A QUALITATIVE INVESTIGATION OF CHARITY BAZAARS WITHIN THE CONTEXT OF NEO-INSTITUTIONAL THEORY

Doctoral Thesis

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DOKTORAL THESIS

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ÖZET

YENİ KURUMSAL KURAM BAĞLAMINDA HAYIR ÇARŞILARI ÜZERİNE NİTEL BİR İNCELEME

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Bu çalışma, temelde bir bağış toplama yöntemi olarak ortaya çıkan seküler ve seküler olmayan (dini) hayır çarşılarının genel yapılarını kurumsal açıdan anlamayı, kendi içlerindeki ve aralarındaki eş biçimliliği incelemeyi amaçlamaktadır. Bununla birlikte, bu çarşıların kurumsallaşma ve meşruiyet süreçlerinin incelenmesi de amaçlanmaktadır. Ayrıca, araştırma bulguları üzerinden hayır çarşılarına ilişkin bir bağış toplama modeli önerilecektir. Betimsel bir niteliğe sahip olan bu çalışma, genel olarak nitel araştırma mantığı ile oluşturulmuştur. Araştırma verileri, hayır çarşısı organizatörlerinden derinlemesine görüşme tekniği ile toplanmış ve yönlendirilmiş içerik analizi yöntemi ile analiz edilmiştir. Bunun neticesinde, dini tüm hayır çarşılarının birbiri ile eş biçimli olduğu sonucuna varılmıştır. Seküler olanlardan Hayır Çarşısı (F), (G) ve (H) kendi aralarında eş biçimliliğe sahiptir. Ancak, Hayır Çarşısı (I) ve (J) diğer seküler hayır çarşılarından farklılaşmakta olup, birbirleri ile eş biçimlidir. Ayrıca, dini hayır çarşıları ile Hayır Çarşısı (F), (G) ve (H) arasında eş biçimlilik olduğu ve yarı kurumsallaşma aşamasında daha önceden kazanılmış olan meşruiyetlerini sürdürürken, diğerlerinin kurumsallaşma öncesi aşamada meşruiyet kazanmaya çalıştığı sonucuna ulaşılmıştır. Bunlara ilaveten, dini hayır çarşıları ve Hayır Çarşısı (I) ve (J), bunları düzenleyen kar amaçsız örgütlerin meşruiyet elde etmesinde aracılık rolü oynamaktadır. Öte yandan, Hayır Çarşısı (F), (G) ve (H)' yi organize eden kar amaçsız örgütlerin dış çevre tarafından genel olarak kabul görmesi ise, ilgili hayır çarşılarının meşrulaşmasına aracılık etmektedir.

Anahtar Kelimeler: Hayır çarşısı, Yeni kurumsal kuram, Kurumsallaşma, Örgütsel alan, Eş biçimlilik

ABSTRACT

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This study mainly aims to conceive the general structures of secular and non-secular charity bazaars that have emerged as a fundraising method and to examine the isomorphism both within and between them. It is also aimed to investigate the institutionalization and legitimacy processes of those bazaars. Moreover, through the research findings, a fundraising model regarding the charity bazaars will be proposed. This study, which has a descriptive characteristic, has generally been formed with the logic of qualitative research. The research data were collected through in-depth interview technique from the organizers of charity bazaars and analyzed with directed content analysis method. As a result of this, it has been concluded that all non-secular charity bazaars are isomorphic to each other. Of the secular ones, Charity Bazaar (F), (G) and (H) have isomorphism among themselves. However, Charity Bazaar (I) and (J) differ from other secular charity bazaars and isomorphic to each other. It has also been concluded that there is isomorphism between non-secular charity bazaars and Charity Bazaar (F), (G) and (H) and they maintain their previously gained legitimacy at the semi-institutionalization stage while others strive to gain legitimacy at the pre-institutionalization stage. In addition to these, non-secular charity bazaars and Charity Bazaar (I) and (J) play a mediating role in the legitimization of the non-profit organizations orchestrating them. On the other hand, the fact that the non-profit organizations organizing Charity Bazaar (F), (G) and (H) are generally accepted by the external environment mediates the legitimation of the relevant charity bazaars.

Keywords: Charity bazaar, Neo-institutional theory, Institutionalization, Organizational field, Isomorphism

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26/10/2021

STATEMENT OF COMPLIANCE WITH ETHICAL PRINCIPLES AND RULES

I hereby truthfully declare that this thesis is an original work prepared by me; that I have behaved in accordance with the scientific ethical principles and rules throughout the stages of preparation, data collection, analysis and presentation of my work; that I have cited the sources of all the data and information that could be obtained within the scope of this study, and included these sources in the references section; and that this study has been scanned for plagiarism with “scientific plagiarism detection program” used by Anadolu University, and that “it does not have any plagiarism” whatsoever. I also declare that, if a case contrary to my declaration is detected in my work at any time, I hereby express my consent to all the ethical and legal consequences that are involved.

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LIST OF ABBREVIATIONS

CSR	**:** Corporate Social Responsibility
ICN	**:** International Competition Network
ISO	**:** International Organization for Standardization
NGO	**:** Non-Government Organization
NPO	**:** Non-Profit Organization
WHO	**:** World Health Organization
WTO	**:** World Trade Organization

INTRODUCTION

Donation concept has been studied by various disciplines with their own perspectives. It has been explored especially by economics, social psychology and various schools of thought in sociology. Marketing has been delved into this field in a relatively new period, which is initiated by applications of marketing concepts to non-profit organizations in 1970s. Indeed, there is a mutual exchange relationship among parties in the donation process and this exchange is within the scope of marketing (Bagozzi, 1975). Furthermore, the concept of donation also has a noncommercial dimension in which there is exchange among parties (Belk, 1979). In the existing literature, a significant part of the donation-related studies has been carried in Western cultures, especially in North America and Europe. On the other hand, there is a limited number of studies conducted within the context of other cultures. Also, it is seen that those studies adopting both Anglo-Saxon (transaction-based) and Alp-Germen (relationship-based) perspectives prefer to approach the field within which donation behaviors occur with more actor based perspective regardless of the context. This leads to many institutional environment factors forming the field and influencing the behavioral patterns in this field to be overlooked (Slimane et al., 2019).

This study institutionally approaches the charity bazaars, which have emerged as a community fundraising method, offer a variety of opportunities for the realization of donation behavior and can be treated as a type of modern reflections of the marketplace concept in Anatolia. Then, the study mainly aims to understand the general structures of charity bazaars divided into two groups as secular and non-secular based on the distinction between philanthropy including secular actions and charity stemming from religious motivations and to examine the isomorphism both within and between them. To do this, the basic concepts and assumptions of the Neo-Institutional Theory will be utilized. In literature related to the non-profit sector, charity bazaars are treated as the fields within which fundraisers and those who are willing to donate come together to meet a variety of unremitting needs of society (Temper and Burlingame, 2000, p. 1). However, the relevant literature is limited to understand the charity bazaars and make comparisons between them. Therefore, it is very important to understand the theoretical underpinnings of charity bazaars.

Within the context of Neo-Institutional Theory, each of charity bazaars can be defined as an organizational field in general and an interstitial issue field which is a subtype of issue fields in particular. Then, every organizational field has an institutional infrastructure that makes it visible. The institutional infrastructure can be defined as the set of prevailing institutions within the field. This is a structural approach to comprehending the dynamics of the field (Hinings et al., 2017, p. 167). Within the context of this thesis, it is expected to provide two benefits. Firstly, it will redirect the attention to understandings of field dynamics which are accepted as beyond the institutional logics and meanings. Secondly, it will enable to make a comparison among charity bazaars described as organizational fields since it offers opportunity to define and classify the conditions of fields. In this direction, the degree of elaboration and coherency of institutional infrastructure elements within the field will be considered to understand the field dynamics and compare the conditions of charity bazaars with the aim of investigating the isomorphism among them.

Furthermore, the institutionalization and legitimacy processes of charity bazaars will be examined as well. In the analysis identified with the philosophical tradition of phenomenology, Berger and Luckmann focus on the occurrence of institutionalization process among individual actors (Berger and Luckmann, 1967). Zucker extended this to the level of organizational actors (Zucker, 1977). However, his research is at the micro-level due to the fact that organizational actors vary with a number of properties that likely to affect the way in which the processes of institutionalization occur. According to Tolbert and Zucker (1996, p. 181), these processes often occur between organizations as well as within them. Hence, they extend the analysis specifically to the institutional flows between formal organizations. In this study, the processes of institutionalization have been dealt with at the organizational field level. In addition, those processes have been examined together with their legitimacy processes based on the claim that institutionalization and legitimacy affect each other reciprocally (Lawrence et al., 2001; Scott, 2008).

In the literature, there are some studies that distinguish between the concepts of philanthropy and charity (Bremmer, 1996; O'Brien, 2008; Remmer, 2018). Charity results from the moral or religious motivations while philanthropy is often identified with the rational, professionalized and secular action (Singer, 2008, p. 6). The distinction may also be found in their definitions. Charity is viewed as the acts of mercy to relieve suffering whereas philanthropy is described as the acts of society to improve the quality of life and to ensure a better future (Carroll, 1998, p. 5). While charity is directed towards a single uncertain situation, philanthropy often involves multiple actions with specific rational and socially approved goals and aims to enhance social life. It often focuses on cultural developments which concern the whole society such as education, music, art and humanitarian assistance (Anderson, 2011, p. 27). Another distinction derives from how they are perceived by individuals in the society. Philanthropy is thought as the act of enhancing the situation of others through charitable giving or donations. It is therefore referred to the love of humankind. On the other hand, charity is generally identified with the direct aid to the needy or suffering to solve the problem, not necessarily through financial contributions. Furthermore, philanthropy is often long term whereas charity is an immediate giving and most often short term in focus (Saiia et al., 2003, p. 172). It is expected that the findings to be obtained from the comparison between the charity bazaars, which have previously been grouped as secular and non-secular based on this distinction, will enrich the discussions in this regard.

In addition to these, charitable funds may be insufficient to meet the beneficiaries' needs especially in countries characterized by high levels of poverty, inequality, violence, political disturbance and so on. Therefore, non-profit organizations are always in search of new ways to attract benefactors (Webber, 2004, p. 123; McGee and Donoghue, 2009, p. 373) and the structures that they adopt to raise funds vary over time. In the extant literature, how and why fundraising structures diversify have been given little attention in spite of the changing nature of non-profit organizations (Saunders, 2013, p. 141). In his research conducted through a historical analysis perspective, Saunders has developed five fundraising models (religion-oriented, business-oriented, marketing-oriented, consumer-oriented and for-profit oriented) within the context of Western societies. They have significant implications for generating an overall framework to explain why structures and sources of fundraising become more complex and more diversified. Also, he emphasizes the need to develop new fundraising models so that charities can remain financially viable (Saunders, 2013, p. 142-146). Accordingly, in this study, a fundraising model will be developed in a different context by utilizing four dynamics within the given models. At this point, it is worth remembering that this does not mean that those models, developed with a historical perspective based on Western societies, will be adapted to charity bazaars investigated within the context of Turkey.

In line with the above, this study mainly consists of four interrelated chapters. In the first chapter, the basic concepts and assumptions of the Neo-Institutional Theory, which forms the theoretical basis of this study, will be explained in detail. In this direction, first of all, how the theory has emerged, how it is interpreted in different disciplines and how it will help to explain the subject focused in this study will be discussed. Afterwards, the institution, institutionalization, legitimacy, isomorphism and organizational field, which are described as the basic concepts of the theory, will be explained in detail, considering the relationship among them, and evaluated within the context of charity bazaars.

In the second chapter, respectively the non-profit sector, non-profit organizations, fundraising, community fundraising literatures will be included in order to understand where charity bazaars are positioned in the existing literature. Accordingly, it will be explained how the non-profit sector differs from the public and private sectors and how the gap that they overlook is filled by non-profit organizations performing in this sector. How charity bazaars, which is one of the methods implemented by those organizations for fundraising, have emerged will be explained in relation to the fundraising literature. In this regard, firstly, community fundraising, which has a participative nature, and then the fundraising events organized in this direction will be mentioned. Then, the literature related to the charity bazaars, which are treated as fundraising events, will be included.

In the third chapter, the methods used in the research and the research findings will be included. This study has a descriptive characteristic and has been formed though the logic of qualitative research. The primary data were collected through in-depth interview technique. In addition, websites, social media accounts, press news about the relevant charity bazaars, and printed and digital brochures of those bazaars within the non-profit organizations were used as the secondary data sources, with the intention of determining whether there is a difference between what the participants have done and what they said they have done in the interviews. In the analysis of the data, the directed content analysis technique was used.

Lastly, it will be discussed how the findings obtained as a result of the research fill the gaps identified in the underlying theory and relevant researches and how it provides a perspective to the discussions in this direction. In addition, based on the research limitations, suggestions for future research and practitioners will also be given in this section.

1. THEORETICAL UNDERPINNINGS OF THE RESEARCH

In this section, the basic concepts and assumptions of the Neo-Institutional Theory, which forms the theoretical basis of this study, will be explained in detail. In this direction, first of all, how the theory has emerged, how it is interpreted in different disciplines and how it will help to explain the subject focused in this study will be discussed. Afterwards, the institution, institutionalization, legitimacy, isomorphism and organizational field, which are described as the basic concepts of the theory, will be explained in detail, considering the relationship among them, and evaluated within the context of charity bazaars.

1.1. Neo-Institutional Theory

For a long time, organizational sociologists have sought a greater understanding of the relationship between organizations and environments within which they operate (Kraatz and Zajac, 1996, p. 812). In this respect, there has been an increase in the number of studies on the relative de-emphasis of traditional adaptation theories (Selznick, 1948; Pfeffer and Salancik, 1978; Thompson, 1967) and thus the rise of alternative theories. The Neo-Institutionalism which is also named by Perrow (1986) as the New Institutional School is the most prominent among these alternative theories. The studies that are the most influential in the birth of Neo-Institutional Theory are Meyer and Rowan's (1977), Zucker's (1977) and DiMaggio and Powell's (1983) articles considerably based on the Berger and Luckmann's (1967) study which suggests that social reality is socially constructed and social reality of daily life is an output of social interaction (Scott, 1995, p. 13). Having stated that social processes which are produced, repeated and gain stability and have similar meanings for themselves and others are institutionalized, Berger and Luckman (Berger and Luckmann (1967, p. 47-48) emphasize the importance of shared knowledge and belief systems rather than the formation of rules and norms. In this direction, the theory can be explained by mostly focusing on the organization-environment relations.

The Neo-Institutional Theory may be viewed as powerful and distinctive due to the fact that it explains the relationship between organizations and environment by explicitly rejecting the traditional adaptation theories and emphasizing on institutional rather than technical environments (Kraatz and Zajac, 1996, p. 812). Thompson (1967, p. 108) labels the technical environments as task environments including customers, suppliers, competitors and regulatory organizations. On the other hand, institutional environments can be viewed as broader since they involve such inclusive social forces as norms, meanings, standards and expectations that are common to all actors within the organizational field (Kraatz and Zajac, 1996, p. 812). Accordingly, Tolbert and Zucker (1983, p. 22) state that technical perspective views organizations as rational actors in spite of being in a complex environment while institutional perspective deems organizations as being bounded with the institutional environment within which they exist. Orru et al. (1991, p. 361) state that the Neo-Institutional Theory mainly differs from technically oriented approaches by drawing the attention to the institutional environments. It may be described as a theoretical perspective focusing on organizational compliance with social rules, cultural norms, values, meanings, rituals and so on.

In many studies related to the Neo-Institutionalism, it is most likely to see that there is no such thing as Institutional Theory. Some of them typically emphasizes how it differs from the adaptation theories while others generally focus on its distinctive characteristics from Old Institutional Theory (Kraatz and Zajac, 1996, p. 813). At this point, it can be acknowledged that it may be easier to arrive at agreement about what Neo-Institutional Theory is not rather than what it is (DiMaggio and Powell, 1991, p. 1). To state that it was born by objecting to some aspects of the Contingency Theory, which can be viewed as an adaptation theory and had been dominant until then, supports this idea.

The Contingency Theory claims that organizations rationally adhering to environmental conditions have a higher chance of survival (Tosi and Slocum, 1984, p. 11). Accordingly, what kind of structure and management model an organization should adopt depends on the degree of uncertainty in the task environment, the complexity of its technology, the size of the organization and the strategy it follows. It is therefore argued that the organizational structure is determined by the environmental conditions known as an objective and technical element outside the organization. This argument is based on the assumption that there are managers who perceive the environmental conditions as a concrete fact and can make rational decisions according to the efficiency criteria (Hofer, 1975, p. 790).

In fact, the Neo-Institutional Theory likewise adopts the idea of adaptation to the environment. However, it has different theses on what features environment has and how the adaptation to the environment occurs. When criticizing the Contingency Theory, it asserts that: As each organization has its idiosyncratic specific technological, strategic and environmental conditions, according to the Contingency Theory, each organization should have its own distinctive structure and management practices. But in real life, it is often seen that organizations that interact with each other are structurally and managerially quite similar. In this respect, it is most likely to state that why organizations are so similar to one another underpins the fundamental research question of the Neo-Institutional Theory (Meyer and Rowan, 1977, p. 347). Without necessarily making them more efficient, organizations become similar to one another as independent of their own circumstances since they are subject to similar institutions and will adopt organizational structures and management practices imposed by these institutions. In other words, they become isomorphic (DiMaggio and Powell, 1983, p. 147). This answer to the research question constitutes its basic thesis.

The social order is provided by such institutions as laws, norms, values, meanings, beliefs, etc. that people have generated by interacting in the historical process. On the other hand, their behaviors are reciprocally directed by these institutions. Organizations viewed as a social being are also part of this social order. Therefore, it can be stated that they are formed by adapting to these institutions. Consequently, unlike the Contingency Theory, the Neo-Institutional Theory defines the environment as a socially constructed institutional environment, which organizations both affect and are affected, not as an objective and technical environment outside the organization (Donaldson, 1996, p. 473). The reason why they tend to adhere to institutions is that it makes them legitimate, in other words socially acceptable. The legitimacy facilitates the provision of resources for their survival by different social groups (government, professional organizations, customers, suppliers, etc.).

One of the most important theses of the Neo-Institutional Theory is that organizations strive to gain legitimacy consciously or unconsciously. It influences how organizations should behave and thus affects their performance and survival (Pollock and Rindova, 2003, p. 631). Within the Neo-Institutional Theory, legitimacy is not described as the source that the organization strategically uses to gain or improve its reputation as the Resource-Dependency Theory asserts, but instead a result of a natural conformity between theorganization and its cultural environment (Suchman, 1995, p. 573). Within this direction, it can be claimed that legitimacy is not meant only to act in congruence with the law or rules. Even though an organizational behavior is legal, it may not be seen as legitimate by various social groups. For example, the use of cyanide by a goldmine organization to extract gold may not be regarded as legitimate by local people living in mining district because of its adverse effects on their lives, or by environmentalists with the idea that it harms the natural environment (Özen and Özen, 2011, p. 344). Thus, the legitimacy can shortly be defined as being socially accepted (Suchman, 1995, p. 574). It has three types termed as pragmatic, moral and cognitive legitimacy (Suchman, 1995, p. 578). Pragmatic legitimacy arises from the compliance with rational interests and rules. It is not the competition for or an objective requirement of efficiency but the organizations' pursuit of legitimacy which pushes them to adopt practices and structures in line with socially prescribed dictates about what organization should do (Mizruchi and Fein, 1999, p. 656). Moral legitimacy results from the conformity with moral values. On the other hand, cognitive legitimacy is the least recognized, but the strongest kind of legitimacy when compared to other types. It is primarily based on the existence of a taken-for-granted cultural explanation (Suchman, 1995, p. 582).

Within the context of the Neo-Institutionalism, there is a clear distinction between the concepts of organization and institution. While the organization is only a rational tool for achieving the objectives, the institution is a symbolic value beyond its instrumental value. The concept of the institution is treated as a feature of the social context within which the organization is embedded (Zucker, 1977, p. 726). According to the Neo-Institutional Theory, institutions are the socially constructed behavior patterns or rule systems that are constantly reproduced under normal conditions. On the one hand, they offer choices about how to behave in what situation and on the other hand, they constrain the behavior to certain options. They thus provide a social order by giving meaning and stability to social behavior. Then, institutionalization can shortly be described as the process of such attainment (Jepperson, 1991, p. 145).

In conjunction with gaining legitimacy consciously or unconsciously, institutions have three vital ingredients termed as respectively regulative, normative, and cultural-cognitive have (Scott, 2014, p. 60). They form a continuum moving from the conscious to the unconscious, from the legally enforced to the taken for granted. The regulative dimension indicates that institutions can be supported by rules involving sanctions. Normative systems include both values and norms. Values are the conceptions of the preference or the desirability, together with the construction of standards to which existing structures or behaviors can be compared and assessed. Norms specify how things should be done; they define legitimate means to pursue valued ends. Normative dimension thus defines goals or objectives and designate appropriate ways to pursue them. Lastly, the social basis of the cultural-cognitive dimension of institutions is taken-for-grantedness. This dimension allows organizations to adhere to institutions unwittingly. That an organization is widely visible in the public sphere is the most important carrier mechanism that enables this institution to be adopted by organizations. In addition, the compliance occurs in many circumstances because of inconceivability of other types of behavior and routines are followed since they are taken-for-granted as the way we do these things (DiMaggio, 1997, p. 269).

Organizations' responses to the institutional pressures closely related to the three dimensions of institutions and interactions with their peers eventually lead to institutional isomorphism. It means that organizations become isomorphic as following the similar managerial practices (DiMaggio and Powell, 1983, p. 149). When evaluated in the context of the organization-environment relations, institutional isomorphism has a distinctive power via its assertion that organizations become similar not through the adaptation to the technical environment, but through the adaptation to a socially constructed environment. Scott (2014, p. 60) outlines three pressures that lead organizations to become increasingly similar as coercive, normative and mimetic pressures. These three pressures can be thought of in terms of topographical directions from where institutional pressures exist in organizational field. Coercive pressures normally come from vertically positioned actors whereas normative and mimetic pressures often stem from horizontally positioned peer organizations and groupings. They stem from power relationships and politics. These are demands of the state or other large actors such as certification body, politically power referent groups, a powerful stakeholder, etc. to adopt specific structures or practices. Otherwise, they face sanctions. Here, the primary motivator is the conformity to the demands of powerful constituents and stems from a desire for legitimacy as reflected in the political influences exerted by other members of the organizational field. Normative pressures pertain to what is widely considered a proper course of action, or even a moral duty (Suchman, 1995, p. 577). Lastly, mimetic pressures arise primarily from uncertainty, organizations often imitate peers that are perceived to be successful or influential (Haveman, 1993, p. 21). In other words, actors survey the terrain and borrow legitimized practices from other, apparently superior, performing actors in the organizational field defined as a group of independent and various organizations involved in the common meaning system (Scott, 2014, p. 106).

In the light of explanations above, the Neo-Institutional Theory is mainly concerned with stability rather than change. It suggests that organizations act as a source of inertia due to the legitimacy exigency for survival. Moreover, it not only stresses the homogeneity among organizations, but also has a tendency to emphasize the stability of institutional components (DiMaggio and Powell, 1991, p. 13-14). In this thesis, isomorphism among charity bazaars will be discussed on the basis of the main components- institution, institutionalization, legitimacy, isomorphism and organizational field- of the Neo-Institutional Theory. Therefore, it is quite important to explain them in detail in an effort to form a clear theoretical framework for the research.

1.1.1. Institution

The concepts of institution and institutionalization are mostly used in such disciplines as politics, economics, anthropology, and especially sociology. They aim to comprehend the basics of social order and its sustainability in the long run by means of these core concepts in institutional approaches. In other words, they are studied with intent to find out the factors and mechanisms that shape people’s economic, political or social behaviors and provide social order in this sense (Özen, 2007, p. 244). Most of researchers in these disciplines treat them to indicate the presence of authoritative rules, procedures, arrangements, or binding organization. However, it is quite obvious that institutional approaches studied by mentioned disciplines have some differences in terms of the appearance, main focus and development processes. These disparities are nicely represented in their varying conceptualizations.

Political scientists who are in line with rational choice tradition regard institutions as congealed tastes (Riker, 1980, p. 445) and framework of rules, procedures and arrangements guiding and constraining a wide array of agents, the way in which their preferences may be revealed, the alternatives on which preferences may be stated, the order in which such statements occur, and mostly the way in which business is conducted (Shepsle, 1986, p. 2). Ostrom, another political scientist, similarly view institutions as prescriptions referring to which actions must be required, forbidden, constrained, or permitted (Ostrom, 1986, p. 5).

When considered the literature related to economics, it is clearly seen that researchers define the concept of institution mostly based on rationality and cost perspective. That is because institutions arise and persist only when the benefits they provide are greater than the transaction costs that are incurred in creating and sustaining them (Powell and DiMaggio, 2012, pp. 3-4). The transaction is the primary unit of analysis for economics. All parties to an exchange relationship desire to diminish transaction costs as gathering information is costly, most of people act opportunistically, and rationality is bounded. At this point, institutions reduce uncertainty by providing reliable forms of economic exchange (North, 1988, p. 4). Akerlof claims that institutions may persist despite the fact that no one derives benefit from them (Akerlof, 1976, p. 609). Matthews similarly focuses on the persistence of institutions. He states that even when they do not comply with the demand of environment, they may nevertheless persist. That is because the costs of making changes are greater than the prospective gains from altering them (Matthews, 1986, p. 906). North accordingly defines institutions as rules of the game in a society. Moreover, they are human-made constraints which prescribe and shape human interaction (North, 1990, p. 3). Focusing on the rules of the game, most of researchers in the field of economics assume that actors constitute institutions that provide outcomes or end states only they desire (Powell and DiMaggio, 2012, p. 9).

The concepts are used in anthropology to organize the way through which researchers think about social organization. Anthropologists recognize that there are two kinds of institutions which are generally accepted. These are total institutions and social institutions. They mostly define the concept of institution in this manner. With regard to total institutions, Goffman describes it as the kinds of places which organize people completely. In other words, institutions are places which are formally structured and organized to operate as sites of disciplinary power (Goffman, 1961, p. 30). However, when considered the general literature with regard to anthropology, the concept of institution has mostly been referred to social institutions throughout its history. They are described as the organizing structures which shape daily social life for people living in nonindustrial societies. In general terms, institutions are accepted as the part of society’s social order and responsible for the governance of expectations and behaviors of individuals (Spiro, 1965, p. 1108).

Institution and institutionalization are especially used as core concepts in general sociology. In this discipline, institutions are seen as organized and established procedures. They are often described as the constituent rules of society. Then, they become experienced and analyzable as external to the consciousness of individuals (Berger, Berger and Kellner, 1973, p. 90). This most general sense may make clear why some researchers have even assimilated sociology with institutions. To illustrate, Durkheim calls sociology as the science of institutions and construe with institutions in broader sense to specify the instituting of certain modes of action and ways of judging independently of the particular individual. He shortly characterizes them as the certain ways of acting which are constituted separately from individuals, then imposed or added on to their own natures (Durkheim, 1982, p. 5).

It is also influential for researchers to adopt the Old Institutionalism or Neo-Institutionalism in differentiating the definitions about the concepts of institution and institutionalization both among disciplines and within each discipline. That is because there are considerable differences between two approaches in terms of analytic focus, views of conflict and change, approach to the environment, structural emphasis, and images of individual action (Powell and DiMaggio, 2012, p. 15). With regard to organizational analysis, the conceptualization of these terms also vary considerably in this manner. When an institution is mentioned, many people think of an organization. This situation is rather close to the Old Institutionalism. In this context, Selznick (1949, p. 13) distinguishes the concepts of organization and institution. While the organization is only a rational tool to achieve goals, the institution is an organization that has gained symbolic value beyond instrumental value. The organization, which is the institution, is an organization devoted to common values and differentiating itself by acquiring a distinctive stable character. In fact, an organization that has become an institution continues to survive even if it is unsuccessful. That is because it is not questioned much due to the fact that it is attributed value by employees and various social segments. The meaning attributed to the concept of institution gives clues about what institutionalization is or what it should be. According to the Old Institutionalism, institutionalization means the transition from an irregular and loose organization or technical activities to regular, stable socially integrated patterns (Broom and Selznick, 1955, p. 238). This view with regard to institutionalization is in accord with the concept used to describe organizations with a well-established system, where the arbitrary practices of managers or business owners in daily life are invalid. The institutionalization of family companies can be given as an example to this situation.

In Neo-Institutionalism, the definitions for the concepts of institution and institutionalization are quite different from the former approach. In this context, the ways through which researchers in the line with the Neo-Institutionalist Tradition approach to the organizational environment play a significant role in differentiating the definitions. They have initially divided the organizational environment into two parts as technical and institutional environments. Accordingly, the technical environment represents the procedures that organizations must follow in an effort to work efficiently, and the institutional environment represents the institutions that they must follow in order to be legitimate. But later, they have changed their mind about this distinction and put forward that even the technical environment is built socially. Thus, the Neo-Institutionalism takes the concept of institution as a feature of the social context which includes the organization as well. Institutions are social orders or patterns that bring meaning and stability to social behavior and are reproduced under normal conditions (Jepperson, 1991, p. 145). Order or pattern refers to the standardized interaction sequences. Then, an institution can be defined as a social pattern revealing a particular reproduction process. By this process, it attains a certain state or property. Jepperson describes the concept of institutionalization, which will be scrutinized in next section, as the process of such attainment (Jepperson, 1991, p. 145). In other words, institutionalization is the process of taking on a rule-like status of which otherwise cannot even be imagined in social thought and action (Meyer and Rowan, 1977, p. 341; Douglas, 1986, p. 47). At this point, marriage, attending college, voting, academic tenure, insurance, corporation, contract, greeting, handshake, etc. can be given as examples commonly thought to represent institutions. Each of these objects indicates enduring patterns for chronically repeated activity sequences in spite of some differences among them. As understood from the examples, institutions are taken-for-granted behavioral patterns or rule systems that are constructed consciously or unconsciously by humans, and then become an objective reality independent of them. Since these patterns are normalized and not questioned much, they are chronically repeated under normal conditions and thus reproduced. According to Berger and Luckmann (1967, p. 60), they may be treated as objective, exterior and constraining. While people constitute institutions by interacting with each other, their behaviors are shaped by these institutions. At this point, Berger and Luckmann state that they are created by a reciprocal typification of habitualized actions by kinds of actors (Berger and Luckmann, 1967, p. 54). In addition, institutions constrain people's behaviors with only certain options while they offer various options about how they should behave. By this way, they provide social order by shaping people's economic, political or social behaviors.

That the definitions about the concepts of institution and institutionalization vary greatly across politics, economics, anthropology, sociology and also organizational analysis (Jepperson, 1991, p. 143) causes them to take on different meanings. For instance, some researchers use these terms simply to attribute to particularly large, or significant, associations while others strive to define them with environmental effects. In addition, there are some researchers simply equating the concepts with the cultural effects (Zucker, 1977), or historical ones (Znaniecki, 1945; Eisenstadt, 1968). It is clearly seen that there is not a generally accepted definition about these terms due to the conceptual variety and vagueness. As a matter of fact, reaching a consensus on a single definition in this regard may adversely affect its possible development process. To deal with this conceptual vagueness, Scott makes a comprehensive conceptualization of institutions. He states that institutions involve regulative, normative and cultural-cognitive elements providing social order or stability and meaning for social life, together with related resources and activities (Scott, 2014 p. 56). This dense conceptualization contains a number of ideas due to the fact that institutions are miscellaneous, enduring social structures, compromised of symbolic systems, social activities and material resources. They also have some distinctive features. According to Giddens (1984, p. 24), institutions are inherently more durable features of social life and provide endurance to social systems across time and space. They are relatively resistant to change (Jepperson, 1991, p. 144). They can also be persisted with cultural effects. At this point, Zucker states that institutions can be passed down, maintained and then reproduced since owing to the presence of generational uniformity of culture, its maintenance and resistance to change. He also supposes that institutionalization and culture reciprocally affect one another. That is to say, the greater the degree of institutionalization, the greater generational uniformity of culture, its maintenance and resistance to change (Zucker, 1977, pp. 726-727). Moreover, institutions can undergo change in time. In other words, they can over time weaken and disappear (Scott, 2014, p. 166). Another distinctive feature is that hereinbefore they provide stability and meaning for social life via the processes conducted by regulative, normative, and cultural-cognitive elements. These elements are so significant for institutional structures because they provide flexibility to prescribe behavior and withstand change.

Even though rules, norms, and cultural-cognitive beliefs, which are commonly known as symbolic systems, are the core elements of institutions, the concept also compromises related behaviors and material resources Therefore, one must attend to either the symbolic aspects of social life or social activities which produce, reproduce and change them and the resources sustaining them (Scott, 2014, p. 57). Institutions are constituted by human and their interactions. Symbolic systems arise throughout the interaction process during which they are preserved, maintained and sometimes modified (Hallet and Ventresca, 2006, p. 216). Geertz claims that meaning systems should not be isolated from their associated behaviors (Geertz, 1973, p. 17). Berger and Luckmann similarly states that institutions must be described as dead if their representations become only in verbal designations and in physical objects (Berger and Luckmann, 1967, p. 75). These representations can be evaluated as devoid of subjective reality unless they are persistently brought into being in actual human behavior. From the sociological point of view, it is very crucial that any conception of social structure must include both of material and human as resources in order to take the asymmetries of power into consideration. While rules and norms must be supported with sanctioning power to be effective, cultural beliefs must be associated with resources and often embodied in them to be applicable (Giddens, 1979, p. 167; Giddens, 1984, pp. 259-260). Sewell states that cultural beliefs or schemas are likely abandoned and forgotten unless they are empowered or regenerated. Likewise, resources eventually waste without cultural beliefs (Sewell, 1992, p. 13). Both of researchers here emphasize the duality of social structure that compromises either intellectual or material properties of social life and also lay stress on their interdependence.

In general, institutions are often emphasized in terms of their capacity to guide and constrain behavior. They also impose restrictions by identifying legal, moral, and cultural boundaries that distinguish which behavior acceptable or unacceptable. These boundaries are anchored in the elements (regulative, normative and cultural-cognitive) of institutions. Moreover, it must be recognized that they also empower and support actors and activities. To encapsulate, Scott states that institutions provide stimulus, prescriptions and resources for behavior as well as they prohibit and restrict it (Scott, 2014, p. 58).

As mentioned above, there are considerable differences with regard to the conceptualization of institution, institutionalization and related subjects among the various schools of institutional scholars. However, when considered the related literature, it is seen that the most significant discussions are made over the institutional elements designated as regulative, normative and cultural-cognitive.

1.1.1.1. *Elements of institutions*

As mentioned earlier, institutions have three elements. Each of them is identified especially by social theorists as the crucial ingredient of institutions. They have a continuum relationship in themselves. The process moves from the consciousness to the unconsciousness and from the legally enforced to the taken-for-granted (Hoffman, 1997, p. 36). Moreover, these elements, which provide elastic fibres both guiding behavior and resisting change, can be viewed as contributing to well-established social framework in interdependent and mutually reinforcing ways. However, they have a number of differences in terms of compliance basis, mechanisms, logic, indicators, etc. despite the fact that they bring meaning, stability and order to social life in common. Scott reveals a framework, in which he separates out the significant foundational processes transecting the domain, for a more analytical approach to the discussions over the elements of institutions (Scott, 2014, pp. 59-60). This framework is depicted on Table 1.1 which is given below.

Table 1.1. *Elements of Institutions (Scott, 2014, p. 60)*

	Continuum **Consciousness** ⟶ **Unconsciousness**		
	Regulative	***Normative***	***Cultural-Cognitive***
Mechanisms	-Coercive	-Normative	-Mimetic
Basis of Order	-Regulatory rules	-Social expectations -Social pressures	-Constitutive schema
Indicators	-Rules -Laws -Policies -Sanctions	-Certification -Accreditation -License -Work roles	-Shared logics of behaviors, -Common beliefs and values -Isomorphism
Basis of Legitimacy	-Legal systems	-Moral and ethical systems	-Cultural systems
Basis of Compliance	-Expedience -Interest	-Social obligation	-Shared understandings, -Taken-for grantedness

Continuing

	-Benefit		
Logic	-Instrumentality	-Appropriateness	-Commitment -Orthodoxy
Affection	-Fear guilt/Non-guilt	-Embarrassment/Dignity	-Preciseness/Complexity

Here, the columns are composed of three elements that make up or support institutions as the rows are constituted by some of primary dimensions over which assumptions can vary and social theorists discuss by giving point to one or another. This table will contribute to discussions in this study as a guide while dealing with each element.

1.1.1.1.1. *Regulative element*

As mentioned earlier, institutions constrain and regulate people's behaviors with certain options that they offer. Regulative element is generally considered with the regulatory processes consisted of respectively rule-setting, monitoring and sanctioning actions. In other words, it is taken into consideration with the processes in which rules are established, other's conformity to them is inspected and sanctions meaning to rewards or punishments are manipulated if needed. Scott states that it is aimed to influence future behavior by following these processes (Scott, 2014, p. 59). The processes related to sanctioning may function through formal or informal mechanisms. As a highly formal mechanism, they may be assigned to specialized actors such as the fuzz, police, prosecutor, court, etc. On the other hand, as an informal mechanism, they may be assigned to the traditional ways such as condemnation, abasing, shunning and so on.

