not either have a second car or do not use their car as often.... it would be a little bit naïve to completely ignore car as part of the solution and part of the problem. I think that's why car clubs look like a good gateway to using the app.... but they do need to be available and ...there needs to be a comfort and confidence that you can book it.... we probably need to see hubs grow. (GB16-B)

This participant particularly highlights the role of car clubs as a gateway into MaaS. Thereby, car clubs can serve as tools for stimulating and fostering trust and sympathy among previous non-adopters. Importantly, as it may support leading people onto MaaS, they may subsequently be incentivised for the use of shared transport and develop trust into even more sustainable practices. In this regard, participants valued establishing nuanced and intermediate goals in creating proto-institutions and pursuing institutional change. For

example, participants recognised some localised necessity for people to own cars but advocated for increasingly scaling down ownership of second cars as intermediate common goals. Such rather collaborative, inclusive approach, both cognitively and emotionally nuanced, described by participants underpins the notion in institutional work that appeared to seek upholding initial coexistence rather than demonising existing practices and objects.

To further stimulate positive emotions among present non-adopters, participants likewise emphasised the relevance of media and social channels. Participants reflected on targeting a desired audience by selecting the tools that allowed them to get into that audience's "natural habitat." Doing so, participants argued, can deliver a stronger message to those who need to hear it (i.e. non-adopters) rather than "preaching to the converted" (i.e. existing MaaS or public transport users) (GB25-C). Reflecting on their recent project and focussed on actions for promoting MaaS, the CEO of a regional UK MaaS organisation, emphasised that:

what you need and actually what they [project partner] found was, the thing that really saw steep changes in use, was when they did radio advertising. And you'd imagine most people listen to the radio in the car, so you've got that ability to engage with car users around that time. (GB25-C).

The role of "connective efforts" aiming at stimulating new positive emotions about new practices may be amplified if actors' can appeal to audiences where these are exposed to other, potentially negative stimulations, at the "right" time and place. In such instances, these audiences may be more susceptible to building trust in and sympathy towards emerging practices when faced with negative aspects or consequences of their current practices. As participants' accounts of their own research suggest, one may be exposed to such negative experiences (e.g. being stuck in car-traffic) while witnessing an alternative, which in that time and place, will then appear superior (e.g. the tram passing by traffic and going to the same destination) (GB07-A). Any such instance may prove conducive to promoting gradual emotional disinvestment from an existing institution (i.e. "the car") while temporarily upholding it to support the establishment of new and alternative institutions (i.e. "public transport" and/or "shared mobility").

7.4.2. Replicating existing positive emotions

Replicating existing positive emotions as a practice aims to make use of positive emotions and qualities associated with existing practices and objects to strengthen audiences' beliefs and assumptions about new ones. Aimed at citizens as their core audience, participants appeared to attempt replicating qualities and emotions momentarily associated with existing

practices. “Connective efforts” as replicating can be understood as the attempt in actors institutional work to evoke positive emotions about proto-institutions similar to those people already associate with existing institutions. Actors may then further encourage positive associations being made with emerging practices which are currently not, or seldom, made with existing ones to transcend existing practices by improving on their insufficient qualities.

In MaaS, participants emphasised the need to replicate feelings of security, convenience, and reliability that people associate with owning a car. While some may despise a car but depend on it, thus only using it for rational reasons, many others hold strong emotional bonds and feelings towards the car, making it the dominating all-in-one solution for people’s mobility (GB04-A, GB05-A, GER16-B, GER17-C; also Kamargianni et al., 2018). Participants from both public authorities and private MaaS organisations described ambitions for replicating these existing emotions by eliciting comparable feelings for emerging practices:

we are comparing it with the convenience of having the car keys in your pocket. That’s what we’re trying to replicate with MaaS... if we manage that, then I think MaaS has a chance to be more attractive than individual car use. (GB05-A)

it only works well when people give up their cars but don’t see it as a sacrifice... that presupposes that it works as easily as my own car.... if I can do that with MaaS, replicate this feeling of security given by the car, or that I never get lost like that, a lot would be achieved. (GER09-B)

Contrary to institutional work of mimicry that seeks “associating new practices with existing sets of taken-for-granted practices... in order to ease adoption” (Lawrence & Suddaby, 2006, p.221), participants here describe mimicry that seeks associating new, emerging practices with existing sets of emotions currently linked to existing sets of taken-for-granted practices. To do so, participants engaged in advocating for regulatory support or, if commanding regulatory power (e.g. city authorities) working on filling in emerging gaps of citizens’ needs with emerging practices. Similarly, MaaS operators engaged in theorising and advocating the gap-filling potential of the emerging practices such as MaaS in a B2B context. Accounts by German participants illustrate both instances making up aspects of “connective efforts.” The first stems from the head of a public transport authority-owned MaaS service, who aimed at filling in emerging gaps with emerging practices:

People are comfortable, changing their habits and behaviour won’t happen overnight. But you can set triggers, right? Triggers is the right word. So, that this changeover is promoted step by step over a certain time horizon. And this includes a wide range of measures. This includes a holistic approach and [Company/Service] is part of it. With [Company/Service], we have an offer that exactly fills the gap when, for example, you can no longer easily use your private car in the city centre. (GER22-B)

The second account as an example of theorising and advocating the gap-filling potential of emerging practices, comes from the founder and manager of a German MaaS and shared mobility solution provider. The participant started by echoing what potential users have said about car share and carpool:

“I don’t carpool because I have the insecurity that I won’t get home in the evening.” That’s where we then say, well, it would be smart if the company offered you some kind of travel home guarantee. So, where that happens, some form of: “Take the carpool car home” - or something similar. So, at those points where it’s very practical, why do people actually believe that they absolutely need their own car? If you really look into it, you very often conclude, well, actually they don’t need it. There’s just not a solution for the small, detailed problems you get, not yet at every point. (GER20-A)

Institutional work here focuses on filling existing and emerging gaps in the attempt to supersede existing institutional practices, and thus advance a proto-institution (“shared mobility”). The activities aimed to replicate positive feelings to evoke positive emotions people presently associate primarily with existing practices to induce similar emotions experienced towards emerging proto-institutions. Similar participants’ accounts refer to replicating positive emotions associated with established institutions as they appeared to mimic practices supportive of maintaining the status quo. Reflecting on the role of media and forming public opinion, participants particularly point to advertising and integrating emerging practices and objects, for example, in films and series as an interesting path for institutional work in our digital world (discursive institutional work). For instance, feeling of security, convenience, and reliability which led to strong emotional bonds and feelings among people towards their own cars were and are heavily influenced by car advertising and the role of cars in film and TV (GER16-B, GER17-C).

Participants describe the role of private-owned cars in mobility and the taken-for-granted status they gained in our societies based on emotionality and acts of emotionalizing through incumbents such as car-companies. For example, a German transport authority representative reflected on the challenge of overcoming the deeply embedded, taken for granted, and heavily emotionalized current transport system with private car ownership at its centre. Envisioning a transport system build on principles of sharing and public transport rather than car ownership, the participant reflects directly on a potential to emotionalize:

the car is something resonating with a lot of emotion. You see it with car advertising. How it is built up. It is just something that emotionalizes and then you have to see how you can convince people of it [public transport] in a sober way. Or do you have to emotionalize public transport? Is it even possible to emotionalize it in such a positive way? That is still an issue. (GER16-B)

This perception of cars in our lives and its emotionalisation in advertising, TV, and elsewhere has been omnipresent. Various participants highlighted how a majority still relates owning one's car to notions of freedom and independence. Likewise, many perceive of it as a status symbol, again not least due to this image being reproduced in advertisements (GER06-C, GER08-B, GER13-A, GB24-B). A German participant, senior manager for a pioneering private MaaS provider, illustrates this succinctly:

I mean, the car industry is doing a good job. I have to say, right, they are still selling us... the ultimate freedom: buy a car, drive with your girlfriend into the sunset to the sea. (GER13-A)

Besides advertising, TV and film sustain the car's dominance support the image of car dependency. Action heroes, spies, investigators, anyone that one may aspire to be is driving a car. Most vividly, one German participant working for a municipal authority to advance MaaS but with extensive experience in transport and MaaS across sectors, remarked:

we're still relatively far away from this [multimodality] being portrayed aggressively as a lifestyle, right? ...when you watch TV or in advertising and everywhere, I mean, is this multimodal and this Mobility as a Service actually present there? And that just doesn't happen yet. Because in every TV film people drive a car, or, when it comes down to it, the serial offender takes the tram and has a monthly ticket, but is there a soap opera where people do car share or something? Right, so it's only reached reality to a limited extent, and that's where I see the biggest hurdle, that it is not part of normality.... *a friend of mine always said that if James Bond ever drove a car share, then we have made it.* (GER09-B)

As the participant suggests, positioning the car as status symbol and ownership of one as something to be desired was in part facilitated through advertisement and connecting with the film industry. The prime example in the UK and globally are the James Bond films through their association with cars by Aston Martin. The participant's account encapsulates the potential for public and shared transport to mimic and learn from the car industry. Other participants similarly deliberated how an increased presence of alternative mobility in entertainment could positively impact their image and real-world adoption. Institutional work concerned with creating proto-institutions will likely benefit from efforts aimed to increase representation of new and emerging practices across channels. It is crucial that such work aims at inducing positive emotions among viewers. Engaging in what we may call "emotional mimicry" to portray alternatives in the way cars are today across TV and film could ultimately promote emerging practices' acceptance and advance institutionalisation.

7.5. Concluding remarks: Analytically different efforts, combined in practice

Based on my emerging findings, the analysed material above introduced four analytically distinct efforts of institutional work that I call “emotionalizing.” However, as it may oftentimes be the case, such distinction for the purpose of theory building may not hold in practice. Evidence from my analysed data suggests overlaps as I interpreted several extracts as relevant to activities (1st-order-concepts) and practices (2nd-order-themes) associated with more than one effort (aggregate dimension). Thus, while my analytical distinction contributes to the academic debate, actors in the field may more likely be combining efforts to emotionalize, either simultaneously or, perhaps, sequentially as part of institutional work.

Particularly in heterogenous stakeholder environments such as passenger transport, diverse actors may employ different efforts of emotionalizing in their institutional work as they aim to achieve similar outcomes but take different paths. In such case it is likely challenging to distinguish institutional work as influenced by a single effort. In this section, I discuss two combined efforts I interpreted in the available data. I do not imply other combinations do not exist or are less likely, only that my data does not allow additional claims. Future empirical evidence should discuss how efforts can complement or detract each other and how they are actively combined in practice. Figure 7.2 illustrates the ways in which emotionalizing efforts may be pursued by actors in institutional work - individually or jointly, simultaneously or sequentially - for influencing institutional change.

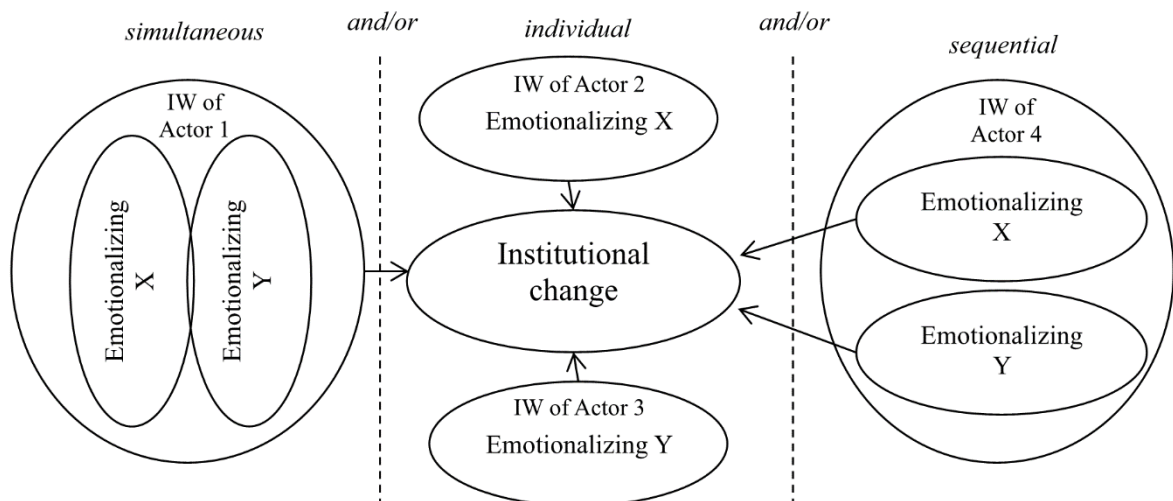


Figure 7.2: Possible occurrences of efforts to emotionalize in institutional work
(author's creation)

Combined efforts of offensive and connective nature

Actors appeared to employ “offensive efforts” for inducing negative emotions to remake emotional associations people hold with existing institutions. Contrastingly, I described “connective efforts” as aiming for stimulating positive emotions about a link between existing and proto-institutions and upholding, at least temporarily, the existing ones to support creating new practices. In comparison, while both aim for facilitating emotional disinvestment, “connective efforts” do so in less disruptive, more gradual fashion. One example is the workplace parking levies (WPLs) reflected on by British authorities in which both efforts can be interpreted as occurring simultaneously, pursued by a single actor:

...the benefit of that is its revenue generation alongside enforcement. ...the idea is that: (1) that it would reduce private car use because people will be disincentivised from driving, ...and, (2) that money you know by law will have to go towards sustainable transport and transport infrastructure ...so on one hand, people will hopefully be driving less on the other hand ...it'll be a better experience for them in the sustainable transport. (GB20-B)

On one hand, the WPL as a tool may support inducing negative emotions among present non-adopters stemming from disincentivising the continuation of current practices by authorities (i.e. car use). Inducing doubt and other negative emotions among audiences that these may then associate with existing practices by increasing the cost or ease of use for individuals may be considered highly disruptive. However, simultaneously directing revenues from WPLs towards emerging or new practices (i.e. more sustainable public transport) could contribute to stimulating new positive emotions for linking existing institutions and proto-institutions. In this way, the limitation, rather than the elimination of an existing practice could ultimately promote new practices and support people's transition. Rather than addressing the practice of car ownership or car use head on and across society, a focus could be first and foremost on limiting car use in a context of peoples' commute³. Being one of the primary reasons for car use, limiting peoples' commute through offensive and connective efforts could present a crucial first step in transitioning to passenger transport's sustainable future.

³ For example, the percentage of workers usually travelling to work by car in Great Britain is shrinking slowly with 68% in 2021, down from 71% in the early 2000s. (DfT 2022 – Table TSGB0109)

Combined efforts of connective and protective nature

“Connective” and “protective efforts” may occur simultaneously as both serve similar purposes to accomplish one outcome through different practices. An overlap of strategies may occur because both support emerging proto-institutions and establishing institutions. While they are employed to maintain or improve positive attitudes towards an emerging proto-institution, “connective efforts” focus on doing so through developing beneficial connections to existing practices. Instead, “protective efforts” focus more on the emerging proto-institution and potential negative attitudes that exist or could emerge towards them.

An instance in which both appeared to overlap was discussed by a German participant working primarily for a municipal authority on transportation. They highlighted their theorising and a remaking of underlying assumptions and beliefs, while intent on avoiding negative emotions, and thus appealing to present non-adopters and advancing peoples’ emotional investment into their emerging practices:

you can’t simply tell the car people that it’s forbidden here now. It costs more money; you’re not allowed in here. That’s not working in a democracy. So, it will fall on your feet pretty quickly. So, that doesn’t work. And I think that’s actually the big story of MaaS. That you say: ‘No, it’s not about I’m taking something away from you.’ but actually ‘I’m giving you something. I’m giving you more mobility and I’m creating new possibilities for you and maybe even saving you money.’ (GER09-B).

As I highlighted previously in section 7.2., activities aimed at avoiding a moralising approach attempt to present emerging practices as beneficial additions to existing ones by foregrounding notions of “giving something” rather than “taking something.” The example discussed was to frame MaaS initially as “*an add on to car ownership*” (GB09-C), rather than try and replace or eliminate the current practice of car ownership and use. The activity can also be linked to “connective efforts” as they may function similarly as attempts of stimulating positive emotions about the connections between existing and proto-institutions and upholding, at least temporarily, the existing practice to support diffusing an emerging one. In practice, both strategies likely benefit from being used together by aiming to avoid negative emotions arising among present non-adopters and incumbents (i.e. “protective efforts”) while simultaneously stimulating or replicating positive emotions such as trust and sympathy to transcend existing practices by addressing insufficient qualities. In essence, combining both “connective” and “protective efforts” may be particularly valuable as it could lead to advancing gradual emotional investment among audiences into new practices while simultaneously keeping a build-up of negative attitudes towards them at bay.

8. DISCUSSION: The case for “Emotionalizing Institutional Work”

I set out in this study to investigate the ways in which actors perform institutional work to influence institutional change and advance MaaS in the passenger transport field. During my study, due to emerging findings, my research aim developed the narrower ambition to generate insight more specifically into the ways in which actors strategically use emotions in such institutional work. Institutional change, particular in passenger transport, must address social and environmental ills such as inequitable mobility access and enormous carbon emissions. Here, MaaS presents a useful organising framework to pursue a more sustainable passenger transport system. To further promote change, transform institutions, and shift institutional logics by which such system is governed, emotionalizing efforts which I introduced above and discuss below must be integrated into institutional workers’ toolkits.

Many studies into the emotive aspects of institutional work appear to start with examining actors’ motivations and emotional commitments. They focus on the study of emotionally committed actors who attempt using emotions in their institutional work to induce emotions and elicit emotional responses from their audiences. Such work has analysed, for instance, social entrepreneurs (Barberá-Tomás et al., 2019) or animal rights activists (Jarvis et al., 2019) and draws particularly from Voronov and Vince’s (2012, also Voronov 2014) conceptualisation of emotional investment, which the latter proposed to be vital for maintaining institutions. Adding to their idea, Delmestri and Goodrick (2016) had positioned denial of disruptive emotions as similarly critical for institutional maintenance. However, institutional work that draws on emotions (i.e. emotive institutional work in Lok et al., 2017) appears to be not exclusively conducted by actors infused with or motivated by strong emotional underpinnings. Likewise, both emotional investment and disinvestment appear crucial for institutional change as much as they are for maintenance (compare Section 2.4.1).

Interestingly, Fan and Zietsma (2017) discussed the impact of and conflict arising out of actors’ non-emotive approaches and responses in contexts that may demand heightened emotional considerations. The authors stressed that particularly when institutional logics come into conflict, difficulties may arise as emotions and emotive reactions in one logic may not be appropriate in another or comprehensible for that logic’s proponents. While Fan and Zietsma bring attention to potential difficulties and challenges for less emotionally-engaged actors in navigating different logics and dealing with differences in emotional registers of said logics, the following conceptualisations here may help to understand how actors with relatively lower emotionally-driven commitments than, for example, animal rights activists could use emotions strategically in institutional work. Therefore, I discuss my perspective

on the strategic use of emotions in institutional work as one in which actors may have recognised emotions as an additional, valuable tool to pursue their institutional purpose and goals. In attempting to be strategic about pursuing institutional work they may attempt to use emotions besides cognitive or “rational” means, while they are not necessarily, or relatively less, emotionally committed and may pursue less emotional approaches otherwise.

My discussion particularly focusses on the argument that actors may strategically attempt using emotions in their efforts I interpreted as institutional work through at least four analytically distinct strategies based on the efforts I described and analysed in chapter 7. Collectively, I formulate the four strategies under the umbrella of what I propose to be “Emotionalizing Institutional Work” (EIW). I define each strategy by its emotional objective, emotional investment or emotional disinvestment, which actors will seek to fulfil and whose achievement can contribute to advance both institutional change and maintenance (compare Voronov & Vince, 2012; Lok et al., 2017). While each strategy refers to different ways in which actors may “do” institutional work, I primarily distinguish them by these two emotional objectives. Additionally, the purpose of institutional work (i.e. creating, maintaining, or disrupting) that they appear to relate to the most will help me classify them (Lawrence & Suddaby, 2006; Gawer & Phillips, 2013; Toubiana & Zietsma, 2017; Creed et al., 2022). Conceptualising emotional investment and disinvestment as the objectives that underlie each strategy, differentiates my framework of “EIW” from prior theorisation on emotions in institutional work and contributes to the debate.

A further distinction from existing scholarship in this area relates to my lessened focus on institutional microfoundations or approaching emotions on a micro-level of institutional work which originally prompted integrating emotions into institutional work and institutional theory (Voronov & Vince, 2012; DeJordy & Barrett, 2014; Lok et al., 2017; Ruebottom & Auster, 2018; Wijaya & Heugens, 2018; Zietsma & Toubiana, 2018). Instead, studying emotions as tools used by actors to affect institutional change or maintenance on a field or societal-level (compare Scott, 2014) implies a less personal implication and subsequently an approach of actors to influence their broader environment. As a result, audiences of the efforts I described are also less clearly defined than those on a micro-level. Instead, audiences considered for these efforts are a society at large, citizens or, in more narrow terms, collectives of sports fans, supporters, and any other audiences bringing together greater numbers of individuals or organisations.

Furthermore, studying manifestations of institutional work in which actors attempt using emotions while perhaps being less motivated by them distinguishes “EIW” strategies from

what is sometimes referred to as “emotive institutional work” (Lok et al., 2017; Toubiana & Zietsma 2017). Using “emotionalizing” rather than “emotive” underpins a potentially, although not necessarily, more detached emotional state of actors. In this state, an institutional worker may be less emotionally motivated or committed to their work than what appears to be the assumption for “emotive institutional work” that places emotions as crucial animators to engage in institutional work (compare Section 2.4. in the literature review).

Instead, “EIW” relates to actors’ external strategic considerations rather than their emotional commitments or motivations as they may not always be deeply emotionally invested themselves. “EIW” differs in this notion from the internal “emotive institutional work” in which actors may “do” work to suppress or harbour their own emotions (Jarvis et al., 2019), and face consequences if they fail (Crawford & Dacin, 2021). This reflects partly suggestions made by Jarvis (2017) on “feigning behaviours” in using emotions in institutional work. Feigning of emotions and relevant behaviours include actor’s attempts at “emotional displays decoupled either in intensity or valence from physiological experience as a function of satisfying institutionalized norms.” (ibid., p.306). Politicians and activists, for instance, may exaggerate or fake emotions, while nurses may diminish or harbour emotions at their job. Feigning was not interpreted in the instances of “EIW” which I discuss here based on my participants’ experiences in the transport field. The nature of their work in a professional context may have made them appear less emotionally invested compared to, for example, animal rights activists observed as engaged in stronger emotional efforts (Jasper & Poulsen 1995; Jarvis et al., 2019). However, the people I interviewed concerned with transport and (re)-shaping our mobility may be no less devoted to their work and engaged in efforts, cognitive and emotional. Judging from my analysis, participants were deeply aware and thus expressed the strategic potential for using emotions to instil their hopes for change in others.