From the political point of view, Abbot et al. (2001, pp. 401-402) indicate that legalization described as the formalization of rule systems is a process of which values vary along three dimensions. Firstly, obligation means the restriction of actors to abide by rules or commitment since their actions are exposed to be beheld by others. Secondly, precision becomes to the extent which the rules clearly indicate the required, authorized, or proscribed behavior. Lastly, delegation means that third parties are granted authority to interpret and implement rules to be able to solve disputes and likely to make further rules. At this point, Scott states that regulative systems exhibit higher values on each of these dimensions than normative systems do (Scott, 2014, p. 60). An institutional economist, North views institutions as similar to the rules of the game in a competitive environment. He claims that they compromise of both formally written rules and unwritten code of conduct supplementing and providing a basis for formal ones (North, 1990, p. 4). Both written formal rules and informal codes of conduct can be violated and then a punishment must be enacted. Here, institutions play a significant role to detect the violations and significance of punishment. Political scientists examining institutions and institutional economists generally point out that individuals and organizations construct rule systems or comply with rules while pursuing their self-interests (Scott, 2014, p. 61). DiMaggio and Powell describes the primary control mechanism within this context as coercion in their typology (DiMaggio and Powell, 1983). Even though force, sanctions and appropriate responses are evaluated as primary ingredients of regulative element, it is generally strengthened by the presence of rules justifying the use of force. According to Scott and Dornbusch (1975, pp. 38-40), coercive power is either backed up or restricted by rules as part of the realm of authority. In this way, power is institutionalized.

To evaluate the notion of law in its own manner, many social and law theorists claim that its regulative functions should not be combined with its normative and cultural-cognitive elements (Scott, 2014, p. 62). However, many laws cannot always provide clear guidelines about how to be behaved. In such cases, it should be relied on cultural-cognitive and normative dimensions rather than regulative elements for better interpretation and sense-making of law (Edelman and Suchman, 1997, p. 497). It can here be deduced that institutions which are supported by one element can be maintained by other elements as time passes and conditions change. For example, Hoffman's (1999, p. 364) study shows that in the historical process, the understanding of environmentalism (not polluting the natural environment) in the US chemical industry was first determined by state laws (regulative), then became "morally correct behavior" with the efforts of environmentalist non-governmental organizations (normative). Today, it has become an understanding that companies must naturally adopt (cultural-cognitive).

Instrumentality is an institutional logic underlying the regulative element. Individuals abide by laws and rules since they aim to obtain the related rewards or avoid sanctions (Scott, 2014, p. 62). In other words, they conform to the laws and rules that advance their interests. Due to the fact that this logic is based on the rationality, regulative element is studied by most of researchers, especially political scientists and economists, gathering around this manner.

Meaning systems promote both interpretive and emotional reactions. They become prominent especially with two crucial properties. D'Andrade states that they either provide cognitive prescription and direction in constructive, representational and directive ways or create some feelings and emotions in evocative ways (D'Andrade, 1984, p. 118). Emotions play a motivational role in social life. As they function to motivate actors for institutional disruption in case of cognitive disinvestment, they motivate actors to defend the attached institutions (Voronov and Vince, 2012, p. 70). Here, it should not be forgotten that emotional dimensions of institutions are treated within the scope of individual and interpersonal levels of analysis. In short, when the feelings are once induced, it contributes the power of regulative element. For instance, experiencing the feelings of guilt, fear, etc. or innocence, relief, etc. is very powerful motivation to comply with rules and laws supported by the use of force.

Formal and informal stable rule systems which are supported by monitoring and sanctioning powers influencing actors' interests along with the powerful feelings constitute only one prevailing side of institutions.

1.1.1.1.2. ***Normative element***

The second vital ingredient of institutions embedded in a continuum moving from the consciousness to the unconsciousness is the normative one. This element is generally regarded as normative rules placing evaluative, prescriptive and obligatory dimensions in social life. Scott states that both values and norms are included in normative systems (Scott, 2014, p. 64). Values are defined as the conceptions of desirability along with the construction of general standards determining what is good or bad. Existing structures and behaviors can be compared and assessed with them. Norms are often described as rules and expectations identifying how individuals should or should not behave under various circumstances. Blake and Davis emphasize its significant role in defining legitimate tools to reach valued ends (Blake and Davis, 1964, p. 461). Shortly, norms are specific prescriptions while values are evaluated as general guidelines. In other words, values are ends as norms provide specific guidelines to achieve these ends. Normative systems define both goals and objectives such as being leader in market, obtaining the biggest market share, making a profit and so on. Then, they specify the most suitable ways to pursue them such as rules guiding about how to become a winner in a fierce competitive environment, conceptions of ethical business practices, etc.

Some values and norms are viable for each member in the whole; others are applicable only to selected actors or positions. The latter one generates roles. In other words, the determination and specification of activities for particular individuals arise social positions. According to Scott (2014, p. 64), this means prescriptions or normative expectations with regard to how specified actors are supposed to behave, or how to behave in specified positions far beyond simply anticipations or predictions. Roles can formally be constructed. To illustrate, some particular positions are defined to apply specified right and responsibilities in an organizational context. Also, roles can informally emerge by way of differentiated expectations developing overtime through interaction to guide behavior (Blau and Scott, 2013, p. 80). At one extreme, normative systems are often regarded as restrictive power on social behavior; at the other extreme, they support and enable social action. It can here be deduced that they provide some rights, privileges and licenses as well as responsibilities, duties and mandates.

Many early sociology scientists embraced the normative conception of institutions. They examine such types of institutions as social classes, kinship groups, voluntary associations, religious systems and communities together with common beliefs and values. Political scientists also embrace a primarily normative conception of institutions because of its capability of guidance (Parsons, 1955; Selznick, 1957; Durkheim and Pickering, 1975; Durkheim, 1982; Cooley, 1983). March and Olsen claim that the concept of institution often regarded in organizational context can be extended to politics. They describe the rules with respect to the normative element of institutions as the routine ways through which individuals do what they are supposed to do (March and Olsen, 1989, p. 21). However, this definition is quite broad due to the fact that it also includes cultural cognitive elements such as cultures, knowledge, codes, beliefs, etc. They emphasize on the centrality of social obligations. Thus, they describe a behavior driven by rules as an action matching with the demands of a position. Here, rules define the relationships among roles in terms of expectations and demands from one another (March and Olsen, 1989, p. 22).

As seen on Table 1.1, the logic of normative element is based on appropriateness rather than instrumentality which represents the logic of regulative element. Actors are forced to behave appropriately in a given situation rather than seeking for a choice for their best interests. In addition to these, accreditations, certifications and licenses are primary empirical indicators of normative institutions' existence and pervasiveness (Casile and Davis-Black, 2002, p. 181; Ruef and Scott, 1998, p. 879). Moreover, strong feelings have a significant role in normative systems as in regulative systems. According to Scott (2014, p. 66), both the conformity to and violation of norms are considerably related to large measure of self-evaluation including heightened remorse arising with such senses as embarrassment and disgrace, or effects on self-respect with the feelings like dignity and honor. Once such feelings are induced, they provide powerful motivations for conforming to prevalent norms.

Social beliefs and norms both internalized and imposed by others have the stabilizing influence on social life. As mentioned before, it is aimed to provide stability to social life and social order by studying on institutions and institutionalization. Within the context of normative element, shared norms, beliefs and values are regarded as the basis of achieving this stability and social order. In addition, that the institutions have moral roots also contribute to generate a stable social order (Stinchcombe, 1997, p. 18). In this manner, Heclo presupposes that humans are moral agents. That is to say, by virtue of being human, individuals experience their existence by way of questioning what is right and wrong (Heclo, 2008, p. 79). In short, normative element which is at the middle of continuum shown on Table 1.1 is mostly regarded as normative rules placing evaluative, prescriptive and obligatory dimensions in social life so as to provide appropriate guidance for behavior.

1.1.1.1.3. *Cultural-cognitive element*

Cultural-cognitive element is the third and the last vital ingredient of institutions on the continuum moving from consciousness to unconsciousness; from legally enforced to taken-for-granted. It represents the shared understandings having a most significant role in constituting the nature of social reality (Scott, 2008, p. 57). In addition, it provides particular frames through which meaning is made. Most of anthropologists and sociologists principally emphasize the centrality of this element. Scott stresses that the major distinguishing property of the Neo-Institutionalism within the context of anthropology, sociology and organizational studies is the attention to this side of institutions (Scott, 2014, p. 67).

The institutionalists in mentioned sciences take the cultural-cognitive dimension into consideration as mediating between the external stimuli and individual response. This means the collection of internalized symbolic representations of the world. At this point, D'Andrade states that in the cognitive paradigm, most of actions taken by human being is a function of its internal representation of environment (D'Andrade, 1984, p. 88). Symbols like signs, gestures, words are quite influential in shaping the meanings which are attributed to objects and actions. Meanings arise in the process of interaction and are persisted and transformed along with the effort to make sense of the ongoing stream of happenings. In social life, symbols and meanings are so significant that action is regarded as social to the extent that an actor associates meaning with the behavior. It can here be deduced that an action can be understood or explained by taking into consideration not only the objective conditions but also the actor's subjective evaluation about them. Over the past three decades, psychologists have concluded that cognitive frames play an important role in information-processing activities. They are quite influential on which information receives attention; how it is encoded, retained, retrieved, and organized into memory. They also provide ways for how information is interpreted. Thus, they influence evaluations, predictions, inferences, and judgments (Markus and Zajonc, 1985, p. 201; Fiol, 2002, p. 123).

The new cultural perspective stresses the semiotic facets of culture that are regarded not only as subjective beliefs but also symbolic systems considered as objective and external to individual actors. At this point, Berger and Kellner state that each human institution is a sedimentation of meanings. To vary the image, they also describe it as a crystallization of meanings in objective form (Berger and Kellner, 1981, p. 31). Scott's use of the hyphenated label cultural-cognitive underlines that external cultural frameworks shape the internal interpretive processes (Scott, 2014, p. 67). To comprehend the co-occurrence of culture and cognition, Douglas states that cultural categories are the cognitive containers in which social interests are described, classified, discussed, negotiated, and fought out (Douglas, 1982, p. 12). Hofstede similarly emphasizes the importance of culture in cognitive processes. In his graphic metaphor, culture provides mental programs through which thinking, feeling and acting occurs (Hofstede, 1991, p. 4). These symbolic processes function to define the nature and features of social actors and social actions and thus construct the social reality. This represents the constitutive function of cultural-cognitive element of institutions.

Cultural systems appear at various levels. Scott arrays them in a range from the shared definition of local situations to the common patterns and frames of belief constituting the organizational culture, to the organizing logics structuring organizational fields, and to the shared ideologies and assumptions describing the preferred political and economic systems at both national and transnational levels (Scott, 2014, p. 68). However, it should not be forgotten that these levels are nested. As broad cultural frames can shape and penetrate individual beliefs, narrow-scoped cultural frames or individual constructs can function to reconfigure widespread belief systems. Cultural elements can vary in the processes of institutionalization to the extent that they are embodied in routines or organizing schema. Jepperson and Swidler state that one should pay attention to these more embedded cultural forms when mentioned about cultural-cognitive dimension of institutions (Jepperson and Swidler, 1994, p. 363).

Cultures are generally conceived as internally consistent across groups and situations. However, cultural conceptions often vary among them. Individuals can perceive the same situation rather differently. In other words, cultural beliefs vary and are often conflicted as well. However, the compliance occurs in many conditions when other types of behavior are unreasonable. That is to say, routine ways are preferred to follow since they are taken-for-granted. To support the basis of compliance, Scott describes the prevailing logic employed to justify the compliance as orthodoxy based on the perceived accurateness and excellence of ideas which underlies behavior (Scott, 2014, p. 68).

Cultural theorists interpret the social roles somewhat differently from normative ones do. As cultural theorists, Shank and Abelson attract attention to the power of routines for particular types of actors and guidelines for action (Shank and Abelson, 1977, p. 62). Berger and Luckmann supports them with the idea that roles arise as common understandings through which certain actions are related to certain actors. They also state that institutions are embodied in individual experience by way of roles (Berger and Luckmann, 1967, p. 73). Here, institution can be treated as the unwritten scenario of a drama with its assemblage of programmed actions. To realize the drama, actors should reiterate and reinforce performance of its prescribed particular roles. According to Berger and Luckmann (1967, p. 75), either drama or institution exist only with this recurrent realization.

As in regulative and normative ones, the affective dimension of this element is expressed by different feelings placed at separate extremes. Whereas there are positive effects of certainty, preciseness and confidence on the one hand, it has the negative feelings of complexity or confusion and disorientation on the other hand. Scott states that actors are likely to feel competent to the extent that they comply with the prevailing cultural beliefs. Otherwise, they can be regarded as unilluminated (Scott, 2014, p. 70).

To encapsulate, cultural-cognitive element of institutions plays a central role by the socially mediated structuration of a common frames of meanings and provides particular frames through which meaning is made. It represents the shared conceptions having a most significant role in constituting the nature of social reality (Scott, 2008, p. 57).

Three basic elements of institutions have been introduced by emphasizing especially their distinctive features. While these elements work virtually alone during the process of supporting social order in some situations, a particular element assumes primacy in many situations. According to Scott (2014, p. 70), it is important to state that instead of one or single element, varying combinations of elements at work can be observed in most empirically observed institutional forms. In most of stable social systems, practices are persisted and reinforced due to the fact that they are taken for granted, normatively approved and supported by authorized powers. When these elements are appropriately combined, the power of their combined forces can be stupendous. However, they may sometimes be misaligned although they are equally significant. In such situations, each of them may motivate and support differing choices and behaviors. To support this, Strang and Sine point out that when the supports by regulative, normative and cognitive elements of institutions are not well-aligned or misaligned, they cause actors to behave differently. In other words, they provide resources that different actors can use for different ends (Strang and Sine, 2002, p. 499).

When a structure becomes institutionalized and is taken for granted by members of a social group as necessary and efficacious, it can be treated as a significant causal source of stable patterns of behaviors (Zucker, 1977, pp. 728-729). Berger and Luckmann describes the institutionalization as a core process in which enduring social groups are created and perpetuated. They also define an institution as the outcome or end state of this process (Berger and Luckmann, 1967, p. 54). To tighten the conceptualization of these institutional terms, Jepperson pursues a metaphor like that as institution represents a social order or pattern reaching a certain state or property, institutionalization connotes the process of such attainment (Jepperson, 1991, p. 145). Now, the concept of institutionalization will be detailed to conceive what happens before a social order attains a certain state or property.

1.1.2. Institutionalization

In literature related to various disciplines, there are voluminous studies over what institutionalization is or not. These efforts are shaped around the claim that institutionalization is a process through which a social order or pattern reach a certain state of property. However, there have been surprisingly few studies to conceptualize and specify the processes of institutionalization. In the study focusing on the consequences of varying levels of institutionalization, Zucker states that institutionalization is both a process and property variable (Zucker, 1977, p. 728). However, it is often related to idea that structures are institutionalized, or they are not. Treating it as a qualitative state causes that a process-based approach to institutionalization has not been followed in a great deal of organizational analyses. At this point, Tolbert and Zucker claim that what determinants of variations in different levels of institutionalization and how such variation affects the degree of isomorphism among sets of organizations have often been neglected because institutionalization has not been treated as a process (Tolbert and Zucker, 1996, p. 175).

1.1.2.1. *Processes of institutionalization*

In the analysis identified with the philosophical tradition of phenomenology, Berger and Luckmann focus on the occurrence of institutionalization process among individual actors (Berger and Luckmann, 1967). Zucker extended this to the level of organizational actors (Zucker, 1977). However, his research is at the micro-level due to the fact that organizational actors vary with a number of properties that likely to affect the way in which the processes of institutionalization occur. According to Tolbert and Zucker (1996, p. 181), these processes often occur between organizations as well as within them. Hence, they extend the analysis specifically to the institutional flows between formal organizations. In this thesis, the processes of institutionalization are treated at the organizational field level. Along with the research findings, the institutionalization processes of charity bazaars, which are described as organizational fields, will be discussed. Now, three sequential processes -habitualization, objectification and sedimentation- which suggest variability in levels of institutionalization and are visualized in Figure 1.1 will be detailed.

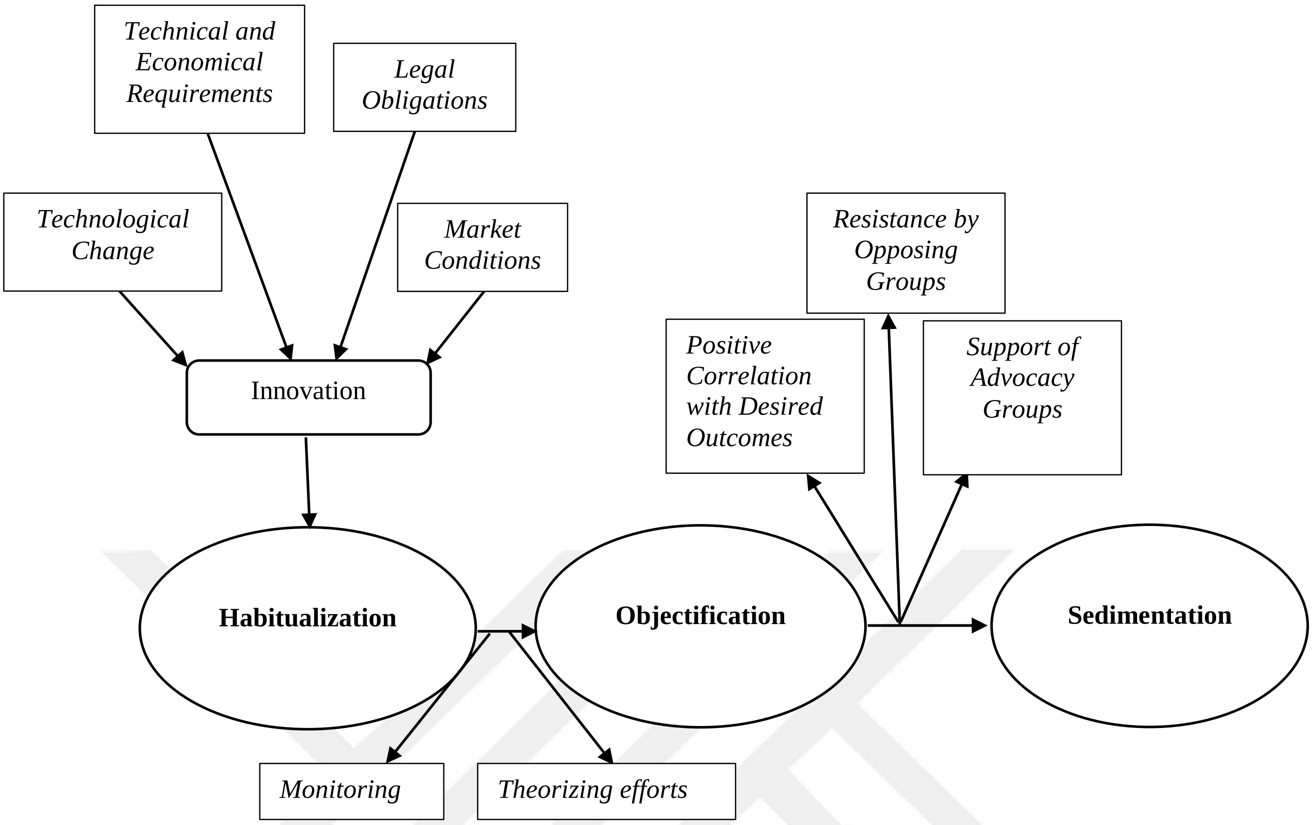

Figure 1.1. *Processes of Institutionalization (Tolbert and Zucker, 1996, p. 182)*

1.1.2.1.1. *Habitualization*

All of human activities are exposed to habitualization. Any action becomes cast into a pattern by being repeated frequently. Then, it can be reproduced with an effort and is automatically comprehended by a person performing it as that pattern (Berger and Luckmann, 1967, p. 70-71). By habitualization, it is here implied that the action in question may be repeated in the future in the same manner since habitualized actions retain their meaningful character for those who perform them. In organizational context, the process of habitualization is somewhat different from the individual one. It includes the generation of new structural arrangements for dealing with a specific organizational problem or set of problems and their formalization in the procedures and policies of a given organization or a number of organizations confronting with the same or similar problems. Tolbert and Zucker state that these process frequently arises in structures classified as being at the pre-institutionalization stage (Tolbert and Zucker, 1996, p. 181).

In literature, there are many studies on organizational change and organizational innovation in regard to conceive these process (Quinn and Cameron, 1988; Huber and

Glick, 1993). However, in the process of habitualization, the creation of new structures in organizations is considerably an independent activity (Tolbert and Zucker, 1996, p. 181). Due to the fact that decision makers in organizations are likely to share a common core of ideas and knowledge describing an innovation as attractive and feasible, the adoption of that innovation often occurs in close relation with adoption processes in other organizations. When an organization contending with a problem, it may both conduct its own search for solutions and consider solutions developed by others. At this point, DiMaggio and Powell state that imitation may occur among organizations (DiMaggio and Powell, 1983, p. 151). However, organizational decision makers have little sense of the necessity of innovation since there is no consensus on its general utility. Therefore, adoption may be predicted considerably by both characteristics making an innovation or a change technically and economically viable for an organization (Anderson and Tushman, 1990, pp. 624-625; Leblebici et al., 1991, p. 347) and some internal political arrangements determining how much receptive to change processes.

There may be various adopters of a given structure at the pre-institutionalization stage. Although these compose of interconnected organizations which experience similar circumstances, the implementation forms of that structure is likely to vary. In addition, non-adopters, especially those who do not frequently interact with adopters, have the little knowledge about the structure. At the pre-institutionalization stage, a given structure is not generally permanent. However, it sometimes endures only for the length of implementation by those who adopt it (Miner, 1987, p. 333; Miner, 1991, p. 775). Then, it can be stated that such a structure is not the object of any kind of formal theorizing (Strang and Meyer, 1993, p. 496).

1.1.2.1.2. *Objectification*

The status becomes more permanent and widespread on the objectification process along with the diffusion of structure. In this process, social consensus among decision-makers with regard to the value of a structure develops in some degree. Then, it is likely to monitor the increasing adoption by organizations based on that consensus (Tolbert and Zucker, 1996, p. 182). Organizations may directly gather information from such various sources as the first hand observation, social media, news, etc. in an effort to determine how much risky is the adoption of a new structure. At this point, Tolbert and Zucker state that the obvious outcomes of organizations which previously adopt will be an outstanding determinant of the next adoption decision (Tolbert and Zucker, 1996, p. 182). It can here be deduced that the objectification of a structure partially stems from monitoring competitors and efforts to improve relative competitiveness. One of the most important reasons why organizations adopt a structure from which positive outcomes have already been obtained is that adoption of old structure is a low-cost strategy than creating a new one. Thus, the more diffusion of a structure among organizations, the more likely organizational decision-makers perceive the relative costs and benefits to be favorable.

Both objectification and diffusion of structure can be pioneered by a set of individuals having interest in the promotion of the structure. They are called as champions in the organizational change literature (DiMaggio, 1988, p. 13). They are most likely to emerge when there is a market in which they can find a large potential for the innovation. According to Meyer and Strang (1993, p. 496), champions must perform two main tasks regarding theorization to be successful. First of all, they must create a clear definition of a generic organizational problem. This definition must include the specification of the group of organizational actors that are characterized by that problem. Then, a particular formal structural arrangement must be justified as a solution based on logical or empirical grounds (Galaskiewicz, 1985, p. 639). It can here be concluded that the first task is related to generating the recognition of a consistent pattern of organizational failings or dissatisfaction which has already become the characteristics of some sets of organizations. The second task involves both the development of theories providing the determination of their sources and the generation of theories in accordance with a particular structure as a solution. In this respect, Tolbert and Zucker (1996, p. 183) state that theorizing helps a structure obtain both general normative and cognitive legitimacy by determining an array of organizations facing a defined problem and providing a positive evaluation of a structure as a favorable solution or treatment. To do so, theorizing efforts should provide some evidences regarding that an innovation or a change successfully runs in at least some cases examined by those who consider the adoption of new structure. In such cases, champions promote the diffusion of a given structure among organizations based on these efforts and the concomitant evidences.

Structures become widely diffused throughout the objectification process. Then, they can be described as being at the semi-institutionalization stage when they have been subject to objectification. According to Tolbert and Zucker (1983, p. 30), organizations' specific characteristics which have previously been determined with adoption may not be accurately predicted. This is because those who adopt the structure typically become quite heterogeneous at this stage and the form of diffusion varies among them. Structures are diffused on a more normative base. This reflects the implicit or explicit theorization of structures. Tolbert and Zucker state that variance in the form of implementation of structures by different organizations must diminish as theorization develops and becomes more explicit (Tolbert and Zucker, 1996, p. 183). The rate of these structures' survival in organizations at the semi-institutionalization is indefinite despite the fact that it is longer than those at the stage of pre-institutionalization. Abrahamson claims that most of such structures can indeed be described as a fad or a fashion (Abrahamson, 1991, p. 608). As they are normatively accepted in some degree, adopters consciously continue to monitor the evidences from both their own organizations and others with regard to the effectiveness of the structure. This is because adopters are still aware of their relatively untested quality. At this point, it is stated that adopters' tendency to independently evaluate the structure considerably diminishes until the time when it is described as being at the stage of full institutionalization (Tolbert and Zucker, 1996, p. 184).

1.1.2.1.3. *Sedimentation*

Structures that have been subject to sedimentation can be involved in the full institutionalization stage. This process is primarily based on the historical continuity of structure and especially on its survival across generations of organizational members. It is characterized by two ways. Firstly, structures must be diffused across the group of actors who are theorized as appropriate adopters. Second way is that such structures must endure over a long period of time. In this respect, Eisenhardt states that these are related to width and depth dimensions of structures (Eisenhardt, 1988, p. 492). Thus, the determination of what factors influence the scope of diffusion and long-term endurance of a structure is key to understanding the sedimentation process.

In this process, structures are necessarily diffused across all members of organizational actors and perpetuate over a lengthy period of time. According to Tolbert and Zucker (1996, p. 184), sedimentation may gradually deteriorate as long as lack of positive results related to a given structure is monitored by adopters. On the other hand, both their diffusion and maintenance may continue even if there is a weak positive relation between structures and desired outcomes. This especially occurs when advocates go on being actively involved in theorization and promotion. (Tolbert and Zucker, 1996, p. 184). When alternative structures are considered to achieve the same ends, organizations are most likely to adopt newer and promising structures by abandoning older arrangements at least if costs related to the change are relatively low (Abrahamson, 1991, p. 588).

That a structure becomes fully institutionalized is most likely rest on the concomitant effects of continued theorization and promotion by advocacy groups, relatively low resistance by opposing groups and the positive relation with intended outcomes. Zucker states that the existence of resistance leads to the limited diffusion of a structure among organizations which have been determined by theorizing as relevant adopters. He also suggests that promotion and support efforts must be continued to ensure the perpetuation of the structure over long time (Zucker, 1988, p. 33). In addition to these, when there is such a major shift in environment as radical change in technologies, alterations in markets, etc., deinstitutionalization or the inverse of this process is likely to occur. This is because it may allow an array of social actors to self-consciously oppose the structure due to having interests in contrast with the structure (Aldrich, 1979, p. 167). Aforementioned characteristics and results of institutionalization processes are summarized in Table 1.2.

Table 1.2. *Institutionalization Stages and Comparative Dimensions (Tolbert and Zucker, 1996, p. 185)*

Dimensions	*Pre-institutionalization stage*	*Semi-institutionalization stage*	*Full institutionalization stage*
Processes	Habitualization	Objectification	Sedimentation
Adopters' characteristics	Homogeneous	Heterogeneous	Heterogeneous
Activity for theorization	None	High	Low
Way for diffusion	Imitative	Imitative and Normative	Normative
Variance in implementation	High	Moderate	Low
Failure rate of structure	High	Moderate	Low

In this section, the processes of institutionalization have been conceptualized and specified by focusing on the consequences of its varying levels. The concepts of institutionalization and legitimacy are in close relationship with each other even though they are conceptually distinct. That is to say, a form of structure or an organizational behavior becomes institutionalized as it becomes legitimate. It can here be deduced that legitimacy may also be treated as a process. Now, the legitimacy, its processes and types will respectively be conceptualized and specified.

1.1.3. Legitimacy

In the early studies in the field of organizational research, organizations are defined as rational and open systems. The relationship of the organization with its environment is socially treated as well as managerially and technically. One of the most critical elements of this social aspect is legitimacy. In this period, it has become one of the main concepts of such organizational theories as Institutionalism, Resource Dependence and Organizational Ecology and this concept has been attributed importance by researchers (Deephouse and Carter, 2005, p. 229; Bitektine, 2011, p. 152). The most important reason for this is the thought that the concept plays a critical role in both the establishment and survival of organizations (Walker, 2004, p. 240). However, it is seen that sociology-based institutionalist studies dwell on it more intensely since they consider it as one of the basic characteristics of institutions (Tost, 2011, p. 686).

Organizational theories of legitimacy are mostly based on Max Weber who introduced it into sociological theory. He stresses the significance of social action guided by rules and states that legitimacy can arise from the compliance with general formal laws and social norms. He has applied this approach to the legitimation of both corporate and governmental structures. Then, he argues that the power of these structures becomes legitimated as their actions are prescribed through prevailing social norms (Weber, 1968, p. 46). Having a cultural-institutional perspective, Parsons similarly claims that legitimacy occurs to the extent that it is congruent with social laws, norms and values (Parsons, 1960, p. 21). Most of the subsequent theorizing efforts about legitimacy have been based on this initial conceptual framework. After its introduction into organization studies, these arguments have been developed and expanded especially by pioneer Neo-Institutionalists such as Berger and Luckmann (1967), Meyer and Rowan (1977), Zucker (1977) and Meyer, Rowan and Scott (1983) in order to include the legitimation of structures, strategies and procedures (Scott, 2014, p. 72).

The conceptualization of legitimacy has showed a great elasticity since the early studies of organizational institutionalism. Osigweh states that it leads to both productive conceptual development and limited conceptual expansion (Osigweh, 1989, p. 582). Therefore, it is most likely to see many overlapping definitions presenting a variety of alternate measures and theoretical frameworks in the existing literature. In addition, the concept of legitimacy may be treated with a variety of subjects such as governance mechanisms, authority, organizational structure, forms, actions and so on (Deephouse and Suchman, 2008, p. 54). In this thesis, the main conceptualizations and specifications of organizational legitimacy will first be utilized. Then, it will be applied to the legitimacy of key subjects in organizational fields.

Within the context of Neo-Institutional Theory, in their summary graphic, Meyer and Rowan illustrate that there is a close relationship between legitimacy and reaching resources. They suggest that these survival-enhancement phenomena may stem from either desire to be efficient or need for conformity to institutionalized myths in the organizational environment (Meyer and Rowan, 1977, p. 353). They do not explicitly define the concept of legitimacy. Instead of this, they foretell about its dimensions by stating that it occurs through some suppositions: rational effectiveness, regulatory authorities and collectively valued means, goals and so on (Meyer and Rowan, 1977, p. 349). These presaged dimensions have later been termed as respectively pragmatic, regulatory and moral legitimacy. Involving these dimensions into practices preserves the organization from external pressures (Deephouse et al., 2017, p. 30). According to Scott and Lyman (1968, p. 57), the inclusion of institutionalized myths protects the organizations form both being questioned its conduct and immediate sanctions for the state of affairs in technical performance. In addition, Meyer and Scott view the organizational legitimacy as the degree of cultural support for the organization. They state that it may primarily be described as the adequacy of the organization as theory when a set of settled cultural scripts provide explanations for its existence (Meyer and Scott, 1983, p. 201). This means that no question could be raised about a completely legitimate organization. That is because each of its goal, resource, control system, mean, etc. is specified and confronted by no alternatives. Their conceptualization efforts highlight the explanation, theorization and incomprehensibility of alternatives which are the cognitive aspects of legitimacy (Deephouse et al., 2017, p. 30).

In some studies, expanding Meyer and Scott's (1983, p. 201) formulation, legitimacy is conceptualized with regard to the presence or absence of questioning. Pfeffer and Salancik assert that it is noticed more readily in case of its absence rather than its presence. In other words, when an organization's actions are not legitimate, it is more likely to confront with comments and attacks coming from its external environment (Pfeffer and Salancik, 1978, p. 194). Knoke defines it as the acceptance by the general public and regulatory authorities of form through which an organization pursue its affairs in its own chosen manner (Knoke, 1985, p. 222). That an organization has the ability to pursue its own actions conforms with Child's (1972, p. 10) strategic choice perspective which acknowledges that legitimate organizations have a great freedom to determine their own structures, markets, goods/services, production factors, etc. This is all to say, an organization described as legitimate can perform its activities without being questioned because of the acceptance by its external environment (Brown, 1998, p. 45. Deephouse, 1996, p. 1026).

Accroding to Scott's (1995, p. 45) definition, legitimacy is a condition which reflects cultural harmony, normative endorsement or congruence with laws or rules rather than a commodity which can be possessed or exchanged. In this definition, three factors constituting the cognitive, normative and regulatory bases of legitimacy attract the attention. Suchman defines the legitimacy as generalized assumption that an organization's actions are favorable, suitable or proper within the context of some socially established system of values, beliefs, norms and explanations (Suchman, 1995, p. 574). In this definition, there are two basic perspectives. The first one is associated with institutional view. This focuses on how constitutive societal values or beliefs become embedded in the affairs of an organization. The second is mostly related to the strategic view. This emphasizes the form of managing legitimacy to accomplish its goals. In related literature in the last two decades, most of the studies have utilized Suchman's (1995, p. 574) definition of legitimacy. Many of them in fact use it without adding or subtracting (Demuijnck and Fasterling, 2016, p. 678; Fisher et al., 2016, p. 383). Others have used its basic elements to generate their own similar definitions rather than simply repeating. In addition, some studies have followed Knoke's (1985, p. 222) definition and built their own definitions by focusing on the term of acceptability (Scott et al., 2000, p. 237; Deephouse and Carter, 2005, p. 29; Castello et al., 2016, p. 404).

Bitektine presents an encompassing conceptualization about the legitimacy. He states that it comprises respectively the perceptions of an organization, judgment or evaluation on the basis of these perceptions and responses to the actions based upon these judgments. Stakeholders perceive its structures, processes, factors of production, relationships with other social actors and judge it both by categorizing it into a cultural-cognitive class and by subjecting it to a comprehensive sociopolitical evaluation. When it is based on the evaluation of the organization's overall value to the individual evaluator, pragmatic legitimacy arises. On the other hand, it is most likely to mention about the moral legitimacy in case of its overall value to a social group or the whole society. Lastly, the sanctions against the organization depends on whether its actions are prescribed through the prevailing rules, laws, regulations or norms (Bitektine, 2011, p. 159). In fact, this enumerative conceptualization provides a summary of legitimacy research mentioned above since it emphasizes the concept and remarkable premises and results. Highlighting the importance of conceptual clarity in theorizing, Deephouse et al. simply describes the legitimacy as the congruity of an organization's actions with such institutionalized myths as rules, norms, values, definitions and cultural explanations (Deephouse et al., 2017, p. 32). Here, myths in this definition reflect the pragmatic, moral and cognitive dimensions, which will later be elaborated, for evaluating legitimacy.

Deephouse et al. (2017, p. 34) propose that legitimacy is substantially bounded. At one boundary, an organization is evaluated as legitimate when it pursues its affairs in compliance with societal rules, norms, values or meaning systems (Suchman, 1995, p. 581; Tost, 2011, p. 687). Its stakeholders embedded in the social system may differently evaluate the appropriateness of organization's actions. However, it is accepted or proper at the collective level of that system. At the other boundary, there are illegitimate subjects resulting in questioning the appropriateness of an organization's activities. Legitimacy of subjects such as structures, forms, relations with society, etc. is questioned or challenged in varying levels. In short, organizations need to have more than material resources and technical ability to be able to survive and thrive in their social environments. At this point, Scott et al. emphasize the importance of need for being accepted and credited in the social system. To do this, they need to become legitimated (Scott et al., 2000, p. 237).

1.1.3.1. ***Processes of legitimacy***

In this thesis, as mentioned before, the institutionalization in organizational fields will be treated as a process. When considered its characteristics, legitimation is also a process through which a subject's legitimacy changes overtime (Ashforth and Gibbs, 1990, p. 182; Deephouse and Suchman, 2008, p. 57). In these processes, an organization becomes institutionalized to the extent that it becomes legitimated. In addition, the dynamics of legitimacy are expected to parallel with those of institutionalization (Lawrence et al., 2001, p. 625). Therefore, the comprehension of the legitimization processes provides crucial benefits for better understanding the concept of legitimacy and contemplation on its relationships with institutionalization. Considering the critical importance in the organization's success and maintenance of its existence, it is obvious that organizational legitimacy should be guaranteed and organizational behavior should be shaped in this direction.

For these reasons, organizations, in the legitimation process, act for gaining legitimacy, maintaining the legitimacy gained, and finally repairing it if needed (Deephouse and Suchman, 2008, p. 51). Efforts towards all three processes arise under different organizational conditions. Gaining legitimacy can be mentioned when a new organization is formed or when an organization includes into a new field. Maintaining legitimacy refers to the condition of an organization approved by the institutional environment to maintain its existing perception in the institutional environment by complying with routines and standards. Repairing legitimacy is about correcting the perception of legitimacy damaged as a result of a challenge or threat to the legitimacy of the organization (Deephouse et al., 2017, pp. 41-42). Now, these different processes will be elaborated with their distinctive characteristics.

1.1.3.1.1. ***Gaining legitimacy***

Social threats confronted by organizations in the institutional environment generally stem form legitimacy pressure (Zelditch, 2001, p. 50) and the legitimacy helps the organization survive (Dowling and Pfefer, 1975, p. 125) by ensuring its acceptability by external environment (Suchman, 1995, p. 586). This is because organizations cannot deal with the existence problem without dwelling on the cultural foundations of the environment (Meyer and Scott, 1983, p. 202). It is not enough for organizations to assume themselves well (Suchman, 1995, p. 588) and they must also be perceived as such by their environment (Dowling and Pfefer, 1975, p. 131).

For organizations, the process of gaining legitimacy is usually a proactive initiative, and strategies in this direction can be divided into three groups. The first one is the compliance strategy imposed by the audiences of the organization (Suchman, 1995, p. 587). It refers to adopting valid norms and values or at least conforming to them (Elsbach and Sutton, 1992, p. 700). In this context, the task of decision makers is to understand the institutional order and change (Meyer and Rowan, 1991, p. 53) and to respond to the demands of their audiences by including them in the decision-making mechanism (Suchman, 1995, p. 587). The organization's adaptation to the environment can be at a ceremony (Asforth and Gibbs, 1990, p. 181) or symbolic (Elsbach, 1994, p. 60) level.

The nature of compliance depends on whether legitimacy is pragmatic, moral, and cognitive (Suchman, 1995, p. 587). A compliance that includes all these three aspects can almost assure the survival of the organization (Meyer and Rowan, 1991, p. 53). However, the compliance strategies sometimes may point to some challenges to cultural order and institutional logic. This type of strategy does not require establishing a valid cognitive framework (Suchman, 1995, p. 587). For example, non-profit or educational activities of organizations such as sponsorship are very significant for the legitimation process (Dowling and Pfefer, 1975, p. 129). It is enough that these are done for a moral duty and for a pragmatic purpose. Cognitively believing that these are correct behaviors is not necessary. From this point of view, legitimacy can be achieved symbolically by complying with social norms and values even if the rules are not conformed with (Mazza, 1999, p. 12).

The second is to choose the environment where there are audiences who will advocate their actions (Suchman, 1995, p. 587). Organizations can leave the organizational field or social environment to get rid of the institutionalized rules and expectations of the organizational environment within which they operate (Oliver,1991, p. 154) or at the establishment stage, they may choose an environment that they can adapt to more readily. For example, it may decide to operate in a newly established industry exchange field. Such fields are not institutionally elaborated and more subjective in terms of perception and evaluation. They are more likely to be manipulated (Aldrich and Fiol, 1994, p. 651).

The third is an attempt to redefine social realities and reconstruct institutional rules through cultural means. While compliance and environmental selection may be sufficient for some organizations, it may not be for others. Therefore, they can take such a proactive initiative (Suchman, 1995, p. 591). In such an initiative, there is an aim of determining, influencing and controlling the institutional pressures and expectations (Oliver, 1991, p. 157). Accomplishment of the goal in this strategy is quite difficult, so it can be achieved by only powerful organizations (Meyer and Rowan, 1991, p. 49; Barley, 2010, p. 780). Compared to the other two, the probability of its control, comprehensibility and diffusion is fewer (Suchman, 1995, p. 591).

Generating a new institutional belief or rule is much more possible when new activities emerge in the organizational field or when a new organizational field is established. The organization endeavors to deal with the problem of acceptability before a clear belief arises about new activities (Suchman, 1995, p. 586). In this respect, it can legitimize new activities and practices through the education system or by influencing lawmakers (Scott, 2008, p. 427). It can establish new advocacy groups or persuade legitimate legal entities to support (Suchman, 1995, p. 587). It can be a member of organizations such as chambers, associations and unions that are influential within the organizational field, and can take part in the management boards (Oliver, 1991, p. 157). Thus, it can be effective in the generation of organizational field' s rules and forms. As the new organizational field emerges, the founders are lacking in taken-for-grantedness of the activity and its socio-political compatibility. Therefore, they have to implement strategies to build cognitive and socio-political legitimacy at organizational, intra-industry, inter-industry and institutional levels (Aldrich and Fiol, 1994, pp. 649-650). Organizations strive to prefer the most appropriate strategy complying with their own capacity, abilities and environmental conditions. For this purpose, managers seek the most proper legitimacy actions for the position of the organization within the institutional system (Suchman, 1995, p. 587).

These mentioned strategies may be focusing on performance, being congruent with the institutional structure, generating alternative resources, adopting alternative institutional practices as well as symbolic management activities (Asforth and Gibbs, 1990, pp. 178-180). Organizations may also prefer different attitudes such as not objecting, compromising, avoiding, opposing and manipulating with regard to institutional demands (Oliver, 1991, p. 152). If they avoid symbolic management activities, they will have to choose more proactive strategies (Suchman, 1995, p. 589). In such a case, the fragmented structure of the environment, the level of competitiveness, inter-organizational and inter-environment dependencies and relations are undoubtedly influential (Oliver, 1991, p. 171).

1.1.3.1.2. *Maintaining legitimacy*

Legitimacy has a functional importance in terms of maintaining the existing social order and institutional structure (Stryker, 1994, p. 847; Zelditch, 2001, p. 47). Legitimacy, which is applicable for expansion and being established, tends to diffuse once it is negotiated and adopted. For this reason, reevaluation of the legitimacy by an organization, which has gained it, is not seen as a logical act. Legitimate activities in such organizations become gradually routine and become the most crucial protector of routine legitimacy (Asforth and Gibbs, 1990, p. 181; Suchman, 1995, p. 593). However, organizations have to adapt to the change as the institutional system changes. Otherwise, its legitimacy may be damaged or impaired. Therefore, legitimate organizations must renew themselves over time (Suchman, 1995, p. 574).

Maintaining legitimacy is a situation that is built and managed on the perception that there is a legitimate rule mechanism. The belief regarding that this mechanism indeed enables legitimacy to be viewed as a necessity. Legitimate rule mechanism implies procedure and a perspective preventing arbitrary use of power (Kelman, 2001, p. 71). To maintain their legitimacy, organizations either use a passive method by routinizing the legitimate activities that have been obtained or choose a more proactive method. Proactive methods are generally preferred when the organization is newly established or enters a new field of activity or when the organization begins to use new structures and processes. In these periods, the legitimate actions of the organization are proactive and intense in order to be supported by existing rules (Asforth and Gibbs, 1990, p. 182).

There are two types of strategies for maintaining legitimacy. The first one is to change the perception. The other one is to maintain past achievements (Suchman, 1995, p. 594). In general, perception strategies involve monitoring the cultural environment and incorporating its elements into organizational decision processes (Suchman, 1995, p. 595). The legitimacy must be acquired by complying with the cultural structure in order to maintain and expand the legitimacy obtained (Asforth and Gibbs, 1990, p. 178). Changing the perception focuses on the capabilities of the organization against challenge that may be anticipated to arise and the reaction of its audiences to it (Suchman, 1995, p. 595). Moreover, the attempt to protect legitimacy occurs when the current actions and capabilities of organizations are deemed to be validated (Asforth and Gibbs, 1990, p. 183). The organization draws the attention to its abilities and tries to convince its audiences about that these skills are valid in the institutional environment. Having sufficient knowledge about the beliefs, values and reactions of its audiences, the organization uses it as a means (Suchman, 1995, p. 595). For example, the development of an accountability form that is appropriate for the institutional characteristics for its audiences can be shown as one of these strategies (Elsbach, 1994, p. 83). With this form, the organization aims to convincingly explain the justification for its actions and to maintain the confidence of its audiences. Another method used by organizations to change the perception is image activities such as historical artifact restoration, interest in artistic activities and supporting those in need (Dowling and Pfefer, 1975, p. 128). As mentioned before, the second strategy is to maintain past achievements. In general, maintaining legitimacy occurs either when the current performance and symbolic assurance of organizations are very well or with the aim of preserving it from the potential threats (Asforth and Gibbs, 1990, p. 183). The organization views its current performance as successful and considers that it will be sufficient to maintain its legitimacy. On the other hand, it constantly desires to enhance its legitimacy so as to prevent potential threats and defend itself against unexpected challenges (Suchman, 1995, p. 595).

As social values change, the methods of maintaining legitimacy are likely to be altered (Dowling and Pfefer, 1975, p. 127). To perceive the new demands that arise with the change, the organization has to monitor multiple interests, and this requires the close collaboration between organizational decision makers and audiences. In this process, the organization strives to explore multiple perspectives that reflect cognitive understanding (Suchman, 1995, p. 595). The logic behind the strategy of maintaining past success is based on the assumption that objection is often symbolic in legitimate organizations. The organization emphasizes the presumed legitimacy and can thus overcome the objection (Asforth and Gibbs, 1990, p. 187). However, the cultural environment is often heterogeneous. If organizations display a homogeneous character, unsatisfied demands will arise from the environment, and this will be most likely to weaken their legitimacy (Suchman, 1995, p. 594).

1.1.3.1.3. *Repairing legitimacy*

An organization can lose its legitimacy in two different ways. The first is that organizational structure and practices remain the same despite the change in institutional structure. There may be many reasons for this change. For example, the incompatibility among the elements of institutional structure can lead to legitimacy crisis (Zelditch, 2001, p. 47). Moreover, powerful legitimate actors may succeed in establishing a new institutional set and lead to the disintegration of established legitimate forms (Suchman, 1995, p. 593). With the legitimacy crisis, the set of values and norms that constitute a basis for legitimacy disappears. On the other hand, something that has already been illegitimate can become legitimate, or something that has already been optional may be necessary (Kelman, 2001, p. 57). In such unpredictable meaning crises, organizations generally fail because of the decline in cultural support (Suchman, 1995, p. 597). The second is that organizational structure and practices change while the institutional structure remains the same (Kelman, 2001, p. 59). This means that organizational activities are not quite compatible with institutional demands and expectations. In other words, organizational activities are not quite compatible with institutional demands and expectations. Organizations do not deliberately change the appearance of their structures and practices in compliance with the institutional environment.

Loss of legitimacy brings about many changes for organizations (Zelditch, 2001, p. 51). Not being seen as legitimate causes the action and the person performing the action to be evaluated outside the field of moral acceptance or moral obligation (Kelman, 2001, pp. 57-58). The validity of the action doesn't make much sense since the pressure for change resulting from non-compliance in the legitimate field neutralizes the validity claim of the action (Zelditch, 2001, p. 45). At this point, repairing legitimacy lost requires both sensitivity to the reaction of the environment and a delicate response (Suchman, 1995, p. 599). In this transformation period, legitimate action, policy, claim, person, group or system should be redefined and recategorized (Kelman, 2001, p. 57). The redefinition of many things in the organizational field forces decision makers to respond to this change and uncertainty. However, it is quite difficult to separate the activities from each other during this period, and routine effective management or inflated performance indicators do not work (Suchman, 1995, p. 597). On the other hand, organizations may attempt to enhance or maintain it when they perceive that legitimacy weakens (Asforth and Gibbs, 1990, p. 186). For this purpose, they may prefer to adapt to the predicted new trends or invest in social stocks (Oliver, 1991, p. 171). Also, they can actively involve its evaluators in the meaning-building process. In spite of having partially different evaluations from the organizational expectations, they are important for the regeneration of legitimacy perception (Suchman, 1995, p. 599).

Studies conducted in the organizational field denote that legitimacy does not only vary in the way of gaining, maintaining or repairing it according to changing conditions, but is also multidimensional in itself (Boxenbaum, 2008, p. 237). In these studies, many definitions regarding legitimacy types have been made based on different criteria. Therefore, the need to differentiate and classify them has arisen overtime (Bitektine, 2008, p. 14). In this respect, they have been classified like cognitive and socio-political legitimacy (Aldrich and Fiol, 1994, p. 648), internal and external legitimacy (Kostova and Zaheer, 1999, p. 77), administrative and technical legitimacy (Ruef and Scott, 1998, p. 898), and regulatory and media legitimacy (Deephouse, 1996, pp. 1033-1035). However, it is claimed that as some of them constitute the dimensions of legitimacy, others constitute its source, and thus they cannot be used for the same classification (Deephouse et al., 2017, pp. 28-29; Deephouse and Suchman, 2008, pp. 52-54). It is important to briefly include these discussions and to explain the types of legitimacy generally accepted in the institutionalist literature in terms of better understanding the subject.

1.1.3.2. *Types of legitimacy*

In early studies, Aldrich and Fiol (1994, p. 648) described legitimacy as socio-political legitimacy. This type of legitimacy obtained by socio-political approval is related to the acceptance of organizational forms, processes and outcomes in accordance with social norms or at least to be determined in a tolerable manner (Bitektine, 2008, p. 24). Scott divided socio-political legitimacy into two separate groups as regulatory and normative in addition to cognitive legitimacy (Scott, 2008, p. 428). Regulatory legitimacy refers to the degree to which an organization complies with regulatory processes (Suddaby et al., 2017, p. 454). In this process, the rules of the established order, laws and regulators determine the way through which organizations pursue their affairs (Bitektine, 2008, p. 18).

Kostova and Zaheer consider the legitimacy as internal and external legitimacy (Kostova and Zaheer, 1999, p. 77). Accordingly, organizational legitimacy occurs with the support and acceptance of internal and external audiences. External audiences are non-organizational elements such as state institutions and non-governmental organizations as internal ones are intra-organizational elements such as managers and employees (Johnson, 2004, p. 9). Organizations must organize their activities in a way that ensures the legitimacy both internally and externally. According to Deephouse and Suchman (2008, p. 54), the definitions of internal and external legitimacy refer not to the dimensions of legitimacy, but to its sources. Thus, it cannot be classified within the types related to the dimension of legitimacy (Deephouse et al., 2017, p. 36).

Ruef and Scott classify the legitimacy as managerial and technical (Ruef and Scott, 1998, p. 898). They state that the satisfaction of the evaluators depends on the degree of meeting the technical and managerial expectations for the organization. In addition, Deephouse describes the organizational legitimacy as media and regulatory (Deephouse, 1996, p. 1033). In many studies, the type of legitimacy that the evaluators pay the most attention is the media legitimacy (Bitektine, 2008, p. 18). According to this approach, organizations may display their actions to relevant stakeholders such as government, regulators, suppliers, consumers and competitors and provide positive information for investors in order to gain and maintain legitimacy (Bansal and Clelland, 2004, p. 100; Aerts and Cormier, 2009, p. 20). However, this description is also related to the source of legitimacy. Therefore, it may not be appropriate for a classification based on the dimensions of legitimacy (Deephouse et al., 2017, p. 36).

The legitimacy may also be classified as socio-political and cognitive (Aldrich and Fiol, 1994, p. 648), regulatory, normative and cognitive (Scott, 2008, p. 428), pragmatic, moral and cognitive (Suchman, 1995, p. 577). It can here be seen that the cognitive dimension is common in all three classifications. Socio-political legitimacy is separated as regulatory-normative and pragmatic-moral. Based on this literature, Deephouse et al. (2017, p. 31) propose a classification involving pragmatic, regulatory, moral, and cultural-cognitive dimensions. However, this proposal does not include the normative basis, which is one of the most important elements of the social context, and it evaluates regulatory legitimacy as a separate category, which can be explained in the normativity. In this thesis, the classification of legitimacy as pragmatic, moral (normative) and cognitive made by Suchman (1995, p. 577) by combining the moral legitimacy dimension with normativity and including regulatory legitimacy into this category will be preferred. This is because, it is seen that these three types are based on the compliance with social context (Tost, 2011, p. 688).

The consideration of the social context as the basis is more suitable approach for the perspective of the Neo-Institutional Theory. According to this approach, organizations acquire pragmatic legitimacy by conforming to institutional demands, moral (normative) legitimacy by complying with social ideals, and cognitive legitimacy by conforming to founding models and standards (Suchman, 1995, p. 589). Explaining these three types of legitimacy in detail will contribute to understanding why the choice was made in this direction. It will also contribute to contemplate over the elements of institutions (regulative, normative and cultural-cognitive) which respectively correspond to the types of legitimacy (pragmatic, moral (normative) and cognitive). In other words, each of the three elements shown in Table 1.1 provides a basis for legitimacy. The regulative element emphasizes the congruence with rules and laws. Legitimate organizations are established by legal requirements and pursue their affairs in accordance with them. The normative element stresses that the incentives for conformity involve intrinsic as well as extrinsic values since normative controls are most likely to be internalized. This view points to the legitimacy coming from the compliance with moral obligations. The cultural-cognitive element implies that legitimacy is acquired by conforming to the shared values or common definition of situation (Scott, 2014, p. 74). Along with the research findings, the relationship among them will be discussed in detail. Now, the shortly mentioned types of legitimacy will be elaborated.

1.1.3.2.1. *Pragmatic legitimacy*

Pragmatic legitimacy is related to the personal interests of those who evaluate the organization (Johnson and Holub, 2003, p. 272) since organizational actions significantly affect their interests (Suchman, 1995, p. 578). For this reason, pragmatic legitimacy is generally accepted as dependent on collective evaluators (Johnson, 2004, p. 9). Alternative forms and structures that provide an interest for the organization or advantage in resource exchange (Bitektine, 2008, p. 31) have a role in gaining pragmatic legitimacy since they directly reflect the effectiveness of the relationship between resource exchange and rules (Suchman, 1995, p. 591).

There are direct exchanges between organization and evaluators and they largely determine the practical consequences of any given line of activity. Therefore, this legitimacy, at its simplest level, can be expressed as the exchange legitimacy (Suchman, 1995, p. 578). Evaluators accept the output either when it has a high level legitimacy or when it offers them an alternative relationship (Johnson and Ford, 1996, p. 137). When an organization achieves performance standards or integrates with the policy-making structure, its legitimacy increases (Suchman, 1995, p. 578). Here, the legitimacy depends on the evaluation of shareholders, consumers, market, normative, legal and political forces (Asforth and Gibbs, 1990, p. 178). Due to the fact that it intrinsically depends on the evaluators' choice, organizations consider pragmatic legitimacy riskier than other types and less often desire to have it (Suchman, 1995, p. 588).

Pragmatic legitimacy may also be termed as influence legitimacy when it is considered to be slightly more socially constructed. In this case, the organization is supported by evaluators because it responds to their larger interests rather than providing particular favorable exchanges. In this direction, the influence legitimacy often arises when the organization incorporate evaluators into its decision-making processes or policy-making structures, or adopts their standards of performance as its own. (Suchman, 1995, p. 578).

Suchman states that dispositional legitimacy which is a third variant is also worthy of consideration even though early studies related to pragmatic legitimacy have mostly focused on the effects of both exchange and influence legitimacy (Suchman, 1995, p. 578). The modern institutional order accepts the organizations as coherent, autonomous and morally responsible actors and it treats them as separate entities (Zucker, 1987, p. 460). At this point, it is not surprising that organizations are often treated by evaluators as if individuals who have tastes, styles, goals and personalities. They evaluate the organizations as legitimate when they become honest, trustworthy, decent, wise and are compliance with their best interests. Moreover, the dispositional notions may be considered while assessing the moral legitimacy of an organization (Suchman, 1995, p. 579).

1.1.3.2.2. *Moral legitimacy*

Moral legitimacy is defined as obtaining social acceptance by complying with the expectations in terms of regulatory, moral and cognitive norms (Deephouse and Carter, 2005, p. 332). Here, there is a positive normative evaluation of the compliance of the organization and its activities with normative rules and expectations. Within this type, the evaluator makes judgments about whether the activity is correct rather than it is beneficial (Suchman, 1995, p. 579). Here, socially constructed norms, values, beliefs and definitions determine the direction of evaluation (Tost, 2011, p. 688). To obtain this legitimacy, it is necessary to comply not only with institutional demands but also with these social principles and principal ideals This is because evaluators pay attention to how their demands are met as well as to what extent (Suchman, 1995, p. 588).

The moral legitimacy is an indicator related to the evaluation that the organization is beneficial to society (Bitektine, 2008, p. 31). In this aspect, it is a pro-social phenomenon in contrast to the individual interest in pragmatic legitimacy (Suchman, 1995, p. 579). Therefore, the compliance with moral principles is accepted as the main indicator of legitimate organizations (Mazza, 1999, p. 19). However, moral arguments are more susceptible to manipulating individual interest than pragmatic understanding is (Suchman, 1995, p. 579). Some organizations define and declare the ethical principles, although they do not have any established procedures for monitoring its implementation and sanctioning its violation (Asforth and Gibbs, 1990, p. 180). The moral conformity claims which organizations support with such hollow symbolic gestures begin to serve themselves after a while (Suchman, 1995, p. 579). The moral status or the perception of conformity to moral values obtained by the organization in this way enables it to gain legitimacy (Tost, 2011, p. 688). This type of legitimacy takes four different forms: the evaluation of outputs and results, the evaluation of techniques and procedures, the evaluation of categories and procedures, and the evaluation of leaders and representatives (Suchman, 1995, p. 579).

Consequential moral legitimacy

Consequential moral legitimacy occurs by the evaluation of what organizations have accomplished (Suchman, 1995, p. 580). This is because the outputs of organizational activities are important for evaluators (Bitektine, 2008, p. 20). In some activities, organizations draw attention to a specific issue by focusing on performance and present outputs as an indicator for acceptability. These indicators should conform with the standards that have already been set by the market. In newly established sectors, these standards take time to form. In such sectors, it is difficult to know or accurately predict the expectations of evaluators (Aldrich and Fiol, 1994, p. 648).

In this form, the meaning of legitimacy for organizations is to establish standards and to maintain them by developing a framework and implementation field for themselves (Asforth and Gibbs, 1990, p. 178). Although the consequential moral legitimacy and the pragmatic legitimacy seem to be close to each other, there is a distinctive difference between them. The pragmatic legitimacy is about the extent to which organizational outcomes meet the evaluator's demands or the extent to which the evaluator provides benefits. The consequential moral legitimacy, on the other hand, is related to the compliance of organizational results with some standards, values, models, etc. which have already been determined collectively.

Procedural moral legitimacy

Procedural moral legitimacy can be gained through the adherence to socially accepted techniques and procedures. When socially accepted procedures are applied, organizations maintain their rational and legitimate influence even if activities conflict with social norms and organizational outcomes (Elsbach and Sutton, 1992, p. 700). This is because it is about evaluating the reliability of the organization's procedures and processes (Bitektine, 2008, p. 20). The reliability of the result is evaluated with some methodologies viewed as rational myth and this evaluation is not related to the outputs (Suchman, 1995, p. 580). For example, the use of economic analysis is presented as an institutional norm to justify organizational projects and increase reliability. The achievement is reduced to the method used and even if there is a failure, the method provides rational accountability (Elsbach and Sutton, 1992, p. 701). At this point, Suchman claims that not only the value of the method but also the value of the results should be taken into account (Suchman, 1995, p. 580).

Structural moral legitimacy

Structural moral legitimacy is obtained through the compliance of the existing structure with the organizational structures accepted in the institutional environment. Organizational structure is described as being socially constructed of the characteristics that determine the performance of the organization in its activities. These structures are designed in accordance with strategies, goals and outputs (Suchman, 1995, p. 581). Such factors affecting business activities as products, technology, organizational size, programs, policies, rules, criteria, standards, principles, positions, business units, and offices can be considered among the elements of the organizational structure (Meyer and Rowan, 1977, pp. 340- 342). In can be stated that this legitimacy is formed on the basis of the structural characteristics of the organization (Bitektine, 2008, p. 21). When the structure conforms to the organizational structure model accepted in the institutional environment, the organization is deemed worthy of being advocated by environmental factors (Suchman, 1995, p. 581).

Organizations form their own structure in accordance with the legitimized structures seen as a kind of model through imitation and borrowing and thus gain legitimacy (Aldrich and Fiol, 1994, p. 663). These structures are the source of environmental trust and affect the view of evaluators to the organization (Suchman, 1995, p. 581). An organization in a newly established field does not have such an advantage whereas they benefit from previous successful models in institutionalized fields (Aldrich and Fiol, 1994, p. 653). It will be beneficial to state that this legitimacy is confused with the structural moral legitimacy because organizational structures contain broad procedures. While the procedural moral legitimacy focuses on routine views within a bounded field, the structural legitimacy focuses on general organizational characteristics (Suchman, 1995, p. 581). The procedural moral legitimacy concerns with which methods are followed while performing an organizational activity whereas the structural moral legitimacy considers mainly structural dimensions such as organizational structure, organizational hierarchy chart, etc.

Personal Moral Legitimacy

Personal moral legitimacy is conceptually important even though it is rarer than others. It is built on the individual charisma or perception of organization leaders (Suchman, 1995, p. 581). In this type of legitimacy, the powerful person is assumed to be the representative of the group (Woodward et al., 1996, p. 330). It can be said that the personal influence increases on the determination of behaviors and attitudes with the decrease in institutionalization and objectivity level (Suchman, 1995, p. 581). Especially in newly established fields, it is stated that personal and interpersonal influence must first occur for taken-for-grantedness and social approval of activities (Aldrich and Fiol, 1994, p. 650). It is thought that the acceptance of structures and business activities by the environment in such fields is acquired by the personal charisma of the organization leaders (Bitektine, 2008, p. 21). Leaders can offer important opportunities to create new norm sets and overcome existing obstacles in these fields (Aldrich and Fiol, 1994, p. 647). Although the personal moral legitimacy has generally idiosyncratic properties and has a relative tendency to be temporary (Suchman, 1995, p. 581), it shapes interpersonal processes successfully and correctly (Aldrich and Fiol, 1994, p. 650).

1.1.3.2.3. *Cognitive legitimacy*

Cognitive legitimacy is related to that the organizational form defined by the set of organizational characteristics is clearly known by the environment (Bitektine, 2008, p. 22). It refers to the dissemination and comprehensibility of information (Aldrich and Fiol, 1994, p. 648). Most of the research on the legitimacy has initially focused on how comprehensibility occurs (Suddaby and Greenwood, 2005, p. 37). They have sought to explore the relationship between the legitimacy and comprehensibility by examining the social world which they define as a chaotic cognitive environment (Suchman, 1995, p. 582). The neo-institutionalists emphasize the role of cognitive belief systems in the formation of the legitimacy (Ruef and Scott, 1998, pp. 877-878). According to many researchers, the legitimacy stems from the upper and lower meanings in the social structure (Johnson and Ford, 1996, p. 126). Accordingly, it is built on two foundations: the comprehensibility and taken-for-grantedness (Suchman, 1995, p. 582; Suddaby and Greenwood, 2005, p. 37). How the action is perceived is more important for the legitimacy than what it is. Therefore, it is necessary to consider the meaning world of the social environment (Woodward et al., 1996, p. 330). In fact, the social environment demands that organizations operate in accordance with common values (Suchman, 1995, p. 581). The comprehension of this demand correctly determines how the organization will be comprehended by the social environment. In this sense, gaining cognitive legitimacy is an indication that the organization is comprehended as compatible with the norms and values widely shared in the society (Boxenbaum, 2008, pp. 237-238).

According to the cognitive legitimacy, the attitude of an organization cognitively conforming to the rules is approved by the society and its behavior is acquiesced (Mazza, 1999, p. 36). The collective support and acquiescence are essential for this type of legitimacy (Johnson and Ford, 1996, p. 126). This is because cognitive adaptation refers to the acceptance of the validity of institutions and norms independently of personal support (Mazza, 1999, p. 37). The collective action gradually takes a popular form because of the increase in comprehensibility by the interpretation of new cultural forms and a standard form due to the rise in taken-for-grantedness with the incentive of isomorphism (Suchman, 1995, p. 592). This undergoes a process because an organization does not become suddenly legitimate or illegitimate. In other words, it begins to become legitimate step by step and the level of legitimacy increases gradually (Boxenbaum, 2008,

p. 237). These standard and popular forms serve as cultural models that provide acceptable explanation of the organization and its activities. Organizational activities thus become more predictable, more meaningful and more attractive at the societal level (Suchman, 1995, p. 582).

To sum up, there are two important points about pragmatic, moral and cognitive types of legitimacy. Firstly, the pragmatic legitimacy concerns the self-interest of evaluators whereas this is not such a case in the moral and cognitive legitimacy. Secondly, while discursive evaluation is important in both the pragmatic and moral legitimacy, it is not so in the cognitive legitimacy (Suchman, 1995, p. 584). The pragmatic and moral dimensions represent the visible aspect of the legitimacy whereas the cognitive dimension represents the invisible aspect (Tost, 2011, p. 692). In the real social world, these types are not separate and not gained one by one (Suchman, 1995, p. 584). On the other hand, it is claimed that the pragmatic and moral legitimacy have a cognitive dimension for organizations (Bitektine, 2008, p. 22). That is why most organizations aim to equally gain all three forms of legitimacy. However, it is not likely to obtain them wholly at the same level (Suchman, 1995, p. 586). This is because the cognitive legitimacy includes a passive support whereas instrumental dimensions in pragmatic legitimacy; relational and moral dimensions in moral legitimacy require active positive support (Tost, 2011, p. 692). Another reason why it is difficult to gain all three types is that they also contain elements conflicting with each other. However, once they are gained, a legitimacy is both more difficult to be manipulated and more embedded within the institutional environment (Suchman, 1995, p. 585). Generally accepted types of legitimacy in related literature and their bases are summarized in Table 1.3.

Table 1.3. *The Types of Legitimacy (Bitektine, 2011, pp. 154-155)*

Types of Legitimacy	Subtypes of Legitimacy	Bases
Pragmatic Legitimacy		Based on self-interest calculations.
Cognitive Legitimacy		Based on taken-for-grantedness.
Moral Legitimacy		Based on normative approval.
	Consequential Moral Legitimacy	Based on the evaluation of outcomes.
	Procedural Moral Legitimacy	Based on soundness of procedures.
	Structural Moral Legitimacy	Based on the evaluation of the organization’s structure.
	Personal Moral Legitimacy	Based on the charisma of leaders.

It can be deduced that there is a causal relationship between legitimacy and isomorphism. They reciprocally affect each other in some ways. That is to say, organizations conform to institutional pressures to be legitimate or acceptable by society. They thus become isomorphic with one another over time because of the congruence with similar pressures. DiMaggio and Powell state that adoption of an innovation diffused among organization provides legitimacy rather than improves performance (DiMaggio and Powell, 1983, p. 148). From the point of institutional isomorphism view, it can be stated that legitimacy stimulates organizations to adopt a widely diffused innovation (Boxenbaum and Jonsson, 2017, p. 91). In this context, it is crucial to explain the concept of isomorphism and its three mechanisms to understand the relationship between the legitimacy and isomorphism and provide a basis for discuss the isomorphism among charity bazaars.

1.1.4. Isomorphism

The power and impact of the environment on organizations have been emphasized since the adoption of open system approach in organization theory. This power, which substantially affect the functioning and survival of the organization, causes some environmental factors to generate pressures on the organization and the organization to adapt to the environment in response to these pressures. At this point, the existence of isomorphism can be mentioned. This is because the organization seeking ways for survival in its environment becomes increasingly isomorphic both with its institutional environment and with other organizations that are subjected to the similar pressures. In this direction, DiMaggio and Powell state that institutionalized ideas generate pressures over organizations for the adoption of similar structures and forms, and as a result they are most likely to become increasingly similar (DiMaggio and Powell, 1983, p. 147).

In the most general sense, isomorphism is defined as the organization's adoption of the same form with its environment. However, it is necessary to reveal which environment is considered in organizational analysis so as to comprehend this concept more clearly. Organizations operate in two different environments called as technical environment and institutional environment which have distinctive characteristics in terms of basic elements, performance criteria, rewarding and control mechanisms. Technical environment shortly refers to the environment in which organizations controlling their production systems effectively and efficiently produce and exchange goods or services

(Scott and Meyer, 1991, p. 123). On the other hand, the institutional environment is characterized by detailed rules, requirements and quasi requirements that organizations must comply with in order to be supported and gain legitimacy (Scott and Meyer, 1991, p. 123). Meyer and Rowan (1977, p. 343) define the institutional environment as positions, policies, programs and procedures that are highly rationalized myths. These refer to the institutional rules determined by a system that is outside the organization and is hierarchically superior than the organization (Zucker, 1987, p. 450). These environmental differences bring about the difference in the characteristics of the pressures that organizations are subjected to and the isomorphism resulting from these pressures. Within this framework, competitive isomorphism arises as a result of pressures arising from the technical environment referring to the environment in which the production and exchange of goods or services occur. In addition, institutional isomorphism exists as a result of the pressures coming from the institutional environment, which is characterized by the rules and requirements that organizations must comply with in order to gain legitimacy and to survive.

Competitive isomorphism implies that organizations rationally and intentionally adopt similar practices with their competitors and become compatible with the environment generating competitive conditions to reach the same resources (Hannan and Freeman, 1977, p. 939). Institutional isomorphism refers to the conformity or isomorphism between the structural forms of organizations and the elements that constitute the institutional environment (Slack and Hinings, 1994, p. 804). As a natural consequence of the isomorphism between the organization and its environment, organizations operating within the same organizational field will be subject to the similar institutional pressures and will strive to adapt their structural arrangements to the similar environmental elements. Therefore, isomorphism will be most likely to emerge among them. Describing the relationship between the organization and its environment with the concept of isomorphism, Meyer and Rowan (1977, p. 346) define isomorphism as the structurally reflection of the socially constructed reality by organizations.

Organizations becoming isomorphic with the institutional environment gain legitimacy by bringing together the elements described as legitimated by environment and thus enhance their success and survival. DiMaggio and Powell explain the concept of isomorphism through the structuration of the organizational field. They state that the organizational field is structured with the increase of interaction among organizations in a field, the formation of sharply defined domination and coalition structures among organizations, the increase in the information load that organizations must contend, and finally the development of mutual awareness among organizations in a field. This structuration results in the emergence of the structures and processes that are legitimized within the organizational field and adoption of them by organizations that desire to enhance their survival in the field (DiMaggio and Powell, 1983, p. 148). Organizations that must adopt the institutionalized structures and processes in the organizational field lead the field to become homogeneous over time and thus institutional isomorphism occurs. Boxenbaum and Jonsson differentiate it from the organizational similarity resulting from efficiency-seeking adaptation to a similar task environment by asserting that they adapt not only to technical pressures but also to a socially constructed environment (Boxenbaum and Jonsson, 2017, p. 79).

1.1.4.1. *Types of isomorphism*

The institutional environment involves many external pressure factors that affect the organizational structure and processes. Organizations thus need to render their structures and processes isomorphic with this environment in response to pressures for their survival. At this point, DiMaggio and Powell (1983, p. 148) outline three mechanisms leading organizations to become increasingly isomorphic. Those through which institutional isomorphic change occurs are respectively coercive, mimetic and normative pressures. Coercive isomorphism results from seeking for legitimacy and the demands of the state or other authorized actors to adopt particular structures or practices (Boxenbaum and Jonsson, 2017, p. 79). Mimetic isomorphism stems primarily from responses to uncertainty. Organizations generally imitate others perceived to be successful or influential under the conditions of uncertainty (Haveman, 1993, p. 598). Normative isomorphism is often related to the professionalization (DiMaggio and Powell, 1983, p. 67). In addition, Suchman states that it is most likely to mention about the existence of normative pressures when there is a course of action widely considered as proper (Suchman, 1995, p. 595). Even though these three types intermingle with each other, they tend to result from different conditions and may lead to different outcomes. Therefore, it is important to explain them in detail for better comprehension of the subject.

1.1.4.1.1. *Coercive isomorphism*

Coercive isomorphism stems from formal and informal pressures arising from other organizations to which the organization is dependent and the cultural expectations of the society in which it operates. These pressures may be felt as the use of force, persuading or inviting the organization to join in collusion (DiMaggio and Powell, 1983, p. 150). These are pressures that organizations can jeopard their survival in case they do not adapt to. Therefore, they adapt to these pressures to enhance their survival and sustain their success in the long term even if they lead to a decrease in their short-term performance (Kondra and Hinings, 1998, p. 755). Coercive isomorphism often arises as a result of inter-organizational dependencies. When an organization's dependence on another increases, the dependent organization will tend to resemble the superior one. This is because the depended organization here will generate pressure on the dependent organization to be compatible with its own structure (DiMaggio and Powell, 1983, p. 154).

Non-profit organizations exhibit greater vulnerability to coercive pressures when compared to other forms of organizational structures. This is because these organizations considerably depend on stakeholders for resources (Edwards et al., 2009, p. 131). DiMaggio and Powell (1983, p. 150) state that such organizations are most often characterized by the dependency on the support of government. In this case, they can be identified as operating in a politically controlled environment. Therefore, they are more likely to be forced to comply with coercive pressures stemming from government agencies and other powerful stakeholders to obtain the required resources to survive. It is assumed that organizations having not ability to internally generate the necessary resources must interact with other organizations in their environment to reach them (Pfeffer and Salancik, 1978, p. 126). In this case, their ability to act independently is considerably reduced even though they are still less financially vulnerable (Thibault and Harvey, 1997, p. 47).

The most important institution that exercises coercive pressure on organizations is the state. It is one of the most important actors of the institutional environment and uses its authority over organizations through legal mechanisms. The existence of a common legal environment affects many aspects of the organizational behavior and structure. The legal and technical requirements set by the state lead the structures and processes of organizations to be formed similarly (DiMaggio and Powell, 1983, p. 148). Meyer and Rowan state that the domination of rationalized state and other large rational organizations expand to many arenas of social life and organizational structures increasingly reflect the rules institutionalized and legitimized by those institutions. Organizations thus become increasingly homogeneous within a certain field and are organized within the framework of rituals with regard to the adaptation to larger institutions (Meyer and Rowan, 1977, p. 347). The coercive pressures that organizations are subjected to may arise from the moral system reflecting the values and beliefs of the society as well as the legal system that is formally structured. In order for the organization to gain legitimacy and its subsequent benefits in the society in which it operates, it must also arrange its structures and processes in accordance with the values, norms and expectations of the society.

1.1.4.1.2. *Mimetic isomorphism*

Institutional isomorphism is not only the result of coercive pressures, but the uncertainty that organizations sometimes confront is also a powerful force for isomorphism. This is because it often encourages imitation. According to DiMaggio and Powell (1983, p. 151), organizations may imitate others when:

- Organizational technologies and advancements are not well understood.
- Organizational goals are uncertain.
- Organizations confront with problems against which perceived correct course of action is ambiguous.
- The environment creates symbolic uncertainty.

Mimetic behavior of an organization may provide a viable solution with little expense when it confronts a problem of which both cause and solution are ambiguous (Cyert and March, 1963, p. 171).

Organizations have a tendency to model themselves on other organizations perceived as legitimate and successful. This isomorphic tendency is determined as a result of mimetic pressures (Johnston, 2013, p. 36). In the modeling process carried out in response to uncertainty, the modeled organization may not be aware of this process or may not desire to be copied. In this case, models diffuse indirectly and unintentionally through employee transfer or turnover, or explicitly through organizations such as industry and trade associations or consulting firms. In the process of imitating an organization, it is quite important to be described as a successful or legitimate organization rather than achieving efficiency or goals. In this respect, mimetic isomorphism, in a sense, enables the organization to gain prestige and reputation within its field (Galaskiewicz and Wasserman, 1989, p. 455).