Below, I continue to discuss how “EIW” helps to summarise the strategic efforts of actors, who may or may not be deeply emotionally invested themselves, as they attempt to make use of emotions in institutional work. Ultimately, as I attempt to combine the traditional and “established institutionalist notion that privileges cognition” (Creed et al., 2022, p.360) and the emerging emotional perspective introduced and advocated for, among others, by Voronov and Vince (2012, also Scott 2013; Creed et al., 2014; 2022; Voronov 2014), my discussion suggests how both elements, cognition and emotion, are at play in actors’ practices and efforts which we recognise as institutional work. First, I will elaborate how “emotional investment” and “emotional disinvestment” function as emotional objectives in “EIW.”

8.1. Emotional objectives: Emotional investment and disinvestment

Central to the four analytically distinct efforts of “EIW” is the idea that actors will, knowingly or not, pursue an emotional objective. By doing so, their work aims either at generating emotional investment into or emotional disinvestment away from institutional elements among their audiences. Introduced and discussed as “antecedents of institutional maintenance, disruption, or creation” alongside actors’ cognitive investment by Voronov and Vince (2012, p.2), actors and audiences’ emotional investment or disinvestment received relatively scant attention in the recently growing literature on emotions in institutional work.

I suggest that actors who engage in “EIW” take on an objective of either generating emotional investment or emotional disinvestment among their audiences to affect their attachment to existing, dominant, new, or alternative institutions and institutional logics. This supposition is a key to distinguishing each strategy which I discuss below. Underpinning my claim is the assumption that emotional disinvestment and, as I previously argued, emotional investment, are precursors or conditions for institutional change (Voronov & Vince, 2012). While, for example, Voronov and Vince spelled out “two broad categories of emotional disinvestment: failure of the current dominant fantasmic frame and challenge by a rival fantasmic frame or object of attachment” (2012, p.9), one can suggest that bringing about emotional investment and disinvestment as conditions for change are and can be pursued actively through actors and their purposeful practices. They do so by those practices I analysed earlier, relating to four analytically distinct efforts of emotionalizing.

In each effort, actors seek to affect audiences and generate either emotional investment into or disinvestment from dominant or alternative institutions and the underlying logics. The four initially generated efforts correspond with the three purposes of institutional work: creating, maintaining, or disrupting institutions. Therefore, I suggest that “promotive efforts” can be conducive to creating new and alternative institutions and logics and could thus support the advance of institutionalisation. “Protective efforts” can be part of maintaining dominant and new institutions and their logics and could thus support the advance of both institutionalisation and reinstitutionalisation. “Offensive efforts” can be part of disrupting dominant institutions and their logics and could thus support the advance of deinstitutionalisation. An exception may be “connective efforts” that can be part of both creating and disrupting institutions and their logics and could thus support the advance of contrasting outcomes, institutionalisation and deinstitutionalisation.

8.2. Four strategies of “Emotionalizing Institutional Work”

Following my analysis and emerging findings on at least four efforts of “emotionalizing” presented in chapter 7, I now propose four strategies of “EIW.” The strategies differ in the emotions actors are attempting to induce and the emotional responses they seek to elicit through them. My analysis and reported emerging findings suggest that rather negative emotions such as distrust, shame, or moral concern appear to be more relevant in protective and offensive emotionalizing while positive emotions such as trust, veneration, respect, or pride are more relevant in promotive and connective emotionalizing (compare Figure 7.1 data structure). Besides the emotional objective I discussed in the previous section, the strategies can be distinguished based on the valence of the emotions induced (negative or positive) and the institutional target that actors are most likely aiming at when engaging in the respective strategy: either existing/dominant or new/alternative institutions and their underlying logics (see Figure 8.1).

		Emotions to be induced/elicited	
		Negative-valence	Positive-valence
Institutional Target (Institutions and institutional logics)	Existing/Dominant	Offensive Emotionalising	Connective Emotionalising
	New/alternative	Protective Emotionalising	Promotive Emotionalising

Figure 8.1: Matrix of “Emotionalizing Institutional Work”
(author’s creation)

Figure 8.1 reveals an obvious gap in my interpretation and conceptualisation of “EIW.” This gap, and thus a potential fifth strategy is located in the upper-right quadrant of Figure 8.1 that assumes dominant institutions and their logics as an institutional target while aiming to induce positive emotions. A strategy in this quadrant may relate mostly to maintaining institutions. With such a purpose, I could propose “defensive emotionalizing” as a fifth strategy by which actors attempt preserving and protecting existing institutions in the face of emerging threats from emerging proto-institutions and alternative institutional logics.

However, the reason for not fully developing such strategy here is based on my study's focus on institutional work that aims to influence institutional change. A strategy situated in this upper-right quadrant of the matrix in the context of institutional work aimed at change appears unlikely to benefit institutional work intended on change. Hypothetically, and only if one was to consider manipulation or deception in institutional work as a tool rather than an unintended consequence (Tracey, 2016), one could theorise the strategy as affecting institutional change. While bearing ethical challenges, exploring this hypothetical fifth strategy could present an exciting direction for future research. The positioning of connective emotionalizing as relating to both dominant and new or alternative institutional targets suggests room for further strategies to be identified. The space between quadrants such as that occupied by connective emotionalizing could be explored further as it may uncover additional strategies in need of empirical evidence and interpretation in future research.

Although I distinguished strategies based on the valence of emotions (positive and negative), I do not claim this to be a prescriptive endeavour. Emotions, whether ascribed with positive or negative valence may be used across strategies and not be limited to the use in one strategy or for a specific purpose of institutional work (compare Goodrick et al., 2019). As hinted at in my review of institutional work and posited in my earlier findings (Section 7.5.) pertaining to the analytical distinction of emotionalizing efforts, all strategies may be used simultaneously or sequentially alongside one another, thus blurring the lines between efforts and strategies in practice and daily life. Particularly connective emotionalizing appears to be used together with both offensive and protective emotionalizing. Both relate to creating and disrupting institutions and their logics while generating emotional investment and disinvestment to further pursue institutional change. Having discussed how each of the interpreted efforts of emotionalizing may be distinguished analytically, the following four sections discuss them as individual strategies. In each section, I provide my interpretation of their theoretical relevance and link to earlier literature.

8.2.1. Promotive emotionalizing

The use of “promotive emotionalizing” entails using positive emotions in relation to new institutions and alternative institutional logics to generate emotional investment among audiences. In doing so, the strategy is implicated in creating and promoting new institutions and alternative institutional logics. I interpreted the use of positive emotions such as trust, pride, sympathy, gratitude, respect, veneration, and loyalty as instances of promotive emotionalizing. Based on my emerging findings, the strategy can be characterised as follows:

Promotive emotionalizing are the efforts by which actors aim at inducing new and leveraging existing positive emotions for advancing audiences’ emotional investment into new institutions and alternative institutional logics as part of creating institutions.

I described two interrelated practices and associated them with promotive emotionalizing: (1) purposefully inducing new positive emotions and (2) leveraging existing positive emotions among audiences to cause emotional investment into an emerging or alternative institutional status quo. The practices I identified were aimed, for instance, at creating highly involved stakeholder settings and relations rooted in positive emotions to give rise to new or proto-institutions and promote alternative institutional logics. Previously, Lawrence et al. (2002) found collaborations with highly involved stakeholders to be particularly conducive to creating proto-institutions. Based on the authors’ study, Lok et al., (2017) later deliberated how such involvement will lead to complex relationships between organisations and the people within them. When collaborations were characterised by positive feelings and emotions such as appreciation, respect, or gratitude (as in the case of co-designing MaaS and related practices by engaging older adults, wheelchair users, and blind people) they appeared more promising to give rise to proto-institutions than when subject to negative ones, such as distrust, suspicion, or resentment (compare Lawrence et al., 2022). Hence, promotive emotionalizing with the emotional objective of generating emotional investment by inducing and leveraging said positive emotions can be crucial in facilitating fruitful collaboration and the relations between people in and across organisations.

Focussed on rhetoric, Moisander et al. (2016) previously identified “evoking useful emotions” as a rhetorical strategy in institutional work to enrol audiences in one’s cause. Similarly, Voronov and Vince asserted actors were “using compelling stories ... to gain legitimacy and obtain other resources” which demands using “rhetorical strategies in ways that produces emotional resonance in order for such stories to be experienced as authentic.” (2012, p.6). The use of positive emotions as part of rhetorical strategies in institutional work efforts can be considered a major case of promotive emotionalizing. Going beyond rhetoric

and the discussed discursive dimension of institutional work, relational work plays a key role in this promotive emotionalizing. The interplay was exemplified by MaaS organisations appealing to sport club supporters' existing emotional attachments and subsequently leveraging their attachment (existing positive emotions) to generate emotional investment.

Further exploring this type of institutional work should build on what Zhang et al. (2023) highlighted in setting out the potential for applying concepts of sociology, underutilised in management and organisation research, to the study of emotions. Collective emotions and social bonds, the authors argue, are vital part of fostering “a sense of belonging to a particular social structure” (ibid, p.23). Such “social structures” could, for instance, be the club or city that a sports fan or other type of fan supports. My findings in section 7.1. which described efforts of “leveraging existing positive emotions” as a practice of promotive emotionalizing strikingly link to Zhang and colleagues' reflections in their review article. Perhaps, collective emotions and social bonds could play their crucial part not only in generating emotional energy and shaping actions as proposed by the authors but do so actively as tools and affect institutional change. If so, actors will, through their efforts, promote passenger transport's sustainability by shifting to institutional logics (i.e. of access and provision) while contributing to the move away from the currently dominant logic of ownership.

Future research on promotive emotionalizing as an analytically distinct strategy may take particular interest in its role for creating new institutions and promoting alternative institutional logics that challenge the status quo and dominant institutional logics across various fields. In the present study, I demonstrated how actors can pursue promotive emotionalizing through at least one of two practices: “inducing new positive emotions” and “leveraging existing positive emotions.” Both practices support accomplishing the strategy's emotional objective of generating emotional investment among actors' audiences for the purpose of creating institutions and advancing institutionalisation.

8.2.2. Protective emotionalizing

The use of “protective emotionalizing” entails using negative emotions in relation to new institutions and alternative institutional logics to generate or sustain emotional investment among audiences. In doing so, the strategy is implicated in protecting both existing and dominant or new and alternative institutions and underlying logics at play. I interpreted the use of negative emotions such as shame, contempt, moral concern, distrust, and doubt as instances of protective emotionalizing. Based on my emerging findings, the strategy can be characterised as follows:

Protective emotionalizing are the efforts by which actors aim at avoiding new and managing existing negative emotions for sustaining or advancing emotional investment into new institutions and alternative institutional logics as part of creating institutions.⁴

I described two related practices and associated them with protective emotionalizing: (1) avoiding new negative emotions from arising (for instance, in response to institutional work) and (2) managing the rise and spread of existing negative emotions after they emerge and become attached to institutions and logics. Previously, Lok et al. (2017, p.606) claimed that “people can strategically use emotions in others to advance certain institutional projects by appealing to the ethos of a particular audience whose support they want to elicit.” My findings suggest that institutional workers may, in contrast, consciously attempt to refrain from appealing to an audience’s ethos (morals, beliefs, and ideals) for managing and thereby limiting the rise of negative emotions. By using protective emotionalizing, actors pursue sustaining initial emotional investment into emerging or new institutional structures among their audiences by defending them against other strategies of “EIW” aimed at emotional disinvestment (e.g. offensive emotionalizing) or against more cognitive forms of institutional work aimed at maintaining institutions, such as preventing (see Micelotta & Washington, 2013; Lehmann et al., 2019) or disrupting emerging institutions (as in Maguire & Hardy’s (2009) proposal of protective institutional work).

An example of actors engaging in protective emotionalizing which I discussed earlier are the attempts to refrain from pursuing a moralising approach and thereby avoiding inducing negative emotions such as shame or contempt among audiences. While a moralising approach could be successful in converting some individuals, for instance, through actors’ emphasis of wrong-doings or misjudgements among audience members, others may still respond with denial (Delmestri & Goodrick, 2016) or be alienated from the actor’s cause

⁴ Future studies on protective emotionalising could explore how it is implicated in maintaining institutions and specifically investigate whether, or how protective efforts support reinstitutionalisation of existing institutions.

(Tracey, 2016). In a similar vein but limited to the use of rhetoric in institutional work, Moisander and colleagues suggested “limiting the scope of moral concern” as one rhetorical tactic and type of emotion work that aims at “diverting disruptive emotions to fend off resistance” (2016, p.976f.). The second practice I associated with protective emotionalizing and call “managing existing negative emotions” compares in its intention to that of “limiting the scope” of certain emotions (i.e. moral concern) and “diverting disruptive emotions.” However, “managing existing negative emotions” further expands on the tactic of “limiting” and aim of “diverting” emotions through recognising efforts beyond a rhetorical focus.

One such example of protective emotionalizing was recognised in emerging actors’ (i.e., micromobility operators) pursuit of institutional work. At first, their work appeared to exemplify rather cognitively focussed institutional work but subsequently became imbued with an emotional objective as it was directed upon audiences to seemingly increase emotional investment into new institutions and alternative logics. For instance, by educating on outdated or incorrect negative consequences and impacts of emerging practices, attracting engagement, raising awareness among stakeholders, and, more specifically in this case, by setting and promoting science-based targets relating to the reduction of carbon emissions, actors sought to demonstrate and substantiate the value of the new practices and objects (e.g., e-scooters) for audiences. From an emotional perspective, such efforts were simultaneously cognitive as they were emotional as actors attempted managing the unfamiliarity and newness of emerging practices which, if left unattended, were thought of by participants as generating impeding feelings of anxiety and stress among audiences. Without protective emotionalizing one could expect such feelings, if turning into a prolonged state, to result in rising negative emotions of moral concern, doubt, or distrust among audiences. Therefore, if left unattended, they may ultimately lead to negative consequences for institutional work, crucially impeding the progress of creating new institutions and promoting alternative logics.

While diverting from my focus on institutional change, protective emotionalizing may also be discussed for generating emotional investment through effort aimed at maintaining institutions and underlying logics which face or have faced decline and, perhaps deinstitutionalisation. In such case, one may conceive the strategy’s emotional objective as being one of “reinvestment” and as implicated in pursuing reinstitutionalisation. Actors engaged in protective emotionalizing may, in practice, pursue both maintaining and creating an institution and thus reinstitutionalisation. I previously proposed this to be the case for “public transport” as an institution which suffers from decline and disruption across national contexts. As a result, protective emotionalizing could be relevant not only to institutional

change but maintenance and thus be involved in various forms of institutional work including educating, advocating, and others, whether for creating or maintaining institutions (Lawrence & Suddaby, 2006; Hampel et al., 2017; Lawrence & Phillips, 2019).

Finally, research on protective emotionalizing as an analytically distinct strategy may take particular interest in its role for protecting both dominant and new institutions and their underlying alternative institutional logics. In regard to institutional change, protective emotionalizing may be of interest as it includes practices that contribute to generating and sustaining emotional investment among audiences into new and alternative institutions and alternative institutional logics. In the present study, I demonstrated how actors can pursue protective emotionalizing through at least one of two practices: “avoiding new negative emotions” from arising and “managing existing negative emotions” after they become associated with an institution or logic. Both practices support accomplishing the strategy’s emotional objective of sustaining emotional investment among audiences for the purpose of maintaining institutions and subsequently generating emotional investment to advance institutionalisation and institutional change.

8.2.3. Offensive emotionalizing

The use of offensive emotionalizing entails using negative emotions in relation to existing institutions and dominant institutional logics to generate emotional disinvestment among audiences. In doing so, the strategy is implicated in weakening and disrupting existing institutions and dominant institutional logics. I interpreted the use of negative emotions such as moral concern, shame, and doubt as instances of offensive emotionalizing. Based on my emerging findings, the strategy can be characterised as follows:

Offensive emotionalizing are the efforts by which actors aim at inducing new and exploiting existing negative emotions for advancing emotional disinvestment from existing institutions and dominant institutional logics as part of disrupting institutions.

I described two related practices and associated them with offensive emotionalizing: (1) inducing new negative emotions and (2) exploiting existing negative emotions among audiences to cause emotional disinvestment from a dominant institutional status quo. Considering the “shaming” and “shunning” proposed by Toubiana and Zietsma (2017) as two relational dynamics valuable to institutional maintenance, I propose that both may offer similar value to institutional change efforts when actors engage in offensive efforts such as educating audiences on misjudgements and wrong perceptions about dominant practices

(Section 7.3.). My findings reported a case in which actors attempted educating citizens as well as policymakers on negative consequences of their current practices such as driving in general, and single-occupancy car journeys in particular. While actors in this case employed cognitive, rational arguments to educate about pollution and, for instance, particularly on the true financial costs of car ownership to affect audiences cognitive disinvestment from a dominant logic of ownership, their arguments carried equally intense emotional undercurrents. While overtly cognitive arguments about cost and savings, their efforts were inherently intent on inducing negative emotions such as moral concern, doubt, or shame concerning an audience's adherence towards the institution of "the car" and dominant logic of ownership in passenger transport.

Noteworthy are those instances of institutional work where, for example, actors pursued educating on negative consequences of practices and objects which emerged primarily out of incumbents concerns for maintaining a dominant logic (i.e. a logic of ownership) by appealing to emerging or alternative logics (e.g. a logic of access or provision). A case of this institutional work, exemplifying offensive emotionalizing, were participants' efforts aimed at educating audiences on electric vehicles (EVs). Specifically, such work aims at changing beliefs (and in doing so promote emotional disinvestment) that transitioning from the traditional combustion-engines to EVs could contribute to solving challenges that the transport sector is facing (compare Munck af Rosenschöld et al., 2014; Burghard & Scherrer, 2022; Jaramillo et al., 2022). Such emotional disinvestment alongside cognitive disinvestment could be a particular strong precursor and trigger for institutional change (Voronov & Vince, 2012). As a strategy, offensive emotionalizing could thus also be recognised as a practice by actors seeking to actively contribute to developing such trigger.

Future research on offensive emotionalizing as an analytically distinct strategy may take particular interest in this trigger role and more widely in its role in institutional work aimed at disrupting dominant institutions and their underlying logics. In the present study, I demonstrated how actors can pursue offensive emotionalizing via at least one of two practices: "inducing new negative emotions" and "exploiting existing negative emotions" to elicit emotional responses among audiences. Both practices support accomplishing the strategy's emotional objective of generating emotional disinvestment among audiences for the purpose of disrupting institutions and advancing deinstitutionalisation.

8.2.4. Connective emotionalizing

The use of connective emotionalizing entails using positive emotions in relation to both existing and new institutions (or dominant and alternative logics) to promote emotional disinvestment from the existing (or dominant) and emotional investment into the new institution (or alternative logic). In doing so, the strategy is implicated in creating new institutions and alternative institutional logics while simultaneously aiding in disrupting existing institutions and dominant logics. I interpreted the use of positive emotions such as sympathy and trust as instances of connective emotionalizing. Based on my emerging findings, the strategy can be characterised as follows:

Connective emotionalizing are the efforts by which actors aim at stimulating new and replicating existing positive emotions for advancing emotional investment into new institutions and alternative institutional logics, while simultaneously advancing emotional disinvestment from existing institutions and dominant logics as part of disrupting and creating institutions.

I described two related practices and associated them with connective emotionalizing: (1) stimulating new positive emotions by relating to connections between existing or dominant and new or alternative institutions and logics, and (2) replicating existing positive emotions associated with the former (existing/dominant) to benefit the latter (new/alternative). Practices relating to connective emotionalizing are thought of as seeking to generate emotional investment as well as emotional disinvestment to advance institutionalisation of new institutions and alternative logics alongside efforts of deinstitutionalisation of existing, dominant institutions and their underlying logics. To pursue such outcomes, actors engage in creating new practices by attempting to uphold, at least temporarily, an existing institution or dominant logic as a mean to support the advance of emerging practices, creation of new institutions, or promotion of alternative logics. Contrary to “offensive emotionalizing”, pursuing connective emotionalizing is distinguishable as actors aim for emotional disinvestment among their audience in a less disruptive, rather gradual way by combining creating new institutions with temporary maintenance of existing ones through their efforts.

For instance, in interacting with marginalised groups of society, actors who appear not marginalised themselves within a dominant institutional status quo directed efforts at such marginalised individuals and groups to advance emotional disinvestment from a currently dominant institution and underlying logic. These actors did so by focussing their efforts purposefully on mitigating negative experiences faced by marginalised groups as they arise from activities from within the actor’s wider audience. Such efforts laid in attempts of public transport organisations, but particularly e-scooter operators, who directed their efforts at

working with older adults, people with disabilities (e.g. blind people), and respective representative organisations (e.g. the UK Blind Association). The efforts did not aim directly at disrupting a dominant practice with which the currently marginalised social groups were faced such as, for instance, driving as a dominant but non-inclusive form of mobility (DfT, 2022a; Ryghaug et al., 2023). Instead, actors aimed at including these marginalised groups in advancing and promoting their new practices as part of fostering an emerging “logic of access” as an alternative to the “logic of ownership.” Including and particularly emphasising efforts directed at these marginalised groups within the actors’ broader audience of citizens would appear unreasonable when operating under a dominant “logic of ownership.” It is, however, consistent with actors operating within and for advancing a “logic of access”, characterised by facilitating people’s freedom through non-ownership and sustainable consumption (compare Table 3.2).

Interestingly, Voronov and Vince previously highlighted how, paradoxically, individuals marginalised “by the current institutional order often also retain their investment in it.” (2012, p.8) The authors, drawing on the work of Bourdieu, suggest that these individuals and collectives “tend to tacitly accept and internalize the cognitive and emotional aspects of the field-prescribed habitus that corresponds to their dominated position ... [and] often become complicit in their own domination.” Building on this notion, I suggest connective emotionalizing is being used strategically by (non-marginalised) actors in the above instance. If these actors are able to recognise marginalised individuals or groups, they can begin and develop relations with these groups for stimulating positive emotions through relational institutional work and subsequently draw benefits for further institutional work, including efforts such as educating of wider, non-marginalised audiences, advocating (to gain policymakers support), valorising (to demonstrate social value, social inclusion, accessibility), or moralising (to appeal to audiences’ moral and social responsibilities) (compare Lawrence & Suddaby 2006; Lehman et al., 2019).

Considering the potential for efforts of institutional work to cause denial (Delmestri & Goodrick, 2016) or alienation (Tracey 2016) and, in particular, when attempting to use emotions, connective emotionalizing (besides protective emotionalizing) could be one strategy under which efforts aimed at avoiding denial and alienation are to be theorised. In pursuing connective emotionalizing an actor’s focus may rest on efforts of replicating positive emotions previously and currently associated with existing institutions and dominant logics. While this would include replicating qualities and emotions associated with dominant practices and concentrating particularly on addressing insufficiencies of dominant

practices, a crucial third action relates to the use of the media by integrating emerging practices and presenting alternative logics through advertising, promoting, and other means such as film or TV (compare Section 7.4.). Such practices add to initial suggestions made in earlier studies about the use of visuals and their role in using emotions in institutional work (e.g. Barberá-Tomás et al., 2019; Jarvis et al., 2019; Meyer et al., 2013, 2018)

A particular noteworthy example of this in my study's context of passenger transport was vividly summarised through a participant's reference to one of Britain's most famous action heroes: "if James Bond ever drove a car share, then we have made it" (GER09-B). The notion is deeply reminiscent of actors generating institutional competition in the context of animal rights (compare Section 2.3.1.). Several earlier studies suggest how incumbents may be successful in maintaining practices who would otherwise conflict with stronger animal rights by pursuing tactics of limiting visual exposure (Mathur et al., 2021; Kwasny et al., 2022) or appealing to national identities and pride (Nguyen & Platow, 2021). Shared mobility enthusiasts may mimic such tactics to promote elements more akin to a "logic of access" and thus pursue institutional change. Efforts of, for instance, advocating among content creators (whether they are traditional film/TV producers or those on social media), could lead to designing and implementing emotional triggers that draw effectiveness from using popular and "iconic" figures to promote emotional investment and diffuse revised moral codes in line with new institutions and alternative logics. James Bond may be the icon to start with.

Finally, research on connective emotionalizing as an analytically distinct strategy may take particular interest in its role for creating new institutions and promoting alternative institutional logics, while, although gradually, disrupting existing institutions and dominant logics. In the present study, I demonstrated how actors can pursue connective emotionalizing through at least one of two practices: "stimulating new positive emotions" in relation to connections between existing and new institutions (or dominant and alternative logics) and "replicating existing positive emotions" attached to existing institutions or dominant logics for advancing new institutions or alternative logics. Both practices support the strategy's two-pronged emotional objective of generating emotional investment into the new, while advancing emotional disinvestment from the old, for the purpose of creating and disrupting institutions while advancing institutionalisation and deinstitutionalisation.

8.3. Unintended consequences in “Emotionalizing Institutional Work”

Connecting existing and dominant with new and emerging practices, institutions, and institutional logics could help demonstrate to audiences more inclusive and collaborative approaches. As actors seek to highlight complementary elements, they may bridge the divide between dominant and new institutions rather than demonise dominant or valorise new ones. Overly engaging in either of the latter may result in unintended consequences and be ultimately detrimental to institutional work as it could elicit negative emotional responses among audiences, including denial (Delmestri & Goodrick, 2016) and alienation (Tracey, 2016; Barbera-Tomas et al., 2019). As Tracey (2016) highlights in his case of a Christian evangelizing movement, efforts in developing relations infused with emotions can lead even faster to unintended consequences, elicit stronger emotional responses, and stir up anger or resentment resulting in alienation rather than persuasion or conversion of actors’ audiences.

Judging by the emotional connections I described which many people hold towards their cars, and which now thoroughly benefits the car industry (see Sections 5.1. and 7.4.), one could expect a similar outcome of institutional work where actors attempt using emotions in the context of passenger transport. However, it is particularly the emotionality that permeates issues of sustainability such as coping with climate change and the impact that addressing these represents for our current, often taken-for-granted, practices that risk eliciting unintended emotional responses, including denial or alienation. Such dilemma is comparable to other fields such as the livestock industry where concerns for the climate similarly threaten the continuation of current practices (Delmestri & Goodrick, 2016). Understanding how denial and alienation can be managed when using emotions in institutional work may not help to avoid unintended consequences but aid actors in coping and counteracting them.

Tracey’s conclusion on using emotions in institutional work as “volatile and the invocation of emotion [as] unreliable as a persuasive device” (2016, p.18) points to the intricacy of this endeavour. Where emotions are volatile and unreliable, the potential to cause unintended consequences appears high. As Tracey (ibid.) further suggests, any audience “may react in unpredictable ways, misinterpret particular signals, or feel intimidated, patronized, or overwhelmed by the experience.” While one may not do much about the unknown, thoughtful navigation is needed to limit the impact of unintended consequences. Some may be anticipated where actors engage in purposeful efforts of emotionalizing that aim to induce negative emotion without causing denial or alienation. Whereas I discussed the four strategies of emotionalizing here as analytically distinct, their distinction could and, perhaps,

should be fruitfully foregone by actors in the field to anticipate and limit the occurrence of unintended consequences or at least to cope with and manage them (compare Section 7.5.).

For instance, I presented the use of a workplace parking levy initially as an instance of offensive emotionalizing (Section 7.3.) but later discussed the effort in Section 7.5. as one example of a less distinguishable effort (i.e. combining offensive and connective efforts). The strategy's potential to induce doubt and frustration among audiences and discourage the use of cars could arguably cause denial or alienate audiences (e.g. car owners) if focussing too heavily on penalising and demonising car use. Thoughtfully drawing from both offensive and connective emotionalizing may help here to avoid such outcome by considering both the cognitive and emotional investment of people deeply embedded in the dominant status quo (e.g. car owners). Better understanding how, when, and where institutional work such as this could and does go wrong and thus leads to unintended consequences is currently missing. To explore this line of argument could open up our understanding of unintended consequences and be relevant to institutional workers' efforts in the contexts of passenger transport, the livestock industry, and anyone acting for transitioning to a sustainable future.

Returning to the idea that "EIW" takes account of those actors who may themselves be less emotionally invested or committed to a matter that their actions aim at, one may suggest that their capability to use emotions as tools could be negatively affected. Unintended consequences may arise more often from their efforts as these emotionally "uncommitted" actors may fail to assess audiences' emotional registers appropriately or because they impose overly cognitive views on audiences without considering the role of emotions (Voronov & Vince, 2012; Toubiana & Zietsma, 2018). Examples may be emotions people inexplicably attach to their car or underestimations of the "true" cost and time of ownership. After all, many people remain emotionally attached to their car, not seldom in an oddly humanised fashion, and are yet unprepared to let go (Autotrader, 2013; Kamargianni et al., 2018).

To attend to unintended consequences of "EIW", whether positive or negative to the actor causing them, will be promising for future research. Research may illuminate why and how, or even when and where institutional workers making use of emotions go wrong or when and where institutions and actors' environments hinder them to achieve intended outcomes. Future studies continuing to investigate institutional work and emotions in transport and MaaS could examine the efforts I described to observe if, and if so, what unintended consequences have arisen. Whether they indeed arise, such studies could generate insight into mechanisms and reasons for how intended consequences came about and inform scholarly debate on how unintended consequences were and can be avoided.

8.4. Concluding remarks: Summarising “Emotionalizing Institutional Work”

In this discussion chapter I made the case for “EIW” as an umbrella for strategies through which actors use emotions as part of institutional work. With this framework, I suggest that the institutional work actors engage in, specifically such work in which actors attempt to make strategic use of both positive and negative emotions, can be analytically distinguished into at least four strategies. I labelled these strategies promotive, protective, offensive, and connective emotionalizing. I further acknowledged a potential for more strategies to be distinguished and proposed at least one future research should aim to observe empirically.

I based my conceptualisation on the concept of emotional investment and emotional disinvestment proposed by Voronov and Vince (2012) and positioned them as crucial emotional objectives to distinguish the strategies and describe how each represents a form of institutional work. Each strategy of emotionalizing, in taking on one or both as its underlying emotional objective, is part of institutional work that aims at either creating, disrupting, or maintaining institutions and underlying logics. Table 8.1 summarises the four strategies based on how I characterised them above, highlighting their emotional objective (investment or disinvestment), the purpose of institutional work they relate to (creating, maintaining, disrupting), and the institutional goal that they appear to relate to the closest (either institutionalisation and/or deinstitutionalisation). Based on my available data, I did not interpret any strategy for the purpose of maintaining institutions or for the goal of reinstitutionalisation or non-institutionalisation. This opens up an interesting direction for future research. As I previously reflected on (Section 8.2.) and expand on in my conclusion, this may take the form of observing and theorising additional strategies such as, perhaps “defensive emotionalizing” that aims at maintaining existing institutions and dominant institutional logics, or further developing the strategies I proposed, such as protective emotionalising for its role in maintaining institutions and thus re or non-institutionalisation.

Table 8.1: The four strategies of “Emotionalizing Institutional Work”
(author’s creation)

	Promotive Emotionalizing	Protective Emotionalizing	Offensive Emotionalizing	Connective Emotionalizing
<i>Emotional objective</i>	Investment	Investment	Disinvestment	Investment and Disinvestment
<i>Valence of emotions used</i>	Positive	Negative	Negative	Positive
<i>Institutional purpose</i>	Creating	Creating	Disrupting	Disrupting, Creating
<i>Institutional Goal</i>	Institutionalisation	Institutionalisation	Deinstitutionalisation	Institutionalisation, Deinstitutionalisation
<i>Relevant interpreted practices</i>	Inducing new positive emotions	Avoiding new negative emotions	Inducing new negative emotions	Stimulating new positive emotions
	Leveraging exist. positive emotions	Managing existing negative emotions	Exploiting existing negative emotions	Replicating existing positive emotions

Notably, as I have emphasised beforehand, “EIW” in practice (as is any institutional process), may seldom, if ever, be linear, transparent, and fully discernible (Lawrence & Suddaby, 2006; Suddaby, 2010; Voronov & Yorks, 2015). While actors engaged in institutional work may, for example, engage in promotive emotionalizing with the emotional objective of generating emotional investment for creating institutions and promoting alternative institutional logics, each strategy, as in any instance of institutional work, could also lead to unintended consequences. While unintended consequences may benefit actors in some instances, I suggest that in most cases not achieving an emotional objective (emotional investment or emotional disinvestment) or institutional purpose (i.e. creating, maintaining, or disrupting) more likely results in some kind of cost or negative effect.

As I have drawn in my discussion on emergent findings, I must note that making my case for “EIW” is an emergent endeavour. In line with my philosophical assumptions, I do not claim to present an exhaustive list of emotions used, strategies followed, or conclusive definitions. Instead, my study proposes a framework to begin categorising institutional work that uses emotions, and now offers the potential for future scholarly enquiry bringing together institutional work, the use of emotions, and their potential to play part in advancing institutional change. In this ambition, my study echoes Lawrence and Suddaby’s intent with their now seminal 2006 paper on institutional work (Lawrence et al., 2009; Zilber 2013).

9. CONCLUSION

My thesis explored the use of emotions as tools in institutional work. In my endeavour, I drew upon scholarship concerned with institutional work and institutional logics to generate insight into the ways in which institutional work and transitioning to a sustainable future in passenger transport is pursued by MaaS stakeholders in Great Britain and Germany. My choice of passenger transport as a context that contributes significantly to carbon emissions and exacerbating the climate crisis makes it especially relevant to be examined for advancing our transition to a sustainable future. This choice underpins the practical relevance of my conceptual work. Most importantly, I propose “Emotionalizing Institutional Work” (EIW) as a new framework that includes four analytically distinct strategies of emotionalizing to integrate emotions further into the analysis of institutional work (Voronov & Vince, 2012). In doing so, I contribute to building new theory (Colquitt & Zapata-Phelan, 2007) through examining and charting the previously underexplored relationship between emotions (as tools) and institutional work in the process of institutional change. Further, as I have analysed and corroborated several forms of institutional work documented in prior scholarship (Lawrence & Suddaby, 2006; Lehmann et al., 2019), I contribute to testing existing theory by confirming its relevance and grounding my study’s emergent findings within it (Colquitt & Zapata-Phelan, 2007).

As an umbrella term, “EIW” refers to institutional work in which actors use emotions for creating, maintaining, and disrupting institutions and their underlying logics. The framework contributes conceptual knowledge to the emerging research stream aimed at examining the role of emotions as tools across institutional theory (Lok et al., 2017; Zietsma et al., 2019; Zhang et al., 2023). While I focus on the emotional dimension, I highlighted throughout my analysis and presentation of emergent findings (Ch. 6 - 7) and their discussion (Ch. 8), how institutional work oftentimes appears to be a case of cognitive and emotional efforts being deeply intertwined. Therefore, I conclude that most fruitful institutional work and sustainable institutional change must draw from both, cognitive and emotional efforts, as only then may we “reach the minds and hearts of people” (Brundtland, 1987, p.294).

Empirically, I delved into the context of passenger transport to explore how institutional work plays a part in advancing MaaS. I examined this sustainability-oriented mobility framework from the unique perspective of institutional theory. The institutional logics perspective allowed me to frame the context as one in which “the car” as an institution and its underlying logic of ownership dominate passenger transport’s status quo. Subsequently, the logics perspective helped me frame one path to tackle transport’s negative social and

environmental impact through examining how to transition away from the status quo towards new institutions and alternative logics, a logic of provision and logic of access. My institutional work perspective subsequently enabled me to examine actors' efforts of creating proto-institutions, disrupting existing institutions, and promoting a shift to these alternative logics. My combination of the institutional work and institutional logics perspectives represents another practical example of how both can be fruitfully combined and applied in unison (Gawer & Phillips, 2013; cf. Zilber 2013).

My conclusion proceeds with summarising my study's main theoretical contributions, followed by practical implications and insights. I then address my study's conceptual limitations and conclude with future research directions to suggest opportunities to expand the framework of "EIW" and primarily advance the study of institutional work through investigating the role of emotions in such work and how institutional change transpires.

9.1. Theoretical contributions

My study's theoretical contributions emerge out of satisfying my research aim of generating insight into *the ways in which actors perform institutional work to influence institutional change*. Specifically, my contributions are based on my emergent findings which shed light on the question of how actors' use of emotions in institutional work aimed at institutional change can be analytically distinguished into distinct strategies. My study builds on and contributes to the view that recognises emotions as integral to institutional work, but complements, rather than contests cognitive efforts (Meyer & Rowan, 1977; DiMaggio & Powell, 1983; Creed et al., 2010; Voronov & Vince, 2012; Zietsma & Toubiana, 2018). In the wider field of institutional theory, my study adds to the emergent interest in the role of emotions shared by institutional work and institutional logics scholars. I find their role critical in promoting change where progress through other efforts appears to remain sluggish.

I make three interconnected contributions. Firstly, based on my empirical evidence, I linked insights from earlier research on emotions in institutional work at the micro level with my empirical examination and subsequent theorisation of institutional work at the field level (Hampel et al., 2017; Tracey, 2016; Zietsma & Toubiana, 2018; Zhang et al., 2023). By doing so I further uncovered the often hidden emotional dimension in institutional work and provide a nuanced perspective and understanding of emotions in institutional work and their role as integral for shaping institutional dynamics and outcomes. Secondly, I addressed criticism that points to how the field of institutional theory is ill-equipped to offer real-world impact or address practical issues (Lawrence et al., 2009; Willmott 2015; Alvesson & Spicer, 2019; Munir, 2020). By highlighting how our understanding of institutional work can inform industry and others to advance MaaS, shared mobility, and transition to a sustainable future, I extend the field's relevance and thereby promote the potential for institutional theory to contribute meaningfully to addressing issues and grand challenges we face. In particular, my study proposes potential actions to those actors concerned with creating, maintaining, or disrupting the institutions and institutional logics around them in order to advance sustainability. Thirdly, I introduced the framework of "EIW." The framework further underpins the emotional dimension as integral to institutional work and complementary to the cognitive dimension. Crucially, as a new framework, "EIW" helps to advance our understanding of the role of emotions going beyond casting them as merely motivational for institutional work, but as indispensable strategic tools required and to be used by actors for influencing institutional change and shaping our transition to a sustainable future.

Conceptual in nature and discussed at length in chapter 8, this third contribution, the framework of “EIW” is my study’s most significant contribution. It offers analytical distinction of various ways in which actors may use emotions in their institutional work. Central to “EIW” are the (initially) four strategies of emotionalizing I introduced above: promotive, protective, offensive, and connective emotionalizing. Each strategy highlights a distinct aspect of how emotions are used in institutional work and how they link to traditional institutional work of creating, disrupting, or maintaining institutions. Likewise, I suggested that each strategy takes on an emotional objective to either advance emotional investment into a new or promote emotional disinvestment from existing institutions and logics.

By embracing research into the emotional dimension and further uncovering emotions’ role, scholars are enabled to gain a deeper understanding of the mechanisms and processes that may produce and transform institutions and their logics. Recognising the inherent relevance of emotions underscores the necessity to consider the affective dimension alongside the cognitive dimension in order to influence audiences (doing institutional work) and investigate such efforts (researching institutional work). Importantly, to explore this emotional dimension is by no means contradictory and much less superseding, but fruitfully complementing the dominant cognitive dimension in institutional work scholarship (compare Creed et al. 2014, 2022). Likewise, although emotions will be essential in motivating institutional work (Voronov & Vince, 2012; Ruebottom & Auster, 2018; Creed et al 2022), I emphasised that emotions are simultaneously a crucial tool to not only motivate future work but change institutions, shift logics, and most importantly advance sustainability across sectors and society. To integrate both these foci in the future will not only allow to develop important, more nuanced theory but help to implement more comprehensive interventions and recommend better organisational procedures for practice.

I make a broader contribution to institutional theory as a field, by applying the perspectives of institutional work and logics to the context of passenger transport where actors efforts aimed at advancing MaaS pointed me to institutional convergence between Great Britain and Germany. I proposed how institutional work plays a pivotal role in shaping and propelling transitions to future sustainability in both national contexts. Going forward, transition efforts must entail an understanding and ambitions to shift the institutional logics I examined here. Originating from a social sciences perspective, my suggestion holds the potential to contribute to addressing the most pressing challenges in the transport field: drastically mitigating carbon emissions (Ryghaug et al., 2023). In this way, my study delivers a positive example to fend off criticism directed at institutional theory for its perceived detachment

from real-world issues and limited capacity to confront practical problems (Lawrence et al., 2009; Willmott 2015; Alvesson & Spicer, 2019; Munir, 2020). The insight I presented into institutions (e.g. the car) and logics that currently underlie passenger transport (i.e. a logic of ownership) and into how one may influence a future shift in passenger transport (i.e. transitions to logics of access and provision) are both practical and “real-world” insights into endeavours of promoting institutional change. We require this change urgently to address not only environmental challenges such as transport’s enormous contribution to carbon emissions, but those of societal nature, whether the inequality in our status quo for many social groups (including women, older adults, and people with disability), or personal and societal harm emanating from noise pollution, congestion, land use, traffic casualties, limited public space, and growing public health spending (Ryghaug et al., 2023; Miner et al., 2024).

Ultimately, thanks to the unique length and depth that a doctoral study permits, I collected 52 semi-structured interviews, resulting in over 41 hours of recorded material, and 151 documents on passenger transport and MaaS to immerse myself in my empirical context. The detail and richness of my gathered empirical material allowed me to present a rare example of plunging into generating a rather holistic overview that uncovers the potential, but often still hidden roles of emotions in institutional theory. I thus contribute insight into a more comprehensive pursuit of institutional change which, in practice, must translate into and inform “real-world” action such as policymaking that aligns current and future human need with human aspiration and supports transitions to a more sustainable world. I revisit next, how my contributions translate into practical implications and insights to do so.

9.2. Practical implications and insights

Beyond generating theoretical insight into institutional work and the role of emotions, my motivation was always to generate practical insight that helps move passenger transport towards a more sustainable future. Most broadly, I hope to enable more effective institutional work than can promote sustainability across sectors and national contexts. To put it in the words of my participants, any effort of emotionalizing I described may be understood as additional “sticks and carrots” or “push and pull” factors to advance sustainability and MaaS. Like my participants frequently emphasised, I conclude actors must find out how to balance both. By highlighting practical implications here, I turn my previous claim in the theoretical contribution section into action by extending my engagement beyond the academic community and addressing practical problems (Lawrence et al., 2013). Below, I discuss several practical implications and insights, structured around the three dimensions of institutional work: the discursive, relational, and material. Each will serve as a starting point for me to reengage with my participants and work with professionals and policymakers.

Drawing from the discursive dimension, professionals, independent of industry or sector, should engage in practices such as educating, valorising, or moralising audiences through visuals and media to promote sustainable practices. For example, producing and offering books, such as a mobility primer, and similar material to children and their parents could help influencing people’s ideas and beliefs around sustainability and specific concepts such as MaaS, shared, or active mobility. Similarly, increasing efforts of using visuals in institutional work (Barberá-Tomás et al., 2019; Jarvis et al., 2019), may help stop the ongoing decline of existing sustainable practices such as public transport and support the growth of newer ones such as shared mobility and others, yet to be conceived practices.

Professionals concerned with promoting their services alongside their concern for sustainability should more frequently consider targeting younger generations and recognise their future “worth.” In the long-term, such efforts could promote the adoption of alternative practices and values, such as valuing a right to access and provision over one of ownership in passenger transport. To direct resources to such efforts is not only essential to create acceptance for a future sustainable transport system but may help shared mobility operators in establishing successful business models and policymakers in satisfying sustainable travel policies. Despite aimed at crucial long-term changes within our societies, by inevitably involving older generations (parents, grandparents) these efforts could more presently appeal to those generations and thus promote sustainable practices among them also in a short-term.

Drawing from the relational dimension, professionals should elevate their efforts of advocating, collaborating, and redefining sustainable concepts such as public transport. The public and private sector must make such efforts a collaborative endeavour. In the particular context of passenger transport, involving a diverse range of stakeholders, including incumbent mobility providers (bus, train, taxi, car rental, etc.), public authorities, and new entrants (e.g. micromobility operators, MaaS providers) will be essential. Collaboration and public-private-sector exchange to redefine our taken-for-granted ideas and concepts can create not only a sustainable future transport system but be exemplary for similar action elsewhere in society. The efforts I discussed here may be transferable to other sectors identified by the sixth IPCC report as being in need to be transformed for a sustainable future, whether they are energy, agriculture, forestry, or industry (see IPCC, 2022).

Everywhere, public authorities, in particular, must step up to play a pivotal role in leading these efforts as my participants' experiences demonstrated how they predominantly possess the most significant social capital of involved actors. Their perceived neutrality and the trust they command among stakeholders, in Great Britain and Germany, positions them at the core, as orchestrators, of successful collaborative networks (also Enoch & Potter, 2023). However, public authorities must first recognise that they command this unique social capital, defined as possessing extensive “networks and connections to others” (Voronov & Vince, 2012, p.5; Bourdieu, 1986). Such recognition appeared widespread among actors I interviewed from the German public sector. Across Great Britain, outside London, combined authorities and partnerships of local transport authorities appear to do so only recently but are increasingly leading the way (Section 5.3). In any transition, whether in transport or elsewhere, public authorities must understand how their social capital grants them both necessary legitimacy and authority, especially in heterogeneous stakeholder pools, to orchestrate future conduct and future systems.

Drawing from the material dimension, particularly policymakers who aim to achieve active and healthy travel policies for passenger transport, must overcome reservations and commit to change. Reevaluating and repurposing infrastructure and other material objects could be one step. Only by doing so will change initiatives benefit from the significant role of physical elements like space, buildings, and other objects for our capacity to envision substantial change and leave behind the unsustainable status quo that the prevailing car-centric system presents (Ryghaug et al., 2023). Physical objects, whether independently (material work) or as part of communicating (discursive work) or cultivating relations (relational work), play this pivotal role in advancing sustainability and promoting better practices such as using

public transport and adopting shared mobility in my study's context. While some cities, as noted by my participants (also Buehler & Pucher, 2022), already take a step on this path, it requires stronger commitments to rethink car-centric infrastructure and growing advocacy for safe and equitable infrastructure that enables active, healthy, and shared mobility.