The existence of mimetic pressures is also associated with organizations having a close relation with others operating within the same organizational field (Johnston, 2013, p. 39). Edward et al. suggest that these pressures may lead to emerge formal and informal interactions among organizations which operate within the same field (Edwards et al., 2009, p. 132). In other words, they encourage the development of social networks. It is assumed that organizations first exchange information, idea, style, behavior, etc. and then one persuades the other to sustain this exchange relationship (Galaskiewicz and Wasserman, 1989, p. 456). Those who have direct and close relationships with others thus become increasingly isomorphic with each other overtime.

DiMaggio and Powell illustrate mimetic isomorphism with that American businesses imitate practices in Japanese business models in order to cope with the productivity and personnel problems they confront with. They also state that the rapid increase in quality circles and quality of work life issues in American businesses, in a sense, can be regarded as an indication that implies to imitate successful Japanese and European models (DiMaggio and Powell, 1983, p. 151). These developments also have a ritual aspect since businesses adopt these innovations to gain legitimacy and at least show that they strive to improve working conditions.

More generally, organizations feel strong pressure to provide programs and services offered by other organizations. This pressure mainly comes from the workforce employed or the customers served. In this context, the qualified workforce and the customer base are among the factors that encourage the mimetic isomorphism (DiMaggio and Powell, 1983, p. 152). Leiter states that in non-profit sector mimetic pressures are as influential as in profit oriented sectors. In that sector, organizations may most likely be vulnerable to these pressures because of high uncertainty. This is because missions of these organizations are most often unclear and ever-changing. The methods to effectively pursue the missions are often unsettled (Leiter, 2005, p. 5).

Haveman empirically tested the imitative processes of organizations entering a new market and found that when organizations enter new markets full of uncertainties, they arrange their structures and processes in a way to become isomorphic with superior and successful organizations. Another result reached in this study is that the presence of successful organizations increases the legitimacy of the market and makes it attractive for the potential entries. However, he also states that as the number of successful organizations rises, the institutional influence is suppressed by the competitive effect and the attractiveness of the market decreases (Haveman, 1993, p. 623).

Shortly, mimetic isomorphism can be defined as the achievement of conformity by imitation (DiMaggio and Powell, 1983, p. 152). It is also one of the processes through which organizations become more resemble with others in their environments. Uncertainty can be identified as the most significant reason why organizations model themselves on the other perceived as successful and legitimate. That is to say, organizations may take on isomorphic properties in case of uncertainty (Edwards et al., 2009, p. 132).

1.1.4.1.3. *Normative isomorphism*

The final source for isomorphic organizational change is normative one which results mainly from professionalization. In other words, normative pressures occur as a result of professionalism within organizational fields. Professionalism means that members of an occupation collectively struggle to determine the methods and conditions of their work to be able to control the processes of production (Larson, 1977, pp. 49-52). It can here be deduced that they collectively strive to define the appropriate ways in which they can act. Johnston states that individuals in a certain profession are expected to exhibit cultural behaviors and norms related to their occupation (Johnston, 2013, p. 40). To be described as legitimate, they are also more likely to exhibit homogenous behaviors, attitudes and characteristics within a particular field.

Professionalization has two aspects that can be identified as significant sources of isomorphism. The first one is associated with that it includes formal training and legitimation embedded in a cognitive base generated by university specialists. The second is that professional networks encompassing organizations and in which new models rapidly diffuse increasingly grow and elaborate (DiMaggio and Powell, 1983, p. 71; Mizruchi and Fein, 1999, p. 657). Professional training institutions and universities (DiMaggio and Powell, 1983, p. 71), workshops, seminars, professional and trade magazines (Galaskiewicz and Wasserman, 1989, p. 455) are important to generate the standards of appropriate behaviors (Johnston, 2013, p. 40). In general, the mentioned aspects of professionalization may be described as the sources of normative pressures having an important role in the development of organizational norms among professional managers and their employees. Moreover, professional and trade associations are other means for the identification and dissemination of normative rules that guide organizational and professional behavior. In this respect, Perrow states that both of these associations generate a pool in which there are individuals occupying similar positions in a set of organizations and have similar orientations and dispositions which advocate the similarity in tradition and control shaping organizational behavior (Perrow, 1974, p. 37).

Within the context of sociology theory, there are so many studies over professional groups as a social network. This makes the analysis difficult since professionals generally pursue their affairs autonomously and are often insulated from coercive pressures or bureaucratic controls. To deal with this, professional networks are most likely be beneficial for filtering of information by providing the necessary vehicles throughout a professional community (Galaskiewicz, 1985, p. 639). In addition to the filtering of information, DiMaggio and Powell state that filtering of personnel may also be an important mechanism for stimulating normative isomorphism (DiMaggio and Powell, 1983, p. 71). This may occur by the hiring of personnel from the firms operating within the same field, the recruiting staff having special qualifications from a narrow range of training institutions and so on. After the filtering on a common set of attributes, professional networks may be an important means for the diffusion of institutional norms and behaviors in a professional community. As mentioned before, such communities collectively define an array of practices and cognitive base on which organizational behaviors are formed (Norus, 1997, p. 521). Therefore, individuals have a greater tendency to consider their professional network to learn the best course of action to do when they are under the ambiguous or uncertain situations (Galaskiewicz, 1985, p. 640). Based on these arguments, particular professionals act in a similar manner with others in their professional network even though they may have distinctive individual personality characteristics. This is because they view problems in a similar form and subject to the same policies, procedures and structures which are normatively sanctioned and legitimated (DiMaggio and Powell, 1983, p. 72). Professionals have an inclination to exhibit a substantial amount of similarity with their professional counterparts in other entities even though their individual personality traits within a specific occupation may differ between organizations (DiMaggio and Powell, 1983, p. 73). This leads to generate a pool of similar professionals interchanging and occupying similar roles within a set of organizations in the same field. According to Galaskiewicz and Wasserman (1989, p. 456), these individuals transfer norms, knowledge and experiences to their new organizations as they interchange among organizations. This transfer mainly leads to isomorphism among organizations by overriding any variations of tradition and control. In addition, interchange of professionals having experiences in previous vocations among organizations may lead professional experience to be transferred from one organization to another (Edwards et al., 2009, p. 133). This may cause the adoption of similar practices, methods, processes and structures with other organizations where these professionals have already worked. By this way, isomorphism among them increasingly occurs.

To sum up, isomorphic pressures tend to result from different conditions and may lead to different outcomes. In spite of this, each of them can be expected to occur in case of the lack or absence of evidence regarding how internal organizational efficiency can be increased. Organizations have a reason for becoming similar with others within their fields to the extent that organizational effectiveness is enhanced. This is due to the belief that organizations are rewarded for their isomorphism with others. DiMaggio and Powell state that there are some advantages of this similarity. It can provide easiness for organizations to transact business with others, to be approved as legitimate and reputable, to attract qualified staff, and to include in administrative categories that provide superiority for their contracts (DiMaggio and Powell, 1983, p. 73). However, it does not mean that organizations that become increasingly similar with other organizations pursue their affairs more efficiently than those who are not conformist do. The generally accepted types of isomorphism and sources of pressures that lead the organizations to become resemble with other organizations are shortly summarized in Table 1.4 shown below.

Table 1.4. *Types of Isomorphism and Sources of Pressures (DiMaggio and Powell, 1983, pp. 147-160)*

Types of Isomorphism	Sources of Pressures
Coercive Isomorphism	Laws, rules, legal mandates, cultural expectations, etc.
Mimetic Isomorphism	Uncertainty and ambiguity
Normative Isomorphism	Professionalization

In this section, isomorphism among organizations operating within the same filed and each of its types with its own antecedents have been strived to explain. As aforementioned, in this thesis, isomorphism among charity bazaars will be discussed with the research findings. These bazaars can be described as organizational fields. Therefore, it is vitally important to explain the concept of organizational field in detail for generating a framework to compare them with one another.

1.1.5. Organizational Field

Organizational field is accepted as the central construct of the Neo-Institutional Theory (Zietsma et al, 2017, p. 152; Wooten and Hoffman, 2008, p. 132) while it is not highly emphasized in early institutional analyses (Selznick, 1949; Selznick, 1957). It has become increasingly important in terms of being useful level of analysis (Reay and Hinings, 2005, p. 351). Also, it is used as a mid-level construct involving other concepts which together feature the institutional explanations of organizational behavior (Zietsma et al., 2017, p. 152). In addition, Scott states that organizational field is vitally related to the agenda of comprehending organizations and institutional processes (Scott, 2014, p. 219). Despite this centrality, the concept of organizational field needs to be explicitly clarified. This is because its usage has substantially been extended both theoretically and empirically even though researches on organizational fields have generated a broad array of insights. In this respect, to clarify the concept of organizational field, it is important to briefly explain the concept of field first.

1.1.5.1. *Field concept*

The concept of field has been studied in physical and social sciences and somewhat later in psychology in an effort to explain the behavior of an object for a long history (Scott, 2014, p. 220). On this concept, the common thing in these sciences and related approaches is that an object's behavior can be explained not only by their internal traits or attributes but also by place where they are physically or socially located. The objects or actors are influenced by a variety of factors depending on where they are located, how relationships they have with other actors as well as the whole structure within which these relationships are embedded (Scott, 2014, p. 220). Lewin describes the field as an individual's life space that encompasses both the person and the psychological environment. Having put the individual's perspective and interpretive processes in the center, he also states that there is a mutual interdependence between many elements and influences surrounding the individual (Lewin, 1951, p. 57). It can here be deduced that the concept of life space highlighted in Lewin's definition may be connoted as a cognitive prescription for guiding one in its social environment.

A social psychologist, Clarke views the fields as social worlds that refer to a set of actors having common commitments for particular activities, sharing resources to achieve their goals and striving to build common ideologies guiding about how their business is done (Clarke, 1991, p. 131). Also, he states that fields are defined based on actors and allow the description and analysis of collective activities which actors themselves consider as meaningful (Clarke, 1991, p. 135). Moreover, DiMaggio defines the field as both the collectivity of actors and organizations incorporated into the social and cultural production and their dynamic relationships stemming from interaction (DiMaggio, 1979, p. 1463). In addition to these, fields are not described as settled and tranquil social spaces. On the contrary, they can be defined as the areas of conflict because all actors struggle to proceed their interests and even some of them may generate the rules of the game and impose them on others (Scott, 2014, p. 221). It can here be deduced that the fields can be defined not only physically but also socially as they include the actors and their social relations with each other.

1.1.5.2. *Organizational field concept*

The concept of organizational field is viewed as one of the cornerstones of the Institutional Theory. Therefore, in related literature, there are many definitions of the concept which vary in their scope and emphasis. It can be described as the location including a great deal of institutions which prescribe daily behavior like a roadmap (Zietsma et al., 2017, p. 5). Fligstein states that organizational fields represent the local social order of the actors who take each other into account in their everyday activities (Fligstein, 2001, p. 107). For the construction of such a social order, the fields are expected to have the necessary dynamics that will also characterize them in terms of orienting actors or guiding their behaviors. At this point, it is possible to say that they can be defined together with their orienting principle or purpose (Evans and Kay, 2008, p. 973). They are also defined as an area within which there are shared meanings, commitments, ideologies and particular embedded institutions that are surrounded by its boundaries (Glynn and Abzug, 2002, p. 267). It is presumed that organizational fields are the outstanding source of pressures forcing actors for the conformity and the locations within which institutional embeddedness occurs. Also, their infrastructures, which will later be explained in detail, include the mechanisms through which the social coordination of foreseeable interaction among embedded actors is carried out (Zietsma et al., 2017, p. 5).

In the literature on organizational studies, it is seen that the concept of organizational field can also be termed as institutional field (Wooten and Hoffman, 2008) or strategic action field (Fligstein and McAdam, 2012). From these terms, institutional field and organizational field are often used synonymously (Meyer, 2008, p. 525). According to the definition used by most of scholars studying in the Institutional Theory of organizations, the organizational field is a group of organizations that form a recognized area of institutional life as a whole. These organizations consist of key suppliers, regulatory agencies, consumers, and other organizations that produce similar goods/services (DiMaggio and Powell, 1983, p. 148). This definition emphasizes the diversity of actors and relationships or networks among actors within the field and also assumes a commercial context by emphasizing goods/services. Scott uses a more inclusive definition that focuses on common culture and networks which mean shared understandings, and include a broader set of field types. According to him, the organizational field is a group of independent and various organizations involved in the common meaning system (Scott, 2014, p. 106). By similarly emphasizing the shared meanings, Greenwood and Suddaby state that organizational fields are the clusters of both organizations and professions of which identities, interactions and boundaries are determined and stabilized by common institutional logics (Greenwood and Suddaby, 2006, p. 28). Gibbons, on the other hand, defines organizational fields more narrowly as a set of organizations that use similar resources, utilize similar technologies and produce similar outputs, without emphasizing the interaction between partners (Gibbons, 2004, p. 938).

The existence of the fields is accepted to the extent that they can be defined institutionally (DiMaggio and Powell, 1983, p. 148). In other words, both theoretically and practically, it is very difficult to define the fields that have not completed institutional processes and whose institutional infrastructure is not elaborated or that do not have the structures required by institutionalization. The process of being defined them institutionally or their structuration consists of four main elements (DiMaggio and Powell, 1983, p. 148):

- Increase in the degree of interaction among organizations within the field (The formation of the interaction network and the boundaries surrounding it)
- The emergence of clearly defined inter-organizational structures of dominance and coalition patterns (The formation of status hierarchies between actors)
- Rise in the information load that organizations within the field can utilize while competing (Increase in the shared meaning systems and practices among actors)
- The development of actors' mutual awareness within an organizational community incorporated into a common enterprise (Formation of a shared identity)

In addition to the elements mentioned above, the consensus on the institutional logic that guides the behaviors within the field (Friedland and Alford, 1991, p. 248), the similarity among the organizational forms (Scott, 2014, p. 235) and the clarification of the organizational boundaries (Thornton et al., 2012, p. 591) are also considered as the elements that constitute the institutional definition and structuration process of fields.

In the literature, there are many studies about the impacts of fields and field processes on organizations and these are affected alternately by organizations and what role the institutional logic has in field level interaction. In the early years of the Neo-Institutionalism, the impacts of fields on the homogenization process of organizations through the isomorphic pressures have been discussed extensively (DiMaggio and Powell, 1983, p. 150; Mizruchi and Fein, 1999, p. 657). In addition to these, contrary to the logic of similarity among actors emphasized in Scott's (2014, p. 106) definition and implied by DiMaggio and Powell (1983, p. 148) in the structuration processes of the fields, some actors in the field are in conflict and struggle with each other (Oakes, et al., 1998, p. 260; Zietsma et al., 2017, p. 7). Scott's (2014, p. 106) and DiMaggio and Powell's (1983, p. 149) conceptualizations of the field mostly emphasize the stability while others focus on actors' competition over resources, boundaries, decision-making mechanisms, meaning system, etc. In this direction, Bourdieu (1985, p. 723) shortly defines organizational fields as social networks where actors struggle for reaching resources.

The approaches to organizational fields have some commonalities even though they are defined in various ways (Zietsma et al. 2017, pp. 9-10). These commonalities are as below:

- Organizational fields consist of actors who are in relationship with each other and these relationships are formed based on common meanings and interests (The emphasis is on common culture and shared networks).
- Organizational fields have boundaries determined by common meaning systems, the relationships of the actors with each other and the density of their relationships.
- Organizational fields involve influence and status hierarchies (Actors are not equal and therefore have different effects on the shared institutional logic).
- In the organizational fields, power, influence and status differences bring with it competition and struggle.

Each of these four elements can be utilized to understand the organizational fields, the stability and change within them.

Hoffman's statement that the fields are formed around central issues rather than common technologies or markets has brought along discussions about the existence of fields consisting of new and frequently competing members and subgroups (Hoffman, 1999, p. 351). Investigating the effects of technological development and digitalization on the organizational fields, Powell et al., state that organizational fields are more dynamic and their boundaries are more permeable. Therefore, various organizations can easily be included in the field and this situation can change the balance of power, influence and status among actors (Powell et al., 2017, p. 38). Hoffman views the fields as issue fields that have not yet settled and do not have uniform constraining elements (Hoffman, 1999, p. 352). This is due to the fact that these fields bring together actors who are adhered to different institutional logic patterns and embedded in different structures around a specific issue. It is difficult to understand the nature of organizational fields and their dynamics without considering these differences regarding to them. In this respect, it is important to explain the types of organizational fields which have different conditions, characteristics and dynamics for better comprehension of the subject.

1.1.5.3. *Organizational field types*

There has been a shift from being stability-oriented to focusing on change in studies of Institutional Theory. In other words, while early studies of organizational fields mostly emphasize on the processes and how organizations whose common behaviors are shaped by institutional logic become isomorphic with each other, many recent studies often focus on institutional change. Moreover, as the early studies on institutional change are generally concerned with how stabilized organizational fields are changed by institutional entrepreneurs, relatively more recent studies stress that organizational fields have generally complex (Greenwood et al., 2011, p. 354) and pluralistic (Kraatz and Block, 2008, p. 244) structures. However, few efforts have been made to describe what field types mean for field processes. According to Scott (2014, p. 112), the fields may change over time as well as they also vary among themselves.

Fields have been strived to be operationalized in various ways including different forms of membership. Some researchers include actors from particular sectors in their research (Tolbert and Zucker, 1983), while others involve the members of social movements (Barley, 2010; Diani, 2013; van Bommel and Spicer, 2011). The general majority, on the other hand, includes the industry members and such interaction partners as producers, consumers, regulatory bodies, the public, etc. (Farjoun, 2002; Reay and Hinings, 2009). Some examine institutional processes among those who have some commonalities, even across sectors (Glynn, 2008; Lounsbury, 2007; Marquis, Glynn, and Davis, 2007) or their roles in the identity formation process of organizations (Kostova et al., 2008). It is quite possible that these differences will result in analyzes that have different effects on field processes. Therefore, taking the previously mentioned field definitions into consideration, some differences can be expected in the purpose, dynamics and characteristics of the fields. These may be related to the boundaries around the organizational fields, the structure of the interaction networks among the members, the extent of similarity among actors, the number and compartmentalization or complementarity of different institutional logics and the nature of the common meaning system and shared identity (Zietsma et al., 2017, p. 12).

Most studies of organizational fields do not systematically examine the nature of the field that they define, and use it only as a basis for analyzing field-level processes or organizational responses to them. At this point, as visualized in Figure 1.2, Zietsma et al. systematically classify the organizational fields into two groups as exchange fields and issue fields, then subtypes them based on their purposes, dynamics and characteristics (Zietsma et al., 2017, p. 13).

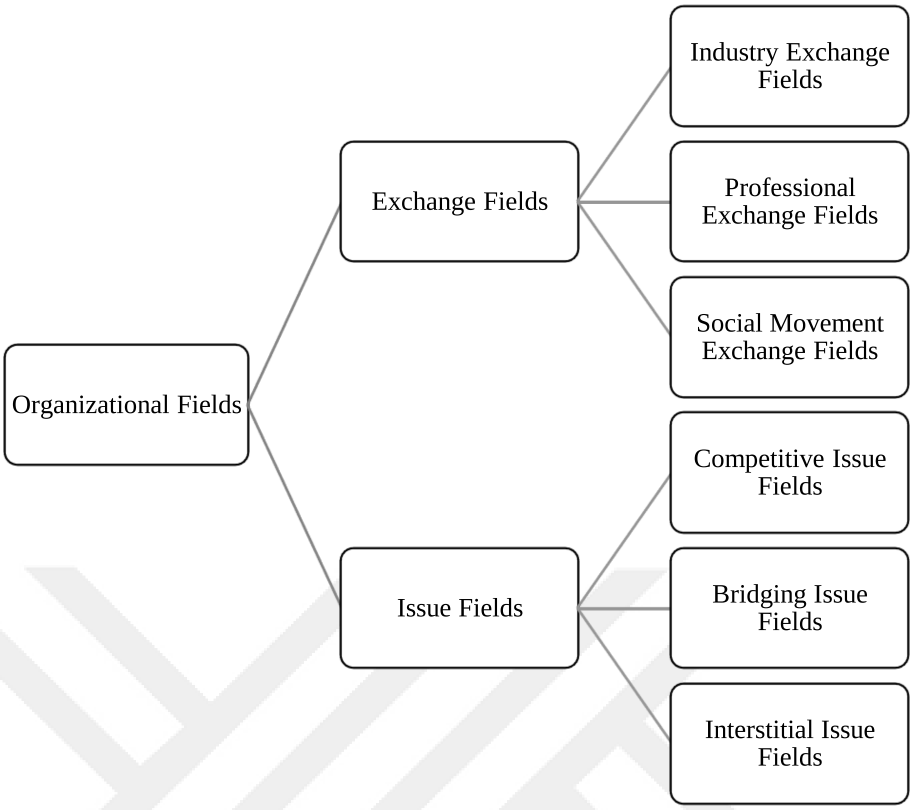

Figure 1.2. *Organizational Field Types (Zietsma et al., 2017, pp. 13-27).*

1.1.5.3.1. *Exchange fields*

Consistent with DiMaggio and Powell's (1983, p. 148) definition given above, exchange fields can be described as fields including a focal population consisting of actors and such partners as customers, suppliers, governmental bodies, etc. that they exchange or interact with (Zietsma et al., 2017, p. 15). In these fields, populations are more likely to share practices, norms and common meaning systems rather than all field members (Dhalla and Oliver, 2013, p. 1830). Mimetic pressures are influential for the populations within the field since actors considered relatively homogeneous within the populations share similar environmental vulnerabilities and demand for legitimacy from the same regulators and similar stakeholders. For instance, that the members of soft drink sector share more practices, norms, common meanings and common identities among themselves than restaurants and retailers to which they sell products or suppliers from whom they purchase water, fruit and aluminum cans increases the impacts of mimetic pressures on the homogenization process in populations. The fact remains that the partners that generate the exchange relationship have their own institutions, institutional environments and institutional pressures even though they share some practices, norms and meanings with others (Zietsma et al., 2017, p. 15).

The existence of homogeneity among actors does not necessarily mean that there is no conflict in populations. In the exchange fields, population members compete with each other to gain status and reach the desired resources (Freeman and Audia, 2006, p. 152). The common objective in these fields is to coordinate the exchange and interaction networks among partners and to stabilize them (Beckert, 2010, p. 609). Most of the studies with regard to the fields focus on focal populations in which there is a struggle for resources, status and market share with exchange partners. Based on these studies, the exchange fields are divided into subgroups due to the nature of the focal populations within the field. As shown in Figure 1.2, these subgroups consist of sectoral, professional and social movement exchange fields (Zietsma et al., 2017, p. 16).

Industry exchange fields

It is possible to classify the fields such as the soft drink industry, which were given as an example above, as industry exchange fields. These focus on coordinating the exchange relationships among partners interacting with each other. According to Zietsma et al. (2017, p. 16), actors in the field often collaborate to manage such common interests as industry promotion and lobbying, or to coordinate their interfaces with their common exchange partners by developing common technology and improving industry standards. Museums (DiMaggio, 1991; Oakes et al., 1998), symphony orchestras (Glynn, 2000; Glynn and Lounsbury, 2005), and hospitals (Galvin, 2002) can be involved in the industry exchange fields since they include structurally equivalent members producing similar goods/services and partners that they interact with. In these fields, in addition to collaborations, members of the focal population compete among themselves for market share and legitimacy as well (Garud et al., 2002, p. 202). Also, the boundaries surrounding these fields tend to be relatively permeable to new entrants and they vary significantly by the field characteristics and dynamics.

New entrants to the field may transform the practices by offering new ways of competition, unlike the dominant sectoral practices. For example, with developing technology, new entrants to the photography industry have changed the course of film-based photography, which is dominant in the field, through digital photography practices. Some field members, on the other hand, may strive to generate subfields around strategic groups or specific niches, each with its own identity and logical patterns (Zietsma et al., 2017, p. 17). For instance, Porac et al. refer to some organizations, on the one hand, positioning themselves as members of the consumer electronics industry, and on the other hand, being a part of the highly equipped audio devices industry that determines their relations with their stakeholders (consumers, suppliers, regulators, etc.) and the structures and practices they enact (Porac et al., 1989, p. 399). Although logical patterns have some conflicting elements in different subgroups, the segmentation of the market allows these patterns to function separately with quite few contradiction (Zietsma et al., 2017, p. 17).

The characteristics of the populations within the industry have a significant impact on institutional processes. When considered in terms of isomorphism, since the members of the industry generally focus on the legitimacy-based judgments of the external environment, isomorphic pressures mostly come from this environment. These pressures are shaped by the expectations of external actors within strategic subgroups. Focal population members will imitate each other because they confront with the similar problems and are expected of similar behaviors, mostly based on legitimacy. Therefore, diffusion occurs by virtue of pressures from many exchange partners such as insurance companies (Hoffman, 1999), consultants (Zbaracki, 1998), and regulators, in order to gain legitimacy or technical advantages (Kennedy and Fiss, 2009, p. 897). Due to the competitive pressures within industry populations, it is expected that the emergence of new and superior practices, structures or technologies is more likely to occur and their diffusion occurs relatively rapidly, especially within strategic groups (Anand and Peterson, 2000, p. 270; Ansari and Philips, 2011, p. 1596; Gawer and Philips, 2013, p. 1061). At this point, Deephouse states that the members of the industry are more likely to adapt innovations to fit their own structures and markets by the way of diffusion, and make further innovations to be able to gain competitive advantage (Deephouse, 1999, p. 149).

Professional exchange fields

Professional exchange fields refer to a focal profession and such exchange partners as organizations within which professionals work, other professions with which they interact, legal authorities, etc. (Zietsma, et al., 2017, p. 18). For example, the professional exchange field of law includes lawyers, law firms, the professional associations, the regulators of the profession, educators of law professionals and so on.

The aim of these fields is to generate a control mechanism over professional practices and identify the boundaries of the field. Enforcement of the boundaries is crucial to make distinction between fields. It is mostly seen that professional populations co-exist with industry populations within exchange fields. In this respect, the focus of analysis is quite important to decide whether a field is an industry exchange field or a professional exchange field. For example, in their studies, Reay and Hinings (2009) focus on doctors in the field of healthcare as an industry exchange field while Reay et al. (2006) treat healthcare organizations as the focus of analysis in professional exchange field of nursing. Professional exchange fields often include professional organizations that help members socialize and train them with regard to the practices they should carry out and also create strong identities. They have an important role in structuration of the fields within which they are embedded and the determination of the boundaries (Suddaby and Muzio, 2015, p. 29). Therefore, it is possible to say that this may result in a great deal of homogeneity in practices and meanings.

Professional exchange fields are featured by a single logic or several relatively small permutations of logic since there is a strict control over practices and norms. Contestation among professions are generally associated with areas of jurisdiction (Abbott, 1988, p. 139). In these fields, organizations at the center, such as the Big Five accounting firms, often shape both the professionals' perspectives and career options (Greenwood et al., 2002, p. 63). Because of these characteristics, it is likely to state that isomorphic pressures are quite influential and are supported by some ways such as the professional training and accreditation programs (Zietsma et al., 2017, p. 19). It is expected that there are less efforts for innovation and more resistance to the adoption in professional exchange fields than in industry exchange fields especially when there are boundary disputes among professions. This is because there is relatively strong practice homogeneity in professional exchange fields (Suddaby and Greenwood, 2005, pp. 58-59). When an innovation is approved by professional associations, it is expected to be diffused rapidly (Smets et al., 2012, p. 898). However, in order to remove the complexity between diffusion and institutionalization, Colyvas and Jonsson remind that they are not the same thing and cannot be used interchangeably, then exemplify this situation by stating that a practice such as patenting by academics may be approved but not widely diffused (Colyvas and Jonsson, 2011, p. 28).

Social movement exchange fields

Social movement exchange fields exist with the aim of mobilization and coordination of actors and resources to support a particular agenda or to spread an ideology. The connection of field members' identity to populations is associated with the extent of their ideological commitment (Curtis and Zurcher, 1973, p. 54; McCarthy and Zald, 1977, p. 1217). Such fields include social movement organizations, funders, institutional partners, allied movements, etc. For example, the Slow Food social movement exchange field, which has emerged to promote the protection of traditional eating patterns against Fast Food with the increase in the rate of obesity, includes such actors as farmers, food producers, food experts, food critics, gastronomes, environmentalists, associations and so on (Zietsma et al., 2017, p. 20). Here, each of actors identifies with the ideology of the Slow Food movement despite the variety in their identities. The boundaries of the field are highly permeable since the movement's aim is to mobilize as many actors as possible to further the current agenda. As a matter of fact, entering the borders of other fields is mostly the primary goal of these movements (Zietsma et al., 2017, p. 20).

These fields are characterized by the emergent organizational collaboration. They thus have a quite limited institutional infrastructure compared to the other exchange fields. Although the hierarchical structure in such fields is rather limited, the practices differ considerably and the field governance generally occurs by informal ways. Coordination between social movement organizations is achieved through informal networks among clusters of interconnected organizations, created by conduits and portals that bring together independent groups of initiatives (Bertels et al., 2014, p. 1192). Accordingly, Diani and Bison distinguish between social movement members who are in close contact with the network but are not engaged in the network, and those who are at the center of the interaction network, such as social movement organizations, by guiding the course of the field (Diani and Bison, 2004, p. 283).

In these fields, isomorphism is primarily related to the adherence to ideology rather than practices of actors within the fields. In addition, members discipline one another and themselves with an intent to maintain either their social ties (Creed et al., 2014, p. 282) or the values they are emotionally attached to (Friedland, 2014, p. 226; Voronov and Vince, 2012, p. 69). Therefore, it is expected that the diffusion of new practices is spotty and feature high variation due to the limited hierarchy and weak field governance in such fields. The literature on social movement has recently drawn attention to the similarity of social movement fields with other fields. In this respect, Jung et al. state that these fields constitute a social movement sector within which networks among organizations emerge to form collaborations on various issues (Jung, et al., 2014, p. 187). All the types of exchange fields and their main characteristics are summarized in Table 1.5 shown below.

Table 1.5. *Types of Exchange Fields and Their Characteristics (Zietsma et al., 2017, pp. 13-27)*

	Exchange Fields		
Dimensions	***Industry Exchange Fields***	***Professional Exchange Fields***	***Social Movement Exchange Fields***
Goals	Coordination of exchange among partners interacting with each other.	Control of practices and clarification of boundaries.	Mobilization and coordination of actors and resources to support a specific agenda or spread an ideology.
Boundaries	Relatively permeable for new entrants and mostly based on practices.	Strong and well-controlled.	Highly permeable and based on ideology.
Constitutive Elements	Focal industry population and its stakeholders.	Focal professional population and its stakeholders.	Focal professional population and its stakeholders.
Relational Structure	Elite and core/peripheral structure generally associated with market share.	Mostly hierarchical structure.	Egalitarian structure with networks in clusters and collaborations among networks.
Logical Structure	Multiple and often fragmented.	Single or few.	Single or few.
Identity	Variance depending on competitive positioning.	Shared - Based on training, practices, meanings and values.	Shared - Based on common ideology.
Influences for Isomorphism and Diffusion	Isomorphic pressures are moderate and mostly arise from exchange partners. Innovations often occur and diffuse quickly.	Isomorphic pressures come from professional association and are quite strong. There is resistance to innovation, but diffuse once approved.	Isomorphic pressures are based on the commitment to ideology rather than practices. Diffusion tends to be spotty.

1.1.5.3.2. *Issue fields*

In the literature related to the organizational field, there are some studies agreed upon the idea that the organizational fields can be formed based on issues which are significant for the interests and objectives of a particular collective organizations rather than exchange relations and that they can be defined analytically by actors who both interact and consider one another on specific issues (Hoffman, 1999, p. 351; Wooten and Hoffman, 2008, p. 59). These fields are different from the exchange fields. Therefore, they should be evaluated differently due to the fact that they have different effects on institutional processes. The purpose of generating issue fields is to negotiate, compete or provide governance on practices and meanings that influence a variety of fields (Zietsma et al., 2017, p. 21). Such fields often include populations with different identities and a wide variety of actors who come from different exchange fields and who are committed to their own institutional infrastructure. There may be multiple and conflicting logical patterns in the field since the focused issue has various meanings for different populations. Unlike the settled character that is generally attributed to organizational fields, these fields are more contested and dynamic even though they may become settled over time (Wooten and Hoffman, 2008, p. 136; O'Sullivan and Dwyer, 2015, p. 36). They can differ from one another by their distinctive properties. At this point, Zietsma et al. divide the issue fields into three separate subgroups as competitive, bridging and interstitial issue fields (Zietsma et al., 2017, p. 22).

Competitive issue fields

Competitive issue fields arise in case a field or a set of actors strives to alter the practices and meaning system in a current exchange field. For example, such fields begin to arise when a social movement organization seeks ways for changing an existing industry. Because of this reason, in these fields, two or more populations compete for becoming dominant with common logics, shared identities and dense interactions within populations, and multiple logics and identities as well as conflicting interactions between populations (Zietsma et al., 2017, p. 22). Hoffman first anchored the idea of issue fields by examining the chemical industry, where environmentalists struggle to make industry practices more sustainable (Hoffman, 1999, p. 354). In general, it is possible to describe the chemical industry including stakeholders such as customers, suppliers, professional consultants, insurance companies, legal authorities, etc. as an industry exchange field. However, the struggles of environmentalists, who are the members of a social movement population, with environmental practices and meaning systems within the industry raise an issue field (Hoffman, 1999, pp. 354-355). The point that should be taken into consideration here is that an issue field which has emerged as a result of this struggle is not related to human resources practices, financial structures or distribution channels in the chemical industry, but instead focuses on environmental governance in the field. In addition, the efforts of social movement activists to influence regulators, to cope with negative practices of chemical firms through courts and to influence customers are in fact an indication that issue fields involve other members of the exchange fields within the industry as well. As a matter of fact, the emergence of an issue field does not mean that the exchange fields will be pushed out of the game. Zietsma et al. exemplified this by stating that the use of the environmental management system developed to respond to the pressures coming from external environment is disseminated by both consultants and insurers who are interacting actors of the exchange fields (Zietsma et al., 2017, p. 23).

It is a common strategy for the social movements to interact with powerful members of the exchange field, such as large organizations, customers or regulators, to create a stronger influence (Holm, 1995, p. 402). Thus, social movement organizations can more easily access the power to deal with negative practices in the industry by participating in decision-making mechanisms in the exchange fields (Zietsma and Lawrence, 2010, p. 209). However, there is a limited meaning system and practice integrity in the issue fields. Moreover, there are various logical patterns that contradict with each other within the same field. According to Zietsma et al. (2017, p. 23), one of the most important reasons for this is that individual populations having various identities within the field confront isomorphic pressures imposed by both the field and other populations with which they interact. Such fields are not only related to social movements struggling within an industry or sector, as mentioned above, but also closely associated with issues such as border conflicts among professions (Goodrick and Reay, 2011, p. 374) or between professions and industries such as scientists and pharmaceutical companies (Murray, 2010, p. 341).

Issue-based fields often adopt the logical patterns and practices of more mature fields in the initial process of structuration (Fligstein and McAdam, 2012, p. 11). In this regard, O'Sullivan and O'Dwyer state that the issue and exchange fields become mutually dependent on each other as the current issue and its institutional infrastructure settle in the exchange field over time (O'Sullivan and O'Dwyer, 2015, p. 49). Competitive issue fields can be considered as temporary structures that arise to integrate new social concerns into the infrastructure of the exchange fields. Because of the conflictual and fluxional nature of these fields, isomorphism and diffusion pressures seem highly likely to be in conflict until that interests of focal populations are satisfied (Zietsma et al., 2017, p. 24).

Bridging issue fields

Issues are inherently included in the jurisdiction of many actors. It is most likely to mention about the existence of bridging issue fields when they remain to become cross-jurisdictional over time (Zietsma et al., 2017, p. 26). Such fields are generally related to the governance of shared issues such as common resources, epidemic, etc. To illustrate, a very common practice in the world, corporate social responsibility is a multiplex issue that is directly associated with a variety of fields and logics. In such a case, corporate social responsibility standard organizations which can be described as transnational governance organizations mostly connect various fields on specific issues. In other words, they often act as boundary organizations (Helms et al., 2012, p. 1121).

In bridging issue fields, representatives of more than two or more fields or groups interacting with each other strive with a boundary organization, usually agreed upon or formally defined, in order to ensure the focus on an issue, to bridge between various groups and to coordinate issue-based action between fields (O'Mahony and Bechky, 2008, p. 439). For example, the International Organization for Standardization (ISO) has had a bridging role among multiple fields in the process of creating and developing the 26000 standard and ensured their coordination (Helms et al., 2012, p. 1123).

The field boundaries governed by bridging organizations such as ISO and the World Health Organization (WHO) are tried to be determined clearly and formalized. Identities within the field are heterogeneous, in other words, a common identity has not occurred. Although field founders have contradictory logical patterns, a common institutional logic blended around the common issue prevails in these fields through the governance of the boundary organization or agreements among representatives (Zietsma et al., 2017, p. 26). Isomorphic pressures often arise from boundary or governance organizations or constitutive agreements. Thus, when an innovation that affects issue agreed upon occurs, it is not likely to diffuse widely until the constituents arrive at an agreement which is enforced by bridging organizations. Unlike competitive issue fields, these fields can be long lasting (Zietsma et al., 2017, p. 27).

Interstitial issue fields

Interstitial positions can be defined as structural positions that exist between or at the intersections of organizational fields (Rao et al., 2000, p. 257). In these positions, members of different fields interact with each other because they share a common interest or issue (Furnari, 2014, p. 439). Issue fields emerge as a result of the organizational efforts in these positions (Zietsma et al., 2017, p. 24). Therefore, it is possible to define the interstitial issue fields as fields emerging in such positions within which members from different logical patterns and from multiple fields are included and coordinated to respond to emerging issues or opportunities. When there is an issue concerning the members of multiple fields occur, it is most likely to emerge an interstitial issue field. For instance, such issue fields may be orchestrated due to the gradual increase of awareness of collective problems such as HIV/AIDS (Maguire et al., 2004, pp. 659-660) or the reconsideration of issues such as income inequality by social movements or other initiatives or emerging opportunities (Furnari, 2014, p. 443). It is unlikely that a single group is dominant on the issues because members of the interstitial issue fields come from a variety of exchange fields and civil society. Therefore, in addition to the inherent existence of various and fragmented logical patterns within the field, it can be stated that its boundaries are highly permeable as well. The shared identity, common meaning system and institutional infrastructures of the field may be formed as a result of the negotiations between separate groups over time (Zietsma et al., 2017, p. 25).