Developing infrastructure that facilitates and encourages the adoption of alternative practices, new objects, and the embrace of alternative concepts of how things are done, whether in passenger transport or elsewhere, will be integral to promote real change. As professionals in passenger transport, people must come together and stimulate the recognition of micromobility, e-scooters, charging infrastructure, mobility hubs, and digital platforms to organise daily mobility as real alternatives to owning and using a private car. As my participants concluded, advancing fundamental infrastructure is a prerequisite before we genuinely can “try and work to move society towards acceptance” (GB16-B). All material objects can be and should be considered for their role in inducing emotions to support acceptance and adoption. For passenger transport, we may start simply by pondering and experimenting how we “emotionalize” sharing mobility or the simple bus shelter as much as Mr. Bond made people dream of driving and owning their very own Aston Martin.

Ultimately, my emerging findings, the discussion, and this subsequent reflection on practical implications may extend beyond my chosen empirical context of passenger transport and MaaS. A better understanding of institutional work and the role of emotions holds practical value to facilitate transitions to a sustainable future across other sectors, in different national contexts, and possibly for other causes. While this is not meant to claim generalisability of my findings which would contradict my methodological assumptions, I suggest they are transferable. If we consider other fields confronted with similar challenges such as sectors of agriculture, industry, or energy (IPCC, 2022), one may start to ask how “EIW” can play a role in creating new institutions and alternative logics to accomplish sustainable energy systems and better agricultural practices.

9.3. Limitations of the study

Despite its contributions, several limitations to my study warrant an examination here. Relating back to my empirical context and the findings presented in my fifth chapter, I first discuss my participant selection as a factor that may have influenced my ability to uncover meaningful differences in comparing institutional work between Great Britain and Germany. I then examine three limitations which are tied to my process of developing “EIW” and the framework itself to reflect on potential current weaknesses. I discuss the concern with offering a predominantly sender-biased view, the complex nature of emotions, and how “EIW” to date does not properly attend to institutional maintenance.

To compare institutional work across at least two national contexts and examine potential differences in the available timeframe, I decided to focus on contexts that were previously exposed as different but are simultaneously familiar and accessible for me to study. With passenger transport as my empirical context, the national contexts of Great Britain and Germany fulfilled my requirements as I discussed in the context chapter. Practical considerations such as accessibility and proficiency in English and German further underpinned my selection and allowed me to interview 26 participants in each national context. However, whilst participants are based in one context, their work and experiences were not limited to one, which could have subconsciously influenced the comparison.

Particularly participants representing Group A (MaaS operators, 16 in total) and Group C (Third parties, 11 in total) shared experiences extending beyond their own national contexts. They shared global and European perspectives, as well as their involvement in both Great Britain and Germany. For instance, some described experiences of entering into the British context after initial success in Germany. Their shared experiences appeared to suggest that their practices followed relatively standardised paths, rather than being adapted within the new national context. Differences between national contexts and institutional work may have been more pronounced if I had recruited participants with explicit experiences in only one of two national contexts. However, such a recruitment approach appears to be increasingly difficult to realise. Today, many entrepreneurs and professionals may rarely stay in a single national context for long, especially where their effort lies in innovating and advancing new technology, better services, and frameworks such as MaaS. Ultimately, to generate insight into transitions to a sustainable future and promote knowledge transferability globally, limiting one’s pool of participants in such a way may even be undesirable.

In regard to my development of “EIW”, the choice of participants may be an initial limitation as I relied on expert accounts who represent organisations from the private and public sectors. While they represent a heterogeneous group of professionals with different goals and experiences, including explicit perspectives from a broader range of “non-organised” actors such as citizens, marginalised groups, users, or the non-users which my participants talked *about* could have enriched my study. Consequently, my study is not immune to criticism accusing institutional and organisational research repeatedly of taking an often “sender-biased view” that neglects the roles of audiences in institutional work (Suddaby, 2010; Tracey, 2016; for related criticism in corporate communication literature see Christensen & Cornelissen, 2011). Examining the perspectives of those “targeted” by actors’ efforts and their awareness of emotional practices, as explored by Tracey (2016), could further enhance the framework and shed light on the influence that “EIW” has on audiences. Their perspectives may demonstrate how efforts of emotionalizing are perceived, interpreted, and responded to. Here, valuable insight could be generated by drawing from studies on emotion work or sensemaking that are focussing on how individuals manage their own felt or displayed emotions to show how they make sense of any “EIW” directed at them.

However, it is important to emphasise that Tracey’s study was conducted on an institutional micro level. Replicating the approach to examine institutional work that targets audiences on a field level, particularly citizens, will be less feasible. Not collecting such data was after all driven by practical constraints, a lack of time and other resources, such as funding or a research team. Future studies should incorporate a citizens’ perspective perhaps through mixed-methods approaches, blending qualitative with quantitative data collection methods. This approach could involve gathering data from the wider public to examine how the different strategies and emotions used are influencing them. Researchers should explore audiences’ reactions to various strategies and specific instances of “EIW” and analytically distinguish their reactions into emotional investment that led to increased attachment, a neutral reaction, and emotional disinvestment that led to decreased attachment. Here, researchers may draw from Tracey’s discussion of “conversion” and “alienation.” Admitting to this criticism being applicable to my current study may be more a reflection of my development as a researcher over time rather than a serious limitation. Through this assertion, I want to underscore the importance that better accounting for an active role of actors’ audiences should play in any study of institutional work. Research must highlight how audiences, as recipients of agency, are often intricately involved, encouraged, or ultimately alienated from engaging in institutional work themselves.

Furthermore, I recognised emotions here as complex, multi-dimensional, intersubjective, social elements, shared with others, yet experienced internally by individuals. However, how these emotions can be studied remains unclear and poses challenges (Voronov, 2014; Kouamé & Liu, 2021). As emphasised in my methodology, I focused on the subjective meanings actors assign to emotions in institutional work rather than attempting to accurately capture felt emotions, which was never my objective (Moisander et al., 2016; Farny et al., 2019; Kouamé & Liu, 2021). I do not claim to have offered an exhaustive list of emotions or emotive practices related to any of the four strategies of emotionalizing. This would be impossible due to emotions' complex nature. Based on emerging findings and as I highlighted particularly in Figure 8.1, my framework of "EIW" remains incomplete. It does offer a strong, meaningful beginning nonetheless as I already discussed some of its current gaps. Crucially, while the complex nature of emotions may be one reason, these blind spots are not a result of inadequate analysis but my deliberate focus on institutional change. To examine efforts relating to institutional maintenance offers much room for future research.

Ultimately, my framework of "EIW" and the strategies remain partial in nature as I did not gather insights into the actual outcomes of institutional work or into change itself. Despite the unique opportunity to immerse myself in a field for three years, examining outcomes or fully transpired change is unfeasible in light of ongoing efforts by my participants' and the general highly contemporary and developing nature of institutional work seeking to advance MaaS and sustainability. In focussing on its purpose (creating, maintaining, disrupting) rather than outcomes of institutional work (creation, maintenance, disruption), I follow calls to investigate current and ongoing efforts instead of merely pondering retrospectively about the outcomes of institutional work that transpired long ago (see Lawrence et al., 2009; Hampel et al., 2017). In doing so, I succeeded in my ambition to conduct and present a meaningful analysis of actors' institutional work. I hope to revisit the context of passenger transport and MaaS in the future to document intended and unintended outcomes, positive and negative emotions, and observe the actual influence that emotionalizing strategies have had on the process of institutional change. How I envision this could be pursued will conclude my thesis in the following section along several other directions for future research.

9.4. Future research directions

In my present thesis, I explored how emotions can be used in institutional work across Great Britain and Germany and subsequently developed four analytically distinct strategies of what I label “emotionalizing.” As part of this, exciting new opportunities to examine how emotions are used and theorise their strategic use as tools in institutional work open up. While I acknowledged that the complex nature of emotions poses some limitations, my overview of emotions that could be used as tools in institutional work (Table 2.1) provides a starting point, particularly for early career researchers like me, to continue exploring the wide range of different emotions and instances to substantiate the strategies I proposed. Future potential also lies in developing additional strategies appropriately grouped under the umbrella of “EIW” to refine and expand my initial conceptual work.

As I have alluded to in discussing my study’s limitations, my focus on the use of emotions for institutional change implies one area of unexplored territory. Although undoubtedly valuable, I purposefully set aside exploring the role of emotions for maintaining institutions (Lok et al., 2017, also Table 2.2). Focussed on efforts to advance institutional change, the framework of “EIW” has initial meaning primarily to those interested in changing our social world. For instance, I discussed “protective emotionalizing” as efforts of avoiding and managing negative emotions to avert harm from new institutions rather than a potential role in maintaining existing institutions. Future research should delve into this perspective to ensure “EIW” equally attends to efforts of creating, maintaining, and disrupting institutions.

Besides examinations of institutional maintenance, I further propose future research could pursue five objectives to develop the framework of “EIW” more fully and enhance its potential for solving practical problems. First, researchers should start to explore and evidence the practical impact and outcomes of the efforts and strategies I have interpreted. Second, future research should expand to explore and evidence the use of these strategies in other empirical contexts. Third, researchers should interpret and evidence additional practices and efforts relating to each strategy. Fourth, future studies need to examine more closely the interplay between strategies in practice. Finally, researchers could make future contributions by developing additional strategies under the umbrella of “EIW” supported by empirical evidence for related efforts. Based on my emerging findings and earlier discussion (e.g. Figure 8.1), I firmly believe that future research can evidence such additional strategies which I failed to examine or simply could not conceive of here. An example is the potential for a fifth strategy (“defensive emotionalizing work”) hinted at in Section 8.2. which I would

associate with maintaining institutions but could not substantiate here. Altogether, further developing “EIW” offers plenty directions for future research.

Considering more broadly the study of emotions in institutional theory, I focused on the strategic perspective where actors use emotions as tools to induce emotions in others (Lok et al., 2017). Future research could explore other perspectives included in Table 2.2 (the people-centred or structuralist perspectives) to generate insight into relations between emotions and institutions from these angles of the institutional theory spectrum. Staying within a strategic perspective, future research may investigate the connection between emotions as strategic tools and existing studies that examine them as motivators, catalysts, or triggers for institutional work (Voronov & Vince, 2012; DeJordy & Barrett, 2014; Ruebottom & Auster 2018; Toubiana & Zietsma, 2018). Such research could specifically address how actors’ emotional investment (or disinvestment) in one particular institutional order impacts the use of emotions when they engage in institutional work. I would hope we gain a more comprehensive understanding of emotions’ multifaceted role in institutional theory and valuable insight into the complex interplay of actors, emotions, and institutions.

In terms of pursuing future comparative studies of institutional work aimed at shaping and changing the shared social understandings and logics that people often adhere to without question, I suggest they are driven by concerns for the work’s role in creating more sustainable institutions. Research could investigate, for instance, whether institutional work across national contexts that is driven by sustainability and social concerns exhibits more often similarities than differences, despite variations in variables such as national context, individual or organisational features, or key characteristics of institutional logics.

To expand the scope for research directions beyond emotions in institutional theory, valuable inter-disciplinary collaborations should be pursued by aligning with research agendas in fields particularly concerned with transmitting the gravity of our climate crisis. Such fields include environmental communications, public engagement, and others (see for example: Roeser, 2012; Bloodhart et al., 2019; Wong-Parodi & Feygina, 2021). In an era where discourse appears increasingly emotional, especially on climate change, we need a growing recognition for the importance of understanding how emotions shape people’s attitudes to institutions and let them associate with logics that prioritise sustainability, whether those that already exist or proto-typical ones (Salama & Aboukoura, 2018; Mosquera & Jylhä, 2022). Researchers pursuing this direction will need to focus on strengthening our practical understanding of how purposeful efforts, cognitive and emotional, help actors win over people by reaching both their hearts and minds, and advance institutional change.

Finally, I have discussed how a cognitive perspective and theories about rational actors addressing sustainability through institutional work appear too narrow in light of people's reluctance to adapt to alternatives and climb on the bandwagon to passenger transport's sustainable future. Especially, as their reluctance persists despite seemingly good reason to adopt alternatives and embrace a transition that is not needed to save our planet but our people. Emotions in institutional work, institutional change, and for our transition to a sustainable future deserve far greater attention. Only if future research, policymakers, and industry professionals can conceive of how we use emotions not just strategically but successfully, will we be equipped to make our transition to a sustainable future and living in sustainable systems our reality. We cannot wait to see the impact of emotionalising but must work actively towards it. Why not start by granting James Bond the licence to share?

Bibliography

- Abdelnour, S., Hasselbladh, H., & Kallinikos, J. (2017). Agency and Institutions in Organization Studies. *Organization Studies*, 38 (12), pp. 1775-1792.
- Aboelenien, A., & Nguyen, C.M. (2023). From Dr. Seuss to Barbie's cancellation: brand's institutional work in response to changed market logics. *Journal of Brand Management*.
- Abosag, I., Roper, S., & Hind, D. (2012). Examining the relationship between brand emotion and brand extension among supporters of professional football clubs. *European Journal of marketing*, 46 (9), pp. 1233-1251.
- Acosta, L., Tello-Castrillón, C., Londoño-Cardozo, J., & Pasiminio, L.F.R. (2022). Sharing Economy: The new economic institution. *Nova Economia*, 32, pp. 205-230.
- Acquier, A., Daudigeos, T., & Pinkse, J. (2017). Promises and paradoxes of the sharing economy: An organizing framework. *Technological Forecasting and Social Change*, 125, pp. 1-10.
- Allan, H., & Barber, D. (2005). Emotional boundary work in advanced fertility nursing roles. *Nursing Ethics*, 12 (4), pp. 391-400.
- Alvesson, M., & Spicer, A. (2019). Neo-institutional theory and organization studies: a mid-life crisis? *Organization Studies*, 40 (2), pp. 199-218.
- Alvesson, M., Hallett, T., & Spicer, A. (2019). Uninhibited institutionalisms. *Journal of Management Inquiry*, 28 (2), pp. 119-127.
- Amis, J., Munir, K.A., & Mair, J. (2017). Institutions and economic inequality. In: R. Greenwood, C. Oliver, T.B. Lawrence, & R.E. Meyer (Eds.), *The SAGE Handbook of Organizational Institutionalism*. London, UK: SAGE Publications, pp. 705-736.
- Atkinson, P., & Coffey, A. (2004). Analysing documentary realities, In: D. Silverman (Ed.), *Qualitative Research: Theory, Method and Practice*. London, UK: SAGE Publications, pp. 56-75.
- Audouin, M., & Finger, M. (2018). The development of Mobility-as-a-Service in the Helsinki metropolitan area: A multi-level governance analysis. *Research in Transportation Business & Management*, 27, pp. 24-35.

- Autotrader (2013). *Survey Reveals Relationships with Cars Mimic Relationships with People*. Available: <https://press.autotrader.com/2013-06-04-Survey-Reveals-Relationships-with-Cars-Mimic-Relationships-with-People> [Accessed: 09.06.2023].
- Barberá-Tomás, D., Castelló, I., De Bakker, F.G., & Zietsma, C. (2019). Energizing through visuals: How social entrepreneurs use emotion-symbolic work for social change. *Academy of Management Journal*, 62 (6), pp. 1789-1817.
- Barin Cruz, L., Boehe, D.M., & Ogasavara, M.H. (2015). CSR-based differentiation strategy of export firms from developing countries: An exploratory study of the strategy tripod. *Business & Society*, 54 (6), pp. 723-762.
- Barley, S.R., & Kunda, G. (2001). Bringing work back in. *Organization science*, 12 (1), pp. 76-95.
- Barrett, L.F. (2012). Emotions are real., *Emotion*, 12 (3), pp. 413-429.
- Barrett, L.F. (2017). *How emotions are made: The secret life of the brain*. London, UK: Pan Macmillan.
- Barrow, K. (2017). *German Monopoly Commission challenges DB dominance*. International Railway Journal., Available: https://www.railjournal.com/in_depth/german-monopoly-commission-challenges-db-dominance/ [Accessed: 08.05.2023]
- Battilana, J. (2004). Foundations for a theory of institutional entrepreneurship: Solving the paradox of embedded agency. *European Group for Organizational Studies (EGOS) Conference*, Ljubljana, Slovenia, July 2004.
- Battilana, J., & D'Aunno, T.A. (2009). Institutional work and the paradox of embedded agency. In: T.B. Lawrence, R. Suddaby, & B. Leca (Eds.), *Institutional work: Actors and agency in institutional studies of organizations*, Cambridge, UK: Cambridge University Press. pp. 31-58.
- Battilana, J., Leca, B., & Boxenbaum, E. (2009). How Actors Change Institutions: Towards a Theory of Institutional Entrepreneurship. *The Academy of Management Annals*, 3 (1), pp. 65-107.
- Belk, R. (2018). Foreword: the sharing economy. In: Albinsson, P.A. and Perera, B.Y. *The rise of the sharing economy: Exploring the challenges and opportunities of collaborative consumption*. Santa Barbara, California, U.S.: Praeger.

- Benfield, J.A., Szlemko, W.J., & Bell, P.A. (2007). Driver personality and anthropomorphic attributions of vehicle personality relate to reported aggressive driving tendencies. *Personality and individual Differences*, 42 (2), pp. 247-258.
- Berger, P.L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. New York, U.S.: Anchor Books.
- Bilsland, K., & Siebert, S. (2023). Walking interviews in organizational research. *European Management Journal*. Advance online publication.
- Bjerregaard, T., & Jonasson, C. (2014). Managing Unstable Institutional Contradictions: The Work of Becoming. *Organization Studies*, 35 (10), pp. 1507-1536.
- Blair, A. (2023). *A blow for privatisation in the battle for British railways*. Railway technology. Available: <https://www.railway-technology.com/features/a-blow-for-privatisation-in-the-battle-for-british-railways/?cf-view> [Accessed: 22.10.2023]
- Blau, P.M. (1970). A formal theory of differentiation in organizations. *American sociological review*, 35 (2), pp. 201-218.
- Bloodhart, B., Swim, J., & Diccico, E. (2019). “Be Worried, be VERY Worried:” Preferences for and impacts of negative emotional climate change communication. *Frontiers in Communication*, 3 (63).
- BMVD (2023). *Wissing: Deutschland-Ticket – Schluss mit kompliziert & anstrengend*. Bundesministerium für Digitales und Verkehr. Available: <https://bmdv.bund.de/SharedDocs/DE/Artikel/K/wissing-im-bundestag-zum-deutschlandticket.html>
- Botsman, R. & Rodgers, R. (2015). *What's mine is yours: The rise of collaborative consumption*, 1st Ed., London, UK: Harper Collins.
- Bourdieu, P. (1981). Men and machines. In: K. Knorr-Cetina & A. V. Cicourel (Eds.), *Advances in social theory and methodology: Toward an integration of micro- and macro-sociologies*. Abingdon, UK: Routledge. pp. 304-317.
- Bourdieu, P. (1986). The forms of capital., In: J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education*. Greenwood Press. pp. 241-258
- Bourdieu, P., & Wacquant, L. J.D. (1992). *An invitation to reflexive sociology*. Chicago, U.S.: University of Chicago Press.

- Boxenbaum, E. (2004). The role of institutional contradictions in the internationalization of professional service firms: A comparative study of law firms in Sweden and the United States. *Journal of International Business Studies*, 35 (5), pp. 357-371.
- Boxenbaum, E., & Battilana, J. (2005). Actors as institutional pioneers: Teleguide and the diffusion of videoconferencing in France. *Research in organizational behavior*, 26, pp. 27-57.
- Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2), pp. 77-101.
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11 (4), pp. 589-597.
- Braun, V., & Clarke, V. (2020). One size fits all? What counts as quality practice in (reflexive) thematic analysis?, *Qualitative Research in Psychology*, 18 (3), pp. 328-352.
- Braun, V., & Clarke, V. (2022). *Thematic Analysis*. London, UK: SAGE Publications.
- Braun, V., Clarke, V., & Rance, N. (2014). How to use thematic analysis with interview data, In: A. Vossler & N. Moller (Eds.), *The Counselling & Psychotherapy Research Handbook*. London, UK: SAGE Publications, pp. 183-197.
- Brinkmann, S., & Kvale, S. (2005). Confronting the Ethics of Qualitative Research. *Journal of Constructivist Psychology*, 18 (2), pp. 157-181.
- Brody, L. (1999). Understanding Emotional Expression. In: L. Brody. *Gender, Emotion, and the Family*. Cambridge, U.S.: Harvard University Press. pp. 15-25.
- Brundtland, G.H. (1987). Our Common Future—Call for Action. *Environmental Conservation*, 14 (4), pp. 291-294.
- Bryman, A. (2004). *The Disneyization of society*. London, UK: SAGE Publications.
- Bryman, A., Clark, T., Foster, L., & Sloan, L. (2021). *Bryman's social research methods*. Oxford, UK: Oxford University Press.
- Buehler, R. & Pucher, J., (2022). Cycling through the COVID-19 Pandemic to a More Sustainable Transport Future: Evidence from Case Studies of 14 Large Bicycle-Friendly Cities in Europe and North America. *Sustainability*, 14, 7293.
- Buehler, R., & Pucher, J. (2012). Walking and cycling in Western Europe and the United States: trends, policies, and lessons. *TR News*, 280, pp. 34-42.

Bundesnetzagentur (2023). *Marktuntersuchung Eisenbahnen 2022*. Bundesnetzagentur für Elektrizität, Gas, Telekommunikation, Post und Eisenbahnen, Bonn. Available: https://www.bundesnetzagentur.de/SharedDocs/Downloads/DE/Sachgebiete/Eisenbahn/Unternehmen_Institutionen/Veroeffentlichungen/Marktuntersuchungen/MarktuntersuchungEisenbahnen/MarktuntersuchungEisenbahn2022.pdf;jsessionid=F1E5B8F35465731ADE57C58AF8657A85?__blob=publicationFile&v=5 [Accessed: 04.03.2023].

Burghard, U., & Scherrer, A. (2022). Sharing vehicles or sharing rides-Psychological factors influencing the acceptance of carsharing and ridepooling in Germany. *Energy Policy*, 164, 112874.

Burningham, K., & Cooper, G. (1999). Being Constructive: Social Constructionism and the Environment, *Sociology*, 33 (2), pp. 297-316.

Burrell, G., & Morgan, G. (1979). *Sociological Paradigms and Organisational Analysis: Elements of the Sociology of Corporate Life*. 1st Ed., New York, U.S.: Routledge.

Byrne, D. (2022). A worked example of Braun and Clarke's approach to reflexive thematic analysis. *Qual Quant*, 56, pp. 1391-1412.

Cabeza, L.F., Q. Bai, P. Bertoldi, J.M. Kihila, A.F.P. Lucena, É. Mata, S. Mirasgedis, A. Novikova, Y. Saheb, (2022). *Buildings*. In: IPCC, 2022: Climate Change 2022: Mitigation of Climate Change. Contribution of Working Group III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [P.R. Shukla, J. Skea, R. Slade, A. Al Khouradajie, R. van Diemen, D. McCollum, M. Pathak, S. Some, P. Vyas, R. Fradera, M. Belkacemi, A. Hasija, G. Lisboa, S. Luz, J. Malley, (Eds.)]. Cambridge, UK & New York, NY, USA: Cambridge University Press.

Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *Journal of research in Nursing*, 25 (8), pp. 652-661.

Canzler, W., & Knie, A. (2017). Festgefahren: Anleitung zum Wandel der Automobilgesellschaft: Was die sozialwissenschaftliche Mobilitätsforschung auf Fragen nach den Herausforderungen und Chancen der Mobilität der Zukunft antwortet. *Zeitschrift für Politikwissenschaft*, 27, pp. 475-481.

Cardinale, I. (2018). Beyond constraining and enabling: Toward new microfoundations for institutional theory. *Academy of Management Review*, 43 (1), pp. 132-155.

- Carey, C. (2023). Liverpool to bring back busses under public control. CitiesToday, Available: <https://cities-today.com/liverpool-to-bring-buses-back-under-public-control/> [Accessed: 05.01.2024].
- Cassell, C. (2015). *Conducting Research Interviews*. London, UK: SAGE Publications.
- Child, J., Lua, Y., & Tsai, T. (2007). Institutional entrepreneurship in building an environmental protection system for the People's Republic of China. *Organization Studies*, 28 (7), pp. 1013-1034.
- Christensen, L.T, & Cornelissen, J. (2011). Bridging corporate and organizational communication: Review, development and a look to the future. *Management Communication Quarterly*, 25 (3), pp. 383-414.
- Chubb, J., Cowling, P. & Reed, D. (2022). Speeding up to keep up: exploring the use of AI in the research process. *AI & Society*, 37, pp. 1439-1457.
- Chung, C.N., & Luo, X. (2008). Human agents, contexts, and institutional change: The decline of family in the leadership of business groups. *Organization Science*, 19, pp. 124-142.
- Ciari, F., & Becker, H. (2017). How Disruptive Can Shared Mobility Be? A Scenario-Based Evaluation of Shared Mobility Systems Implemented at Large Scale. In: G. Meyer & S. Shaheen (Eds.), *Disrupting Mobility. Lecture Notes in Mobility*. Cham, Switzerland: Springer.
- Ciuk, S., & Latusek, D. (2018). Ethics in Qualitative Research. In: M. Ciesielska & D. Jemielniak (Eds.), *Qualitative Methodologies in Organization Studies*. Cham, Switzerland: Palgrave Macmillan.
- Cloutier, C., & Ravasi, D. (2021). Using tables to enhance trustworthiness in qualitative research. *Strategic Organization*, 19 (1), pp. 113-133.
- Cohen, B., & Kietzmann, J. (2014). Ride on! Mobility business models for the sharing economy. *Organization & Environment*, 27 (3), pp. 279-296.
- Colquitt, J.A., & Zapata-Phelan, C.P. (2007). Trends in theory building and theory testing: A five-decade study of the Academy of Management Journal. *Academy of management journal*, 50 (6), pp. 1281-1303.
- Contu, A. (2008). Decaf resistance – on misbehavior, cynicism, and desire in liberal workplaces. *Management Communication Quarterly*, 21, pp. 364-379.

- Coriat, B., & Weinstein, O. (2002). Organizations, firms and institutions in the generation of innovation. *Research policy*, 31 (2), pp. 273-290.
- Corley, K., Bansal, P. (Tima), & Yu, H. (2021). An editorial perspective on judging the quality of inductive research when the methodological straightjacket is loosened. *Strategic Organization*, 19 (1), pp. 161-175.
- Coule, T. & Patmore, B. (2013). Institutional Logics, Institutional Work, and Public Service Innovation in Non-profit Organizations. *Public Admin*, 91, pp. 980-997.
- Crawford, B., & Dacin, M.T. (2021). Policing work: Emotions and violence in institutional work. *Organization Studies*, 42 (8), pp. 1219-1240.
- Creed, W.D., Hudson, B.A., Okhuysen, G.A., & Smith-Crowe, K. (2022). A Place in the World: Vulnerability, Well-Being, and the Ubiquitous Evaluation That Animates Participation in Institutional Processes. *Academy of Management Review*, 47 (3), pp. 358-381.
- Creed, W.E.D., Dejordy, R., & Lok, J. (2010). Being the change: Resolving institutional contradiction through identity work. *Academy of Management Journal*, 53 (6), pp. 1336-1364.
- Creed, W.E.D., Hudson, B.A., Okhuysen, G.A., & Smith-Crowe, K. (2014). Swimming in a Sea of Shame: Incorporating Emotion into Explanations of Institutional Reproduction and Change. *Academy of Management Review*, 39 (3), pp. 275-301.
- Creswell, J.W. & Creswell, D.J. (2018). *Research Design*. 5th Ed. Thousand Oaks, CA: SAGE Publications.
- Cristescu, A. (2021). *Mobility as a Service in Deutschland: Politik als Bremser oder Enabler?* Fraunhofer. Available: <https://blog.iao.fraunhofer.de/mobility-as-a-service-in-deutschland-politik-als-bremser-oder-enabler/> [Accessed: 27.04.2022]
- Curtis, S.K., & Lehner, M. (2019). Defining the Sharing Economy for Sustainability. *Sustainability*, 11 (3), 567.
- David, R.J., & Bitektine, A.B. (2009). The deinstitutionalization of institutional theory? Exploring divergent agendas in institutional research. In: D.A. Buchanan & A. Bryman (Eds.), *The SAGE handbook of organizational research methods*, Los Angeles, U.S.: SAGE Publications, pp. 160-175.

- David, R., Tolbert, P., & Boghossian, J. (2019). *Institutional Theory in Organization Studies*. Oxford Research Encyclopedia of Business and Management. Available: <https://oxfordre.com/business/view/10.1093/acrefore/9780190224851.001.0001/acrefore-9780190224851-e-158>. [Accessed: 14.05.2021]
- Davis, G.F., & Sinha, A. (2021). Varieties of Uberization: How technology and institutions change the organization (s) of late capitalism. *Organization Theory*, 2 (1).
- DeJordy, R., & Barrett, F. (2014). Emotions in institutions: Bullying as a mechanism of institutional control. In N. M. Ashkanasy, W. J. Zerbe, & C. E. J. Härtel (Eds.), *Research on emotions in organizations, Volume 10: Emotions and the organizational fabric*, Bingley, UK: Emerald Group Publishing Limited. pp. 219-243.
- Delmestri, G. & Goodrick, E. (2016). Looking Away: Denial and Emotions in Institutional Stability and Change, How Institutions Matter! In: J. Gehman, M. Lounsbury, & R. Greenwood (Eds.), *Research in the Sociology of Organizations, Vol. 48A*. Bingley, UK: Emerald Publishing Limited, pp. 233-271.
- Delmestri, G. (2006). Streams of inconsistent institutional influences: Middle managers as carriers of multiple identities. *Human Relations*, 59 (11), pp. 1515-1541.
- Denzin N.K. & Lincoln Y.S. (2018). *The Sage Handbook of Qualitative Research*. 5th Ed. Los Angeles, U.S.: SAGE Publications.
- Destatis (2023). *Road transport: Car dominance unbroken*. Statistisches Bundesamt (destatis), Available: <https://www.destatis.de/Europa/EN/Topic/Transport/Car.html> [Accessed: 21.06.2023].
- DfT (2019). *Transport Statistics Great Britain 2019 - Moving Britain Ahead*. Department for Transport. Available: <https://assets.publishing.service.gov.uk/media/5e610a50d3bf7f108502ecaa/tsgb-2019.pdf> [Accessed: 09.06.2020]
- DfT (2021). *Bus back better: national bus strategy for England*. Department for Transport. Available: <https://www.gov.uk/government/publications/bus-back-better> [Accessed: 09.06.2023]
- DfT (2022a). *Consultation on Mobility as a Service Code of Practice*. Department for Transport. Available: <https://www.gov.uk/government/consultations/mobility-as-a-service-code-of-practice> [Accessed: 09.06.2023]

- DfT (2022b). *Transport and environment statistics 2022*. Department for Transport. Available: <https://www.gov.uk/government/statistics/transport-and-environment-statistics-2022/transport-and-environment-statistics-2022> [Accessed: 09.06.2023]
- DfT (2022c). *Cycling and Walking Investment Strategy Report to Parliament 2022*. Department for Transport, CP 703. Available: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1087945/Cycling-and-walking-investment-strategy-report-to-Parliament-2022-print.pdf [Accessed: 09.06.2023]
- DfT (2023). *The second cycling and walking investment strategy*. Department for Transport, Policy paper, CWIS2. Available: <https://www.gov.uk/government/publications/the-second-cycling-and-walking-investment-strategy/the-second-cycling-and-walking-investment-strategy-cwis2> [Accessed: 23.10.2023]
- DiMaggio, P. (1988). Interest and agency in institutional theory. In: L. Zucker (Ed.), *Institutional patterns and culture*, Cambridge, MA: Ballinger Publishing Company, pp. 3-22.
- DiMaggio, P. (1997). Culture and Cognition. *Annual Review of Sociology*, 23 (1), pp. 263-287.
- DiMaggio, P.J., & Powell, W.W. (1983). The iron cage revisited: Institutional isomorphism and collective rationality in organizational fields. *American Sociological Review*, 48, pp. 147-160.
- DiMaggio, P.J., & Powell, W.W. (1991). Introduction. In: P.J. DiMaggio & W. Powell (Eds.), *The new institutionalism and organizational analysis*. Chicago, U.S.: University of Chicago Press. pp. 1-38.
- Docherty, I., Marsden, G., & Anable, J. (2018). The governance of smart mobility. *Transportation Research Part A: Policy and Practice*, 115, pp. 114-125.
- Dorado, S. (2013). Small groups as context for institutional entrepreneurship: An exploration of the emergence of commercial microfinance in Bolivia. *Organization Studies*, 34 (4), pp. 533-557.
- Dostál, I. & Adamec, V. (2011). Transport and its Role in the Society. *Transactions on Transport Sciences*, 4 (2), pp. 43-56.

- Dudley, G., Banister, D., & Schwanen, T. (2021). Urban local authorities and the delivery of micromobility strategies obstacles in the implementation of bicycle hire in the UK. *Built Environment*, 47 (4), pp. 480-498.
- Dyal-Chand, R. (2015). Regulating sharing: The sharing economy as an alternative capitalist system. *Tulane Law Review*, 90 (2), pp. 241-310.
- Eisenstadt, S.N. (1964a). Institutionalization and Change. *American Sociological Review*, 29 (2), pp. 235-247.
- Eisenstadt, S.N. (1964b). Social Change, Differentiation and Evolution. *American Sociological Review*, 29 (3), pp. 375-386.
- Elton, C. (2023). *Less traffic, cleaner air and higher productivity: UK urged to invest in public transport*. Euronews.green. Available: <https://www.euronews.com/green/2023/04/13/less-traffic-cleaner-air-and-higher-productivity-uk-urged-to-invest-in-public-transport> [Accessed: 13.05.2023]
- Emirbayer, M. (1997). Manifesto for a relational sociology. *American Journal of Sociology*, 103, pp. 281-317.
- Emirbayer, M., & Mische, A. (1998). What is agency? *American Journal of Sociology*, 103 (4), pp. 962-1023.
- Enoch, M., & Potter, S. (2023). MaaS (Mobility as a Service) market futures explored. *Transport Policy*, 134, pp. 31-40.
- Enochsson, L. (2021). *The Sharing Economy in Cities: Institutionalisation and Sustainability*. PhD, Lund University, Sweden.
- European Parliament (2023). *CO2 emissions from cars: facts and figures (infographics)*. Available: <https://www.europarl.europa.eu/news/en/headlines/society/20190313STO31218/co2-emissions-from-cars-facts-and-figures-infographics> [Accessed: 09.06.2023]
- Eurostat (2023). *International trade in cars*. Eurostat. Available: https://ec.europa.eu/eurostat/statisticsexplained/index.php?title=International_trade_in_cars#Germany_is_the_EU.27s_largest_exporter_of_cars [Accessed: 20.01.2023]
- Fan, G.H., & Zietsma, C. (2018). Constructing a shared governance logic: The role of emotions and cognitive processes in enabling dually embedded agency. *Academy of Management Journal*, 60 (6), pp. 2321-2351.

- Farny, S., Kibler, E., & Down, S. (2019). Collective emotions in institutional creation work. *Academy of Management Journal*, 62 (3), pp. 765-799.
- Feldman, M. (2019). Review Article Global Varieties of Capitalism. *World Politics*, 71 (1), pp. 162-196.
- Feyerabend, P. (1975). *Against Method: Outline of an Anarchistic Theory of Knowledge*. 3rd Ed., London: Verso.
- Fischer, J. (2016). Islamic mobility: Car culture in modern Malaysia. *Journal of Consumer Culture*, 16 (2), pp. 572-591.
- Follmer, R. & Gruschwitz, D. (2019). *Mobility in Germany – short report. Edition 4.0 of the study by infas, DLR, IVT and infas 360 on behalf of the Federal Ministry of Transport and Digital Infrastructure (BMVI) (FE no. 70.904/15)*. Bonn, Berlin. Available: https://bmdv.bund.de/SharedDocs/DE/Anlage/G/mid-2017-short-report.pdf?__blob=publicationFile [Accessed: 16.03.2020]
- Fridgen, G., Röhlen, J., Guggenberger, T., Schlatt, V., & Schulze, M. (2019). *Überprüfung der Machbarkeit eines offenen und dezentralen Mobilitätssystems (OMOS)*. Frunhofer-Institut für Angewandte Informationstechnik FIT. Available: <https://www.fim-rc.de/Paperbibliothek/Veroeffentlicht/951/wi-951.pdf> [Accessed: 13.03.2020]
- Friedland, R. (2013). Review: The institutional logics perspective: A new approach to culture, structure, and process. *M@n@gement*, 15, pp. 583-595.
- Friedland, R. (2018). What good is practice?: Ontologies, teleologies and the problem of institution. *M@n@gement*, 21 (4), pp. 1357-1404.
- Friedland, R., & Alford, R.R. (1991). Bringing society back in: Symbols, practices, and institutional contradictions. In: W.W. Powell & P.J. DiMaggio (Eds.), *The new institutionalism in organizational analysis*. Chicago, U.S.: University of Chicago Press. pp. 232-263.
- Ganzin, M., Islam, G., & Suddaby, R. (2020). Spirituality and entrepreneurship: The role of magical thinking in future-oriented sensemaking. *Organization studies*, 41 (1), pp. 77-102.
- Garfinkel, H. (1967). *Studies in Ethnomethodology*. Englewood Cliffs, U.S.: Prentice-Hall.
- Gawer, A., & Phillips, N. (2013). Institutional work as logics shift: The case of Intel's transformation to platform leader. *Organization Studies*, 34 (8), pp. 1035-1071.

- Gehman, J., Glaser, V.L., Eisenhardt, K.M., Gioia, D., Langley, A., & Corley, K.G. (2018). Finding Theory–Method Fit: A Comparison of Three Qualitative Approaches to Theory Building. *Journal of Management Inquiry*, 27 (3), pp. 284-300.
- Genus, A. (2016). Institutions, discourses, and the promotion of renewable energy. *Wiley Interdisciplinary Reviews: Energy and Environment*, 5 (1), pp. 119-124.
- George, G., Howard-Grenville, J., Joshi, A., & Tihanyi, L. (2016). Understanding and tackling societal grand challenges through management research. *Academy of Management Journal*, 59 (6), pp. 1880-1895.
- Giddens, A. (1984). *The Constitution of Society: Outline of the theory of structuration*. Berkely & Los Angeles, U.S.: University of California Press.
- Gill, M.J., & Burrow, R. (2018). The function of fear in institutional maintenance: Feeling frightened as an essential ingredient in haute cuisine. *Organization studies*, 39 (4), pp. 445-465.
- Gioia D.A. (2019). If I had a magic wand: Reflections on developing a systematic approach to qualitative research. In: B. Boyd, T. R. Crook, J. K. Lê, & A. D. Smith (Eds.), *Standing on the shoulders of giants (Research Methodology in Strategy and Management, Vol 11)*. Bingley, UK: Emerald Group Publishing Limited. pp. 27-37.
- Gioia, D.A. (2021). A Systematic Methodology for Doing Qualitative Research. *The Journal of Applied Behavioral Science*, 57 (1), pp. 20-29.
- Gioia, D.A., & Chittipeddi, K. (1991). Sensemaking and sensegiving in strategic change initiation. *Strategic Management Journal*, 12 (6), pp. 433-448.
- Gioia, D.A., Corley, K., Eisenhardt, K., Feldman, M., Langley, A., Lê, J., Golden-Biddle, K., Locke, K., Mees-Buss, J., Piekkari, R., Ravasi, D., Rerup, C., Schmid, T., Silverman, D., & Welch, C. (2022). A Curated Debate: On Using “Templates” in Qualitative Research. *Journal of Management Inquiry*, 31 (3), pp. 231-252.
- Gioia, D.A., Corley, K.G., & Hamilton, A.L. (2013). Seeking Qualitative Rigor in Inductive Research: Notes on the Gioia Methodology. *Organizational Research Methods*, 16 (1), pp. 15-31.
- Gluch, P., & Hellsvik, S. (2023). The influence of multiple logics on the work of sustainability professionals. *Construction Management and Economics*, 41 (11-12), pp. 893-909.

- Gluch, P., & Svensson, I. (2018). On the nexus of changing public facilities management practices: purposive and co-creative actions across multiple levels. *Construction Management and Economics*, 36 (5), pp. 259-275.
- Golden, B.R. (1992). Research notes. the past is the past—or is it? the use of retrospective accounts as indicators of past strategy, *Academy of Management Journal*, 35 (4), pp. 848-860.
- Gómez, E.J., & Atun, R. (2013). Emergence of multilateral proto-institutions in global health and new approaches to governance: analysis using path dependency and institutional theory. *Globalization and Health*, 9 (18).
- Goodrick, E., Jarvis, L.C., & Reay, T. (2015). The Dream of Pharmaceutical Care: The Role of Emotion in Galvanizing the Rank and File. *Academy of Management Proceedings*.
- Goodrick, E., Jarvis, L.C., & Reay, T. (2020). Preserving a professional institution: Emotion in discursive institutional work. *Journal of Management Studies*, 57 (4), pp. 735-774.
- Goodstein, J.D., & Velamuri, S.R. (2009). States, power, legitimacy, and maintaining institutional control: The battle for private sector telecommunication services in Zimbabwe. *Organization Studies*, 30 (5), pp. 489-508.
- Goodwin, J., & Pfaff, S. (2001). Emotion work in high-risk social movements: Managing fear in the US and East German civil rights movements. In: J. Goodwin, J. Jasper, & F. Polletta (Eds.), *Passionate politics: Emotions and social movements*, Chicago, U.S.: University of Chicago Press. pp. 282-302.
- Goodwin, J., Jasper, J., & Polletta, F. (2004). Emotional dimensions of social movements. In: D.A. Snow, S.A. Soule, & H. Kriesi (Eds.), *The Blackwell companion to social movements*. London, UK: Blackwell. pp. 413-432.
- Grabar, H. (2023). *How Paris Kicked Out the Cars*. Slate. Available: <https://slate.com/business/2023/03/paris-car-ban-bikes-cycling-history-france.html> [Accessed: 18.05.2023]
- Graf, L. (2009). Applying the varieties of capitalism approach to higher education: Comparing the internationalisation of German and British universities. *European Journal of Education*, 44 (4), pp. 569-585.
- Graf, P., & Jacobsen, H. (2021). Institutional work in the transformation of the German energy sector. *Utilities policy*, 68, 101107.

- Granqvist, N., & Gustafsson, R. (2016). Temporal institutional work. *Academy of Management Journal*, 59, pp. 1009-1035.
- Greenwood, R., & Meyer, R.E. (2008). Influencing ideas: A celebration of DiMaggio and Powell (1983). *Journal of management inquiry*, 17 (4), pp. 258-264.
- Greenwood, R., Meyer, R.E., Lawrence, T. B., & Oliver, C. (2017). *The SAGE handbook of organizational institutionalism*. 2nd Ed., London, UK: SAGE Publications.
- Greenwood, R., Oliver, C., Suddaby, R., & Sahlin, K. (2008). *The SAGE handbook of organizational institutionalism*. 1st Ed., London, UK: SAGE Publications.
- Groos, A. (2020). The Future Of The UK Car Market. *Humanum. Międzynarodowe Studia Społeczno-Humanistyczne*, 37 (2), pp. 63-75.
- Growth Lab (2023). *All countries export of cars for 2019*. Harvard University, U.S.. Available: <https://atlas.cid.harvard.edu/explore/?year=2019&product=1763&country=undefined&redirected=true> [Accessed: 20.01.2023]
- Guba, E.G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Educational Communication and Technology*, 29, pp. 75-91.
- Gümüşay, A.A. (2020). The Potential for Plurality and Prevalence of the Religious Institutional Logic. *Business & Society*, 59 (5), pp. 855-880.
- Gümüşay, A.A., Claus, L., & Amis, J. (2020). Engaging with grand challenges: An institutional logics perspective. *Organization Theory*, 1 (3).
- Gunn, S. (2018). The history of transport systems in the UK. Government Office for Science. Available: <https://assets.publishing.service.gov.uk/media/5c07d08240f0b670656346e3/Historyoftransport.pdf> [Accessed: 02.03.2020]
- Guyader, H., Nansubuga, B., & Skill, K. (2021). Institutional Logics at Play in a Mobility-as-a-Service Ecosystem. *Sustainability*, 13 (15), 8285.
- Haidt, J. (2003). The moral emotions. In: R.J. Davidson, K.R. Sherer, & H.H. Goldsmith (Eds.), *Handbook of affective sciences*, Oxford, UK: Oxford University Press. pp. 852-870.
- Hall, P.A., & Gingerich, D.W. (2009). Varieties of capitalism and institutional complementarities in the political economy: An empirical analysis. *British Journal of Political Science*, 39 (3), pp. 449-482.

- Hall, P.A., & Soskice, D. (2001). *Varieties of capitalism: The institutional foundations of comparative advantage*. Oxford, UK: Oxford University Press.
- Hallett, T. & Hawbaker, A. (2019). Bringing Society Back in Again: The Importance of Social Interaction in an Inhabited Institutionalism, In: P. Haack, J. Sieweke, & L. Wessel (Eds.), *Microfoundations of Institutions (Research in the Sociology of Organizations, Vol. 65B)*, Bingley, UK: Emerald Group Publishing Limited, pp. 317-336.
- Hallett, T. (2010). The myth incarnate: Recoupling processes, turmoil, and inhabited institutions in an urban elementary school. *American sociological review*, 75 (1), pp. 52-74.
- Hallett, T., & Ventresca, M.J. (2006). Inhabited institutions: Social interactions and organizational forms in Gouldner's Patterns of Industrial Bureaucracy. *Theory and society*, 35, pp. 213-236.
- Hampel, C.E., Lawrence, T.B., & Tracey, P. (2017). Institutional work: Taking stock and making it matter. In: R. Greenwood, C. Oliver, T.B. Lawrence, & R.E. Meyer (Eds.), *The SAGE Handbook of Organizational Institutionalism*. London, UK: SAGE Publications, pp. 558-590.
- Hancké, B. (2009). *Debating varieties of capitalism: A reader*. Oxford, UK: Oxford University Press.
- Hansen, A. (2016). Driving Development? The Problems and Promises of the Car in Vietnam, *Journal of Contemporary Asia*, 46 (4), pp. 551-569.
- Hargrave, T.J., & Van de Ven, A.H. (2009). Institutional work as the creative embrace of contradiction. In: T.B. Lawrence, R. Suddaby, & B. Leca (Eds.), *Institutional work: Actors and agency in institutional studies of organizations*. Cambridge, UK: Cambridge University Press. pp. 120-140.
- Harley, B. and Cornelissen, J. (2020). Rigor with or without templates? the pursuit of methodological rigor in qualitative research, *Organizational Research Methods*, 25 (2), pp. 239-261.
- Harmon, D.J. (2019). When the Fed speaks: Arguments, emotions, and the microfoundations of institutions. *Administrative Science Quarterly*, 64 (3), pp. 542-575.
- Harmon, D.J., Green Jr, S.E., & Goodnight, G.T. (2015). A model of rhetorical legitimation: The structure of communication and cognition underlying institutional maintenance and change. *Academy of Management Review*, 40 (1), pp. 76-95.