The institutional infrastructure of the interstitial issue field usually consists of a combination of elements taken from various fields from which its members come. Zietsma et al. cite the impact investment field that has become widespread in recent years as an example for this field (Zietsma et al., 2017, p. 25). The elements of the institutional infrastructure of the field are drawn from existing exchange fields that include investment, social enterprise, corporate social responsibility, government, Non-Government Organizations (NGOs) and social movement fields. However, these elements are sometimes in competition and their use may not yet be institutionalized (Hinings et al., 2017, p. 173). Powell and Sandholtz similarly illustrate this by stating that the founders of new biotechnology organizations draw elements from different exchange fields in an effort to build their ventures (Powell and Sandholtz, 2012, p. 95).

These fields usually have fragmented structures when they emerge. Isomorphic pressures are not very influential and field identity is uncertain but begin to occur. The boundaries of the field are highly permeable and diffusion is ambiguous (Zietsma et al., 2017, p. 26). In addition, it is quite difficult to distinguish an issue field from an exchange field once its institutional infrastructure is settled. This means that an issue field may transform to an exchange field over time. Granqvist and Laurila state that the industry, science, state authorities and environmentalists are organized around the nanotechnology issue that has been the subject of an issue field at first, and then the field itself has become an exchange field (Granqvist and Laurila, 2011, p. 8). In order to comprehend this transformation process, Zietsma et al. state that the organizations in interstitial positions may be a part of the emerging interstitial issue fields, which may transform to an exchange fields as their institutional infrastructures become elaborated (Zietsma et al., 2017, p. 26). All the types of issue fields and their main characteristics are summarized in Table 1.6 shown below.

Table 1.6. *Types of Issue Fields and Their Characteristics (Zietsma et al., 2017, pp. 13-27)*

	Exchange Fields		
Dimensions	***Competitive Issue Fields***	***Bridging Issue Fields***	***Interstitial Issue Fields***
Goal	Competition on existing meaning system and practices.	Governance of shared issues or common resources.	Providing coordination to respond to emerging issues or opportunities.
Boundaries	Contested to struggle with practices and jurisdictions	Formalized and often governed by a boundary or bridging organization.	Highly permeable and based on common interest.
Constitutive Elements	Two or more populations competing to become dominant on an issue.	Both the representatives of two or more fields or groups interacting with each other and a boundary or bridging organization.	Individual members of various fields sharing an interest in an emerging issue or opportunity.
Relational Structure	Competing or conflicting populations.	Boundary organization bridges various groups from different fields.	Diverse groups may form collaborations.
Logical Structure	Multiple and competing.	Multiple and blended at interstitial positions or interaction point.	Multiple and fragmented.
Identity	Homogeneous within and heterogeneous among populations.	Not shared or heterogeneous.	Emerging.
Influences for Isomorphism and Diffusion	Pressures for both isomorphism and diffusion are contradictory.	Isomorphic pressures and diffusion primarily depend on the boundary organization or constitutive agreement among parties.	Isomorphic pressures are weak and diffusion is ambiguous.

Considering all types of organizational fields, it can be seen that the issue fields have more fluxional structures compared to the exchange fields. For this reason, it is expected that the issue fields are more temporary than the exchange fields, except for the bridging issue fields.

In this thesis, charity bazaars are described as organizational fields. Therefore, it is quite important to determine which type of organizational fields they are included in. Taken all their characteristics into consideration, it is presumed that charity bazaars can be defined as interstitial issue fields. The reason why they are treated as interstitial issue fields will be justified with the explanation of the concept of charity bazaars and discussed in detailed with the research findings. Nevertheless, to mention briefly, these bazaars are located in interstitial positions between or overlap of institutional fields within which members of different fields interact with one another. Their aim is to negotiate the coordination to respond to an issue or opportunity (Zietsma et al., 2017, p. 25). As an explicit characteristic of interstitial issue fields, charity bazaars draw members from multiple fields when an issue or opportunity arises in society. Therefore, no one field is likely to become dominant on an issue. Boundaries surrounding these bazaars are presumed as highly permeable. Moreover, it is thought that they include multiple and fragmented institutional logis.

With Hoffman's (1999, p. 351) point of issue-based view to organizational fields, most of organizational studies treat the fields as a center of debates where there are multiple institutional logics often competing (Reay and Hinings, 2009, pp. 629-630; Scott, 2014, p. 225). Due to the great emphasis on institutional logics in organizational fields, Greenwood et al. have come up with a new idea of institutional infrastructure (Greenwood et al., 2011, p. 335). It reflects the understandings regarding to the organizations’ embeddedness within fields and the structuration of fields occurring by interactions, networks and institutional activities among actors. In order to serve the purpose of this thesis, it provides a framework for comparing organizational fields (Hinings et al., 2017, p. 167). In this respect, it is important to comprehend the institutional infrastructure and the degree of its elaboration and coherency within a field in an effort to conceive the field governance as well as field dynamics and change.

1.1.5.4. *Institutional infrastructure*

In most general terms, infrastructure means the basic facilities and physical and organizational structures which are necessary for a society or a business to pursue their operations. In this thesis, this concept will be considered from an institutional perspective. Within this context, firstly, the concept of institutional infrastructure with its elements which provide for elaboration and coherency within the field will be explained. Secondly, the concept of governance and its connection to the institutional infrastructure will be discussed. Then, the relationship between institutional infrastructure and organizational field conditions will be clarified.

The term of institutional infrastructure is often used across a variety of scholarly fields. However, it is possible to state that its origins can be found in comparative political economy. It has been used for comparison between such formal institutions as legal and regulatory systems of a nation and informal institutions like cultural values, norms and meanings of doing business embedded in both national innovation and business systems of which both are excepted to be effective for economic outcomes (Hinings et al., 2017, p. 166). In this respect, Boettke (1994, pp. 1916-1918) states that institutional infrastructure can be viewed as a set of legal, political and cultural institutions building the basis for both economic activity and governance. These elements may sometimes substitute for each other. This is because they overlap and reinforce one another (Hinings et al., 2017, p. 166). For instance, intermediary organizations, business processes, interpersonal networks and business groups which can be described as informal elements of institutional infrastructure may be used as a substitution for the formal elements in case of feeling their failure of fulfillment in emerging markets (Marquis and Raynard, 2015, p. 306).

In a broader sense, studies related to transnationalization, globalization and world social theory have also examined the enhancement of institutional infrastructure by considering the institutions across the boundaries of nations, enabling/constraining and governing trade (Djelic and Quack, 2008, pp. 306-307). There has been an increase in the number of such international organizations as World Trade Organization (WTO) that can be involved in bridging issue fields and related regulatory networks like International Competition Network (ICN). Moreover, a great deal of non-governmental organizations that are included in standard setting, accreditation, and other forms regarding the soft regulations (Djelic and Quack, 2008, p. 311). The development of institutional infrastructure at the level of transnationalization influences the role of institutional mechanisms in the diffusion of ideas and practices across nations (Drori, 2008, p. 449). Hinings et al. (2017, p. 166) state that institutional infrastructure may also be used to examine smaller groups. For instance, institutional infrastructure has been expected to include some aspects with respect to the examination of services toward children in education system. These are respectively composed of institutional interests and reward systems, connection to the external environment by institutional activity, social networks, goal structuration processes and so on (Smylie and Crowson, 1996, p. 3). Within smaller or more local groups, the societal infrastructure within which the groups are embedded influences the institutional infrastructure (Hinings et al., 2017, p. 167).

From the viewpoint of organizational theory, institutional infrastructure is attributed to the understandings with respect to the organizations' embeddedness within fields and the fields' structuration occurring by interactions, networks and institutional activities among actors (DiMaggio and Powell, 1983, p. 149). Waddock (2008, p. 91) states that institutional infrastructure may be enhanced by such activities as certifying, assuring and reporting, and by structuring new collaborations and relational networks among actors. In addition, conferences and professional associations which may be described as elements of institutional infrastructure are important to form social relationships and enhance the diffusion of new practices (Compagni et al., 2015, p. 254).

The term of institutional infrastructure has been used by Greenwood et al. (2011, p. 339) to develop their arguments with regard to institutional complexity. Even though they do not define the term, they include some descriptors that refer to a set of actors or structures having a role in judgment and governing the actors within the field such as professional associations, state, social control agents, enforcement mechanisms, state regulation, etc. Such descriptors collectively generate the structures through which status in the field is identified; interests, values and meanings become collective and are enacted; daily behaviors of members in the field are guided, constrained or enforced (Hinings et al., 2017, p. 167).

In related literature, it is possible to confront a great variety of institutional infrastructure elements which may vary among studies. Hinings et al. (2017, p. 167) emphasize on the role of professional associations and governments at the level of international, national or local which can be described as the collective actors. In another study, professional associations, media and health and safety inspection agencies are specifically treated as the element of institutional infrastructure (Raaijmakers et al., 2015, p. 103). Similarly, in their study of corporate governance and investors' perceptions, Bell et al. (2014, p. 305) stress the significance of governmental organizations, regulatory institutions, decisions of courts and legislation which are defined as the main regulative agents. In many other studies, such status conferring events as quality accredition, ratings, standards bodies (Sauder, 2008, p. 223), or award ceremonies (Anand and Watson, 2004, p. 59) or conferences (Lampel and Meyer, 2008, p. 1029) fairs and festivals (Hinings et al., 2017, p. 167) are viewed as the components of the field's institutional infrastructure. In addition, lobbying or trade bodies (Gürses and Özcan, 2015, p. 1712) and information providers (Marquis and Reynard, 2015, p. 310) may also be viewed as the elements of institutional infrastructure.

In brief, the institutional infrastructure can be defined as the set of prevailing institutions within the field. This is a structural approach to comprehending the dynamics of the field (Hinings et al., 2017, p. 167). Within the context of this thesis, it is expected to provide two benefits. Firstly, it redirects the attention to understandings of field dynamics which are accepted as beyond the institutional logics and meanings. Secondly, it enables to make a comparison among charity bazaars described as organizational fields since it offers opportunity to define and classify the conditions of fields. In this direction, the degree of elaboration and coherency of institutional infrastructure within the field will be considered to understand the field dynamics and compare the conditions of charity bazaars with the aim of investigating the isomorphism among them. Now, the relationship between formal governance of an organizational field and its institutional infrastructure will be explained.

1.1.5.5. *Organizational field governance*

The concept of governance is one of the key aspects of fields (Kraatz and Block, 2008, p. 248). It is viewed as the significant subset of relational systems embedded within the fields. Governance system that has a crucial role in the establishment of the fields is not treated as something varying among them. Therefore, it provides the way for making a comparative analysis of governance (Scott, 2014, p. 231). It can here be deduced that it may be viewed as a critical part of organizational fields. To comprehend its importance within the fields, both its difference from and relationship with the institutional infrastructure must be understood.

Hinings et al. (2017, p. 168) suggest that institutional infrastructure is more than the governance of the field. However, it is seen that they necessarily overlap. They define the organizational governance as the mechanisms that formally enable, constrain and enforce the activities and dynamics within the field. By extending this definition, Scott (2014, p. 244) describes it as the collective use of formal and informal, public and private systems assuming control within the fields. According to Fligstein and McAdam (2012, p. 14), organizational governance can be defined as the units or processes providing the congruence with the rules or laws and enabling to smooth functioning and reproduction of the system. Field governance includes some elements such as regulations, reward systems, standards and social control agents monitoring and enforcing them, all of which can be described as formal governance systems. Moreover, it also involves cultural norms, scripts, incentives, practices, roles, relationships and organizational and field structures which are the part of broader institutional infrastructure and underpin the formal governance systems within the field (Hinings et al., 2017, p. 168).

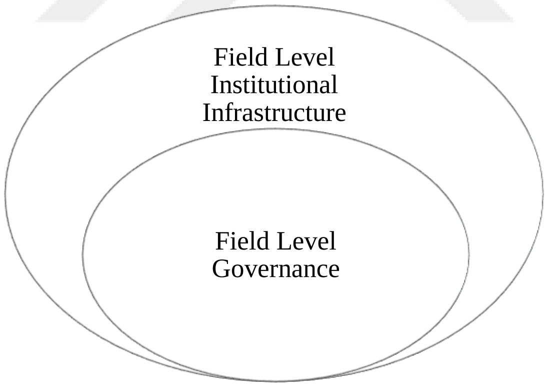

Figure 1.3. *Institutional Infrastructure and Governance (Zietsma et al., 2017, p. 168)*

As shown in Figure 1.3, governance is a subset of institutional infrastructure even though their elements necessarily overlap and both are field-level constructs. As aforementioned, institutional infrastructure includes an array of prevailing institutions within the field such as relationships, events, structures, practices and so on. Some of them are treated as the elements of the governance, yet others are not (Hinings et al., 2017, p. 168). For instance, governments, regulators and professional associations which are described as collective actors can be evaluated as the part of the governance within the field. However, trade and award ceremonies which are field configuring events are not included in governance system while they are treated as the elements of institutional infrastructure (Greenwood et al., 2011, p. 335). Within the context of this thesis, the elements of both institutional infrastructure and governance system in charity bazaars will first be determined. Then, their implications for the conditions within the bazaars based on the degree of their elaboration and relative coherency will be investigated to make a comparison among them.

1.1.5.6. *Institutional infrastructure and organizational field conditions*

Depending on the degree of its elaboration and relative coherency, institutional infrastructure has crucial impacts on the conditions of organizational fields (Hinings et al., 2017, p. 169). Fields may vary based on their institutionalization level, how complex and at which evolutionary stage they are (Zietsma et al., 2017, p. 27). It is most likely state that these conditions may easily affect the both the nature and number of institutional demands which influence the organizations pursuing their affairs within a field. They have also a significant role in the institutional processes (Greenwood et al., 2011, p. 339). Based on its importance, it is possible to confront with a variety of terms, of which some are ordered in Table 1.7, to be able to describe fields based on the field conditions.

Table 1.7. *Descriptive Terms of Fields (Zietsma et al., 2017, p. 28)*

Terms	Sources
Highly institutionalized/Structured	(Gomez and Bouty, 2011; Greenwood at al., 2002; Vaccaro and Palazzo, 2015)
Established	(Purdy and Gray, 2009)
Mature	(Greenwood and Suddaby, 2006)
Settled/Stable	(Fligstein, 1997)
Hierarchical	(Rao et al., 2000)
Emerging	(Maguire et al., 2004)
Nascent	(Patvardhan et al., 2015)
Turbulent	(Farjoun, 2002)
Fragmented	(Meyer et al., 1987)
Complex	(Reay and Hinings, 2009)
Patchy	(Quirke, 2013)
Contested	(Hensmans, 2003; Hardy and Maguire, 2010; Meyer and Höllerer, 2010; van Gestel and Hillebrand, 2011)

To become highly institutionalized or structured, fields must have some features. There should be relatively well-structured alignments among actors who consider each other in a common enterprise. In addition, they should have identifiable patterns of interaction in which memberships are clearly defined, institutions are described as highly legitimated and institutional logics are coherent (Maguire et al., 2004, pp. 658-659).

Highly intitutionalized fields have highly elaborated institutional infrastructure and are described as settled/stable fields (Fligstein, 1997) or mature fields (Greenwood et al., 2002). According to Rao et al. (2000, p. 262), there are a few groups of actors who are highly dominant within such fields. They operate at the apex as others survive on the bottom. Therefore, it is possible to state that the groups of actors who are influential strive to stabilize the social order.

When compared to the highly institutionalized or mature organizational fields, emerging fields are not organized spaces within which actors recognize few mutual interests, yet there is relatively little coordinated action among them (Maguire et al., 2004, p. 659). In such fields, both social networks and the set of proto-institutions -new practices, rules and technologies- are temporal (Lawrence et al., 2002, p. 281). They are narrowly diffused and weakly reinforced. The members of emerging fields come from various fields. This means that they are embedded in different institutional logics and most likey to transfer the elements of their previous institutional infrastructure to the newly included fields (Maguire et al., 2004, p. 659). For instance, in the interstitial issue field of HIV/AIDS treatment, members are drawn from various fields such as activist organizations, medical organizations and pharmaceutical firms. As such, it leads to the existence of subgroups having different conceptions about the proper proto-institutions (Maguire et al., 2004, p. 660). Based on these, it is understood that organizational fields may vary in the extent to which logics are settled (unitary or competing), and institutional infrastructure is elaborated (Zietsma et al., 2017, p. 30). The field conditions are typologized based on the extent of elaboration and relative coherency of institutional infrastructure embedded within the organizational fields for better comprehension of the subject.

When the organizational fields have a highly elaborated institutional infrastructure composed of power structures, governance mechanisms, subject positions, practices, meanings and identities, actors mostly know which action is appropriate or allowed in many situations (Zietsma et al., 2017, p. 30). In such fields, the elements of infrastructure incline to reinforce each other. By formal and informal mechanisms, they also provide clear prescriptions about the most appropriate action. On the contrary, organizational fields may have ambiguous, unsettled and temporal rules, identities, meanings, relational networks and governance mechanisms when they have a limited institutional infrastructure. Its elements are not expected to be taken-for-granted and mutually reinforcing. However, in both cases, the extent to which logics are settled (unitary) or unsettled (competing) within the field must be considered (Zietsma et al., 2017, p. 30).

Having limited institutional infrastructure, there may be alignment among actors on what appropriate action is once the logic prioritizations are settled within the organizational fields. In such a case, the alignment is increasingly stabilizing (Levy and Scully, 2007, p. 986). However, how to put values and principles into practice is not clearly identified and there may be less understanding of certain rules, norms or governance systems enabling to perform the action in a consistent way. These fields are labeled as aligned/aligning or emerging (Zietsma et al., 2017, p. 31; Hinings et al., 2017, p. 170). This is because the members of the fields have aligned objectives and values, yet the lack of alignment occurs in case the uncertainty in norms, rules and practices leads to incompatibility about which action is more appropriate to take (Patvardhan et al., 2015, p. 421-422).

Organizational fields are referred as established when they are characterized by settled logic prioritizations and elaborated institutional infrastructure (Purdy and Gray, 2009, p. 357). In such fields, members consider each other and are aware of the expectations from one anoher. There is thus a clear set of institutional arrangements mutually reinforcing and guiding daily their behaviors within any given action domain (Zietsma et al., 2017, p. 32). However, it does not mean that established fields will never change. As a matter of fact, most of the studies related to the institutional change mostly begins with a description of established field which later changed due to the increase in the number of newly included actors, new interests or exogeneous shocks altering unsettled logic prioritizations or power positions (Greenwood et al., 2002, p. 59; Sauder, 2008, p. 209; Vaccaro and Palazzo, 2015, p. 1078).

With the unsettled logic prioritizations, organizational fields do not have a single form of logics and networks, instead there are contested logics and power prioritizations within these fields. This means that there are contradictions or incompatibilities about the conceptions of what action should be taken (Zietsma et al., 2017, p. 32). In such cases, organizational fields are referred as being contested (Hensmans, 2003; Hardy and Maguire, 2010; Meyer and Höllerer, 2010; van Gestel and Hillebrand, 2011) or turbulent (Farjoun, 2002). When there are competing logics or unsettled logic prioritizations and elaborated institutional infrastructure within the fields, they are identified as contested in line with the majority of studies striving to describe such fields. In contested fields, the elaboration of institutional infrastructure varies within different network clusters having their own practice domains and rule systems (Zietsma et al., 2017, p. 32).

The organizational fields within which there are both competing logics and limited institutional infrastructure are described as fragmented. These fields do not coalesce. There are disconnected actors and relatively small groups focusing on a particular issue within these fields. Moreover, it is most likely to state that there are not well-structured networks or institutions guiding behaviors since they are broken apart due to the contradictions on practices (Zietsma et al., 2017, pp. 32-33). Organizational fields orchestrated in interstitial positions within which logics and practices are mostly drawn from a variety of fields are generally fragmented (Powell and Sandholtz, 2012, p. 96). This is because new actors entering the fields bring new ideas about what action is appropriate to take (Patvardhan et al., 2015, p. 415). The fields differently described depending on the extent of elaboration and relative coherency are outlined in Table 1.8 given below.

Table 1.8. *Institutional Infrastructure and Organizational Fields (Zietsma et al., 2017, p. 170)*

Elaboration/Relative coherency of institutional infrastructure	*Unitary (high coherency) or Settled logic prioritizations*	*Competing (low coherency) or Unsettled logic prioritizations*	*Compartmentalized/ Prioritized (coherency within subfields, ordering subfields)*
High elaboration (Highly institutionalized)	Established	Contested	Subfields
Low/Limited elaboration (Weakly institutionalized)	Aligned/Aligning or emerging	Fragmented	Emerging subfields/fragmented

In brief, organizational fields are described as established and relatively stable when institutional infrastructure is highly elaborated and there is a unitary dominant logic, in other words, there are settled logic prioritizations within the fields. In these fields, there are a great variety of formal governance and informal infrastructure elements considerably reinforcing each other. Also, they lead to generate a coherent sense of what is legitimate or not (Hinings et al., 2017, p. 169). When there are competing logics or low coherency among logics and highly elaborated institutional infrastructure, the fields are described as contested. Similarly, these fields have various formal governance and institutional infrastructure elements, yet they are likely to conflict with each other (Reay and Hinings, 2005, p. 371). Organizational fields within which there are compartmentalized or prioritized logics and highly elaborated institutional infrastructure are divided into subfields. In addition, it is stated that there is a coherency within subfields while existing incoherency between them. However, they can separately survive without a considerable competition (Hinings et al., 2017, p. 170). When there is a limited elaboration and unitary logics (high coherency), organizational fields are defined as aligned or emerging. On the other hand, they are described as fragmented when the institutional infrastructure has a low degree of elaboration and low coherency. Lastly, organizational fields within which there is a compartmentalized coherency and limited elaboration are described as having emerging subfields (Hinings et al., 2017, p. 170).

2. LITERATURE REVIEW: NON-PROFIT SECTOR AND CHARITY BAZAARS

In this section, respectively the non-profit sector, non-profit organizations, fundraising, community fundraising literatures will be included in order to understand where charity bazaars are positioned in the existing literature. Accordingly, it will be explained how the non-profit sector differs from the public and private sectors and how the gap that they overlook is filled by non-profit organizations performing in this sector. How charity bazaars, which is one of the ways followed by those organizations for fundraising, have emerged will be explained in relation to the fundraising literature. In this regard, firstly, community fundraising, which has a participative nature, and then the fundraising events organized in this direction will be mentioned. Then, literature related to the charity bazaars, which are treated as fundraising events, will be given.

2.1. Non-profit Sector

In literature, there are a great deal of terms used synonymously with non-profit sector. Salamon and Anheier (1992, p. 128) classify the most common ones as charitable sector, independent sector, voluntary sector and tax-exempt sector. However, it is likely to state that each of these terms stresses one aspect of the reality represented by the same cohort of organizations at the expense of overlooking or downplaying other aspects. It can therefore be said that each is partly misleading. Varying terminologies synonymously used with the non-profit sector and what they emphasize and overlook or downplay are illustrated in Table 2.1.

Table 2.1. *Varying Terminologies of Non-Profit Sector and Their Misleading Aspects (Salamon and Anheier, 1992, pp. 128-129)*

Varying Terminologies	Emphasizing	Overlooking or downplaying
Charitable sector	The support gotten from private charitable donations.	It is not only the source of revenue.
Independent sector	How crucial role the non-profit organizations have as a third force. Also, it is mostly accepted as outside of the realm of private business and government.	These organizations are heavily dependent on them, especially in financial terms.
Voluntary sector	The contributions of volunteers to the management and operations of the sector.	A great deal of activities of organizations are performed not only by volunteers but also by paid employees.

Continuing

Tax-exempt sector	Actors in this sector are exempted from taxation in many countries in accordance with the tax laws.	This term raises the question of what purpose they have when performing their charitable behaviors. Moreover, tax law practices can differ by countries and this may lead organizations to treat differently in terms of charitable behaviors.

It is very clear that there is a terminological tangle to describe the non-profit sector. This is mostly because a great deal of organizations from environmental groups to symphony orchestras is included in these umbrella headings. To ease this complexity, Sargeant and Shang have introduced “the third sector” terminology, which is most often used interchangeably with non-profit sector, into these varying terminologies in more recent times (Sargeant and Shang, 2010, p. 4). This term reflects the distinctive role of the sector in society. The third sector is somehow different from both private and public sector even though all of them are significant aspects of human society and play an important role in the satisfaction of human needs. It is important to understand the basic characteristics of private and public sector for better comprehension of the third sector.

The private sector can be described as the market which caters to the most of human needs in the way that it matches the producer’s supply with the demand of consumers for goods and services (Sargeant and Shang, 2010, p. 4). In this market, consumers can possess much of what they need and want at a reasonable price. It also ensures that others who have purchasing power are facilitated for reaching what they desire. Suppliers are most often avoided from charging excessive prices so that the market works. Otherwise, others most likely to enter the market to satisfy the consumers’ needs and wants. The market, on the other hand, promises that a majority of needs are satisfied by ensuring that a reasonable profit is available to the other side of exchange relationship (Salamon and Anheier, 1992, p. 128). Here, it does not seem possible to bring about the existence of any charitable and philanthropic behavior. The work of market is purely based on the notion of self-interest. Smith illustrates this case by stating that someone expects his/her dinner from not the benefaction of the baker and butcher, but from their regard to their own self-interest. He/she addresses him/herself to their self-love, not to their humanity (Smith, 1776, p. 119).

When the market mechanism fails, governments may have to intervene to make all individuals in a given society sure about that certain minimum standards of consumption are met (Sargeant and Shang, 2010, p. 4). In such a case, the existence of public sector, which refers to institutions and mechanisms regarded as necessary by a society for the basic well-being of its members, is worthy to articulate. In general terms, this sector is composed of governments, all publicly funded or publicly controlled agencies, enterprises, and other entities presenting public programs, goods and services (Dube and Danescu, 2011, p. 3). The most distinctive characteristic of such institutions is that they are either founded and/or funded by the state. In addition, the state is legally responsible for those institutions and their works (Sargeant and Shang, 2010, p. 5). It is presumed that the government should be available in all aspects of social life and provide balance between the provision of public services and tax burden needed to pay for them (Chapman and Cowdell, 1998, p. 2). It is ideal for the governments to satisfy all basic human needs. However, it seems unrealistic due to the fact that all wage earners are not willing to fund such a pool of social provisions via taxation in a given society (Sargeant and Shang, 2010, p. 5). It can thus be deduced that in practice, the balance can be redressed by catering to only the most fundamental, widespread or popular needs. This implicitly means that other aspects of needs are simply overlooked.

The third sector or non-profit sector plays a quite important role within the mentioned neglected space in which neither private nor public sector enterprise is willing to engage. At this point, Sargeant and Shang state that this sector is separated from others since it compromises actors as individuals or groups of individuals who come together to take voluntary action (Sargeant and Shang, 2010, p. 6). That the action is not directed or controlled by the state and generally financed by private funds constitutes its respective essence. However, it is important to state that such a case does not make the sector totally independent. It is carried out by the sense of responsibility of private persons towards the well-being of others in need. Nathan describes the voluntary action as the meeting by private enterprise of a public need (Nathan, 1952, p. 12). The existence of the voluntary action is not enough to define the third sector in spite of making it distinctive.

There are a number of definitions of which each benefits from a somewhat different basis to differentiate organizations within the third sector from others. The most common ones are made from legal, economical, functional and structural/operational point of view (Salamon and Anheier, 1992, p. 132). It is then important to explain each of them to contemplate over the institutional environment of the organizations operating within the third sector.

Legal definition

Many countries having well-established legal system have legal provisions for categorizing organizations that take part in the third sector. By this way, they can constitute a quite certain and clear system for defining the organizations and thus the sector (Salamon and Anheier, 1992, p. 133). The definition made is important to decide which organizations may be fell into this sector. For instance, in a legal definition, non-profit sector is described as the sector comprised of incorporated entities characterized by the exemption from taxation (Hopkins, 1987, p. 499). As many diverse organizations from garden clubs to religious organizations are treated as the part of the third sector, those who utilize this definition can generate a rather precise framework for the typologies of the organizations within this sector. However, within the context of this type of definition, it should not be forgotten that an organization is what the legal system of a country says it is (Salamon and Anheier, 1992, p. 133).

Economical definition

It is mostly related to the source of income, not the legal form of the organizations within the sector. The key characteristic separating the non-profit sector from others such as business, government and household sector is that it comprises of organizations receiving the majority of their income from dues, donations and contributions of their members and supporters, not from the sales of goods and services in the market. According to Salamon and Anheier (1992, p. 134), these organizations are formally designated as non-profit institutions which serve households and the bulk of their income comes from the contributions made by both reciprocally households and private individuals. In general terms, it can be stated that organizations can be included in the non-profit sector only when they are funded not by commercial sales of goods and services or government, but in the main by private individuals or groups of individuals.

Functional definition

It mostly stresses the functions that the organizations carry out in the sector. O'Neill defines them as private organizations which serve a public purpose or the welfare of society (O'Neill, 1989, p. 2). According to a more comprehensive definition, the global non-profit sector is composed of organizations of which some functions are to take part in advocacy for social change, to serve neglected or needy populations, to expand freedom of people, and to provide social services (McCarthy et al., 1992, p. 3).

Structural/Operational definition

It is directly associated with the basic structure and operations of organizations rather than their purposes or source of income. According to this definition, the third sector is described as the collection of organizations which are (Salamon et al., 2004, pp. 9-10):

- Formal: that is, institutionalized to some degree. In other words, they can carry on their operations on the regular basis, whether or not they are legally registered or formally constituted. Shortly, they have some organizational regularity and permanence as reflected in regular gatherings, memberships and some procedures for making decisions recognized as legitimate by participants.
- Non-governmental or private: that is, not governed by government officials. They are institutionally separate from government. This does not necessarily mean that they can never get some support from governmental sources. What is important is that they are fundamentally recognized as private institutions in terms of their basic structures.
- Not profit-distributing: that is, not distributing profits generated to governing boards, stockholders, directors and owners since they are not primarily commercial foundations in purpose. Sargeant and Shang (2010, p. 15) state that any profit which is accumulated by civil society organizations must be reinvested in their objectives. It can here be deduced that civil society organizations are private organizations of which existence is not primarily based on generating profits. This feature usefully differentiates them from for-profit businesses.
- Self-governing: that is, able to control their affairs since they have their own mechanisms for internal governance. In other words, they are not governed by some outside entities.
- Voluntary: that is, involving members or participants who are volunteer to some meaningful extent.

The conditions included in structural/operational definition can vary in their degrees. Also, organizations may be more easily characterized with one criterion than another. However, an organization must reflect all five criteria in some reasonable extent to be considered the part of the third sector (Salamon and Anheier, 1992, p. 136). In this thesis, charity bazaars orchestrated by both secular and non-secular non-profit organizations that represent Salamon et al.'s (2004) aforementioned criteria will be compared. It is thus important to explain what characteristics those organizations have for better comprehension of the subject.

2.1.1. Non-profit organizations

Non-profit organizations, also labelled as non-governmental and civil society organizations (Anheirer, 2014, p. 5), are voluntary, private organizations having their own mechanisms for self-governance and are legally required to reinvest the generated profits in the course of their objectives rather than applying to managers, set of directors or officers (Toepler and Anheirer, 2020, p. 1). For a long time, these organizations have played an important role in socio-economic life and they have thus experienced a considerable growth. According to Salamon et al. (1999, p. 114), they increasingly become indispensable providers of key healthcare, educational, social and cultural services. In other words, they are viewed as a locus of social capital creation and thus a key mechanism for achieving social cohesion. It can here be stated that they generate value for the societies in many parts of the world.

Non-profit organizations inherently differ from private businesses and government agencies despite the fact that they often have competitive or complementary relationships with one another. Anheirer (2004) lists some of key dimensions along which the distinctive features of non-profit organizations prevail as objectives, resources, goals, distribution criteria, participants, work motivations, accountability and outputs. Characteristics that make non-profit organizations different from others based on these dimensions are shortly summarized in Table 2.2.

Table 2.2. *Differences between Non-Profit Organizations, Private Businesses and Government Agencies (Anheirer, 2004)*

	Non-Profit Organizations	**Private Businesses**	**Government Agencies**
Objectives	Maximizing the benefit of member or client groups	Earning revenue and maximizing profit	Maximizing social welfare
Resources	Donation	Commercial	Mostly based on taxation (Coercive)
Goals	Complex/Fragmented	Specific/Clear	Complex/Ambiguous
Distribution criteria	Unity/Solidarity	Exchange	Equity
Participants	Voluntary	Mostly based on economic needs	Coercive/Automatic
Work motivations	Goal-oriented/solidary	Material	Purposive
Accountability	Members/Stakeholders	Owners/Shareholders	Voters
Outputs	Mostly collective products	Private products	Public/Collective products

Based on these differences, non-profit organizations have some special functions and roles which make them more distinctive from others. As there are a variety of functions, Kramer (1987, pp. 244-250) emphasizes four key roles into which these distinctive functions have been distilled. These are:

Service provider role: Non-profit organizations perform various significant functions in the delivery of collective products because the governmental programs are typically uniform and large-scale. Therefore, they can be treated as the primary service providers within the places where both private businesses and government agencies are not either willing or able to perform. Despite qualitatively differing from other sectors, non-profit organizations can provide some services complementing their service delivery. They can also supplement the primary similar services in case the provision of other sectors is not sufficient in scope or not readily affordable.

Pioneer role: Non-profit organizations can make innovations by carrying out and pioneering new programs, processes and approaches in service delivery. They can thus be treated as change agents. When the innovations that these organizations have already experimented and developed are approved as successful, they may be diffused among other service providers. Especially, the government agencies may more readily adopt and enhance them because they have a greater facility to reach them.

Value protector role: Governmental agencies are often constrained by constitutional grounds and majority willpower as they promote and help the expression of diverse values hold by various parts of electorate. In addition, private businesses do not generally help societal groups express their values since it does not generate profit as they want. At this point, non-profit organizations can be treated as the primary mechanism to foster and protect particularistic values. They also provide possibility to societal groups for both the expression and promulgation of cultural, social, ideological, religious, political and other views and preferences.

Advocator role: The needs of some societal groups that are discriminated or underrepresented are not always considered in the processes of determining the design and borders of policies. Such a case leads a gap to form in a functioning social system. Non-profit organizations fill in this space by giving voice to the interests and values of minor and particular groups they represent. It can here be stated that they serve as either advocators or critics of governments to influence change and developments in social and other policies.

Non-profit sector is marked by its considerable diversity despite the fact organizations performing within the sector have these common core features and functions (Toepler and Anheirer, 2020, p. 7). In this direction, it is useful to remind that all non-profit organizations are not identical and not every one of them performs each of those four roles. However, Kramer's (1987) conception of role is important since it attracts the attention from the economic aspects to value-base underpinning all non-profit activities.

Until now, the characteristics of the third sector, which is also labelled as non-profit sector, and what needs this sector, different from the private sector and the public sector, meet in the society have been mentioned. In addition, the features and roles that distinguish the non-profit organizations operating in this sector from others have been discussed. What stands out here is that both the sector and those organizations adopt a value-based approach rather than an economic one. One of the outstanding reflections of this approach in the field is fundraising events. Since charity bazaars are viewed as fundraising events, it is thought that both the concept of fundraising and fundraising events should be introduced well.

2.1.2. Fundraising of non-profit organizations

In general terms, organizations can survive only when they have the ability to acquire and maintain resources (Pfeffer and Salancik, 1978, p. 2). Similarly, non-profit organizations also must reach those resources to achieve organizational goals and fulfill their mission as well as to expand and enhance their activities (Najev Čačija, 2013, p. 59). This is because they represent a major part of society and economy by meeting the needs that are not fulfilled by private businesses and governmental agencies. As mentioned earlier, their primary goal is to enhance social life by usually focusing on a variety of issues that influence an important part of society. To achieve this goal, they need revenue to fund their activities. In this direction, Rebetak and Bartosova, (2019, p. 257) state that they can get the desired amount of revenue through both their own business activities and an activity called fundraising. Within this thesis's aim, it will be focused on the fundraising of non-profit organizations since charity bazaars are one of the events to raise fund. It is therefore important to present the basic theoretical concepts for fundraising.

Fundraising may be viewed as an opportunity for non-profit organizations to reach either financial or other resources for their activities performed by using various methods and procedures. In this direction, it can be described as a whole of activities via which it is aimed to receive funds, support through donation of goods or services and recruitment of volunteers (Rebetak and Bartosova, 2019, p. 258). Andreasen and Kotler shortly define it as a collection of activities to obtain financial resources and specify the main sources of funds by focusing on the product, sales and marketing orientations which are significant phases in the development of the non-profit sector (Andreasen and Kotler, 2008, p. 3). In another definition expanding this focus, it may be treated as a separate strategic activity and its implementation as well as being an overall marketing strategy (Najev Čačija, 2013, p. 59).

It is likely to state that fundraising has increasingly become a strategic approach to those who donate. This is mostly because it has no longer been regarded as not only an activity for only a request for fund, but also considered as the exchange of values.

Therefore, it bases on the establishment of long-term relationships with donors. This point of view is closely associated with the real market behavior consisting of a series of exchange relationships rather than one-time transactions. The transition from a transaction approach to a relationship approach is most often a simple discussion over terms. However, these have different impacts on either strategy for fundraising or its performance (Sargeant, 2001, p. 25). The differences between these two approaches to fundraising are summarized on the basis of four dimensions in Table 2.3.