- Harms, L. & Kansen, M. (2018). *Cycling Facts Netherland Institute for Transport Policy Analysis (KiM)*, Ministry of Infrastructure and Water Management. Available: <https://www.government.nl/binaries/government/documenten/reports/2018/04/01/cycling-facts-2018/Cycling+facts+2018.pdf> [Accessed: 02.10.2020]
- Hasse, R., & Krücken, G. (2008). Institution. In: N. Baur, H. Korte, M. Löw, & M. Schroer (Eds.), *Handbuch Soziologie*. VS Verlag für Sozialwissenschaften, Wiesbaden, pp. 163-182.
- Haveman, H.A., & David, R.J. (2008). Ecologists and institutionalists: Friends or foes. In: R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin (Eds.), *The SAGE handbook of organizational institutionalism*. 1st Ed., London, UK: SAGE Publications, pp. 573-595.
- Haveman, H., & Gualtieri, G. (2017). *Institutional Logics*. Oxford Research Encyclopedia of Business and Management. Available: <https://oxfordre.com/business/view/10.1093/acrefore/9780190224851.001.0001/acrefore-9780190224851-e-137> [Accessed 17.07.2023]
- Hay, C. (2020). Does capitalism (still) come in varieties? *Review of International Political Economy*, 27 (2), pp. 302-319.
- Heckathorn D.D. (2012). Snowball versus respondent-driven sampling. *Sociological Methodology*, 41 (1), pp. 355-366.
- Heikkilä, S. (2014). Mobility as a service - A proposal for action for the public administration, case Helsinki. Master's thesis, Aalto University, Finland.
- Heinze, K.L., & Weber, K. (2016). Toward Organizational Pluralism: Institutional Intrapreneurship in Integrative Medicine. *Organization Science*, 27 (1), pp. 157-172.
- Helfen, M., & Sydow, J. (2013). Negotiating as institutional work: The case of labour standards and international framework agreements. *Organization Studies*, 34 (8), pp. 1073-1098.
- Hensher, D.A., Mulley, C., & Nelson, J.D. (2021). Mobility as a service (MaaS) – Going somewhere or nowhere? *Transport Policy*, 111, pp. 153-156.
- Hensher, D.A. & Hietanen, S. (2023). Mobility as a feature (MaaF): rethinking the focus of the second generation of mobility as a service (MaaS), *Transport Reviews*, 43 (3), pp. 325-329,
- Hibbert, P., & Cunliffe, A. (2015). Responsible management: Engaging moral reflexive practice through threshold concepts. *Journal of Business Ethics*, 127, pp. 177-188.

- Hietanen, S. (2014). Mobility as a Service – the new transport model? *Eurotransport*, 12 (2), pp. 2-4.
- Hochschild, A. (1983). *The managed heart: Commercialization of human feeling*. Berkeley, U.S.: University of California Press.
- Hodgson, G.M. (2006). What are institutions? *Journal of Economic Issues*, 40 (1), pp. 1-25.
- Hodgson, G.M. (2015). On defining institutions: rules versus equilibria. *Journal of Institutional Economics*, 11 (3), pp. 497-505.
- Holm, P. (1995). The dynamics of institutionalization: Transformation processes in Norwegian fisheries. *Administrative Science Quarterly*, 40 (3), pp. 398-422.
- Holt, R., & Mueller, F. (2011). Wittgenstein, Heidegger and Drawing Lines in Organization Studies. *Organization Studies*, 32 (1), pp. 67-84.
- House of Lords (2022). *Public transport in towns and cities*. Built Environment Committee, 1st Report of Session 2022-23. HL Paper 89. <https://committees.parliament.uk/publications/31499/documents/176997/default/> [Accessed: 15.05.2022]
- Hoveskog, M. Bergquist, M. Esmailzadeh, A. & Blanco, H. (2022). Unpacking the complexities of MaaS business models – A relational approach. *Urban, Planning and Transport Research*, 10 (1), pp. 433-450.
- Hudson, B.A., Okhuysen, G.A., & Creed, W.D. (2015). Power and institutions: Stones in the road and some yellow bricks. *Journal of Management Inquiry*, 24 (3), pp. 233-238.
- Hwang, H., Colyvas, J.A., & Drori, G.S. (2019). The proliferation and profusion of actors in institutional theory. In: H. Hwang, J. A. Colyvas, & G. S. Drori (Eds.), *Agents, actors, actorhood: Institutional perspectives on the nature of agency, action, and authority*, Bingley, UK: Emerald Publishing Limited. 58, pp. 3-20.
- IBISWorld. (2023). *Global car manufacturing industry revenue between 2019 and 2022, with a forecast for 2023 (in trillion U.S. dollars)*. Statista. Statista Inc. Available: <https://www.statista.com/statistics/574151/global-automotive-industry-revenue/> [Accessed: 20.01.2023]
- Intelligent Transport (2023). *Solent Transport's multi-city MaaS app, Breeze, passes 10,000 users milestone*. Available: <https://www.intelligenttransport.com/transport-news/150377/solent-transport-maas-app-breeze-milestone/> [Accessed: 20.06.2023]

IPCC (2022). *Climate Change 2022: Mitigation of Climate Change*. Cambridge, UK & New York, U.S.: Cambridge University Press.

Ishak, N.M., & Bakar, A.Y.A. (2012). Qualitative data management and analysis using NVivo: An approach used to examine leadership qualities among student leaders. *Education Research Journal*, 2 (3), pp. 94-103.

Jaramillo, P., S. Kahn Ribeiro, P. Newman, S. Dhar, O.E. Diemuodeke, T. Kajino, D.S. Lee, S.B. Nugroho, X. Ou, A. Hammer Strømman, J. Whitehead, (2022). *Transport*. In: P.R. Shukla, J. Skea, R. Slade, A. Al Khourdajie, R. van Diemen, D. McCollum, M. Pathak, S. Some, P. Vyas, R. Fradera, M. Belkacemi, A. Hasija, G. Lisboa, S. Luz, & J. Malley (Eds.), *Climate Change 2022: Mitigation of Climate Change. Contribution of Working Group III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change*. Cambridge, UK and New York, NY, U.S.: Cambridge University Press.

Jarvis, L.C. (2017). Feigned versus felt: Feigning behaviors and the dynamics of institutional logics. *Academy of Management Review*, 42 (2), pp. 306-333.

Jarvis, L.C., Goodrick, E., & Hudson, B.A. (2019). Where the heart functions best: Reactive–affective conflict and the disruptive work of animal rights organizations. *Academy of Management Journal*, 62 (5), pp. 1358-1387.

Jasper, J.M. (2011). Emotions and social movements: Twenty years of theory and research. *Annual review of sociology*, 37, pp. 285-303.

Jasper, J.M., & Poulsen, J.D. (1995). Recruiting strangers and friends: Moral shocks and social networks in animal rights and anti-nuclear protests. *Social Problems*, 42, pp. 493-512.

Jeekel, H. (2016). *The car-dependent society: a European perspective*. New York, U.S.: Routledge.

Jepperson, R. (1999). Institutions, Institutional Effects, and Institutionalism (1991). In: W. W. Powell & P. J. DiMaggio, *The New Institutionalism in Organizational Analysis*. Chicago, U.S.: University of Chicago Press. pp. 143-163.

Jittrapirom, P., Marchau, V., van der Heijden, R., & Meurs, H. (2020). Future implementation of mobility as a service (MaaS): Results of an international Delphi study. *Travel Behaviour and Society*, 21, pp. 281-294.

- Jochem, P., Frankenhauser, D., Ewald, L., Ensslen, A., & Fromm, H. (2020). Does free-floating carsharing reduce private vehicle ownership? The case of SHARE NOW in European cities. *Transportation Research Part A: Policy and Practice*, 141, pp. 373-395.
- Johansen, C.B., & Waldorff, S.B. (2017). What are institutional logics—and where is the perspective taking us. In: G. Krücken, C. Mazza, R.E. Meyer, & P. Walgenbach, *New themes in institutional analysis*, Cheltenham, UK: Edward Elgar. pp. 51-76.
- Johnson, P. & Duberley, J. (2003). Reflexivity in Management Research. *Journal of Management Studies*, 40, pp. 1279-1303.
- Jones, C., & Massa, F.G. (2013). From novel practice to consecrated exemplar: Unity Temple as a case of institutional evangelizing. *Organization Studies*, 34 (8), pp. 1099-1136.
- Jootun, D., McGhee, G., & Marland, G.R. (2009). Reflexivity: promoting rigour in qualitative research. *Nursing Standard*, (23), pp. 42-6.
- Kamargianni, M., Matyas, M., Li, W., & Muscat, J. (2018). *Londoners' attitudes towards car-ownership and Mobility-as-a-Service: Impact assessment and opportunities that lie ahead*. MaaS Lab - UCL Energy Institute Report, Prepared for Transport for London.
- Kellogg, K.C. (2009). Operating room: Relational spaces and microinstitutional change in surgery. *American Journal of Sociology*, 115 (3), pp. 657-711.
- King, N. & Brooks, J. (2018). Thematic Analysis in Organisational Research, In: C. Cassell, A.L. Cunliffe, & G. Grandy (Eds.), *The SAGE Handbook of Qualitative Business and Management Research Methods: Methods and Challenges*, London, UK: SAGE Publications, pp. 219-236.
- Kleinaltenkamp, M., Corsaro, D., & Sebastiani, R. (2018). The role of proto-institutions within the change of service ecosystems. *Journal of Service Theory and Practice*, 28 (5), pp. 609-635.
- Kouamé, S., & Liu, F. (2021). Capturing emotions in qualitative strategic organization research. *Strategic Organization*, 19 (1), pp. 97-112.
- KPMG (2021). *Net Zero Readiness Index 2021*. Available: <https://assets.kpmg.com/content/dam/kpmg/xx/pdf/2021/10/net-zero-readiness-index.pdf> [Accessed 03.02.2023].
- Kraatz, M.S., & Block, E.S. (2008). Organizational Implications of Institutional Pluralism. In: R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin (Eds.), *The SAGE Handbook of Organizational Institutionalism*. 1st Ed., London, UK: SAGE Publications, pp. 243-275.

- Kuznetsov, A., & Jacob, M. (2015). Convergence versus Divergence: Testing Varieties of Capitalism Perspective on the Globalization of Business Practices. In: S. Marinova (Ed.) *Institutional impacts on firm internationalization*. London, UK: Palgrave Macmillan. pp. 12-39.
- Kvale, S. (1996). *Inter Views: An introduction to qualitative research interviewing*. Thousand Oaks, CA: SAGE Publications.
- Kwarcinski, T. (2018). Transport as a public good. *European Journal of Service Management*, 3 (27/2), pp. 229-235.
- Kwasny, T., Dobernig, K., & Riefler, P. (2022). Towards reduced meat consumption: A systematic literature review of intervention effectiveness, 2001-2019. *Appetite*, 168. 105739.
- Lakmeeharan, K.; Manji, Q., Nyairo, R. & Pöltner, H. (2020). *Solving Africa's Infrastructure Paradox*. McKinsey & Company, Available: <https://www.mckinsey.com/capabilities/operations/our-insights/solving-africas-infrastructure-paradox/> [Accessed 03.04.2023]
- Lancefield, N. (2023). *TransPennine Express services brought under Government control*. The Standard. Available: <https://www.standard.co.uk/news/uk/transpennine-express-services-brought-under-government-control-b1080258.html> [Accessed: 22.10.2023]
- Langley, A. (2021). What Is “This” a Case of? Generative Theorizing for Disruptive Times. *Journal of Management Inquiry*, 30 (3), pp. 251-258.
- Lawrence, P.R., & Lorsch, J.W. (1967). Differentiation and integration in complex organizations. *Administrative science quarterly*, pp. 1-47.
- Lawrence, T.B. (2017). High-stakes institutional translation: Establishing North America's first government-sanctioned supervised injection site. *Academy of Management Journal*, 60 (5), pp. 1771-1800.
- Lawrence, T.B., & Dover, G. (2015). Place and institutional work: Creating housing for the hard-to-house. *Administrative science quarterly*, 60 (3), pp. 371-410.
- Lawrence, T.B., Hardy, C., & Phillips, N. (2002). Institutional effects of interorganizational collaboration: The emergence of proto-institutions. *Academy of management journal*, 45 (1), pp. 281-290.
- Lawrence, T.B., Suddaby, R., & Leca, B. (2009). *Institutional work: Actors and agency in institutional studies of organizations*. Cambridge, UK: Cambridge University Press.

- Lawrence, T.B., & Phillips, N. (2019). *Constructing Organizational Life*. Oxford, UK: Oxford University Press.
- Lawrence, T.B., & Suddaby, R. (2006). Institutions and institutional work. In: S.R. Clegg, C. Hardy, T.B. Lawrence, & W.R. Nord, (Eds.), *The SAGE Handbook of Organization Studies*. 2nd Ed., London, UK: SAGE Publications, pp. 215-254.
- Lawrence, T.B., Suddaby, R., & Leca, B. (2011). Institutional work: Refocusing institutional studies of organization. *Journal of Management Inquiry*. 20 (1), pp. 52-58.
- Leca, B. & Naccache, P. (2006). A critical realist approach to institutional entrepreneurship, *Organization*, 13 (5), pp. 627-651.
- Lefsrud, L.M., & Meyer, R.E. (2012). Science or science fiction? Professionals' discursive construction of climate change. *Organization Studies*, 33 (11), pp. 1477-1506.
- Lehmann, J., Graf-Vlachy, L., & König, A. (2019). Forms of institutional work: a systematic review. *Academy of Management Specialized Conference*, Bled, Slovenia, 2019.
- Lehmann, N., Stoffregen, M., Morling, D., Smock, O., Wesseln, N., & Westenberger, P. (2023). 8. *Wettbewerber-Report Eisenbahnen 2023/24*. Mofair e.V. und Netzwerk Europäischer Eisenbahnen e.V. / Die Güterbahnen. Available: https://mofair.de/wp-content/uploads/2023/10/Broschuere_Wettbewerber_Report_Eisenbahnen_2023-24.pdf [Accessed: 29.11.2023].
- Levy, D., & Scully, M. (2007). The institutional entrepreneur as modern prince: The strategic face of power in contested fields. *Organization studies*, 28 (7), pp. 971-991.
- Lincoln Y.S., & Guba E.G. (1985). *Naturalistic inquiry*. Los Angeles, U.S.: SAGE Publications.
- Lok, J. (2020). Theorizing the 'I' in institutional theory: Moving forward through theoretical fragmentation, not integration. In: A. D. Brown (Ed.), *The Oxford Handbook of Identities in Organizations*, Oxford, UK: Oxford University Press.
- Lok, J., & De Rond, M. (2013). On the plasticity of institutions: containing and restoring practice breakdowns at the Cambridge University Boat Club. *The Academy of Management Journal*, 56 (1), pp. 185-207.
- Lok, J., & Willmott, H. (2019). Embedded agency in institutional theory: Problem or paradox? *Academy of Management Review*, 44 (2), pp. 470-473.

- Lok, J., Creed, W.D., DeJordy, R., & Voronov, M. (2017). Living institutions: Bringing emotions into organizational institutionalism. In: R. Greenwood, C. Oliver, T.B. Lawrence, & R.E. Meyer (Eds.), *The SAGE handbook of organizational institutionalism*. 2nd Ed., London, UK: SAGE Publications, pp. 591-620.
- Lounsbury, M. & Boxenbaum, E. (2013). "Institutional Logics in Action", In: M. Lounsbury & E. Boxenbaum (Eds.), *Institutional Logics in Action, Part A (Research in the Sociology of Organizations, Vol. 39 Part A)*, Bingley, UK: Emerald Group Publishing Limited, pp. 3-22.
- Lounsbury, M. (2007). A tale of two cities: Competing logics and practice variation in the professionalizing of mutual funds. *Academy of management journal*, 50 (2), pp. 289-307.
- Lounsbury, M., & Wang, M.S. (2020). Into the Clearing: Back to the future of constitutive institutional analysis. *Organization Theory*, 1 (1).
- Lounsbury, M., Steele, C. W., Wang, M.S., & Toubiana, M. (2021). New directions in the study of institutional logics: From tools to phenomena. *Annual Review of Sociology*, 47, pp. 261-280.
- Lucas, K. (2012). Transport and social exclusion: Where are we now? *Transport policy*, 20, pp. 105-113.
- MaaS Alliance (2017). *Guidelines & Recommendations to create the foundations for a thriving MaaS Ecosystem*. White Paper. Available: https://maas-alliance.eu/wp-content/uploads/sites/7/2017/09/MaaS-WhitePaper_final_040917-2.pdf [Accessed: 20.04.2020]
- MaaS Scotland (2018). *Mobility as a Service: Positioning Scotland for an Emerging Global Market*. Available: https://maas-alliance.eu/wp-content/uploads/2018/02/MaaS-Positioning-Scotland-for-an-Emerging-Global-Market_PUBLIC.pdf [Accessed: 20.04.2020]
- Magnani, G., & Gioia, D.A. (2023). Using the Gioia Methodology in international business and entrepreneurship research. *International Business Review*, 32 (2), 102097.
- Maguire, S., & Hardy, C. (2009). Discourse and deinstitutionalization: The decline of DDT. *Academy of Management Journal*, 52 (1), pp. 148-178.
- Maguire, S., Hardy, C., & Lawrence, T.B. (2004). Institutional entrepreneurship in emerging fields: HIV/AIDS treatment advocacy in Canada. *Academy of Management Journal*, 47 (5), pp. 657-679.
- Mair, J., & Marti, I. (2009). Entrepreneurship in and around institutional voids: A case study from Bangladesh. *Journal of business venturing*, 24 (5), pp. 419-435.

- Mair, J., Marti, I., & Ventresca, M.J. (2012). Building inclusive markets in rural Bangladesh: How intermediaries work institutional voids. *Academy of Management Journal*, 55 (4), pp. 819-850.
- Maitlis, S., & Lawrence, T.B. (2007). Triggers and enablers of sensegiving in organizations. *Academy of Management Journal*, 50 (1), pp. 57-84.
- Maitlis, S., Vogus, T.J., & Lawrence, T.B. (2013). Sensemaking and emotion in organizations. *Organizational Psychology Review*, 3 (3), pp. 222-247.
- Martí, I., & Fernández, P. (2013). The Institutional Work of Oppression and Resistance: Learning from the Holocaust. *Organization Studies*, 34 (8), pp. 1195-1223.
- Martin de Holan, P., Willi, A., & Fernández, P.D. (2019). Breaking the wall: Emotions and projective agency under extreme poverty. *Business & Society*, 58 (5), pp. 919-962.
- Martin, E., & Shaheen, S. (2011a). The impact of carsharing on public transit and non-motorized travel: an exploration of North American carsharing survey data. *Energies*, 4 (11), pp. 2094-2114.
- Martin, E., & Shaheen, S. (2011b). The impact of carsharing on household vehicle ownership. *Access Magazine*, 1 (38), pp. 22-27.
- Massa, F.G., Helms, W.S., Voronov, M., & Wang, L. (2017). Emotions uncorked: Inspiring evangelism for the emerging practice of cool-climate winemaking in Ontario. *Academy of Management Journal*, 60 (2), pp. 461-499.
- Mathur, M.B., Peacock, J., Reichling, D.B., Nadler, J., Bain, P.A., Gardner, C.D., & Robinson, T.N. (2021). Interventions to reduce meat consumption by appealing to animal welfare: Meta-analysis and evidence-based recommendations. *Appetite*, 164, 105277.
- Mattioli, G. (2013). Where sustainable transport and social exclusion meet: Households without cars and car dependence in Germany and Great Britain. PhD, University of Milan-Bicocca, Italy.
- Mattioli, G. (2017). "Forced car ownership" in the UK and Germany: socio-spatial patterns and potential economic stress impacts. *Social Inclusion*, 5 (4), pp. 147-160.
- Mattioli, G., Roberts, C., Steinberger, J.K., & Brown, A. (2020). The political economy of car dependence: A systems of provision approach. *Energy Research & Social Science*, 66, 101486.

- Mazur, C., Contestabile, M., Offer, G.J., & Brandon, N.P. (2015). Assessing and comparing German and UK transition policies for electric mobility. *Environmental Innovation and Societal Transitions*, 14, pp. 84-100.
- McIntyre, N. & Kollewe, J. (2019). *Life cycle: is it the end for Britain's dockless bike schemes?* The Guardian. Available: <https://www.theguardian.com/cities/2019/feb/22/life-cycle-is-it-the-end-for-britains-dockless-bike-schemes> [Accessed: 20.11.2022]
- Mees-Buss, J., Welch, C., & Piekkari, R. (2022). From Templates to Heuristics: How and Why to Move Beyond the Gioia Methodology. *Organizational Research Methods*, 25 (2), pp. 405-429.
- Meyer, G., & Shaheen, S. (2017). *Disrupting Mobility. Lecture Notes in Mobility*. Cham, Switzerland: Springer International Publishing.
- Meyer, J.W., & Rowan, B. (1977). Institutionalized organizations: Formal structure as myth and ceremony. *American Journal of Sociology*, 83, pp. 340-363.
- Meyer, R.E., Höllerer, M.A., Jancsary, D., & van Leeuwen, T. (2013). The visual dimension in organizing, organization, and organization research: Core ideas, current developments, and promising avenues. *Academy of Management Annals*, 7, pp. 489-555.
- Meyer, R.E., Jancsary, D., Höllerer, M.A., & Boxenbaum, E. (2018). The role of verbal and visual text in the process of institutionalization. *Academy of Management Review*, 43, pp. 392-418.
- Micelotta, E.R., & Washington, M. (2013). Institutions and maintenance: The repair work of Italian professions. *Organization Studies*, 34 (8), pp. 1137-1170.
- Miner, P., Smith, B.M., Jani, A., McNeill, G., & Gathorne-Hardy, A. (2024). Car harm: A global review of automobility's harm to people and the environment. *Journal of Transport Geography*, 115, 103817.
- Moisander, J.K., Hirsto, H., & Fahy, K.M. (2016). Emotions in institutional work: A discursive perspective. *Organization Studies*, 37 (7), pp. 963-990.
- Monteiro, P., & Nicolini, D. (2015). Recovering materiality in institutional work: Prizes as an assemblage of human and material entities. *Journal of Management Inquiry*, 24 (1), pp. 61-81.
- Morgan, G., & Hauptmeier, M. (2014). Varieties of institutional theory in comparative employment relations. In: A. Wilkinson, G. Wood, & R. Deeg (Eds.), *Handbook of*

Employment Relations: Comparative Employment Systems, Oxford, UK: Oxford University Press. pp. 190-221.

Mortelmans, D. (2019). Analyzing Qualitative Data Using NVivo. In: H. Van den Bulck, M. Puppis, K. Donders, & L. Van Audenhove (Eds.), *The Palgrave Handbook of Methods for Media Policy Research*. Cham, Switzerland: Palgrave Macmillan.

Moscholidou, I., Marsden, G. & Pangbourne, K. (2023). Steering Smart Mobility Services: Lessons from Seattle, Greater Manchester and Stockholm. *Sustainability*, 15 (5), 4566.

Mosquera, J., & Jylhä, K.M. (2022). How to Feel About Climate Change? An Analysis of the Normativity of Climate Emotions. *International Journal of Philosophical Studies*, 30 (3), pp. 357-380.

Munck af Rosenschöld, J., Rozema, J.G., & Frye-Levine, L.A. (2014). Institutional inertia and climate change: A review of the new institutionalist literature. *WIREs Climate Change*, 5, pp. 639-648.

Munir, K.A. (2020). Challenging institutional theory's critical credentials. *Organization Theory*, 1 (1).

Munir, K.A., & Phillips, N. (2005). The birth of the 'Kodak Moment': Institutional entrepreneurship and the adoption of new technologies. *Organization Studies*, 26 (11), pp. 1665-1687.

Mutch, A. (2012). Bringing Religion Back In: Institutional Logic and Religious Practice. In: *Academy of Management Proceedings (Vol. 2012, No. 1, p. 10546)*. Briarcliff Manor, NY 10510: Academy of Management.

Mutch, A. (2019). *Reframing Institutional Logics: Substance, Practice and History*. New York, U.S.: Routledge.

Newman, P.A., Guta, A., & Black, T. (2021). Ethical Considerations for Qualitative Research Methods During the COVID-19 Pandemic and Other Emergency Situations: Navigating the Virtual Field. *International Journal of Qualitative Methods*, 20.

Newton, T., Deetz, S. & Reed, M. (2011). Responses to social constructionism and critical realism in organization studies, *Organization Studies*, 32 (1), pp. 7-26.

Nguyen, A., & Platow, M.J. (2021). "I'll eat meat because that's what we do": The role of national norms and national social identification on meat eating. *Appetite*, 164, 105287.

- Nilsson, W. (2015). Positive institutional work: Exploring institutional work through the lens of positive organizational scholarship. *Academy of management Review*, 40 (3), pp. 370-398.
- Nowell, L.S., Norris, J.M., White, D.E., & Moules, N.J. (2017). Thematic Analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*, 16 (1).
- Ocasio, W. (2023). Institutions and Their Social Construction: A Cross-Level Perspective. *Organization Theory*, 4 (3).
- Ocasio, W., Thornton, P.H., & Lounsbury, M. (2017). Advances to the institutional logics perspective. In: R. Greenwood, C. Oliver, T. B. Lawrence, & R.E. Meyer (Eds.), *The SAGE Handbook of Organizational Institutionalism*. 2nd Ed., London, UK: SAGE Publications, pp. 509-531.
- Pache, A.C., & Santos, F. (2013). Inside the hybrid organization: Selective coupling as a response to competing institutional logics. *Academy of management journal*, 56 (4), pp. 972-1001.
- Parker, C., Scott, S., & Geddes, A (2019). *Snowball Sampling*. SAGE Research Methods Foundations.
- Patwardhan, H., & Balasubramanian, S.K. (2011). Brand romance: a complementary approach to explain emotional attachment toward brands. *Journal of Product & Brand Management*, 20 (4), pp. 297-308.
- Pawlak, M., & Mica, A. (2017). Coping with the unintended consequences of institutional work. In: G. Krücken, C. Mazza, R.E. Meyer, & P. Walgenbach, *New themes in institutional analysis*, Cheltenham, UK: Edward Elgar. pp. 377-408.
- Pernicka, S., Glassner, V., & Dittmar, N. (2016). Varieties of trade union membership policies from a multi-scalar perspective: Evidence from the German and British hospital sectors. *Comparative Labor Law & Policy Journal*, 38 (1), pp. 71-98.
- Phillips, N., & Lawrence, T.B. (2012). The turn to work in organization and management theory: Some implications for strategic organization. *Strategic organization*, 10 (3), pp. 223-230.
- Pickett, L., Hirst, D. & Tyers, R. (2022). *The future of rail*. House of Commons Library. CBP8961. Available: <https://researchbriefings.files.parliament.uk/documents/CBP-8961/CBP-8961.pdf> [Accessed: 22.10.2023]

- Piggott-McKellar, A.E., McNamara, K.E., Nunn, P.D., & Watson J.E.M. (2019). What are the barriers to successful community-based climate change adaptation? A review of grey literature. *Local Environment*, 24 (4), pp. 374-390.
- Pooley, C. (2016). Mobility, Transport and Social Inclusion: Lessons from History. *Social Inclusion*, 4 (3), pp. 100-109.
- Powell, W.W., & Colyvas, J.A. (2008). Microfoundations of institutional theory. In: R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin. *The SAGE handbook of organizational institutionalism*. 1st Ed., London, UK: SAGE Publications, pp. 276-298.
- Powell, W.W., & Rerup, C. (2017). Opening the black box: The microfoundations of institutions. In: R. Greenwood, C. Oliver, T. B. Lawrence, & R.E. Meyer (Eds.), *The SAGE Handbook of Organizational Institutionalism*. 2nd Ed., London, UK: SAGE Publications, pp. 311-337.
- Pratt M.G., Sonenshein S., & Feldman M.S. (2022). Moving beyond templates: A bricolage approach to conducting trustworthy qualitative research. *Organizational Research Methods*. 25 (2), pp. 211-238.
- Rabe, M. (2003). Revisiting “insiders” and “outsiders” as social researchers. *African Sociological Review*, 7 (2), pp. 149-161.
- Rafaeli, A., & Sutton, R.I. (1987). Expression of emotion as part of the work role. *Academy of Management Review*, 12 (1), pp. 23-37.
- Rafaeli, A., & Sutton, R.I. (1990). Busy stores and demanding customers: How do they affect the display of positive emotion? *Academy of Management Journal*, 33 (3), pp. 623-637.
- Ragin, C., & Becker, H. (1992). *What is a case? Exploring the foundations of social inquiry*. Cambridge: Cambridge University Press.
- Rao, H., Monin, P., & Durand, R. (2003). Institutional Change in Toque Ville: Nouvelle Cuisine as an Identity Movement in French Gastronomy. *American Journal of Sociology*, 108 (4), pp. 795-843.
- Raviola, E., & Norbäck, M. (2013). Bringing technology and meaning into institutional work: Making news at an Italian business newspaper. *Organization Studies*, 34 (8), pp. 1171-1194.
- Reay, T., Golden-Biddle, K., & Germann, K. (2006). Legitimizing a new role: Small wins and microprocesses of change. *Academy of Management Journal*, 49 (5), pp. 977-998.

- Reay, T., Zafar, A., Monteiro, P. & Glaser, V. (2019). "Presenting Findings from Qualitative Research: One Size Does Not Fit All!", In: T.B. Zilber, J.M. Amis, & J. Mair (Eds.), *The Production of Managerial Knowledge and Organizational Theory: New Approaches to Writing, Producing and Consuming Theory (Research in the Sociology of Organizations, Vol. 59)*, Leeds, UK: Emerald Publishing Limited, pp. 201-216.
- Riaz, S., Buchanan, S., & Ruebottom, T. (2016). Rhetoric of epistemic authority: Defending field positions during the financial crisis. *Human Relations*, 69 (7), pp. 1533-1561.
- Ritchie, H. (2020). *Cars, planes, trains: where do CO2 emissions from transport come from*. Our World in Data. Available: <https://ourworldindata.org/co2-emissions-from-transport> [Accessed: 09.06.2023]
- Ritvala, T. (2018). The Art of Reconstructing a Shared Responsibility: Institutional Work of a Transnational Commons. In: J. Glückler, R. Suddaby, & R. Lenz (Eds.), *Knowledge and Institutions*, Cham, Switzerland: Springer, pp. 157-177.
- Roberts, G. (2023). New transport devolution deal for Greater Manchester. FleetNews. Available: <https://www.fleetnews.co.uk/news/car-industry-news/2023/03/20/new-transport-devolution-deal-for-greater-manchester> [Accessed: 20.12.2023].
- Rodrigues, G., & Breach, A. (2021). *Measuring up: Comparing public transport in the UK and Europe's biggest cities*. London, UK: Centre for Cities. Available: <https://www.centreforcities.org/publication/comparing-public-transport-uk-europe-cities/> [Accessed: 03.02.2021]
- Roeser, S. (2012). Risk communication, public engagement, and climate change: A role for emotions. *Risk Analysis: An International Journal*, 32 (6), pp. 1033-1040.
- Roos, H., Mampaey, J., Huisman, J., & Luyckx, J. (2020). The failure of gender equality initiatives in academia: Exploring defensive institutional work in Flemish universities. *Gender & Society*, 34 (3), pp. 467-495.
- Ruebottom, T., & Auster, E.R. (2018). Reflexive dis/embedding: Personal narratives, empowerment and the emotional dynamics of interstitial events. *Organization Studies*, 39 (4), pp. 467-490.
- Ryghaug, M., Subotički, I., Smeds, E., von Wirth, T., Scherrer, A., Foulds, C., Robison, R., Bertolini, L., İnce, E.B., Brand, R., Cohen-Blankshtain, G., Dijk, M., Pedersen, M.F., Gössling, S., Guzik, R., Kivimaa, P., Klöckner, C., Nikolova, H.L., Lis, A., Marquet, O., Milakis, D., Mladenović, M., Mom, G., Mullen, C., Ortar, N., Paola, P., Oliveira, C.S.,

Schwanen, T., Tuvikene, T., & Wentland, A. (2023). A Social Sciences and Humanities research agenda for transport and mobility in Europe: key themes and 100 research questions. *Transport Reviews*, 43 (4), pp. 755-779.

Salama, S., & Aboukoura, K. (2018). Role of emotions in climate change communication. In: W. Leal Filho, E. Manolas, A. Azul, U. Azeiteiro, & H. McGhie (Eds.), *Handbook of Climate Change Communication: Vol. 1*. Cham, Switzerland: Springer. pp. 137-150.

Santos H.P.O., Black A.M., & Sandelowski M. (2015). Timing of Translation in Cross-Language Qualitative Research. *Qualitative Health Research*. 25 (1), pp. 134-144.

Sarasini, S., Sochor, J., & Arby, H. (2017). What characterises a sustainable MaaS business model. In: *1st international conference on Mobility as a Service (ICOMaaS) Proceedings*, Tampere, 28th to 29th November 2017.

Schmaus, M., Bawidamann, J., Friedrich, M., Haberl, M., Trenkwalder, L., Fellendorf, M., Uhlig, J., Lohse, R., & Pestel, E. (2023). *Flüssiger Verkehr für Klimaschutz und Luftreinhaltung*. Umweltbundesamt (UBA), Available: https://www.umweltbundesamt.de/sites/default/files/medien/479/publikationen/texte_14-2023_fluessiger_verkehr_fuer_klimaschutz_und_luftreinhaltung.pdf [Accessed: 03.02.2023]

Schmid, J., & Kwon, S. (2020). Collaboration in innovation: An empirical test of Varieties of Capitalism. *Technological Forecasting and Social Change*, 157, 120099.

Schüssler, E., Rüling, C.C., & Wittneben, B.B. (2014). On melting summits: The limitations of field-configuring events as catalysts of change in transnational climate policy. *Academy of Management Journal*, 57 (1), pp. 140-171.

Scott, J. (1990). *A matter of record*. Cambridge, UK: Polity Press.

Scott, W.R. (2008). *Institutions and organizations: Ideas and interests*. 3rd Ed. Thousand Oaks, U.S.: SAGE Publications.

Scott, W.R. (2013). *Institutions and organizations: Ideas, interests, and identities*. 4th Ed. Thousand Oaks, U.S.: SAGE Publications.

Selznick, P. (1949). *TVA and the grass roots: A study in the sociology of formal organization*. Berkeley, U.S.: University of California Press.

Selznick, P. (1957). *Leadership in Administration*. New York, U.S.: Harper & Row Publishers.

- Selznick, P. (1996). Institutionalism “old” and “new”. *Administrative science quarterly*, 41 (2), pp. 270-277.
- Seo, M., & Creed, W.E.D. (2002). Institutional contradictions, praxis, and institutional change: A dialectical perspective. *Academy of Management Review*, 27, pp. 222-247.
- Shadnam, M., & Lawrence, T.B. (2011). Understanding Widespread Misconduct in Organizations: An Institutional Theory of Moral Collapse. *Business Ethics Quarterly*, 21 (3), pp. 379-407.
- Shaheen, S., & Chan, N. (2016). Mobility and the sharing economy: Potential to facilitate the first-and last-mile public transit connections. *Built Environment*, 42 (4), pp. 573-588.
- Shams, F. (2021). A micro-process model of institutional complexity in public hybrid organizations: Construal of identity threats and mitigation strategies. *Public Administration*, 99 (3), pp. 598-615.
- Shaw, J., & Docherty, I. (2014). *The transport debate*. Bristol, UK: Policy Press.
- Shimano (2022). *State of the Nation 2022*. Shimano. Available: https://lifestylebike.shimano.com/_assets/images/stories/2022/state-of-the-nation/shimano-state-of-the-nation-2022.pdf [Accessed: 15.03.2023]
- Shoben, C. (2022). *New poll: Public strongly backing public ownership of energy and key utilities*. Survation. Available: <https://www.survation.com/new-poll-public-strongly-backing-public-ownership-of-energy-and-key-utilities/> [Accessed: 22.10.2023]
- Siebert, S. (2024). Buildings and Institutional Change: Stepping Stones or Stumbling Blocks? *British Journal of Management*, 35 (1), pp. 281-294.
- Siebert, S., Wilson, F., & Hamilton, J.R. (2017). “Devils may sit here:” The role of enchantment in institutional maintenance. *Academy of Management Journal*, 60 (4), pp. 1607-1632.
- Singh, J., & Jayanti, R.K. (2013). When institutional work backfires: Organizational control of professional work in the pharmaceutical industry. *Journal of Management Studies*, 50 (5), pp. 900-929.
- SkedGo (2022). *TfGM partners with SkedGo on MaaS initiative*. SkedGo. Available: <https://skedgo.com/tfgm-partners-with-skedgo-on-maas-initiative/> [Accessed: 15.01.2023].

- Slager, R., Gond, J.P., & Moon, J. (2012). Standardization as institutional work: The regulatory power of a responsible investment standard. *Organization Studies*, 33 (5-6), pp. 763-790.
- Smith, G., & Hensher, D.A. (2020). Towards a framework for mobility-as-a-service policies. *Transport policy*, 89, pp. 54-65.
- Smith, M. (2023). *Britons have least favourable view of cycling of 12 countries*. YouGov. Available: https://yougov.co.uk/travel/articles/45942-britons-have-least-favourable-view-cycling-12-coun?redirect_from=%2Ftopics%2Ftravel%2Farticles-reports%2F2023%2F07%2F26%2Fbritons-have-least-favourable-view-cycling-12-coun [Accessed: 22.10.2023]
- Smolka, K.M., & Heugens, P.P. (2020). The emergence of proto-institutions in the new normal business landscape: dialectic institutional work and the Dutch drone industry. *Journal of Management Studies*, 57 (3), pp. 626-663.
- Sochor, J. (2021). Piecing Together the Puzzle: Mobility as a Service from the User and Service Design Perspectives, *International Transport Forum Discussion Papers*, No. 2021/08, Paris, France: OECD Publishing.
- Sochor, J., Arby, H., Karlsson, I.M., & Sarasini, S. (2018). A topological approach to Mobility as a Service: A proposed tool for understanding requirements and effects, and for aiding the integration of societal goals. *Research in Transportation Business & Management*, 27, pp. 3-14.
- Song, E.Y. (2021). Protect to Damage? Institutional work, unintended consequences and institutional dynamics. *Organization Studies*, 42 (3), pp. 495-517.
- Stead, A. (2022). *MaaSterminds*. PowerPoint Presentation. Available: <https://tff.uk.net/wp-content/uploads/2022/11/5-MaaSterminds-Autumn-Meeting-Nov-22.pdf> [Accessed: 20.01.2023]
- Stinchcombe, A., (1965). Organizations and social structure. In: J.G., March (Ed.), *Handbook of Organizations*, Chicago: Rand McNally, pp. 141-193.
- Stroud, D., Fairbrother, P., Evans, C., & Blake, J. (2014). Skill development in the transition to a 'green economy': A 'varieties of capitalism' analysis. *The Economic and Labour Relations Review*, 25 (1), pp. 10-27.

- Suddaby, R. & Greenwood, R. (2009). Methodological Issues in Researching Institutional Change, In: D. A. Buchanan & A. Bryman (Eds.), *The Sage Handbook of Organizational Research Methods*. London: SAGE Publications, pp. 176-195.
- Suddaby, R. (2010). Challenges for institutional theory. *Journal of management inquiry*, 19 (1), pp. 14-20.
- Suddaby, R., Ganzin, M., & Minkus, A. (2017). Craft, magic and the re-enchantment of the world. *European Management Journal*, 35 (3), pp. 285-296.
- Svensson, I. & Löwstedt, M. (2021). Navigating the logics of changing public facilities management, *Facilities*, 39 (11/12), pp. 737-758.
- Svensson, I. (2021). *Institutional work across multiple levels: the case of strategic public facilities management*. PhD, Chalmers University Gothenburg, Sweden.
- Svensson, I. (2022). Exploring the connection between emotions, artefacts and institutional work: the case of institutional change for public facilities management. *Construction Management and Economics*, 40 (5), pp. 343-358.
- Svensson, I., Brorström, S. & Gluch, P. (2022). Introducing strategic measures in public facilities management organizations: external and internal institutional work, *Public Management Review*, pp. 1-22.
- Tangney, J.P., Stuewig, J., & Mashek, D.J. (2007). Moral emotions and moral behavior. *Annu. Rev. Psychol.*, 58, pp. 345-372.
- TfWM (2023). *Mobility as a Service*. Transport for West Midlands. Available: <https://www.tfwm.org.uk/who-we-are/our-strategy/innovation-and-future-transport/mobility-as-a-service/> [Accessed: 27.11.2023]
- Thelen, K. (2014). Varieties of Liberalization and the New Politics of Social Solidarity. In: K. Thelen. *Varieties of Liberalization and the New Politics of Social Solidarity*. Cambridge, UK: Cambridge University Press. pp. 1-32.
- Thompson, B.S., & Harris, J.L. (2021). Changing environment and development institutions to enable payments for ecosystem services: The role of institutional work. *Global Environmental Change*, 67, 102227.
- Thornton, P.H. (2004). *Markets from Culture: Institutional Logics and Organizational Decisions in Higher Education Publishing*, Stanford, CA.: Stanford University Press.

- Thornton, P.H., & Ocasio, W. (1999). Institutional Logics and the Historical Contingency of Power in Organizations: Executive Succession in the Higher Education Publishing Industry, 1958–1990. *American Journal of Sociology*, 105 (3), pp. 801-843.
- Thornton, P.H., & Ocasio, W. (2008). Institutional logics. In: R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin, *The SAGE handbook of organizational institutionalism*. 1st Ed., London, UK: SAGE Publications, pp. 99-128.
- Thornton, P.H., Ocasio, W., & Lounsbury, M. (2012). *The Institutional Logics Perspective: A new Approach to Culture, Structure and Process*, Oxford: Oxford University Press.
- TIER (2021). *TIER talks MaaS – What is hindering the adoption of MaaS?* TIER Mobility SE. Available: <https://www.tier.app/fi/blog/tier-talks-maas-what-is-hindering-the-adoption-of-maas> [Accessed: 28.11.2023]
- Tolbert, P. & Zucker, L.G. (1996). The institutionalization of institutional theory, In: S.R. Clegg, C. Hardy, & W.R. Nord (Eds.), *The Handbook of Organization Studies*. London, UK: SAGE Publications, pp. 175-190.
- Toubiana, M., & Zietsma, C. (2017). The message is on the wall? Emotions, social media and the dynamics of institutional complexity. *Academy of Management Journal*, 60, pp. 922-953.
- Tracey, P. (2016). Spreading the word: The microfoundations of institutional persuasion and conversion. *Organization Science*, 27 (4), pp. 989-1009.
- Transport for Wales (2023). *Our story*. Transport for Wales. Available: <https://tfw.wales/about-us/our-story> [Accessed: 22.10.2023]
- Transport Scotland (2022). *ScotRail franchise*. Transport Scotland, Scottish Government. Available: <https://www.transport.gov.scot/public-transport/rail/scotrail-trains-limited/> [Accessed: 22.10.2023]
- Turner, J.H., & Stets, J.E. (2006a). *Handbook of the sociology of emotions*. New York, U.S.: Springer.
- Turner, J.H., & Stets, J.E. (2006b). Sociological theories of human emotions. *Annual Review of Sociology*, 32, pp. 25-52.
- Turner, J.H. (2009). The Sociology of Emotions: Basic Theoretical Arguments. *Emotion Review*, 1 (4), pp. 340-354.

- UKRI (2023). Research with potentially vulnerable people. Available: <https://www.ukri.org/councils/esrc/guidance-for-applicants/research-ethics-guidance/research-with-potentially-vulnerable-people/> [Accessed: 15.06.2023]
- UMP (2021). *Mobility as a Service A practical guide*. Urban Mobility Partnership. Available: <https://www.ump.org.uk/wp-content/uploads/2021/11/UMP-MaaS-paper-FINAL.pdf> [Accessed 15.01.2022]
- Urban Foresight (2019). *MaaS Playbook*. Dundee and Newcastle upon Tyne, UK: Urban Foresight Limited. Available: https://urbanforesight.org/wp-content/uploads/2019/06/UrbanForesight_MaaS_Playbook_8.pdf [Accessed 27.02.2020]
- Urban Foresight (2021). *Scoping MaaS in Strathclyde: technical report*. Dundee and Newcastle upon Tyne, UK: Urban Foresight Limited. Available: <https://www.spt.co.uk/media/r0yn0yta/maas-study-final-report-december-2021.pdf> [Accessed 05.07.2022]
- van Nes, F., Abma, T., Jonsson, H., & Deeg, D. (2010). Language differences in qualitative research: is meaning lost in translation? *European Journal of Ageing*, 7, pp. 313-316.
- Van Wee, B. (2013). The unsustainability of car use. In: T. Gärling D. Ettema, & M. Friman (Eds.), *Handbook of sustainable travel*. Dordrecht, NL: Springer Netherlands. pp. 69-83.
- Van Wijk, J., Zietsma, C., Dorado, S., De Bakker, F.G., & Martí, I. (2019). Social innovation: Integrating micro, meso, and macro level insights from institutional theory. *Business & society*, 58 (5), pp. 887-918.
- VDV (2020). *2020 Statistik*. Verbund Deutscher Verkehrsunternehmen. Available: <https://www.vdv.de/vdv-statistik-2020.pdf> [Accessed: 24.06.2021]
- Verkade, T., & Brömmelstroet, M.T. (2022). *Movement: How to take back our streets and transform our lives*. London, UK: Scribe UK.
- Vesputi (n.d.). The Mobilitybox. Vesputi GmbH, <https://developer.themobilitybox.com/dashboard> [Accessed: 20.10.2023]
- Vince, R. (2021). Reflections on the Role of Bemusement in Institutional Disruption. *Journal of Management Inquiry*, 30 (3), pp. 273-284.
- Voronov, M., & Weber, K. (2016). The heart of institutions: Emotional competence and institutional actorhood. *Academy of Management Review*, 41, pp. 456-478.