Table 2.3. *Comparison of Transaction and Relationship Approaches to Fundraising (Sargeant, 2001, p. 27)*

Dimensions	Transaction-Based Fundraising	Relationship-Based Fundraising
Focus	Demanding single donations	Sustaining donations
Time scale	Short	Long
Orientation	Exigency of cause	Relationship with donors
Key measures	Amount of donation, immediate ROI (Return on Investment), response rate	Lifelong value

The first approach often focuses on the immediate financial needs of the organization without an engagement in developing a strategic plan. The second approach based on long-term relationship with donors anchor in the organization's long-term plan that needs to utilize the synergy of diverse fundraising projects and activities (Najev Čačija, 2013, p. 60). To support the relationship-based approach, Warwick states that fundraising activity is more beyond simply providing funds for the organization and its objectives may include (Warwick, 2000):

- Growth (generation of a benefactor base),
- Visibility (enhancement of organization's public profile),
- Involvement (making those who desire to donate active),
- Efficiency (decreasing the cost of fundraising),
- Stability (sustaining donations on a regular basis).

To summarize those two approaches, transaction-based fundraising is related to increasing both the financial and material sources of the organization for its survival and effective fulfillment of public benefit goal. The relationship-based fundraising, on the other hand, is aimed at raising either financial or non-financial sources and ensuring their continuity. Rebetak and Bartosova point out that the resources fundraising seek to utilize may be stuff (equipment, material donations, means of transport, tools), people (counsellors, co-workers, employers), rights (a variety of granted authorizations), reputation (reliability of the organization), information, services (provided at a discount or free) and own finance (Rebetak and Bartosova, 2019, p. 258). Today, non-profit organizations strive to generate the long-term work with these sources due to some reasons. Slightly overlapping Warwick's (2000) proposes, the reasons why fundraising can be treated as a critical aspect of non-profit organizations are put forward as follows (Norton, 2009):

- Survival (maintaining the existence of the organization),
- Expansion and development (expanding and enhancing activities to be successful in the future),
- Decreasing dependence level (determining its own agenda),
- Establishing a constituency (considering the benefactor basis),
- Creating a viable and sustainable organization (concerning whether the organization is viable and stable).

Having given some objectives of fundraising, it would be appropriate to state that structures to raise funds and attract benefactors increasingly become more complex and diversified.

2.1.2.1. *Diversification of fundraising structures*

Charitable funds may be insufficient to meet the beneficiaries' needs especially in countries characterized by high levels of poverty, inequality, violence, political disturbance and so on. Therefore, non-profit organizations are always in search of new ways to attract benefactors (Webber, 2004, p. 123; McGee and Donoghue, 2009, p. 373) and the structures that they adopt to raise funds vary over time. In the extant literature, how and why fundraising structures diversify have been given little attention in spite of the changing nature of non-profit organizations (Saunders, 2013, p. 141). Within this direction, the temporal diversification of fundraising will be dissected and deconstructed to provide insight into managing fundraising rather than treating it as a whole.

In his research conducted through a historical analysis perspective, Saunders has identified five emergent fundraising structures (Saunders, 2013, pp. 142-146). They have significant implications for generating an overall framework to explain why structures and sources of fundraising become more complex and more diversified. These structure models are named as respectively religion-oriented, business-oriented, marketing-oriented, consumer-oriented and for-profit oriented.

2.1.2.1.1. *Religion-oriented fundraising*

Religious organizations have played a crucial role in charitable fundraising for a long time. It is possible to state that many non-profit organizations in the world are closely affined with religious organizations, especially in the Christian, Buddhist, Jewish and Islamic faiths (Bremner, 1994, p. 11). They are thus guided by religious doctrine. For instance, in the Christian faith, charitable giving is advocated by the churches as a religious duty. Members of Islamic faith are stipulated to give charitable funds such as alms, tithes and zakat to the religious organizations as well as directly giving to the needy individuals (TDV, 2021) Religious organizations have the complete control as the fundraising revenue is distributed to causes viewed as worthy. In the religion oriented fundraising structure, the general public makes donations to those organizations that then distribute them to various beneficiaries. To raise funds, these organizations actively remind the moral obligations of the benefactors by emphasizing both the virtues of giving and repercussions of not giving (Saunders, 2013, p. 142). A simple religion-oriented fundraising structure which is less complex and diversified in comparison with the subsequent models is depicted in Figure 2.1.

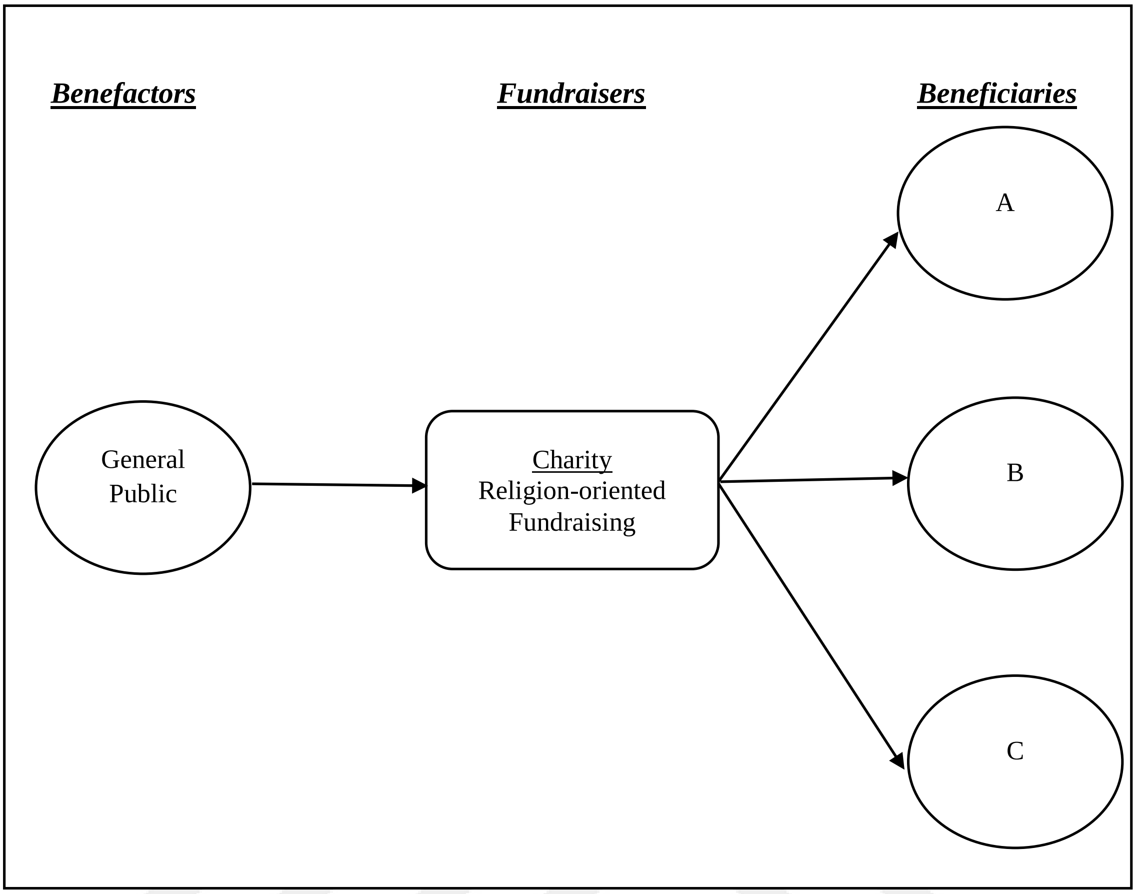

Figure 2.1. *Religion-Oriented Fundraising (Saunders, 2013, p. 142)*

2.1.2.1.2. ***Business-oriented fundraising***

For a long time, there has been a steady increase in the number of private philanthropists contributing to the non-profit organizations. Thus, this has led the private philanthropist tradition to escalate (Saunders, 2013, p. 142). It is important to note that private philanthropy is separated from the charitable giving in terms of the motive. As the charitable giving is religiously motivated, the motive for private philanthropy is mostly established on the secular basis and stresses the love of mankind (Bremner, 1994, p. 128).

Many affluent business leaders donate large portions of their private wealth to both secular and non-secular non-profit organizations. In this way, they take part in these organizations to better manage them and to take control over the distribution of fundraising revenue (Saunders, 2013, p. 143). Therefore, many non-profit organizations become more business-oriented and strive to establish and manage stronger relationships with those benefactors (Burnett, 2002, p. 322). They demand businesslike performance from them and often carry out performance measurement approaches used in any other strategic business unit (Lindahl and Conley, 2002, p. 102).

Business-oriented fundraising structure, the marketing efforts include either the actively promoting the worthy cause or selling charitable products through some fundraising events (Sargeant and Shang, 2010, p. 519-520). The structure in which benefactors of non-profit organizations are composed of both the general public and private philanthropists is shown in Figure 2.2.

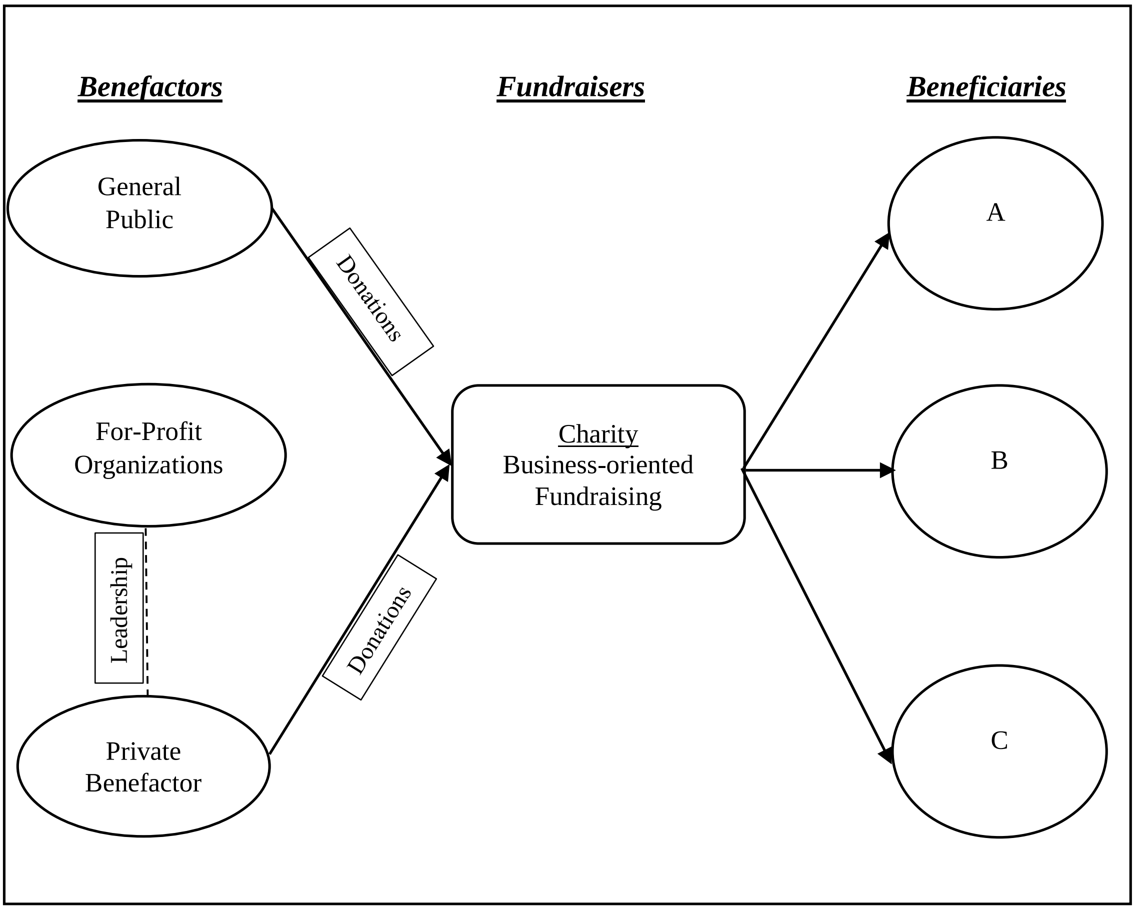

Figure 2.2. *Business-Oriented Fundraising (Saunders, 2013, p. 143)*

2.1.2.1.3. *Marketing-oriented fundraising*

Marketing-oriented fundraising has begun with the introduction of modern marketing techniques into charitable fundraising (Saunders, 2013, p. 143). Many marketing scholars argue that developing an effective fundraising plan requires an awareness of marketing principles (Kotler and Levy, 1969; Kotler and Zaltman, 1971; Rosso, 1991; Bennett, 2018). Today, most of non-profit organizations successfully use marketing oriented techniques to attract more benefactors including for-profit organizations and thus to raise funds. However, these are used to varying degrees depending on donation targets, the competition among non-profit organizations and fluctuations among other sources of funding (Polonsky and Grau, 2008, p. 130). In addition, non-profit organizations adopt different perspectives such as service marketing, brand marketing, relationship marketing, social marketing and social media marketing as marketing field evolves over time.

Today, it is most common way for non-profit organizations to market themselves to those who are likely to donate through online social media networking tools. These allow them to be more social and engaging with either benefactors or beneficiaries (Kanter and Fine, 2010, p. 49). In marketing-oriented fundraising structure, benefactors are composed of general public, private philanthropists and for-profit organizations. The fundraising division may be managed as a separate not-for-profit entity and marketers may be employed both to manage the fundraising marketing mix of the organization and to enhance segmentation strategies for targeting the benefactors who likely to donate (Saunders, 2013, p. 144). A typical marketing-oriented fundraising structure is shown in Figure 2.3.

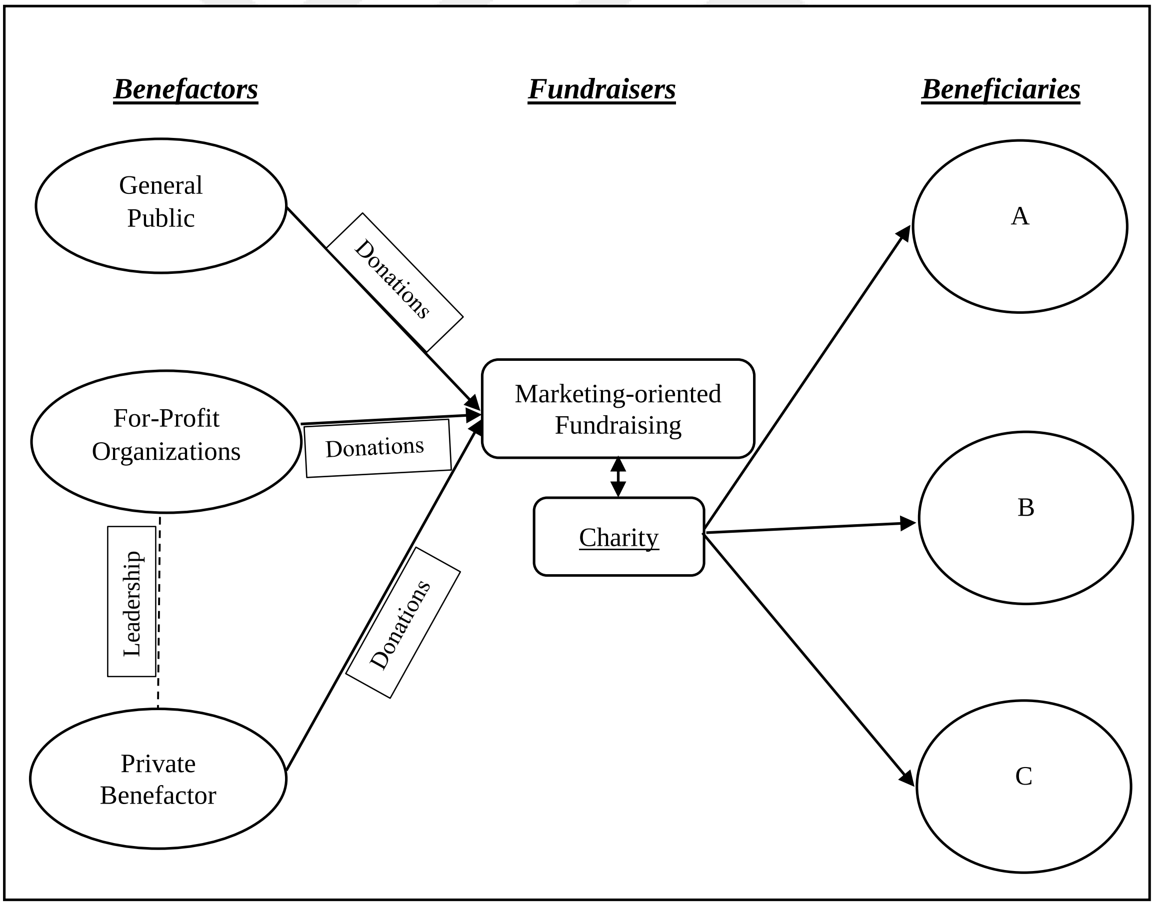

Figure 2.3. *Marketing-Oriented Fundraising (Saunders, 2013, p. 144)*

2.1.2.1.4. *Consumer-oriented fundraising*

Consumer-oriented fundraising structure can be characterized by the involvement of consumers in charitable giving. In 1980s, many of non-profit organizations sought to integrate modern consumerism with charitable giving in addition to the traditional marketing-oriented sources for fundraising (Saunders, 2013, p. 144). At this point, Varadarajan and Menon state that the consumers may be viewed as a crucial source to raise funds for non-profit organizations with their consumption practices (Varadarajan and Menon, 1988, p. 58). This view is mostly related to the cause-related marketing (Varadarajan and Menon, 1988) or philanthropic consumption marketing (Nickel and Eikenberry, 2009) that has become more visible by a direct and active role of private for-profit organizations in charitable fundraising through the marketing exchange mechanism. According to Brønn and Vrioni (1988, p. 210), these efforts for fundraising encompass a variety of actions and activities. For instance, these include helping to facilitate charitable giving, promoting the non-profit organization via the public relations activities or advertising, donating some portion of the sales revenue and adjusting agendas for corporate social responsibilities with non-profit organizations (Adkins, 1999, p. 676-679). In addition, it is common way for marketing to use celebrities to generate a greater awareness of consumers for products, fundraising initiatives or events (Wheeler, 1999, p. 86). A typical consumer-oriented fundraising structure is shown in Figure 2.4.

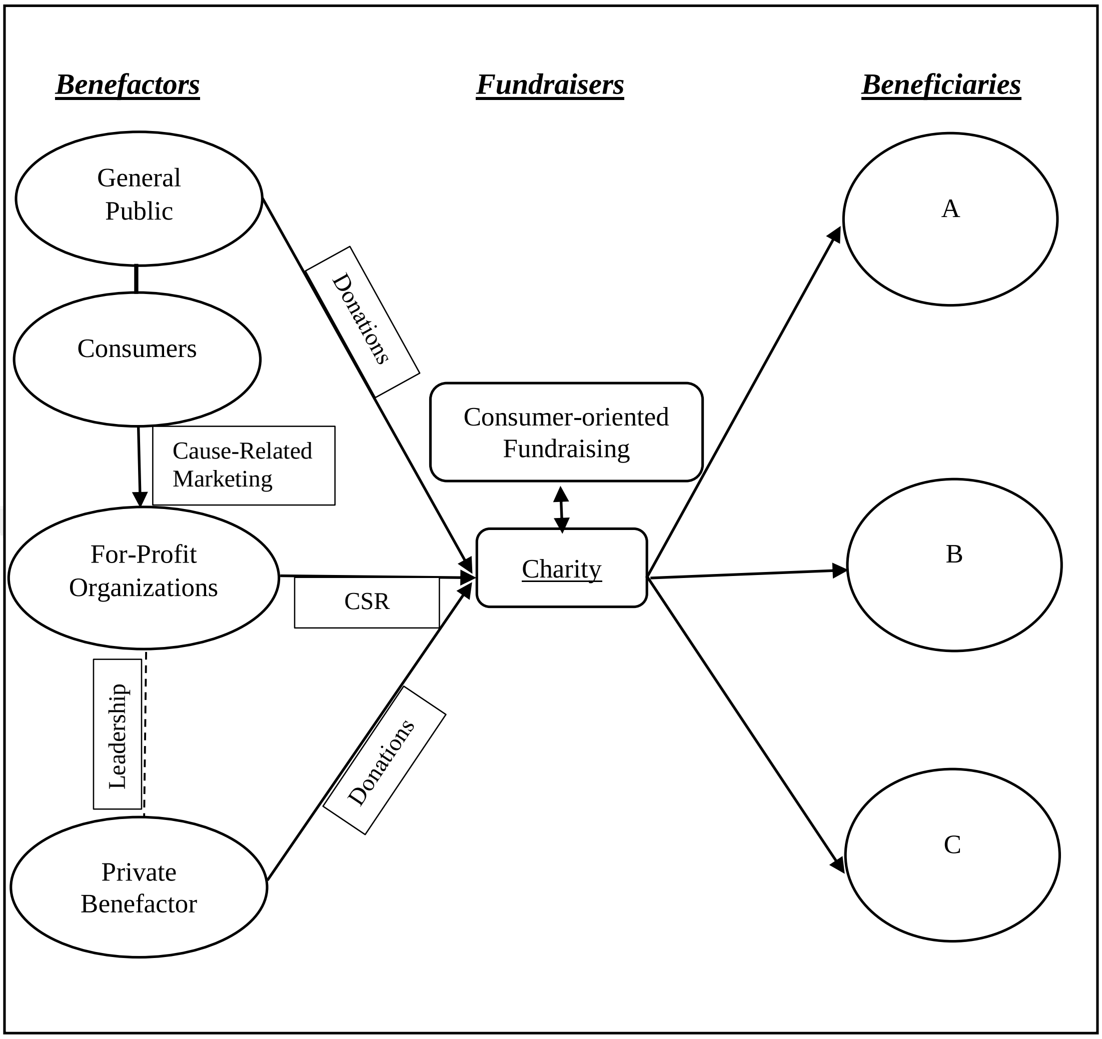

Figure 2.4. *Consumer-Oriented Fundraising Structure (Saunders, 2013, p. 144)*

2.1.2.1.5. *For-profit-oriented fundraising*

The increase in the involvement of for-profit professional fundraising organizations playing active role to raise funds for various non-profit organizations characterizes for-profit-oriented fundraising structure (Saunders, 2013, p. 145). Luscombe (2011) claims that fundraising job should be left to the for-profit or professional fundraising organizations collecting funds in favor of non-profit organizations. This is because the fundraising divisions of those organizations are viewed as insufficient to generate fundraising revenue. They may be more efficient in collecting funds due to the devotion of the specialist tools, knowledge and skills only to fundraising. Moreover, they can generate value by both co-creation and mass social collaboration (Saunders, 2013, p. 145). In this direction, they often use many modern communication technologies and social media networking to access a wider donor community (Kanter and Fine, 2010, p. 185).

In this structure, those who donate are treated as co-creators or co-producers. For example, a benefactor is firstly encouraged to co-create his/her own charitable webpage linked with the portal of the organization and then strives to raise funds through an initiative deemed appropriate to his/her cause (Saunders, 2013, p. 145). As a result of this co-creation process characterized by involvement and interaction, the benefactor becomes a prosumer of the non-profit organization by being either producer or consumer rather than being an individual passively making donation or a consumer purchasing cause-related products (Bowers et al., 1990, p. 56). The most distinctive feature of this structure is that a professional for-profit organization is outsourced as the fundraiser using social networking tools to include the benefactors in fundraising actions. The benefactor may also make his/her respective donations to multiple non-profit organizations via a single online fundraising portal (Saunders, 2013, p. 146). However, it is important to state that these involvement and interaction to co-create the marketing actions and events with benefactors as specific consumers make blurry the gap between the benefactors and fundraisers. A typical for-profit fundraising structure is depicted in Figure 2.5.

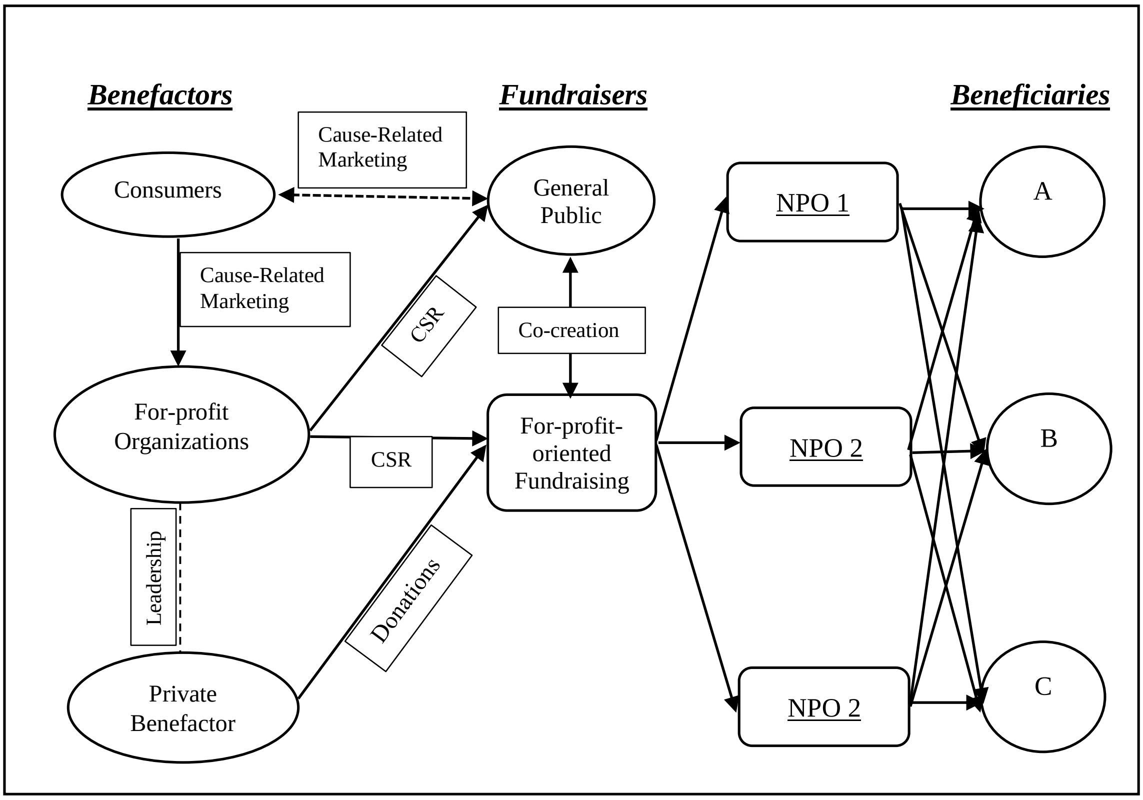

Figure 2.5. *For-Profit-Oriented Fundraising Structure (Saunders, 2013, p. 146)*

By giving different models, it is aimed at providing insight into how and why a variety of religious, social and business institutions affect and control the charitable fundraising. According to Saunders (2013, p. 146), many non-profit organizations inclined to be dependent on a simple religion-oriented fundraising structure in the past. Today, with the secularization of religion and state, most of them depend on more diversified and complex structures within which modern marketing management techniques, consumerism, for-profit motives and more recently social media networking prevail. To remain financially viable and relevant in a modern consumer-oriented world, non-profit organizations should adopt these structures rather than depending on a simple structure (Burnett, 2006, p. 2).

It is important to note that these fundraising structure models have emerged in Western societies. Also, they mainly consider the monetary sources of charitable funding. In addition, the Resource Dependency Theory and the Institutional Theory have been drawn on during the process of generating a theoretical framework for each of these diversified and complex models. The main thesis of the Resource Dependency Theory is that organizations such as non-profit organizations are highly vulnerable to the external environment and dependent on those who control the sources they need to reach (Heimovics et al., 1993, p. 419). Similarly, the Institutional Theory is based on the idea that all organizations, including non-profit organizations, perform within an institutional environment which requires to comply with the laws, rules, cultural norms and requirements with the aim of being socially accepted, namely legitimate (Feeney, 1997, p. 492).

In this thesis, the fundraising structure models will be dealt within the context of Turkey. Also, the research will consider such many other sources of charitable funding as man-in-kind, items-in-kind and government funding, etc. as well as the monetary sources. The models developed by drawing on both the Resource Dependency Theory and the Institutional Theory will be discussed within the context of Neo-Institutional Theory. Furthermore, the action of giving will be referred to both charitable giving and philanthropic giving due to the reason that a distinction will be made among non-profit organizations in terms of secularism and non-secularism. Along with the research findings, which model or models are adopted or developed for charity bazaars will be discussed in detail. Then, an integrated fundraising structure model for charity bazaars will be proposed and some suggestions with regard to the management of charitable fundraising will be given.

Charity bazaars are treated as one of the significant events to raise funds. Therefore, the notion of fundraising event will be explained to conceive how a charity bazaar can be categorized into a fundraising event.

2.1.2.2. *Community fundraising*

Most of the non-profit organizations increasingly become professional in terms of their operations and widely use communication channels in fundraising solicitation. However, community fundraising activities are not called to mind by the majority of public unless they are asked to describe the ways through which fundraising happens. According to Sargeant and Jay (2004, p. 200), community fundraising includes a wide range of participative activities and events from the distribution of boxes to businesses and stores to large-scale community events such as danceathons and fun-runs. They have the visibility in local communities and are orchestrated to gather funds from the people within that community.

In this type of fundraising, the main purpose is not only raising funds but also raising awareness of a cause within a given community. It is viewed as an old-style fundraising. Therefore, it can be treated as an area of which professionalization is not easy in terms of centralizing, streamlining and controlling activities to maximize revenue (Burnett, 2002). In order to generate small cash donations from individuals, it strives to get visibility within the mass anonymous small gifts market (Kotler and Andreasen, 1991, p. 2). Furthermore, it usually involves the people intensive activities with low-cost materials and is most often organized by committee structures (Webber, 2004, p. 123).

Those who make donations through community fundraising techniques have diverse motives. While some have pure philanthropic or charitable motives, others may expect to derive private benefits from their donations. This is because this type of fundraising includes strong elements of exchange (Woolf et al., 2013, p. 95). Moreover, community events are areas within which people are provided opportunities for socializing, networking, entertainment and competition. The gifts are mostly impulsive and usually promoted more by the individual asking or by the events organized than by the idiosyncratic nature of cause (Mick and DeMoss, 1990, p. 329).

Participative community fundraising offers some ways for people to make contributions. These may be volunteering time and skills to orchestrate and carry out the events, participating or seeking for sponsors, suggesting other people and directly performing philanthropic or charitable behavior (Paton, 1996, p. 25). In fact, community fundraising depends on gathering and social networks of people. To raise funds, the non-profit organizations strive to broaden the supporter or audience base by turning those social networks into the chain of agents and supporters in their favor. In the context of community fundraising, fundraisers, thus, may work through schools, clubs, local organizations, society, etc. or organize fundraising events to draw people to themselves (Sargeant and Jay, 2004, p. 202).

2.1.2.3. *Fundraising events*

To survive and sustain the operations, non-profit organizations strive to attract benefactors, in other words, grants and contributions in a variety of ways (Hager et al., 2002, p. 311). It can be stated that fundraising events are one of these ways. According to Webber (2004, p. 122), these provide streams of income for those organizations in spite of being viewed as one of the least productive methods to generate income. However, this does not necessarily mean that they are not an efficient method. Pitts defines the fundraising events as an interface any non-profit organization can have along with its target group and potential market (Pitts, 1997, p. 28).

Despite being viewed the fundraising events as a potential income generator, they achieve far more than a successful financial result. This makes them distinctive among other fundraising activities. According to Pitts (1997, p. 29), these events aim to develop existing donors, gain new donors, create donor loyalty, enhance the organization's image as well as raising income. Furthermore, the belief underlying the fundraising events is that those who attend to an event obtain something in return or some private benefit such as a meal, fun, etc. compared to more philanthropic or charitable means of supporting a non-profit organization (Webber, 2004, p. 122). In addition to these, the events can be treated as significant supporters for almost all categories of fundraising activity (Sargeant and Shang, 2010, p. 519).

Community fundraising market involves a tough competition and new initiatives have to stand out to succeed. To be more attractive and remain successful over a longer duration, those events associate themselves with the particular cause or community

(Sargeant and Jay, 2004, p. 203). In this direction, they require a great deal of organizations because they take months or years to organize properly. Event organizers should be well-organized and they should plan via the detailed schedules and checklists. They should also carry out the risk-assessment exercises which are the part of the event planning cycle and consider the public health and safety regulations (Sargeant and Jay, 2004, p. 205). It is likely to confront with suchlike implementations in many fundraising events.

There is a pool of standard fundraising events that have been available, tested and experienced over years of community fundraising across the non-profit sector (Sargeant and Jay, 2004, p. 203). The proven implementations are mostly simple and require minimal amounts of time and costs. However, they tend to take a long time to be diffused among other actors. This is because the volunteer community fundraising groups incline to be conservative and slow to adopt innovation. Despite the isomorphism among events, they can be confronted in different shapes and sizes, widely ranging from charity bazaars and local galas to entertainments and fashion shows. They are only bounded by the imagination of those who organize. They are simply distinguished by both its type and what they strive to achieve (Webber, 2004, p. 123).

Charity bazaars are one of the most important fundraising events viewed as community fundraising to raise funds for the non-profit organizations. Now, first of all, what the concept of bazaar means by itself and how it transforms when it is integrated with the concept of charity will be discussed. Afterwards, the charity bazaar will be introduced and how it can, in general, be viewed as the organizational field and in particular, as both issue field and interstitial issue field which form the main frame of the study will be explained.

2.2. Charity Bazaars

To raise funds, non-profit organizations traditionally seek out those who are likely to support them with proper programs. In this direction, fundraisers and those who are willing to donate come together to meet a variety of unremitting needs of society based on the belief that they are committed to missions of the organization (Temper and Burlingame, 2000, p. 1). Charity bazaars are one of the most significant and appropriate meeting areas to achieve this objective. It is important to clarify the basic concepts comprising them for better comprehension of the subject.

The charitable behavior of the individual is one of the subject studied under the helping behavior ranging from giving directions to a foreigner to donating directly to those in need (Drollinger, 2010, p. 56-57). It has been studied in economics, anthropology, social psychology, and various schools of thought for a long time. However, the majority of the studies related to this is found in the social psychology literature. The reason for this is that it gained popularity in the 1970s in the mainstream social psychology literature and it continued in the field of applied social psychology in the 1980s. On the other hand, the marketing has been delved into this field in a relatively new period which is initiated by applications of marketing concepts to non-profit organizations in 1970s. It has thus contributed to the literature from the point of view of especially marketing and consumer behavior in non-profit organizations (Sargeant, 1999, p. 215). Despite being studied within the context of helping behavior, the charitable behavior differs from other forms of helping.

In literature, there are multiple terms used interchangeably with the concept of charitable behavior. This is because a considerable part of the studies derives the same meaning or reach similar outcomes for them. These terms used in different disciplines and marketing literature are donation behavior, charitable giving, altruism, sharing, philanthropy, prosocial behavior, gift giving and helping (Belk, 1979; Sherry, 1983; Sargeant, 1999; Webb et al., 2000; Singer, 2008; Sargeant and Woodliffe, 2007; Bekkers and Wiepking, 2011; Grace and Griffin, 2009; Briggs et al., 2010; Belk, 2010; Verhaert and Van den Poel, 2011; Bajde, 2012).

To glean a sense of the complexity of ideas with regard to concept of charity, some of the vocabulary in other languages and religions can be explored. The term “sedākā” in Hebrew and the term “sadaqa” in Arabic derive from the same root. Also, both are associated with the Semitic root "sdk" which means privilege, right, grant or gift and with the idea of giving a gift stipulated as a proper course of action. In addition, in Hebrew, the term “sedākā” had primarily a moral sense that means righteousness or justice. These are simultaneously expressed in the single word since both of them are described as the acts of religious merit and treated as synonymous. In this direction, this term is referred to the charity which means concrete and material assistance stipulated to aid the needy (Singer, 2008, p. 4). In addition, despite being commonly used in Islamic context, Judaism and Christianity had already contributed directly or indirectly to its initial formation. In traditional Christianity, the charity had been viewed as mutual love and the love of God. In Judaism, on the other hand, it had been described as a requirement by law a Jew has to give to the poor (Bird, 1982, p. 162).

Having given both philological discussion and moral and religious explanations of the charity, it can be stated that it is considered from two perspectives that of the benefactor and that of the beneficiary. The charity, on the one hand, is a grant or gift stipulated by law; on the other hand, it represents a right of needy or a just a claim on the society (Singer, 2008, p. 4). In addition to these, the words related to the charity are not neutral as they represent ideas and experiences created in different linguistic and religious context. It is therefore important to see what it means in multiple defining efforts.

Payton defines the charity as a voluntary action carried out for the public welfare (Payton, 1998, p. 32). Here, action means that an individual gives material or money, or donates time and expertise in rendering services. It also includes the formation of associations collecting and disbursing similar commodities. In modern Western terms, public welfare is defined as a field of action outside the family (Singer, 2008, p. 8). This term, in Islamic thought, can be described with the idea of maslaha meaning to reach the extended family, neighbors, fellow citizens or subjects and the Muslim ummah* altogether beyond the immediate family (Tripp, 2006, p. 69).

Bremmer (1996) defines the charity as giving money, resources or time to unrelated beneficiary to meet economic, cultural or political needs. In the context of charitable organizations viewed as the organized form of charity, it may be defined as the donation of money to any charitable organization benefiting others beyond one’s own family (Bekkers and Wiepking, 2011, p. 925). In his study over the charitable practices, Çarkoğlu includes the views of individuals, in Turkey, with regard to the charity. They define the charity as helping people in need, regardless of religion or nationality, volunteering or donating a portion of fortune to a non-profit organization (Çarkoğlu, 2006). It is clear that there is no absolute consensus over the definition of charity in studies conducted within the context of marketing and other disciplines. However, these multiple

*Although the concept of ummah has different meanings in the Quran, it is mostly used to indicate people who believe in prophets. Many studies use this term to refer to the Muslim society. In this direction, Saleh and Baqutayan define it as a number of people who possess a common faith and goal and whose commitment to Islam bind them to a specific social order come together in harmony with the intention of advancing and moving toward their common goal (Saleh and Baqutayan, 2012, p. 114).

definitions have some communalities-that is, almost all of them involves giving money, time, materials; volunteering and helping others beyond one's own family. In brief, they are based on the actions taken for the public good (Payton and Moody, 2008, p. 28).

Philanthropy is the most commonly used as synonym for the charity. However, some researchers point out that there is a clear distinction between these two concepts (Bremmer, 1996; O'Brien, 2008; Remmer, 2018). Charity results from the moral or religious motivations while philanthropy is often identified with the rational, professionalized and secular action (Singer, 2008, p. 6). The distinction may also be found in their definitions. Charity is viewed as the acts of mercy to relieve suffering whereas philanthropy is described as the acts of society to improve the quality of life and to ensure a better future (Carroll, 1998, p. 5). While charity is directed towards a single uncertain situation, philanthropy often involves multiple actions with specific rational and socially approved goals and aims to enhance social life. It often focuses on cultural developments which concern the whole society such as education, music, art and humanitarian assistance (Anderson, 2011, p. 27).

Another distinction derives from how they are perceived by individuals in the society. Philanthropy is thought as the act of enhancing the situation of others through charitable giving or donations. It is therefore referred to the love of humankind. On the other hand, charity is generally identified with the direct aid to the needy or suffering to solve the problem, not necessarily through financial contributions. Furthermore, philanthropy is often long term whereas charity is an immediate giving and most often short term in focus (Saiia et al., 2003, p. 172). Accordingly, this difference can be summarized as follows: Charity is giving a fish to the person while philanthropy is teaching the person how to catch a fish.

In general terms, both the concepts are nouns which describe the act of giving, helping or goodwill to those in need. They can also be defined as a gift of supporting or of distributing funds with the aim of helping others beyond one's own family. Indeed, it would be more beneficial to consider them as extensions of each other with some distinctive features rather than striving to separate them with sharp lines. The existence of charity can be felt at every stage of the history of helping. Based on the discussions above, it is likely to state that charity can be viewed as more traditional than philanthropy. This does not necessarily mean that it has anymore been lost in the philanthropy hegemony within the third sector. On the contrary, both are actively performed on different bases. All the mentioned basic differences are summarized in Table 2.4.

Table 2.4. *Differences between Charity and Philanthropy (Formed by utilizing from Carroll, 1998; Saiia et al., 2003; Singer, 2008; Anderson, 2011)*

	Charity	**Philanthropy**
Basis	Moral, religious (non-secular)	Rational, professionalized, secular
Purpose	Relief of suffering	Enhancing the quality of life
Orientation	Single uncertain situation	Specific, rational and socially approved goals
Time span	Short-term	Long-term
Modernity	Traditional	Contemporary
Way of giving	Mostly direct	Mostly indirect

Prior to define the charity bazaars, it is also important to conceive what bazaar exactly means. It originates from Persian word "*bāzār*", Middle Persian word "*wāzār*" and Old Persian word "*vāčar*". Then, its use has been accepted into the vernacular in many countries while spreading around the world (Ayto, 2009, p. 104). Therefore, it is likely to confront with a variety of definitions about it. In general terms, the bazaar can be described as a permanently enclosed street or marketplace in which goods and services are exchanged. In Cambridge Dictionary, it is defined as an open market where some people sell and others purchase. On the other hand, the Oxford English Dictionary defines it as an oriental market-place consisting of ranges of shops or stalls, where all kinds of merchandise are offered for sale. When these actions in the bazaar are done for charitable purposes, it turns into a charity bazaar.

A charity bazaar is simply defined as an event within which people come together and sell things to raise funds, especially for an organization helping people in need. According to Shiell (2014, p. 159), it ranges in size and scale, from simple sales of products to month long extravaganzas and viewed as a well-liked and successful means of raising funds which many of the non-profit organizations owe their continued existence. Varying in size, complexity, duration and focus, charity bazaars have been characterized by some distinctive elements throughout their history (Itzkowitz and Malcolmson, 1974, p. 1756). A charity bazaar is often orchestrated to raise revenue for a specified charity or cause. They are organized and run predominantly by women and they are mostly reliant on voluntary labor. They give priority to hand-made goods for sale increasingly with other mass produced products. They offer a variety of goods and entertainments and they can be either a one-off event or held on a regular basis (Shiell, 2014). These distinctive features distinguish it from other fundraising activities such as auctions, balls, trivia nights and more privately motivated contemporary craft markets and garage sales.

Charity bazaars always seek new ways to attract benefactors and to raise revenue, in other words, to meet the requirements of the day (Weber, 2004; McGee and Donoghue, 2009). In this direction, Saunders claims that they have to diversify over time to meet the unremitting need for greater fundraising revenue (Saunders, 2013, p. 141). Despite the distinguishing features, bazaars might be similar to other revenue raising activities in terms of some processes, methods and tactics they apply such as the availability of paid and professional employees, the use of commonly used marketing tactics, pricing policies, etc. This is mostly because they are often organized and run by secular and non-secular non-profit organizations of which organizational structure and managerial applications are resemble with one another.

Although the origins of charity bazaars trace to very ancient history, it can be stated they began to gain visibility in 18th and 19th centuries (Prochaska, 1977). For instance, in England, women made handmade products to sell for helping orphans and widows in charity bazaars. In this way, both the aid action was taken and women joined the work life (Thorne-Murphy, 2007, p. 882). In Australia, the first charity bazaar was opened at Melbourne’s Exhibition Building in aid of one of the city’s major hospitals. It was an all-encompassing package of entertainment. Also, it was open daily for a month and it featured goods for sale, exhibitions, amusement, sporting events, etc. (Shiell, 2012, p. 234). Even though charity bazaars were popular and widely patronized events in nineteenth-century Australia, they received little attention and remain virtually unrecorded to date (Tennant, 2014, p. 153).

The history of charity bazaars should be evaluated in their own country contexts because the contents, methods, strategies and processes they have can differentiate despite the fact that their ultimate goals are very similar to one another. Especially in Islamic societies, charity bazaars have been built mostly on religious basis. As the bazaar continued, the revenues from the sales of products are directly distributed to the orphans, the poor, stranded individuals, pupils receiving education in muslem theological schools, in short, to the people in need, or their needs are met. Referring to Turkey's history, the same or similar applications have always existed in an effort to help people in need in the light of Islamic precepts. Especially in the Ottoman period, it is much more usual to see examples of charity bazaars. In this period, benevolent associations and charitable foundations were undoubtedly among the most important actors to organize them (Damalı, 2005).

The ancestors who endeavor to serve for humanity have established many associations and foundations in almost every field (Akbulut, 2007, p. 66). For instance, a charitable organization was established to put food on the forest edges for preventing the wild animals from starving in places where the winter months are severe. As a matter of fact, people would compete with each other about the establishment of charitable organizations. Furthermore, many of such organizations on the vast territory of the state were established and supported by either a sultan or a court lady or a statesman or a scientist (Bayartan, 2008). As a continuation of these services, in the last days of the Ottoman period, charity bazaars were orchestrated and the historical tradition continued to be kept alive. For example, after the 1897 Turkish - Greek war stemming from the Crete problem, charity bazaars were organized with the personal efforts and the support of Sultan II. Abdülhamid in order to provide financial support to the relatives of martyrs, veterans, orphans and migrants caused by these developments (Damalı, 2005).

Todays, the ongoing charity bazaars as a tradition are being established by many associations, foundations or communities to serve the same or similar purpose. With the development and expansion of the culture of solidarity and increase in the number of non-profit organizations in Turkey, the diversity of the charity bazaars has increased. It is possible to encounter these bazaars in almost every district, city or even in towns. Many people are engaged in an exchange relationship in these bazaars. Each bazaar constantly improves and changes its applications in order to attract more visitors and raise their revenue. In spite of so much diversity, it is most likely to argue that charity bazaars resemble each other over time.

To discuss the isomorphism among charity bazaars, it is quite important to conceive how they can be defined as organizational field and which type of organizational field they can be classified into.

2.2.1. Charity bazaars as organizational field

To remember, organizational field is described as a group of organizations forming a recognized area of institutional life as a whole. These organizations are key suppliers, consumers, regulatory agencies and other organizations producing similar products (DiMaggio and Powell, 1983, p. 148). They have a more meaningful relationship among themselves than those outside. It is also claimed that it represents the local social order of actors taking one another into account in their daily activities (Fligstein, 2001, p. 107). For the construction of such a social order, the fields are expected to have the necessary dynamics that will also characterize them in terms of orienting actors or guiding their behaviors. Accordingly, organizational field is defined as the location including a great deal of institutions that prescribe the everyday behavior of actors like a roadmap (Zietsma et al., 2017, p. 5).

A charity bazaar can, in general, be treated as an organizational field based on DiMaggio and Powell's (1983, p. 148) claim that the existence of the organizational fields is accepted to the extent that they can be defined institutionally. In this direction, there are four main elements in an effort to define charity bazaars institutionally:

- Increase in the degree of interaction among organizations within the field (The formation of the interaction network and the boundaries surrounding it within charity bazaars).
- The emergence of clearly defined inter-organizational structures of dominance and coalition patterns (The formation of status hierarchies between such actors as non-profit organizations, professional associations, regulatory agencies, funders, etc.).
- Rise in the information load that organizations can utilize within the field (Increase in the shared meaning systems and practices among actors within charity bazaars)

- The development of actors' mutual awareness within an organizational community incorporated into a common enterprise (Formation of a shared identity around an issue).

Along with those elements, the consensus on the institutional logic that guides the behaviors within the field (Friedland and Alford, 1991, p. 248), the similarity among the organizational forms (Scott, 2014, p. 235) and the clarification of organizational boundaries (Thornton et al., 2012, p. 591) also contribute to the constitution of institutional definition and structuration process of charity bazaars. Based on these discussions, it can be stated that charity bazaars consist of actors who are in relationship with each other and these relationships are formed based on common meanings and interests. Here, the emphasis is on common culture and shared networks. Furthermore, they have boundaries determined by common meaning systems, the relationships among actors and the density of those relationships. In addition to this, they involve influence and status hierarchies. At this point, Zietsma et al. (2017, p. 10) denote that actors are not equal and thus have different effects on the shared institutional logic. In the organizational fields, power, influence and status differences bring with it competition and struggle. However, it is presumed that the competition in charity bazaars is more about philanthropy or charity rather than efficiency and cost reduction. This is mostly because these bazaars are orchestrated not to gain more profit but with the aim of raising funds to help the needy.

2.2.2. Charity bazaars as issue field

Charity bazaars are formed around central issues rather than common technologies or markets. The genesis of such organizational fields has brought along discussions about the existence of fields consisting of new and frequently competing members and subgroups (Hoffman, 1999, p. 351). Today, the organizational fields are more dynamic and their boundaries are more permeable. Therefore, various organizations can easily be included in the field and this situation can thus change the balance of power, influence and status among actors (Powell et al., 2017, p. 38). Hoffman views the organizational fields as issue fields that have not yet settled and do not have uniform constraining elements (Hoffman, 1999, p. 352). This is due to the fact that these fields bring together actors who are adhered to different institutional logic patterns and embedded in different structures around a specific issue. Wooten and Hoffman state that organizational fields can be formed based on issues which are significant for the interests and objectives of a particular collective organizations rather than exchange relations and they can be defined analytically by actors who both interact and consider one another on specific issues (Wooten and Hoffman, 2008, p. 59). These fields are different from the exchange fields. Therefore, charity bazaars as issue field should be treated differently because they have different effects on institutional processes.

According to Zietsma et al. (2017, p. 21), the purpose of generating issue fields is to negotiate, compete or provide governance on practices and meanings that influence a variety of fields. In charity bazaars organized by both secular and non-secular non-profit organizations, it is mostly aimed at providing governance for carrying out the activities within the field. This is because such fields often include populations with different identities and a wide variety of actors who come from different exchange fields and who are committed to their own institutional infrastructure. There may be multiple and conflicting logical patterns in the field since the focused issue has various meanings for different populations. Unlike the settled character that is generally attributed to organizational fields, these fields are more contested and dynamic even though they may become settled over time (O'Sullivan and Dwyer, 2015, p. 36).

Taking the discussions over organizational field into consideration, some differences can be expected in the purpose, dynamics and characteristics of the fields. These may be related to the boundaries around the organizational fields, the structure of the interaction networks among the members, the extent of similarity among actors, the number and compartmentalization or complementarity of different institutional logics and the nature of the common meaning system and shared identity (Zietsma et al., 2017, p. 12). Based on these differences, while a charity bazaar can generally be treated as an issue field, in particular it can be viewed as an interstitial issue field, which is a subtype of the issue field.

2.2.3. Charity Bazaars as interstitial issue field

It is important to understand what conditions lead an issue field to be treated as an interstitial issue field before explaining what characteristics and conditions leading charity bazaars to be viewed as interstitial issue fields. Furnari (2014, p. 443) claims that interstitial issue fields should be viewed as small-scale settings within which organizations from different fields interact with each other informally and occasionally around common enterprises or activities to which they devote limited time. In other words, they can be treated as settings that are intended as particular spaces and times within which organizations both meet and interact. In this direction, Sorenson and Stuart (2008, p. 268) describe these settings as either temporally or physically limited situations of social network.

Interstitial issue fields defined as interaction settings are substantially different from most of other organizational fields, whether emergent (Maguire et al., 2004) or mature (Greenwood and Suddaby, 2006). This is because the notion of organizational field describes macro-level structural patterns of relations and meaning system within which a relatively large number of organizations interact (DiMaggio and Powell, 1983, p. 148; Scott, 1994, p. 207). Interstitial fields, on the other hand, are micro-level situations of interaction of organizations with each other. Goffman (1967, p. 132) stated that these fields mean here-and-now episodes of interaction. At this point, it can be claimed that fields identify the macro-level patterns of relations underlying these micro-interaction episodes. However, every small-scale social interaction space cannot be described as an interstitial field. At this point, Furnari (2014, p. 443) states that interstitial fields identify a particular type of interaction setting which are defined by three key features.

Firstly, interstitial fields are spaces within which organizations positioned in different fields socially interact with one another. They are subjected to different institutions, in other words, distinctive rules of game characterizing their own fields (Rao et al., 2000, p. 252). Thus, those organizations are likely to have multifarious patterns for action, shaped by diverse institutions into which they have already been socialized through their different field positions (Battilana, 2006, p. 663). It can accordingly be stated that interstitial fields are settings which are specified by institutional diversity. In this regard, their field positions are important in shaping their cognition and actions (Battilana et al., 2009, p. 73).

The notion of interstitial fields conceptually separates the field positions, in that organizations hold relatively more stable and durable identities in their respective fields, but they have inherently more temporal and transitional positions in interstitial fields. A significant implication of this positional distinction is that organizations do not lose or change their structural positions in their own fields by temporarily interacting in interstitial fields. This might be the crucial difference between interstitial fields and such other structural notions as bridging positions (Boxenbaum and Battilana, 2005; Tracey et al., 2011) and structural overlap (Thornton, 2004; Thornton et al., 2005), stressing the institutional diversity between fields. In brief, interstitial fields do not imply the structural positions between organizational fields, but instead they indicate the temporary situations of social interaction between fields.

The institutional diversity which are indispensable to interstitial fields also makes the mentioned interaction settings different from other significant type of such interaction settings as in relational spaces. These spaces are at the individual-level and identify settings in which people differently positioning in an organization's hierarchy interact away from the direct observation of the organization (Kellogg, 2009, p. 657). However, interstitial fields connote situated interactions arising between organizational fields rather than within an organization (Furnari, 2014, p. 444). Therefore, it is possible to state that these fields identify institutionally diverse interaction settings since organizations interacting in such settings are socialized into the different institutions which regulate their own fields.

Secondly, interstitial fields are identified by occasional and informal micro-interactions. The notion of occasional is here used to denote social interactions occurring at irregular, infrequent or episodic intervals and the use of informal is to connote which are spontaneous, unscripted and characterized by relatively less formal organization and ceremony (Collins, 2004, p. 272). It is thus likely to state that such interactions have the deficiency of frequency, structure and some formal obligations which ensure their permanence over time, making interstitial fields inherently transitory and fragile location of interaction. At this point, Furnari (2014, p.444) notices the existence of two probabilities: Social interactions occurring within interstitial fields are often exposed to fade out. This leads to the breakup of interactions over time or the absence of follow-up, thus to the dissolution of those fields. On the other hand, these interactions can transform to more stable and structured patterns and thus cease to be interstitial.

The interaction setting itself changes depending on that the nature of social interactions within interstitial fields changes. This is because these fields are indeed defined by the types of social interactions occurring in them. Furnari (2014, p. 444) states that these fields have a dynamic aspect due to the fact that an interaction setting can be described as an interstitial field only for a limited period of time. It ceases to be interstitial when the social interactions come to a state of more formal and less occasional. Here, it can be claimed that those fields are intrinsically transient spaces of interaction. This means that unless social processes ensuring the sustain social interactions develop, they are not necessarily expected to continue into the future because of being here-and-now occasions.

Lastly, interstitial fields identify cross-field interactions occurring around some common activities to which organizations devote limited time. These part-time activities mostly involve not only shared hobbies, passions, ideas and other joint pursuits, but also include common distastes or dislikes toward a third party (Corrigall-Brown, 2011). In this context, it is possible to state that the notion of interstitial fields builds on institutional pluralism perspective (Kraatz and Block, 2008). According to this perspective, actors are conceptualized with their multiple identities of which centrality depends on the level of both cognitive and material resources such as effort and time actors devoted to maintaining and developing those identities (Stryker and Burke, 2000, p. 289). The concept of interstitial field represents the daily interactions developing around activities that are induced by organization's more marginal and temporary identities (Furnari, 2014, p. 444).

The activities actors devote limited amount of time and resources are often weakly associated with the field positions of organizations. They thus provide opportunities for organizations in different fields, having common part-time interests to meet (Sorenson and Stuart, 2008, p. 269). However, they typically devote the substantial amount of time to the activities induced by their respective field positions. According to Lawrence (2004, p. 117), their field positions provide significant opportunities and resources which are aimed at maintaining and enhancing their current positions. Crucially, organizations tend to view the common activities through which they engage in interstitial fields as relatively inconsequential and marginal intervals between their respective field related activities. Therefore, they do not assume these part-time activities to be more significant from their own ones (Furnari, 2014, p. 445).

Having given the three features of interstitial fields, charity bazaars can be stated to represent these defining features. First of all, they might be treated as organizational fields which form around issues and within which organizations positioned in different fields socially interact with each other. Being positioned in various fields, those organizations are subjected to multifarious institutions characterizing their own fields. Therefore, they are likely to have different templates to act for the given common issue. Secondly, these bazaars are identified by micro-interactions which are occasional and informal. The social interactions occurring within charity bazaars are often irregular, infrequent or episodic. Also, they are spontaneous, unscripted and characterized by limited formal organization. Lastly, those bazaars identify cross-field interactions occurring around common issues to which organizations commit limited amount of time. It can thus be stated that the part-time activities done for the common issues are often weakly or indirectly related to the respective field positions of organizations.

Charity bazaars are informal settings within which social interactions among organizations coming from different fields are most likely to succeed in spite of the institutional diversity (Furnari, 2014), institutional complexity (McPherson and Sauder, 2013) and institutional pluralism (Kraatz and Block, 2008) that they confront with. Some studies have shown that collaboration among those organizations potentially leads to the genesis of ground-breaking or innovative outcomes. This type of interaction is mostly problematic and conflictual (Furnari, 2014, p. 440; Villani et al., 2017, p. 878). At this point, investigating cross-field collaborations, O'Mahony and Bechky (2008, p. 424) state that collaborations among organizations may be difficult in case their goals, interests and practices differ. However, charity bazaars can be viewed as special types of interaction settings leading to successful cross-field collaborations. In other words, they represent informal settings within which diverse organizations from a variety of organizational fields can interact without the conflict which often accompanies such activities.

Despite being viewed as promising contexts for facilitating the genesis of new activities and ideas by recombining various practices and frameworks (Hallett and Ventresca, 2006, p. 216), the charity bazaars are fields within which the institutional diversity may still negatively influence the ability of organizations to effectively work together. Here, what factors facilitate the interactions in the interstitial fields are the fundamental question. At this point, Furnari (2014, p. 452) draws the attention to the catalysts who are the actors sustaining others' interaction over time and assisting the construction of common meaning system. They are also viewed as significant mechanisms for generating, maintaining and enhancing the social interactions in interstitial fields. In other words, they are treated as both mediators and facilitators of those interactions (Villani and Philips, 2020, p. 6).

The primary role of the catalysts, for instance, is to foster the convergent interests of diverse organizations participated into the collaboration while they allow divergent ones to survive (Guston, 2001, p. 400). Within the context of charity bazaars, of which each is viewed as an interstitial field forming around issues, catalysts can be non-profit organizations, public organizations and private organizations. In this thesis, non-profit organizations are treated as catalysts since they orchestrate the majority of charity bazaars in Turkey. Here, non-profit organizations are moderators and organizers as well as mediators and facilitators. They sustain the interactions among other organizations and strive to construct the shared meanings by coordinating and energizing common activities (Furnari, 2014, p. 452). By this way, they provide continuity across the interactions temporally and informally occurring within the charity bazaars and they facilitate the genesis of shared meanings among parties interacting with one another (Obstfeld, 2005, p. 104).

Non-profit organizations strive to sustain the continuity because of the temporal and informal nature of charity bazaars. Otherwise, social interactions taken place in those bazaars become fragile and transient. To do this, they need to have some social skills. Fligstein (2001, p. 105) describes social skill as the ability to induce collaboration in others. Here, the social skill is related to how the common activities can be performed successfully due to the fact that organizations from diverse organizational fields have different cognitive patterns for action. Moreover, the constitution of new activities and practices are undermined when those organizations become ineffective. A non-profit organization can easily dissatisfy some of the organizations interacting there in case of not effectively governing the multiple institutions (Furnari, 2014, p. 453). Thus, its role is critical owing to the existence of multifarious institutions in interstitial fields.

Once possibly organizations thought to be part of the given issue are identified and common objectives are settled, the interaction can move to defining the necessary resources for achieving those objectives. Then, it is important to monitor, support and enhance the interaction with the aim of reinforcing the relationship and avoiding inefficiencies (Villani and Philips, 2020, p. 14). Within the context of charity bazaars, this order may change-that is, organizations interested in the given issue are identified after the objectives and resources required for being successful in those objectives are determined. At the beginning of the interaction process, the job of the non-profit organization as the catalyst is primarily informal and aimed at seeking for and selecting the right parties and constructing a positive connection with them. However, defining objectives and resources requires a formal structure because of aiming to give potential collaborators a clear idea about the practical implications resulting from their relationship. It can thus be stated that the non-profit organization strives to simplify the interaction process. Within the context of this thesis, both secular and non-secular non-profit organizations are treated as catalysts that are responsible for almost all the process in their own charity bazaars from the procurement of products to sustaining relationship with visitors, thus from the whole interaction with the partners.

In this thesis, charity bazaars, which are viewed as interstitial issue fields, will be compared based on the framework proposed by Zietsma et al. (2017, p. 170), given in the first section. In this direction, the determination of what the institutional infrastructure elements they have is quite important. This is because the institutional infrastructure is attributed to the understandings with respect to the organizations' embeddedness within fields and the fields' structuration occurring through interactions, networks and institutional activities among actors (DiMaggio and Powell, 1983, p. 149). Accordingly, the elements of institutional infrastructure can be defined as the set of prevailing institutions within an organizational field. This is a structural approach to comprehending the dynamics of the field (Hinings et al., 2017, p. 167), and thus enables to compare across organizational fields through the means which are used to define and typologies the conditions of those fields. To compare charity bazaars, the implications of institutional infrastructure elements for the field conditions must be taken into consideration based on the degree of their elaboration and relative coherency (Hinings et al., 2017, p. 169). It is most likely to state that these conditions may easily affect both the nature and number of institutional demands which influence the organizations pursuing their affairs within a field as well as having a significant role in the institutional processes (Greenwood et al., 2011, p. 339).

At the level of smaller or more local groups, institutional infrastructure is influenced by the societal infrastructure in which the group is embedded (Hinings et al., 2017, p. 174). Accordingly, it is acknowledged that charity bazaars are relatively small groups embedded in the interstitial positions among organizational fields. Therefore, to identify the institutional infrastructure elements of charity bazaars, both all the dynamics interstitial issue fields have and institutional pressures prevailing within the non-profit sector and influencing the conditions and dynamics of those bazaars will be considered. Those elements will also be linked to the three dimensions of institutions, which have already been explained in detail. Shortly, *cultural-cognitive dimension* plays a central role by the socially mediated structuration of a common frames of meanings and provides particular frames through which meaning is made. It represents the shared conceptions having a most significant role in constituting the nature of social reality (Scott, 2008, p. 57). *Regulative dimension* is generally considered with the regulatory processes consisted of respectively rule-setting, monitoring and sanctioning actions. In other words, it is taken into consideration with the processes in which rules are established, other's conformity to them is inspected and sanctions meaning to rewards or punishments are manipulated if needed (Scott, 2014, p. 59). The last one is the *normative dimension* that is mostly regarded as normative rules placing evaluative, prescriptive and obligatory dimensions in social life so as to provide appropriate guidance for everyday behavior (Scott, 2014, p. 64).

Based on the given conceptual discussions, suggestive theorizing by Hinings et al. (2017) and framework offered by Zietsma et al. (2017, p. 170), the main institutional infrastructure elements of charity bazaars have been determined as provision of social service (Gronbjerg, 1991), innovativeness (Jaskyte, 2004), technology use (Hackler and Saxton, 2007), cooperativeness (Brinkerhoff, 2002), marketing actions (Kotler, 1979), relational channels (Villani and Philips, 2020), human resources (Guo et al., 2011), status differentiators (Stafford et al., 2004); performance of legal responsibilities (Hopkins, 2017), governmental regulations (Irvin, 2005); environmental concerns (Nikolic and Koontz, 2008), ethical concerns (Svara, 2007), norms (Provan and Milward, 1991; Doherty et al., 2004). Furthermore, these elements have been classified within cultural-cognitive, regulative and normative dimensions of institutions. All of those are given in Table 2.5.

Table 2.5. *The Institutional Infrastructure Elements of Charity Bazaars*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Some examples in literature**
Cultural-Cognitive	***Provision of social service***	Social performance (Bai, 2013), Social service delivery (Kong, 2008; Benevolenski and Toepler, 2017)
	Innovativeness	Acquiring new technology (Corder, 2001), Adoption of new practices (Furnari, 2014), Revolutionizing (Stecker, 2014), Social innovations (Shier and Handy, 2015; Blanco-Ariza et al., 2019), Use of innovative service platforms (Fisk et al., 2011)
	Technology use	Information technology (Hackler and Saxton, 2007), Charitable technologies (Goecks et al., 2008), Social media applications (Nah and Saxton, 2013), Use of internet (Kenix, 2008)
	Cooperativeness	Strategic alliances (Osborne and Flynn, 1997), Partnership with governmental agencies (Gazley and Brudney, 2007; Brinkerhoff, 2002), Partnership with public (Alexander and Nank, 2009), Partnership with businesses (Alvarez-Gonzales et al., 2017), Cross-sector partnerships (Herlin, 2015), Collaboration within and across sector (Guo and Acar, 2005)
	Marketing actions	Strategic marketing (Andreason and Kotler, 2003), Social marketing (Andreasen, 2012), Branding (Liu et al., 2015), Relationship marketing (Knox and Gruar, 2007), Guerilla marketing (Levinson et al., 2010), Digital marketing (Krueger and Haytko, 2015), Advertising (Marchand and Lavoie, 1998)
	Relational channels	Social networking (Sorenson and Stuart, 2008; Waters et al., 2009), Social interaction (Villani and Philips, 2020), Informal relations (Furnari, 2014), Normative networks (Lawrence and Suddaby, 2006)

Continuing

	Human resources	Volunteer work (Vos et al., 2012; Alfes et al., 2016), Woman-dominant workforce (Prochaska, 1977; Prochaska, 1980; Dyer, 1991; Gordon, 1998)
	Status differentiators	Use of logo (Stafford et al., 2004), symbols and labels (Coule and Patmore, 2013) and signals (Arshad et al., 2015)
Regulative	***Governmental regulations***	Laws, rules, policies and sanctions (Bottiglieri et al., 2011)
	Performance of legal responsibilities	Accountability (Kearns, 1994; Chisolm, 1995), Transparency (Hale, 2013), Reporting against principles and standards (Jones and Mucha, 2014)
Normative	***Environmental concerns***	Green investment (Maggioni and Santangelo, 2017), Recycling (Lounsbury, 2001)
	Ethical concerns	Ethical behavior (Desphande, 1996), Ethical investment (Schäfer, 2004), Ethical work climate (Agarwal and Malloy, 1999)
	Norms	Training staff (Powell and Bromley, 2020), Professionalism (Burke and Cooper, 2012), Certification (Slatten, 2009), Accreditation (Bekkers, 2010), Work roles (Kosny and Eakin, 2008)

3. RESEARCH METHODOLOGY

3.1. Research Objectives and Questions

The main aim of this study is to understand the general structures of secular and non-secular charity bazaars institutionally and to examine the isomorphism both within and between them. In addition, the study has two sub-objectives. The first of these is to examine the institutionalization and legitimacy processes of charity bazaars, which have been treated as organizational fields. The second is to develop a comprehensive fundraising model for charity bazaars, which have emerged as a community fundraising method, in the context of Turkey, by utilizing the basic dynamics of the diversified fundraising models previously proposed by Saunders (2013) in the context of Western cultures. The research questions emerged in accordance with the main objective and sub-objectives of the research are as follows:

1. At what stage are the charity bazaars in the institutionalization process? Is there any difference/similarity within and between secular and non-secular charity bazaars in this regard?
2. In line with institutionalization, at what stage are charity bazaars in the legitimacy process? Is there any difference/similarity within and between secular and non-secular charity bazaars in this regard?
3. What is the role of charity bazaars in the legitimation of the non-profit organizations that have orchestrated them?
4. What is the role of the organizations that have orchestrated charity bazaars in the legitimation of those bazaars?
5. Is there isomorphism within and between secular and non-secular charity bazaars?
6. Can a fundraising model be developed in the context of Turkey regarding charity bazaars orchestrated as a fundraising event?

3.2. Importance of Research

The importance of a study can be evaluated in terms of its contribution to the literature. In this direction, it is hoped that the findings to be obtained from this study will contribute to both organizational theory and marketing literature:

Contributions to the organizational theory literature;

1. The basic assumptions and concepts of the Neo-Institutional Theory have been used to institutionally conceive the general structure of charity bazaars. It is thought that this contributes to the extension of the field within which the relevant theory has emerged towards marketing.
2. As an alternative approach to the comparisons between exchange fields or between exchange fields and issue fields in the literature, only interstitial issue fields, which is a subtype of issue fields, have been compared. Accordingly, it is expected that it will contribute to the literature by offering a new perspective.
3. There is a limited number of studies on interstitial issue fields in the literature. It is expected that this study, which focuses on charity bazaars, will contribute to this field and will guide for future studies in this direction.
4. Institutionalization and legitimacy processes, which have mostly been examined at the individual and organizational level, have been treated at the organizational field level in this study and thus, it is hoped to contribute to this field.

Contributions to marketing literature;

5. In the marketing literature, the concept and process of donation have been examined based on actors, and the relevant studies have mostly been conducted in Western cultures. It is expected to contribute to the relevant literature by institutionally focusing on charity bazaars which have emerged as a fundraising method, offering various opportunities for the realization of donation behavior, and a type of modern reflections of the marketplace concept in Anatolia.
6. In this study, it has been tried to contribute to the extension of marketing towards the field within which Neo-Institutional Theory has emerged by utilizing basic assumptions and concepts of the relevant theory.
7. A fundraising model regarding the charity bazaars has been developed in the context of Turkey by utilizing the basic dynamics in the donation flow embedded in diversified fundraising models generated in the context of Western cultures. It is expected that this model will contribute to the relevant literature.
8. The study is the first applied and comprehensive study in respect of the field it focuses on, and it is expected that it will form a basis for future studies.

9. The comparison of charity bazaars, which have been divided into two groups as secular and non-secular based on the distinction between philanthropy and charity in literature, is expected to enrich the discussions in this regard.

3.3. Research Limitations

The framework of the research and some external factors lead to some limitations for this research;

Firstly, each of public, private and non-profit organizations may orchestrate charity bazaars to raise their charitable funds. This study has focused on charity bazaars orchestrated by organizations performing in non-profit sector and excluded the others from the scope of the research.

Secondly, 5 secular and 5 non-secular charity bazaars orchestrated by non-profit organizations with high visibility and recognition have been included in the research, while the others have been excluded.

Thirdly, the researcher has pre-understanding about the research field and subject. This may lead the researcher to deal with some issues biasedly. Due to the nature of qualitative research, the subjectivity of the research does not lead to a reliability and/or validity problem. Nevertheless, the researcher has strived to isolate itself from this pre-understanding during the research.

Fourthly, there is the time and monetary cost limitation associated with the research process. Conducting in-depth interviews with the organizers in a limited number of provinces rather than with the organizers of charity bazaars organized in various provinces within the same organization is a result of these limitations.

Finally, it is not known whether there is a difference between what the participants have done and what they said they have done in the interviews. In order to determine this, observations could not be made due to the pandemic that have emerged and continued in the research process. Therefore, websites, social media accounts, press news about the relevant charity bazaars, and printed and digital brochures of those bazaars within non-profit organizations have been examined in an effort to remove the limitation in question.

3.4. Research Method

Research objectives and questions determine what kind of research will be conducted. In other words, whether the research has an exploratory, descriptive or theory-testing nature and which analysis method will be used accordingly are formed by the objectives and questions that have previously determined. This study has a descriptive characteristic and has been formed though the logic of qualitative research. That the comprehension of the general structures of charity bazaars institutionally and the comparison within and between them become through the institutional infrastructure elements previously codified from the theory and relevant research findings gives this study a descriptive characteristic. There is no single way of conducting a qualitative research (Denzin and Lincoln, 2005). Accordingly, the general systematic of qualitative research has been followed. In this way, the researcher has not been isolated from the research and has obtained a meaningful whole by bringing together interpretive materials.

Qualitative research is frequently used in both marketing science (Gummesson, 2005; Levy, 2006) and marketing practice (Mariampolski, 2006). With qualitative research methods, it is more likely to identify issues related to situations that are more difficult to obtain by quantitative methods. It makes possible to reveal not only the causes of the situations that have occurred, but also how they have happened. In this direction, it is expected that more detailed information will be obtained through in-depth interviews. This is an outcome that can only be reached as a result of a systematic and meticulous qualitative research. Accordingly, the researcher who adopted a qualitative approach is clear about the research objectives, links research questions to methodological approaches, and deals with the data collection and analysis processes as a whole.

3.4.1. Research validity and reliability

Due to the subjective nature of data in qualitative research and the fact that it is collected from a small unit of participants, it is impossible to apply the traditional validity and reliability standards formed by the positivist approach that is often used in quantitative research. However, there are ongoing criticisms that it is difficult to reach an adequate level of validity or reliability for qualitative research. Nevertheless, there are a few ways to ensure that qualitative research is conducted in a valid and reliable way (Flick, 2009, p. 386). Firstly, reliability can be increased by making adjustments while checking the interview questions in the pre-interviews or after the first interview. The second is to take notes by following a specific systematic in the interview transcripts. Both ways were followed meticulously during the research process in this study. In addition, the validity strategies offered by Creswell (2013) have been tried to be followed for research validity. These are:

- Fairly experienced field experts and reviewers have been used in the interpretation of data to overcome subjective concerns about subjective analyzes.
- Excerpts from the interviews have been put in the text to show how the results have been achieved.
- All phases of the research have been reviewed by an experienced external inspector (supervisor) who is an expert in qualitative research methods.

In qualitative research, concepts are conceptualized as social phenomena. Hence, there is no criterion to ensure that the information is accurate and precise as a result of the research. In this direction, the researcher can question his/her subjectivity by constantly checking his/her prejudices, give the necessary importance to opposite situations or negative examples, and make up for the deficiencies by increasing the number of interviews for a trustworthy research (Glesne, 2014, p. 65). In addition, validity and reliability in qualitative research depend on the trustworthiness of the research. Accordingly, a great support was received from fairly experienced researchers before and after data collection process. In addition, Gibbs (2008) emphasizes that a qualitative research must follow specific processes in an effort to reach a trusted research status. Accordingly, during the research, all stages of the process have been written down and the information generated has been supported by a detailed protocol to provide better peer evaluation or inspector (supervisor) control. Afterwards, the data has been checked periodically to avoid significant errors in the analysis of the transcripts obtained during the data analysis process.

3.4.2. Data collection

After the determination of research topic and the compilation of the relevant information through literature review, some decisions have been taken regarding the data collection process and method, which are other stages of the research design.

In this study, the primary data were collected through in-depth interview technique. In addition, websites, social media accounts, press news about the relevant charity bazaars, and printed and digital brochures of those bazaars within the non-profit organizations were used as the secondary data sources, with the intention of determining whether there is a difference between what the participants have done and what they said they have done in the interviews.

Before colleting the data, charity bazaars were divided into two groups as secular and non-secular based on the distinction between charity, arising from religious motivations, and philanthropy, including secular actions, in the literature. Then, 10 different non-profit organizations (5 secular and 5 non-secular), which are well-known to orchestrate such events frequently, were determined. Then, in-depth interviews were conducted with four experienced participants who are organizers or in the organization team of charity bazaars from each of eight NPOs. Six participants from each of the remaining two NPOs were interviewed. This is because each of charity bazaars organized by these organizations are divided into two sub-fields. Thus, the interviews were conducted with three participants representing each of the sub-fields. In total, 44 participants were reached in different provinces such as Karaman, Niğde, Eskişehir, Bilecik, Bursa, Ankara, Antalya and Balıkesir.