- Voronov, M., & Weber, K. (2017). Emotional competence, institutional ethos, and the heart of institutions. *Academy of Management Review*, 42, pp. 556-560.
- Voronov, M., & Weber, K. (2020). People, Actors, and the Humanizing of Institutional Theory. *Journal of Management Studies*, 57, pp. 873-884.
- Voronov, M. (2014). Toward a toolkit for emotionalizing institutional theory. In: N.M. Ashkanasy, W.J. Zerbe, & C.E.J. Härtel (Eds.), *Research on emotions in organizations, Volume 10: Emotions and the organizational fabric*, Bingley, UK: Emerald Group Publishing Limited. pp. 167-196.
- Voronov, M., & Vince, R. (2012). Integrating emotions into the analysis of institutional work. *Academy of Management Review*, 37, pp. 58-81.
- Voronov, M., & Yorks, L. (2015). “Did you notice that?” Theorizing differences in the capacity to apprehend institutional contradictions. *Academy of Management Review*, 40 (4), pp. 563-586.
- Weick, K.E., Sutcliffe, K.M., & Obstfeld, D. (2005). Organizing and the process of sensemaking. *Organization science*, 16 (4), pp. 409-421.
- Wiedner, R., & Ansari, S. (2017). Appreciating emergence and serendipity in qualitative research: Resisting the urge to follow set plans. In: R. Mir, & S. Jain (Eds.), *The Routledge companion to qualitative research in organization studies*. 1st Ed., New York, U.S.: Routledge, pp. 343-357.
- Wijaya, H.R., & Heugens, P.P. (2018). Give me a hallelujah! Amen! Institutional reproduction in the presence of moral perturbation and the dynamics of emotional investment. *Organization Studies*, 39 (4), pp. 491-514.
- Witt, M.A., & Jackson, G. (2016). Varieties of capitalism and institutional comparative advantage: A test and reinterpretation. *Journal of International Business Studies*, 47 (7), pp. 778-806.
- Witt, M.A., Kabbach de Castro, L.R., Amaeshi, K., Mahroum, S., Bohle, D., & Saez, L. (2018). Mapping the business systems of 61 major economies: A taxonomy and implications for varieties of capitalism and business systems research. *Socio-Economic Review*, 16 (1), pp. 5-38.

- Witt, M.A., & Jackson, G. (2016). Varieties of Capitalism and institutional comparative advantage: A test and reinterpretation. *Journal of International Business Studies*, 47, pp. 778-806.
- Witzell, J., Oldbury, K., Göransson Scalzotto, J., Gullberg, A., & Bieser, J. (2022). Exploring new mobility services: insights from three perspectives - public actors, citizens, and market actors. Available: <https://urn.kb.se/resolve?urn=urn:nbn:se:vti:diva-18535> [Accessed: 16.06.2023]
- Wong-Parodi, G., & Feygina, I. (2021). Engaging People on Climate Change: The Role of Emotional Responses, *Environmental Communication*, 15 (5), pp. 571-593.
- Wray, S. (2019). *Trend Report 2019: Mobility-as-a-Service: Cities on the move*. Smart Cities World. Available: <https://www.smartcitiesworld.net/whitepapers/trend-report-2019-mobility-as-a-service---cities-on-the-move> [Accessed 07.04.2020]
- Wright, A., Zammuto, R., & Liesch, P. (2017). Maintaining the values of a profession: Institutional work and moral emotions in the emergency department. *Academy of Management Journal*, 60, pp. 200-237.
- Wright, C.F., Wailes, N., Lansbury, R.D., & Bamber, G.J. (2020). Conclusions: beyond varieties of capitalism, towards convergence and internationalisation? In: R.D. Lansbury & G.J. Bamber (Eds.), *International and Comparative Employment Relations*. London, UK: Routledge. pp. 341-361.
- Yu, K-H. (2015). Institutional Pluralism, Organizations, and Actors: A Review. *Sociology Compass*, 9, pp. 464-476.
- Zapf, D., Kern, M., Tschan, F., Holman, D., & Semmer, N. K. (2021). Emotion work: A work psychology perspective. *Annual Review of Organizational Psychology and Organizational Behavior*, 8, pp. 139-172.
- Zhang, J. (2017). (Extended) Family Car, Filial Consumer-Citizens: Becoming Properly Middle Class in Post-Socialist South China. *Modern China*, 43 (1), pp. 36-65.
- Zhang, R., Voronov, M., Toubiana, M., Vince, R., & Hudson, B.A. (2023). Beyond the Feeling Individual: Insights from Sociology on Emotions and Embeddedness. *Journal of Management Studies*.
- Zietsma, C., & McKnight, B. (2009). Building the iron cage: institutional creation work in the context of competing proto-institutions. In: T.B. Lawrence, R. Suddaby, & B. Leca

(Eds.), *Institutional work: Actors and agency in institutional studies of organizations*. Cambridge, UK: University of Cambridge Press. pp. 143-177.

Zietsma, C., & Toubiana, M. (2018). The Valuable, the Constitutive, and the Energetic: Exploring the impact and importance of studying emotions and institutions. *Organization Studies*, 39 (4), pp. 427-443.

Zietsma, C., Toubiana, M., Voronov, M., & Roberts, A. (2019). *Emotions in organization theory*. Cambridge, UK: Cambridge University Press.

Zilber, T.B. (2002). Institutionalization as an interplay between actions, meanings, and actors: The case of a rape crisis center in Israel. *Academy of management journal*, 45 (1), pp. 234-254.

Zilber, T.B. (2007). Stories and the Discursive Dynamics of Institutional Entrepreneurship: The Case of Israeli Hi-Tech after the Bubble. *Organization Studies*, 28, pp. 1035-1054.

Zilber, T.B. (2008). The work of meanings in institutional processes and thinking. In: R. Greenwood, C. Oliver, R. Suddaby, & K. Sahlin (Eds.), *The SAGE Handbook of Organizational Institutionalism*. 1st Ed., London, UK: SAGE Publications, pp. 151-169.

Zilber, T.B. (2009). Institutional maintenance as narrative acts, In: T.B. Lawrence, R. Suddaby, & B. Leca (Eds.), *Actors and Agency in Institutional Studies of Organizations*, Cambridge, UK: Cambridge University Press, pp. 205-235.

Zilber, T.B. (2013). Institutional logics and institutional work: should they be agreed?. In: M. Lounsbury, & E. Boxenbaum (Eds.), *Institutional Logics in Action, Part A (Research in the Sociology of Organizations, Vol. 39 Part A)*, Leeds, UK: Emerald Group Publishing Limited, pp. 77-96.

Zvolska, L., Palgan, Y.V., & Mont, O. (2019). How do sharing organisations create and disrupt institutions? Towards a framework for institutional work in the sharing economy. *Journal of cleaner production*, 219, pp. 667-676.

Appendix 1: Participant information sheet and consent form



Participant Information Sheet

Research Project Title: How individuals influence the advance of MaaS and how they are shaped by political-economic variations.

Researcher **Christoph Naborowski**
PhD Candidate Management, Work & Organisation
Stirling Management School
University of Stirling
christoph.naborowski@stir.ac.uk

This form provides information about the study and your involvement in it. This should help to decide if you would like to be part of this research. After you have read this information, you will be asked to confirm that you agree to take part by completing the consent form. After receiving your positive response and completed consent form, we will proceed by scheduling the research interview at a time that is convenient for yourself.

If you have any questions about the information below, please contact me at any point.

Background and aims of the project.

Mobility as a Service (MaaS) can be understood as the bundling of various transport services operating in a region via a single interface (an app) to allow users convenient planning, booking, and payment of their travels (Smith and Hensher 2020). One of the concept's key value propositions is the reduction of car ownership and usage, which is associated with various environmental benefits (MaaS Alliance 2017).

For this project, the researcher is looking to interview experts who work in leading positions within MaaS organisations to hear about their experiences and practices. Equally important insights are generated by interviewing experts from the public sector (for example: officials, council members) and third parties (stakeholders to MaaS – for example: transport providers (such as car rental, car sharing, bike sharing, micro mobility operators), lobby organisations, think tanks, consultancies).

You are invited to take part in this study. The project seeks to better understand Mobility as a Service (MaaS) and how activities and practices of individuals aiming to advance this concept are shaped in the UK and Germany. In particular, the aims of this project are to understand how such processes and practices look like, how they are pursued, how they are experienced by stakeholders, and to compare if they differ across countries.

Why have I been invited to take part?

You have been invited to this study because you have been identified as an expert, key stakeholder, or work for a key stakeholder (your organisation) that is playing an important role in the larger urban transport and mobility ecosystem. In particular, as someone with valuable individual experiences and meaningful insights to share about Mobility as a Service and its development.

Do I have to take part?

No, you do not have to take part.

If you decide to take part, you can withdraw your participation prior to the interview without needing to explain and without penalty by advising the researcher of this decision. If you withdraw after the interview took place you can withdraw any of your data provided that this has not been analysed. The analysis of your data will start one month after your interview was conducted.

To withdraw your data, email the researcher Christoph Naborowski at this email address christoph.naborowski@stir.ac.uk.

You will be given this information sheet to keep and be asked to complete an electronic consent form.

What will happen if I take part?

If you decide to take part, you will be contacted by the researcher to complete one interview. The interview can be conducted either via telephone or online (using Microsoft Teams or Skype). Using MS Teams is recommended as this presents the University's authorised communication platform (no registration or account on your behalf is needed). When using MS Teams or Skype, you will be provided with your individual meeting link which is accessible only by yourself and the researcher for the duration of the interview. The length of your interview will be approximately 40 – 60 minutes. The exact length depends on the information you want to share. Any recording of the interview will be strictly limited to audio recording via an external device. You are free to disable your webcam if you are interviewed via MS Teams or Skype. If, for any reason, you want to pause the interview (e.g., caring responsibilities) we may resume at any time suitable for you, if you wish to do so. You may stop and cancel the interview at any point and without giving reason.

Are there any potential risks in taking part?

There are no significant, foreseeable risks in taking part. With regard to maintaining your anonymity, the researcher seeks to mitigate any risk by fully anonymising the data you share. Only data that has been fully anonymised will be used in publications or shared with another researcher. No third party can access the material that contains your personal information (e.g., the interview recordings). This sensible data will be stored securely (password-protected) and separately from any other material used in this research.

Are there any benefits in taking part?

There will be no direct benefit to you from taking part in this research. You can receive a copy of the research findings once they are officially published.

Legal basis for processing personal data

As part of the project, the researcher will only record and process personal data and information relating to you if you choose to share this information. In those instances where you share such personal data, the researcher will only be processing this information for research purposes in the public interest and specifically in relation to the research aims of this research project only. The data will be processed in accordance with the UK and EU General Data Protection Regulation (GDPR) and the UK Data Protection Act 2018 (DPA). Under GDPR the legal basis for processing your personal data will be public interest/the official authority of the University.

The EU GDPR remains UK law after Brexit and is known as the UK GDPR and UK Data Protection Act 2018 (DPA). The UK has made provision for allowing personal data to continue to flow freely to the European Economy Area (EEA). The EU Commission adopted the adequacy decisions for transfers of personal data from the EEA to the UK on the 28th of June 2021. All data will be processed by the researcher in Stirling (United Kingdom).

What happens to the data I provide?

The research data will be kept confidential and anonymous using pseudonyms for all people, organisations, and places that could be used to identify people or places. All information will be stored anonymously in a secure password-protected location. Only the researcher (Christoph Naborowski) will have access to the research data, in particular to any personal information. Anonymised parts of the data may be shared with other researchers during later analysis and for future publications. If such a case arises, only fully anonymised data will be provided so that you cannot be identified. Your participation remains confidential and anonymous at all times, known only to the original researcher.

Your data will be kept for a maximum of ten years after the time when it was last analysed and published on a secure password-protected research cloud storage that is licensed and authorised by the University (Microsoft OneDrive) and then will be securely destroyed.

There are some circumstances under which it will be necessary for the researcher to break confidentiality. Within UK law, obligations to disclose exist in relation to child protection offences, the physical abuse of vulnerable adults, money laundering and crimes covered by the prevention of terrorism legislation.

Recorded media

You will be asked to give the researcher permission to audio record the interview. The recording will then be transcribed which is necessary for the following analysis. During this process, your data will be anonymised. This means that no personal information from the audio recordings will be transferred to the transcripts or used during data analysis. The audio recordings will be stored securely and separately and only accessed to transcribe them.

Will the research be published?

Yes. The research will be published as part of the researcher's doctoral thesis (PhD). The research may be published in academic journals and inform contributions to other types of publications (e.g., news, media). You or anyone else you mention will not be personally identifiable in any publication. Your participation remains anonymous.

If you wish to see a version of the published research from a source that is not publicly accessible to you the researcher can provide you with access to an electronic copy at your request. The results from this study may also be presented at academic, policy, and industry-related conferences.

The University of Stirling is committed to making the outputs of research publicly accessible and supports this commitment through our online open access repository STORRE. Unless publisher requirements prevent us, this research will be publicly disseminated through our open access repository.

Who has reviewed this research project?

The ethical approaches of this project have been approved via The University of Stirling General University Ethics Panel.

Your rights

You have the right to request to see a copy of the information we hold about you and to request corrections or deletions of the information that is no longer required.

You have the right to withdraw from this project at any time without giving reasons and without consequences to you. You also have the right to object to us processing relevant personal data, however, please note that once the data are being analysed and/or results published it may not be possible to remove your data from the study.

Who do I contact if I have concerns about this study or I wish to complain?

If you would like to discuss the research with someone, you can contact the researcher Christoph Naborowski at christoph.naborowski@stir.ac.uk or the principal supervisor Prof. Oliver Mallett at oliver.mallett@stir.ac.uk.

If you would like to discuss the research with someone who is not involved in the research you can contact the Dean of the Stirling Management School Professor Kevin Grant at kevin.grant@stir.ac.uk.

You have the right to lodge a complaint against the University regarding data protection issues with the Information Commissioner's Office (<https://ico.org.uk/concerns/>).

The University's Data Protection Officer is Joanna Morrow, Deputy Secretary. If you have any questions relating to data protection, these can be addressed to data.protection@stir.ac.uk in the first instance.

You will be given a copy of this information sheet to keep.

Thank you for your participation.

Christoph Naborowski
University of Stirling

Electronic Consent Form

Research Project Title: How individuals influence the advance of MaaS and how they are shaped by political-economic variations.

GUEP 2021 2569 2625

Participant Number: MAAS2021-

Please tick box	
I confirm that I have read and understood the information sheet explaining the research project and I have had the opportunity to ask questions about the project.	☐
I understand that my participation is voluntary. I am free to withdraw at any time during the study and withdraw my data within one month after my interview without giving a reason and without any penalty. I understand that beyond one month, when data analysis has started it may not be possible to remove my data from the study.	☐
I have been given a unique identifying number (see above) and know whom to contact should I wish to withdraw my data.	☐
I consent to being audio recorded during interviews. I understand that no video will be recorded.	☐
I understand that my responses will be kept anonymous.	☐
I understand how all data that I provide will be used in research outputs. I am aware that I will not be named and no terms that could reveal my identity will be used in any research outputs. Names of places and organizations will be replaced with pseudonyms. However, I could be identified by people I know through the stories I share.	☐
I agree for research data collected in this study to be made available to researchers in the UK and EU if the original researcher is involved in other research studies. I understand that any data that leaves the original researcher will be fully anonymized so that I cannot be identified.	☐
I understand how and where my data will be securely stored and for how long this data must be kept by the researcher before it will be securely destroyed.	☐
I agree to take part in this study	☐

Thank you for your participation.

Christoph Naborowski
University of Stirling
E-Mail: Christoph.naborowski@stir.ac.uk

Appendix 2: Exemplary interview guide

The attached interview guide represents one of the three semi-structured interview guides (Profile A) which I used during my interviews. I made slight variations in phrasing the questions to account for differences between participants representing profiles A, B and C.

Interview Guide – **A**

CN – v20210607

Questions	Prompts/Follow-up Questions
<u>Introduction</u> <i>Good morning/afternoon, thank you for taking the time today to join me for this interview.</i> Today we want to talk about Mobility as a Service. I am most interested in how you and your organisation work on creating the necessary change (including political, societal, business aspects) and how you work with other stakeholders, aspects of collaboration, what these interactions look like, how you engage with the public for this purpose, and generally learn about your experiences with MaaS and establishing it. I have 8 standard questions and some follow ups to clarify what you have said or explore some elements in more detail. As I emphasized before in my e-mail and the participant information sheet, everything will be anonymized. I am the only one who can link what you say to your person. Before we start, are there any questions from your side? After I start the recording, I will ask for your consent once more, a short yes would be sufficient. We then start with the first question: <i>Do you agree that this interview is audio-recorded?</i>	
1 To start, can you please tell me about your organization and your role and responsibilities with regard to MaaS, intermodality?	- Probe about their organizations core business – mission/vision - How is your organization envisioning the future of mobility? - What part does MaaS play in this future? - Probe about what their role entails - Can you briefly describe the typical tasks you have to do in a working week??
2 Thank you, that's very clear. Now, before we get deeper into projects and working with others: Can you please explain your understanding and view of Mobility as a Service (MaaS) (and how this has developed over the years?)	- Probe about their background and prior experience (retrospective account) - How did your interest in mobility came about? Were you always interested in mobility issues? - When were you introduced to the concept of Mobility as a Service? - Probe about their definition/view of MaaS - Could you explain MaaS to me as you would explain it to someone who does not know what it is? - What are the key elements of MaaS? - What are the pros and cons of MaaS?
<u>Main Part</u>	
3 What can you tell me about the MaaS projects you have been involved in – including how they came about, status quo, and possibly what the future holds?	- Probe about Who? (actors) - Who are typical stakeholders involved in a MaaS project? - Are there individuals, organizations, or any authorities that stand out to you regarding MaaS's, be it in [enter city/region name] or [Germany OR the UK]? Prompts (Potential Answers): - Government, city council, mayor - Transport authority, public transport provider - Sharing economy businesses - Charities, associations, clubs *IF yes/any* What do they do? OR What role do they play? - Probe about What/How? (actions) - Can you explain [...] further? - You mentioned [event/conference/meeting] – could you tell me more about this? - Probe about status quo/current environment How would you describe the status quo of inter-/multimodal mobility and the attitude towards MaaS in the mobility sector [OR] your city/region?

4	Could you please elaborate on how you and your organization go about advancing MaaS, whether that's in a professional sense, political, or societal sense by encouraging the adoption of MaaS and multi- or intermodality among the public?	• Probe about further details when practices are covered only briefly ○ Could you give me an example? What was the story behind this? ○ Can you give me an example of how [...<i>respondent's thought</i>...] looks like? ○ Could you explain [...<i>respondent's thought</i>...] further? ○ What are you doing to get the message out to the different kinds of potential users: - Individuals/people – end users - Businesses – B2B - communities – B2B/B2G Is there something you have done that stands out to you in how effective or ineffective it was in this context?
5	Now I would like to explore more the aspects around interaction and cooperation among all the various stakeholders: Could you please elaborate on how you, your organization interact with other organizations, other stakeholders from different backgrounds regarding MaaS and the topic of intermodality?	• Probe about further details when practices are covered only briefly ○ Can you give me an example of how this looks like? ○ What did you/your organization do in this situation? ○ What did the others do in this situation? ○ How did this relation develop since? ○ Could you explain [...] further? • Probe about unmentioned interactions/practices with key stakeholders: <i>Public Sector</i> ○ How are you are approaching authorities and engaging with the public sector? ○ how does the public sector engage in MaaS and the project in [<i>city/region</i>]? ○ Are you aware of any differences of how the public sector engages with MaaS projects in other places in [<i>Germany OR the UK</i>] – If so, could you give me some examples of how this looks like? <i>Other MaaS organizations & Sharing Economy</i> ○ How are you engaging with other MaaS organizations or the other newer players in urban mobility such as Sharing Economy firms? • Probe about actors and practices who acted/act as enablers and barriers of MaaS ○ Is there anyone or anything that stands out as being supportive of MaaS? ○ Is there anyone or anything that stands out as being opposed to MaaS? ○ Now, I have asked you about supporters and opponents – to conclude this, are there any organizations that you cannot put on either side?

6	The next question is more of a hypothetical scenario: I would like you to imagine that you will be part of special committee, attend a summit, that has the aim to advance and establish MaaS in UK (or either Scotland, England, Wales, NI) and ensure the adoption of this by the public – what key topics would you want to discuss, what needs to be done, what needs to be changed?	With this quite heterogenous pool of stakeholders that we have with MaaS, all the different players: - was there something you recognized that did not work at all, problems? - Or opposite: something that struck you as particularly efficient, effective? • Probe about status quo (if details in Q3 were not enough) ○ What is currently missing or lacking when it comes to MaaS? ○ What do you expect/want from the public sector? ○ What do you expect/want from third parties and other stakeholders around MaaS? • Probe about future/outlook ○ What would you like to discuss first? ○ What could or must be done in the short term? ○ What could or must be done in the long term? ○ Who will you need at the table to do/to achieve [short term] OR [long term]?
Conclusion		
7	First, could you summarize what has been or will be the biggest positive coming from MaaS?	
8	To conclude our interview today, is there anything else we have not talked about today that you think is relevant to our discussion around MaaS, to my work, to understanding how stakeholders cooperate and interact to bring about change?	
<i>Thank you for your time.</i> <i>Is there anything you would like to ask me?</i> <i>Thank you, all the best with your projects and future work.</i>		

Appendix 3: Approval letter - General University Ethics Panel



University of Stirling
Cottrell 3B1
Stirling
FK9 4LA

30/08/2021

Dear Christoph

Ethics Application Form : [Varieties of Institutional Work \(PhD project by Christoph Naborowski - MWO\) 2569](#)

Thank you for your submission of the above ethics application.

The ethical approaches of this project have been approved and you can now proceed with your project.

Please note that should any of your proposal change, a further amendment submission will be necessary.

If you have any further queries, please do not hesitate to contact the Panel by email to ethics@stir.ac.uk

Yours sincerely,

General University Ethics Panel