While four of the NPOs allowed their names to be disclosed in the thesis, the others unfortunately did not. Therefore, some letters have been assigned to represent both charity bazaars and those orchestrating them in alphabetical order in an effort to ensure the integrity of the content. Considering the privacy of six of the NPOs, their characteristics have been described below:

Non-secular NPO (A)-Aziz Mahmud Hüdâyî Vakfı: It was founded in 1985 by a group of volunteers who adopted the mission of the deceased Aziz Mahmud Hüdâyî and aimed to revive it. In this direction, it aims to raise a responsible, well-educated generations committed to Islamic values, and who can represent Islam in the best possible way. Moreover, it strives to meet the various needs of those in need in Turkey and especially in countries where Muslims live, and thus to ensure solidarity among Muslims.

Non-secular NPO (B)[*]: It was founded in 1954 to spread Islamic values throughout the society by training religious functionary. Today, it gives religious education to the students with a similar mission. In this direction, they provide

[*]Since disclosing the founder's name will be identified with the name of the organization, it was undisclosed.

accommodation for many students from primary school age to university by building student dormitories throughout the country. The organization uses the revenues obtained from its all activities directly or indirectly for the benefit of those students.

Non-secular NPO (C)[*]: It was founded in 1997. It strives to meet the needs of those in need in many parts of the world. For instance, it provides scholarships to students, meets the school expenses of orphans and drills water wells in arid regions. Moreover, it is engaged in activities to provide religious education to many individuals, from young to old. All of those activities are carried out by volunteers within the institution.

Non-secular NPO (D)[*]: It was founded in 1974 with the aim of spreading, sustaining and reconstructing the national and moral values. Today, it provides accommodation and scholarship for many students in order to both continue their school education and receive religious education with the belief that the young generation, committed to both national and Islamic values, can develop the country.

Non-secular NPO (E)[*]: It was founded in 2013 to carry out cultural activities that will contribute to the growth of a society that adopts, protects and develops moral, religious, and cultural values. It has a variety of activities in this regard. For instance, it provides scholarship to the students and offers various opportunities for young people to spend their leisure time; it builds public soup-kitchens and social facilities for those in need; it has publications explaining the harms of immoral behavior and harmful habits such as drinking alcohol, gambling and doing drugs to the society.

Secular NPO (F)-LÖSEV: It was founded in 1998 to meet all the needs of children with leukemia and blood disease, especially health and education. Accordingly, it establishes and operates national level treatment, training and research institutions on hereditary and acquired blood diseases. In all its activities, the institution strives to give information about leukemia, to explain the problems of children with leukemia and their families, and to raise awareness of the society on this occasion.

Secular NPO (G)-TEMA: It was founded in 1992 to show that it is possible to struggle with erosion and desertification that threatens the soil, to draw attention to the potential danger, to produce protective solutions, to carry out afforesting works and to ensure that this struggle becomes a state policy. It uses the income from all its activities for the purpose of protecting all natural assets with the principle of sustainable living.

Secular NPO (H)-Çağdaş Yaşamı Destekleme Derneği: It was founded in 1989 in order to create solutions and mold the public opinion for a modern life and education that develops scientific thinking and questioning skills and respects human rights based on the Atatürk's principles and revolutions. Accordingly, the organization, which believes in secularism and democracy and accepts a multicultural society as wealth, carries out many activities. However, projects for educational support such as providing material support for schools, providing scholarships to students and constructing dormitories for students are the most common among them.

Secular NPO (I)[*]: It was founded in 1905 as a worldwide organization to help establish peace and goodwill on earth and to promote high moral standards in all professions. The organization consists of volunteer members from various professional groups. They come together within this organization to both develop business relations and to fund such projects as fighting disease, growing local economies, saving mothers and children, protecting environment, supporting education generated to serve humanity.

Secular NPO (J)[*]: It was founded in 1917 to bring individuals together to give their valuable time and effort to improving their communities, and the world. Members of the organization strive to improve health and well-being, strengthen communities, and support those in need through humanitarian services globally. For instance, it carries out a humanitarian aid project for providing meals and nutrition for those in need in hopes that one day no child will ever have to live without knowing when their next meal will come.

Information about the experience, gender and province where the interviews were conducted is shared without disclosing who was interviewed in Table 3.1. At this point, the privacy of the individuals and the reliability of the research were taken into consideration. The interviews lasted between 45 and 120 minutes. Based on the repeated answers in the preliminary analyzes regarding the interviews, it was decided that the interviews could be completed.

Table 3.1. *Information Regarding the Interview Participants*

Charity Bazaars	No	Code	Gender	Experience	Province
Charity Bazaar (A)	1	Participant 1	Male	24 years	Karaman
	2	Participant 2	Male	7 years	Karaman
	3	Participant 3	Male	8 years	Niğde
	4	Participant 4	Male	11years	Niğde
Charity Bazaar (B)	5	Participant 5	Male	15 years	Bilecik
	6	Participant 6	Male	10 years	Eskişehir
	7	Participant 7	Male	14 years	Eskişehir
	8	Participant 8	Male	15 years	Eskişehir
Charity Bazaar (C)	9	Participant 9	Male	10 years	Eskişehir
	10	Participant 10	Male	15 years	Eskişehir
	11	Participant 11	Male	20 years	Eskişehir
	12	Participant 12	Male	12 years	Eskişehir
Charity Bazaar (D)	13	Participant 13	Male	7 years	Eskişehir
	14	Participant 14	Male	8 years	Bursa
	15	Participant 15	Male	8 years	Bursa
	16	Participant 16	Male	11 years	Bursa
Charity Bazaar (E)	17	Participant 17	Male	5 years	Ankara
	18	Participant 18	Male	9 years	Ankara
	19	Participant 19	Male	5 years	Ankara
	20	Participant 20	Male	8 years	Ankara
Charity Bazaar (F)	21	Participant 21	Female	8 years	Eskişehir
	22	Participant 22	Female	6 years	Eskişehir
	23	Participant 23	Female	5 years	Eskişehir
	24	Participant 24	Female	6 years	Eskişehir
Charity Bazaar (G)	25	Participant 25	Female	5 years	Eskişehir
	26	Participant 26	Female	8 years	Eskişehir
	27	Participant 27	Female	5 years	Ankara
	28	Participant 28	Female	5 years	Ankara
Charity Bazaar (H)	29	Participant 29	Female	7 years	Eskişehir
	30	Participant 30	Female	11 years	Antalya
	31	Participant 31	Female	10 years	Antalya
	32	Participant 32	Female	8 years	Antalya
Charity Bazaar (I_1)	33	Participant 33	Female	3 years	Eskişehir
	34	Participant 34	Male	5 years	Eskişehir
	35	Participant 35	Female	3 years	Eskişehir
Charity Bazaar (I_2)	36	Participant 36	Female	4 years	Eskişehir
	37	Participant 37	Male	5 years	Eskişehir
	38	Participant 38	Female	2 years	Eskişehir
Charity Bazaar (J_1)	39	Participant 39	Male	5 years	Antalya
	40	Participant 40	Female	3 years	Antalya
	41	Participant 41	Male	4 years	Antalya
Charity Bazaar (J_2)	42	Participant 42	Female	3 years	Balıkesir
	43	Participant 43	Female	5 years	Balıkesir
	44	Participant 44	Female	5 years	Balıkesir

A specific procedure has been established to determine who will participate in the in-depth interviews and to conduct the interviews. In this direction, snowball sampling technique was used both to identify the participants and to reach them. Thus, the participants who were interviewed for the first time were asked to direct the researcher to other participants. At this point, the advantages of snowball sampling as a facilitating tool (Glesne, 2014) for the researcher who is new to the field were utilized. In this way, the researcher reached the participants who had knowledge about the field and would enable to know the field. Before visiting for the interview, appointments were made from the participants and information was given by whom and for what purpose the interview would be conducted. Then, in-depth interviews were conducted at a convenient time and place for both the participant and the researcher.

Interview is an important data collection tool used in qualitative research. Legard et al. (2003, p. 138) describe it as purposeful conversation. It should be noted that only the interviews made in a way close to the natural conversations can provide satisfactory data. This depends on the establishment of trust between the researcher and the interviewee, the researcher's interview skills, and the desire of the interviewee to both inform and explain the information (Sherry and Kozinets, 2001). At this point, the researcher, while conducting the interviews, tried to establish a close relationship with the interviewee and to ensure that s/he answered all the questions sincerely. During the interviews, audio recordings were taken with the permission of the participants. However, since Participant 23, Participant 24, Participant 33, Participant 35, Participant 37, Participant 38, Participant 39, Participant 41, Participant 42 and Participant 44 did not allow audio recordings, the notes taken during and immediately after the interviews were used for analysis. In addition, field notes were taken before and after all interviews, and mnemonics about the context and content of the interview were written down.

Interviews were structured based on the interview form prepared by the researcher. The interview form is typically set with no indication of how to formulate full questions and is created with open-ended questions to encourage participants to give long and detailed answers. Interviews were conducted by using a semi-structured interview form. This form was created with the guidance of the relevant literature and consist of three parts. In the first part, there are questions aimed at obtaining information about the institutionalization and legitimacy process of charity bazaars. In the second part, information on the dynamics of the donation flow from benefactors to beneficiaries in the donation model is requested from the participants. In the last part, there are questions aimed at getting detailed information about each of institutional infrastructure elements compiled from the theory and relevant research findings. Also, the questions in this part were prepared to reveal the degree of elaboration and relative coherency of institutions within the charity bazaars. The interview form used in the in-depth interviews conducted between 07.04.2021 and 06.08.2021 is given in APPENDIX-1.

3.4.3. Data analysis

In qualitative research, content analysis is widely used as a qualitative research technique. Based on current applications, Hsieh and Shannon state that there are three different approaches (conventional, summative and directed) to content analysis rather than being a single method. Despite the fact that a researcher may use all of those approaches in an effort to interpret meaning from the content of the text data, they differentiate from each other based on the origins of codes, coding schemes and threats towards trustworthiness. Researcher derives the coding categories directly form the text data in conventional analysis. A summative analysis generally includes counting and comparisons, mostly of content or keywords, followed by the interpretation of the basic context. A directed content analysis, on the other hand, begins with a theory or relevant research findings (Hsieh and Shannon, 2005, p. 1277). Similarly, this study has started with both the theory and relevant research findings to be guided for initial coding. Potter and Levince-Donnerstein (1999) treat such an approach as the deductive use of theory and state that by having this approach to content analysis, it is aimed to conceptually extend or validate a theory or theoretical framework.

In the study, firstly, the cultural-cognitive, normative and regulative dimensions, which are the three dimensions of institution have been determined as categories based on the Neo-Institutional Theory. Then, 13 different institutional infrastructure elements reached from the relevant research findings were thematized under those categories. With the initial coding, categorizing and theming, the researcher adopting the directed approach to content analysis tries to define and explain the focused subject, then relate it with underlying theory (Hsieh and Shannon, 2005, p. 1282). In this process, both the theory and prior research findings guide for the discussion of findings. Reciprocally, research findings can provide supporting evidences for the refinement, extension or enhancement of the theory or offer unsupportive evidences for it. This way is described as deductive category application (Mayring, 2000). In the study, all these directive processes offered by the directed approach to content analysis have been followed up.

3.5. Research Findings

In this part, findings regarding the impacts of institutional infrastructure elements on the field conditions of both secular and non-secular charity bazaars will be shared. Afterwards, the findings regarding the institutionalization and legitimacy processes of those bazaars will be discussed. Finally, a comprehensive fundraising model will be proposed through the findings related to charity bazaars that have emerged as a fundraising method.

3.5.1. Findings regarding non-secular charity bazaars

In this part, how the institutional infrastructure elements within each non-secular charity bazaar affect their field conditions will be firstly examined. Then, their institutionalization and legitimacy will be investigated.

3.5.1.1. *Findings regarding Charity Bazaar (A)*

Provision of social service

This charity bazaar has been organized with the aim of providing social service for many years. Hence, this can be treated as an integral part of this charity bazaar. Accordingly, it is emphasized that this service includes bringing housewives into the workforce (Thorne-Murphy, 2007), providing a socialization opportunity to the public (Condon, 2012), and playing an active role in the field that is overlooked by the public and private sectors (Salamon and Anheirer, 1992). This infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *We believe that we have provided social service in all our charity bazaars since day one. This always energizes us while organizing those bazaars. Housewives, who have the greatest contribution both to the preparation and process of those organizations, are members of the society. I think that being a part of such organizations and having achieved something positively contribute to them. (Participant 1)*
>
> *Our woman volunteers, who are housewives, have the opportunity to work through the charity bazaars. ...They can get together and socialize with their fellow volunteers. (Participant 2)*
>
> *The starting point of our charity bazaars is to serve the society. In particular, we think that we provide an opportunity for social interaction among people and we can state that these fields act as a bridge at this point. (Participant 3)*

We overcome the deficiencies that the public and the private sector are missing. We do this for the benefit of society in general and for the development of society. Naturally, charity bazaars are a part of this and can never be isolated from social benefit. Here, in fact, the needs of the society that are overlooked are tried to be met. (Participant 4)

Innovativeness

It is seen that this charity bazaar has a dynamic structure and always open to innovations. Those innovations can be seen in many areas, from increasing the variety of products sold (Thornton, 2006) to enhancing the physical conditions of the bazaar area (Higgins and Lauzon, 2003). However, many factors such as seasonal needs, social status (Casale and Baumann, 2015) and demands (Weisbrod and Dominguez, 1986) of people are taken into consideration. This infrastructure element is highly elaborated and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

We must be open to any innovation that will contribute to us. Going beyond the ordinary is both exciting and gratifying. We especially try to increase the variety of products sold in every bazaar period. For example, in the first bazaar we will do after the pandemic, we plan to sell chicken and meat doner kebab as well as sale of İskender Kebab. (Participant 1)

We like to break out of routine. Since we are always development-oriented, this necessitates innovation. For example, as our latest innovation, we used to carry out these activities in different areas in the past, but now we serve in a more professional way in a fixed place that belongs to us. (Participant 2)

If something new is out and people are in demand for it, we definitely try to present it in our bazaar area. For example, handcrafted dolls are highly preferred for 1-2 years. We ask our woman employees to do these and present them to the visitors at the bazaars. In fact, we can say that the demand in the market directs us on which innovations we should make. (Participant 3)

There are many differences between what was done in the first bazaar and what is done today. This is an indication of how sensitive we are to innovation in our bazaars. Seasonal needs, social situations and demands of people should be considered. For example, if you orchestrate the bazaar in a low-income region, you should decide what your content will consist of and price them accordingly. (Participant 4)

Technology use

Within this charity bazaar, technological opportunities have recently been started to be utilized. Among these, the use of internet (Waters, 2007), social media (Nah and Saxton, 2013), software programs (Qureshi and Siegel, 1998) and technological machinery and equipment (McNutt et al., 2018) that promote the bazaar is quite common. This infrastructure element has a low elaboration and there is a high coherency within the field. Therefore, this makes the field emerging or aligned. The statements of the participants in this direction are as follows:

As a necessity of today, we make use of technological opportunities more than in the past. In fact, it would be more accurate to say that we are new to this subject. We try to use technological machinery and equipment. Specific to that period, we make announcements on social media. We prepare our digital posters ourselves using various software programs. We make acquainted with many of our visitors, get their phone numbers and save them in the system. We create a data store and send a mass message to them. (Participant 1)

Technology is now present in every aspect of life. If we can evaluate it well, it provides us many advantages. In this direction, we benefit from many technological opportunities, especially in terms of machinery and equipment, from sound systems to electronic scales. (Participant 2)

In this day and time, it is impossible not to use technology. For example, social media is now an important element. Before we organize the bazaars, we prepare digital posters and brochures about it. We do these through various software programs. Then we share it on social media. (Participant 3)

We use technology more than ever before. This makes our job quite easy. By making our advertisements on the internet, we can reach a lot of people in a short time. In this direction, we use our social media accounts very actively during the bazaar process. In addition, we make use of technological opportunities in machinery and equipment, as they make our work easier. (Participant 4)

Cooperativeness

Cooperativeness is a very important element for this charity bazaar. Therefore, various cooperation is made in every bazaar period so as to lead the process more effective and efficient. The prominent ones among these are collaborations with local press organs, other non-profit organizations (Guo and Acar, 2005), firms (Galaskiewicz and Colman, 2006) and municipalities (Collins and Gerlach, 2019). This infrastructure element is highly elaborated and there is a unitary logic within the field. Hence, this makes the field established and relatively stable. The statements of the participants in this direction are as follows:

These organizations cannot function without cooperation. We definitely have various collaborations in every bazaar period. For example, we make our advertisements in cooperation with local press organs, such as local newspapers, radio and television channels. (Participant 1)

Within each charity bazaar, collaborating with other institutions both eases our job and enables us to lead the process more efficiently and effectively by reaching more people and providing a more qualified service. In this direction, we cooperate a lot. For example, with the agreement we made with a licensed recycling factory, our garbage is separated and collected every day. (Participant 2)

As an organization, it is quite difficult to unaidedly organize a charity bazaar. For this reason, we cooperate with some organizations in an effort to make the process work better. For instance, we make an agreement with the butchers and supply meat for the sausages sold in our bazaars. We also have regular agreements with a factory for its fabrication production. This process continues for us at every bazaar period. (Participant 3)

Within every bazaar period, we cooperate with some organizations. Among these, our constant collaborations within every bazaar are our collaborations with other NGOs and the Municipality.

At this point, we make use of the infrastructures of other NGOs to promote the bazaars and announce them to the people. Municipal teams, on the other hand, provide support for cleaning the area and restoring it after completing the bazaar period. (Participant 4)

Marketing actions

Within this charity bazaar, a variety of marketing actions have been taken place within every charity bazaar for a long time. These mostly consist of advertising activities through local press organs, billboards (Kicova, 2020), social media (Nah and Saxton, 2013) and word of mouth (Sundermann, 2018), starting before the bazaar and continuing throughout the bazaar, in order to attract more people to visit bazaar area. Marketing actions have a high degree of elaboration and there is a high coherency (unitary logic) within the field. This element, thus, makes the field established. The statements of the participants in this direction are as follows:

Various marketing actions have been carried out in all our activities within the our waqf for a long time. It is almost impossible to carry out charity bazaars, which create an opportunity for us to communicate with people one-on-one and to introduce ourselves better, without these actions. For example, we promote our bazaars on local news sites. Especially people in our close environment tell other people about the bazaar and recommend them. (Participant 1)

We take some marketing actions before and during each charity bazaar. However, I can say that it is more about promotion and advertising. For example, we promote and invite people through digital brochures on both our institutional and individual social media accounts. (Participant 3)

Although not very detailed, we often take advertising and promotional marketing actions. We do this mostly on billboards, in local newspapers, and through social media both before and during the bazaar. (Participant 4)

Relational channels

This charity bazaar has been formed around almost the same relational structures and channels for many years. At this point, it is emphasized that informal relations (Villani and Philips, 2020) are more common in the bazaar area, but there are also very few formal relations. It is also underlined that a friendly atmosphere (Karl et al., 2005) is created in that area and that the social interaction (Furnari, 2014; Oliveira et al., 2021) between visitors can evolve into commercial relations. This institutional infrastructure element is highly elaborated and there is a unitary logic within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

We prefer to have informal relationships with people. Only during the opening process, we have official relations with participants such as the Governor and the Mayor. Visitors also hang out in a generally friendly atmosphere. Even if we don't know the visitors, they are our guests. That's *why we offer a friendlier environment. These sincere relationships form the basis of these bazaars. (Participant 1)*

Within our charity bazaars, we prefer to create a relational structure where informal, one-to-one relationships are intense and that opens to social interaction for years. People come here most likely for charity. For this reason, people's consensus on charity establishes trust between them. This may even lead them to make collaborations for their professions. For instance, someone working in the tourism sector and someone working in the furniture sector witnessed that they met at our last bazaar and made a business partnership. (Participant 2)

We conduct our relations with the people who come to visit our charity bazaars in a warmer environment than in an official relationship. We treat them the way we treat a guest who has come to our house. Even though we ask for their money, they are our guests. We observe that they are generally very pleased with our attention. (Participant 3)

Primary relationships are more appropriate in a bazaar area. Most of the people who come to the bazaar area come with the expectation of a friendly atmosphere. It would not be right to create the seriousness in a store here. Of course, secondary relationships also happen, albeit to a lesser extent. Bureaucrats or people with political identities also come to the bazaar area. We establish a formal relationship with them. (Participant 4)

Human resources

Almost all of the process within this charity bazaar has been carried out by volunteers for years (Macknight, 2007). The majority of them are women. At this point, it is emphasized that women are more numerous in number and that they play a more active role in the whole process (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). In addition, human resources working voluntarily mostly consist of members of the waqf, their families and immediate environment. In addition to these, there are very few paid employees, especially in jobs that require expertise (Brandl and Güttel, 2007) at every charity bazaar period. It can here be stated that this element has a high degree of elaboration and there is a high coherency (unitary logic) within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

These organizations are primarily on a voluntary basis. This has been the case for years. Especially without the great support of women, it is very difficult to conduct the process. (Participant 1)

Almost all of our human resources are made up of volunteers. The majority of them consists of women. Sometimes there are jobs that require mastery. In this regard, we receive support from professionals for a fee. (Participant 2)

Our employees are mostly volunteers. In our bazaars, especially women bear most of the burden. The parts that men take part in are usually about product supply. However, the preparation, presentation and sale of the products are mostly done by women. I've been in such organizations for years, it's always like this. In fact, to give a percentage, about 30% of our human resources are men and about 70% are women. (Participant 3)

Our human resources have primarily consisted of our waqf members, their families and immediate environments for years. Almost all of them work voluntarily. Also, the majority of them are women. Their efforts are too great to be underestimated. (Participant 4)

Status differentiators

As status differentiators, both the name and logo of the waqf are also used for charity bazaars every time. Participants emphasize that there are many charity bazaars orchestrated by a variety of NPOs. Thus, they always use name and logo so as to be noticed by people, to reflect their identities and to gain a place in society (Stafford et al., 2004). They also state that it is important to use the waqf's logo in bazaars in order not to lead to confusion among visitors. Accordingly, it can be stated that the use of status differentiators is highly elaborated and there is a high degree of coherency within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

We use both the waqf's name and logo in every charity bazaar. I have been involved in these bazaars both as a volunteer and as an organizer since 1995. I can easily say that many people now link our logo with these charitable events we do. (Participant 1)

For many years, we have been using our waqf's name and logo in every bazaar. This actually makes us different and helps to avoid confusion for visitors. (Participant 2)

We use both the name and logo of the waqf. We have made special designs for it. We've been doing this for years. We try to put forward this visuality as much as possible. It is very important to be distinguished. Because there are so many charity bazaars. We have to do these things to be remembered easily. (Participant 3)

...Thus, we definitely use both our waqf's name and logo at every charity bazaar. I think that this is very important for us in terms of revealing our identity and gaining a place in society. (Participant 4)

Governmental regulations

Within this charity bazaar, the organizers confront with some similar governmental regulations (Bottiglieri et al., 2011) regarding the opening, process and closing of each bazaar period. Accordingly, participants emphasize that it is expected to take permission from the relevant institutions for the opening, then to pay attention to some issues regarding process such as compliance with the allocated time frame, and to report the revenues after the process is completed. They also state that the process is monitored through inspection mechanisms, albeit flexible ones. Here, it can be denoted that governmental regulations are highly elaborated and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *Of course, we confront with governmental regulations every time while organizing a charity bazaar. I think it has to be. For its opening, permission is received from local authorities. The associations directorate should be informed. Also, we are inspected during the bazaar period. However, the inspections are somewhat flexible since this bazaar is charitable. (Participant 1)*
>
> *As in all our activities, we cannot consider charity bazaars independent of governmental regulations. For example, we are expected to comply with the time frame assigned to us. Or, if it falls with the 1st of May labor day, we are asked to keep our event closed on that day. (Participant 2)*
>
> *We are expected to receive permission from the relevant authorities by preparing the necessary documents. In addition, we are required to submit our billings for our expenditures and bank receipts of our aids to the provincial directorate of NGOs for re-examination within 15 days of the end of the bazaar. All of these processes are inspected. However, those who inspect do this flexibly (Participant 3)*
>
> *While the charity bazaar is still in the thinking stage, we are expected to plan all its stages and report it to the directorate of associations and report the revenues obtained after the bazaar. We deal with these governmental regulations at every charity bazaar period. (Participant 4)*

Performance of legal responsibilities

What legal responsibilities will be performed within this charity bazaar, in fact, intrinsically parallels with the governmental regulations. Accordingly, some legal responsibilities are performed regarding the opening, process and closing of every charity bazaar period. At this point, participants emphasize the legal responsibilities are mostly related to the revenue obtained from the bazaar and its distribution and spending. The legal responsibilities that are outstanding within this context are invoicing the purchases made, issuing receipts for the products sold (Yetman and Yetman, 2004) during the bazaar and reporting the revenues obtained to the relevant institutions (Jones and Mucha, 2014) after the bazaar process is completed. Thus, it can be stated that this institutional infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *We cannot conduct the charity bazaar without performing our legal responsibilities. For this reason, this process is repeated every time. We have many legal responsibilities in line with governmental regulations. Some of them are; invoices are issued for products supplied for a fee, receipts are also issued for the products sold, and ultimately, the revenues are systematically reported to the relevant institutions. (Participant 1)*
>
> *The legal responsibilities we carry out are actually what governmental regulations tell us to do. That's why we perform similar responsibilities every charity bazaar period. These are, in short,*

making an application with the necessary documents for the opening, paying attention to issuing receipts and invoices during the process, and finally reporting them collectively. (Participant 2)

In fact, we do the same things at every charity bazaar. For example, we make out receipts people helping as much as possible. We issue income receipts. We also pay attention to this subject for the expenses as much as possible. Since aid is a subject open to abuse, people want to see where the aid is distributed. We try to be transparent to ensure that trust. (Participant 3)

We have specific legal responsibilities within every charity bazaar. Such as receiving the permits for the opening of the bazaars by preparing all the necessary documents, making the necessary applications for the allocation of bazaar area, etc. In addition to these, it is very important to invoice the products purchased, to cut receipts for the products sold during the bazaar process and to report the revenues obtained after completing the bazaar period to the relevant institutions. (Participant 4)

Environmental concerns

Within this charity bazaar, it is seen that environmental concerns have recently become prominent. In order to remove those concerns, there are some practices in the field. At this point, participants stress that all of their efforts are related to recycling (Lounsbury, 2001; Waters and Ott, 2014), minimizing and sorting wastes (Lombardi and Costantino, 2020) and saving (Ambati, 2019). In this context, it can be stated that this institutional infrastructure element has a low degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field emerging or aligned. The statements of the participants in this direction are as follows:

The wastes used in the bazaar area are put in recycling bins. From there, these are sent to the recycling facility. In addition, we monitor the disposal of these wastes in recycling bins. But it is not possible to say that these are very old applications. (Participant 1)

We strive to separate plastic, paper, glass etc. as much as possible. We put the recycle bins at the most appropriate points. I can say that we have recently started to pay attention to this issue with the increasing importance of the zero waste project. (Participant 2)

With the increase in the awareness of the society, we also include environmentally friendly practices in the bazaar area. For example, we pay a lot of attention to saving. In addition, we place recycling bins in the bazaar area where people can see and easily access. (Participant 4)

Ethical concerns

Within this charity bazaar, it is possible to mention about the existence of ethical concerns in every work done. At this point, the participants emphasize that they act in accordance with ethical principles, especially in their behaviors towards visitors and volunteer employees. Establishing an ethical working climate (Agarwal and Malloy, 1999) and ethical behavior patterns (Desphande, 1996) are prevailing ones among them. Ethical concerns are highly elaborated and there is a unitary logic within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *Of course, we strictly adhere to our ethical principles within the context of charity bazaars, as in every other activity of the institution. In this context, we strive to offer an environment both for the volunteer employee and for the visitors, taking into account their values. For example, we offer our woman volunteers an isolated and ethical work environment to make them more comfortable while doing their jobs. (Participant 1)*

> *We try to adhere to our ethical principles to the utmost and apply them in the field. For example, we create environments that adhere to these principles so that employees can feel comfortable in the working environment. We even provide pre-training to demonstrate ethical behavior towards visitors. We are strictly monitoring this process. (Participant 2)*

> *We are always aware of our ethical responsibilities. For instance, we create an ethical work environment for our volunteers. In addition, we definitely have suggestions before and during the bazaar so that our employees behave in the right manner towards the visitors. (Participant 3)*

> *We apply our ethical principles, which we have adopted as a waqf, in our charity bazaars. In addition, it becomes much more important to pay attention to these principles, as we perform this activity as a representation on behalf of the waqf, not for ourselves. (Participant 4)*

Norms

Norms are often described as rules and expectations identifying how individuals should or should not behave under various circumstances. Blake and Davis (1964, p. 461) emphasize its significant role in defining legitimate tools to reach valued ends. Accordingly, professionalization plays a very important role in the formation of norms and there are such mechanisms as training, work roles, specialization, certification and licensing to promote the normative systems. Within this charity bazaar, some specific steps are taken in every bazaar period with the aim of professionalization. In this context, it is seen that the division of labor is created by considering the abilities of volunteers (Netting et al., 2005), experience-based specialization is ensured by assigning the same work role to the same individual (Andreassen et al., 2014), and new participants are provided hands-on training during at least one bazaar period under the supervision of experienced volunteers. Then, it is possible to state that norms have a high degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *We take certain steps in terms of professionalization at every bazaar. I think the most important of these is related to the working plan of our volunteers. In this context, who will work where during the bazaar is determined at the planning stage. As everyone has their own duty, there is a responsible person in the coordination of the groups they are affiliated with. In addition, those who will work individually are provided with hands-on training on which jobs to do. (Participant 1)*

There are fixed individuals who provide general coordination. The volunteers working with the watch system in their departments change daily. However, there is a specialization since the same people work in the same departments every year. This system works while every charity bazaar is organized. (Participant 2)

Our volunteers often specialize in their jobs. We are also trying to generate the divisions of labor based on the expertise of the people. For example, we entrust the pastry section to the refugees and the kebab section to the people from Gaziantep. (Participant 3)

We determine the works to be done before organizing the charity bazaar. The working plan and the roles of the volunteers are determined at least one month before each charity bazaar period. In general, the same individual continues to do the same job every year. This provides specialization. We ensure that new participants receive hands-on training from experienced employees. In this way, both learning is easier and the adaptation process develops very quickly. (Participant 4)

The impact of 13 different institutional infrastructure elements prevailing within Charity Bazaar (A), as an interstitial issue field, on the field conditions has been examined based on the degree of their elaboration and relative coherency. Among them, technology use and environmental concerns are aligned/emerging, all others are established within the field. Therefore, it can be stated that the institutional infrastructure of this charity bazaar has a relatively high degree of elaboration and there is unitary logic within the field. All of those are summarized on Table 3.2.

Table 3.2. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (A)*

Dimensions of Institutions	The elements of institutional infrastructure	Field Conditions
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Aligned/Emerging
	Ethical concerns	Established
	Norms	Established

3.5.1.2. *Findings regarding Charity Bazaar (B)*

Provision of social service

Within this charity bazaar, it is seen that provision of social service is treated as a building block. Accordingly, it is stated that the most important aim of organizing such a bazaar is to provide service to the society. Participants stress that this charity bazaar provides various social services for volunteer employees, visitors and beneficiaries. Some of these are; bringing housewives into the workforce (Thorne-Murphy, 2007), creating an atmosphere where people can socialize (Condon, 2012) while enhancing their feelings of gifting, sharing and brotherhood (Bendapudi et al., 1996) and finally using the revenues for the benefit of people in need (Tennant, 2013). This infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

Social service is one of the most important elements of charity bazaars. Without this thought, this activity would be meaningless. We provide food and clothing support to those in need. We offer people a social environment. It offers the opportunity to gather around the same goal. (Participant 5)

We can say that the charity bazaars are organized for the purpose of serving the society. Revenues from the charity bazaars are distributed to those in need. We also offer a social sharing opportunity to people who contribute. Such a thing is a need that our society has always felt. We keep the feeling of sharing and brotherhood alive. (Participant 6)

We organize charity bazaars to provide social benefit. Accordingly, we offer housewives an active working area, a hobby area. They both work and are happy because they do charitable job. We also create a social environment for people. Here, we develop people's feelings of entreating to each other and giving gifts. (Participant 7)

We organize charity bazaars to be beneficial to the society. Employees are happy to serve voluntarily here. We meet the needs of the students (food, drink, shelter, scholarship, etc.). In this way, we strive to ensure that they receive higher quality education and become useful individuals for the society. We play a bridge role in helping people who support charity bazaars to realize their good deeds and feel spiritual pleasure. We also provide a social atmosphere for people to socialize. (Participant 8)

Innovativeness

This charity bazaar has always been open to innovations and development-oriented. However, it is emphasized that the most important issue is the accurate determination of the needs and wants of the visitors (Weisbrod and Dominguez, 1986). In this context, it is seen that there have been some innovations such as adoption of experienced and successful innovations (Zorn et al., 2011), enhancement of content (Thornton, 2006) and physical conditions (Higgins and Lauzon, 2003). This infrastructure element is highly elaborated and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

We definitely strive to make a few innovations at every charity bazaar. This is sometimes about enhancing the content, reorganizing the bazaar area, etc. What we need to pay attention to here is that the innovation we make is liked by the visitors. (Participant 5)

In order to attract people's attention and reach more people, it is necessary to make a novelty at every charity bazaar. We think we accomplished that. We organize charity bazaars that stand out with their innovations. We want to make people say, "There is definitely something new in the bazaar of...". In this direction, we make many innovations such as increasing product variety, improving physical conditions, and creating activities for children. (Participant 6)

Charity bazaar is a process that includes innovation by preserving tradition rather than being only traditional. There is always a need for difference and innovation based on needs. We make innovations by considering what the public needs. In this context, for example, we are constantly improving our content, renewing the bazaar area so that people can feel comfortable, and increasing the product variety based on seasonal needs. (Participant 7)

Our age is the age of innovation. There are many institutions that organize charity bazaars. We compete with them. In this environment, it is very difficult to be successful if we do not improve our bazaars and try different things. As an innovation, we try to beautify the bazaar area first. We want to ensure that people can visit the bazaar area more comfortably and spend more quality time here. Afterwards, we try to enrich the variety of products we offer to people at every bazaar. (Participant 8)

Technology use

Within this charity bazaar, technology use has become widespread recently. It is stated that today's technological opportunities are strived to be utilized especially for reaching more people and easing the workload as much as possible. Accordingly, it is seen that the use of internet (Waters, 2007) and social media (Nah and Saxton, 2013), some software programs (Qureshi and Siegel, 1998) and technological machinery and equipment (McNutt et al., 2018) becomes prominent. This infrastructure element has a low elaboration and there is a high coherency within the field. Therefore, this makes the field emerging or aligned. The statements of the participants in this direction are as follows:

Using technology gives us a lot of benefits. In the past, we could not use it so widely. But nowadays it is not possible to act independently of technology. For example, we set up a system that automatically records and counts the products sold. We use electronic scales in the food section, especially for doner kebab sales. We prepare our digital promotional brochures through a software program. Then we share them through social media platforms. (Participant 5)

In the past, charity bazaars were more traditional. But now we are trying to integrate it with the digital world. For example, we benefit from the preparation of our charity brochures in the digital environment, making announcements through the social media accounts of our association, friends and acquaintances, and informing people through this. Again, we share our various services within our institution in the bazaar area with our visitors coming from led screens. (Participant 6)

The use of technology is a necessity of our age. For this reason, we try to utilize the opportunities offered by technology as much as possible. We benefit from especially the internet. During the bazaar, we share photos from the bazaar area on social media. We are constantly reminding people this way. (Participant 7)

Although we have recently started to benefit from technological opportunities more effectively, we are now quite good in this regard. We make use of technological opportunities in issues such as the preparation of digital brochures, posters, videos and sharing them on the internet. We put PlayStation, 10d car simulation games, etc. on children's playgrounds. We take aerial shots of the bazaar area with a drone. In addition to these, we use machinery and equipment (rotary cutting apparatus, ravioli cutting device, precision scales, etc.) that will ease the workload. We are creating a WhatsApp order line for take-away. Orders are made online. (Participant 8)

Cooperativeness

It is seen that cooperativeness plays an important role as a driving force in order for the process of this charity bazaar to be maintained effectively and efficiently.

Accordingly, the participants state that various collaborations are made in every bazaar period. These include cooperation with other NGOs in order to benefit from their member base (Guo and Acar, 2005), with the municipality on issues (Collins and Gerlach, 2019) such as the allocation, arrangement and cleaning of the bazaar area, consignee agreements to increase product diversity and sponsorship agreements with some companies to increase revenue (Becker-Olsen and Hill, 2006). This infrastructure element is highly elaborated and there is a unitary logic within the field. Hence, this makes the field established and relatively stable. The statements of the participants in this direction are as follows:

> *Collaborations are very important for the successful conduction of charity bazaars. In each charity bazaar period, we make various collaborations with different institutions. For example, we make profit-oriented sponsorship and consignment agreements with some firms. In addition, we cooperate with the municipality on issues such as cleaning the bazaar area, allocation of tables and chairs, and with other NGOs on promotion. (Participant 5)*

> *At every charity bazaar, we make various collaborations. For instance, we cooperate with the municipality on issues such as allocation of space, arrangement of the venue, cleaning, promotion on billboards at every bazaar time. Moreover, we make sponsorship agreements with some companies. (Participant 6)*

> *Especially in large-scale bazaars, it is not possible to be successful without cooperation. We make these collaborations mostly with municipalities, other NGOs and some companies. In this way, our workload is eased up and we can reach more people. (Participant 8)*

Marketing actions

Within this charity bazaar, there are multiple marketing actions often taken to reach more people, thus to increase revenue. At this point, it is emphasized that there are many charity bazaars with similar purposes and that marketing actions are an important tool in this competitive environment. Accordingly, the enhancement of the service quality (Haley and Grant, 2011) and physical conditions (Higgins and Lauzon, 2003) to satisfy the visitors and advertisement through local press organs (newspaper, TV and radio), billboards (Kicova, 2020) and social media accounts (Nah and Saxton, 2013) are among the most frequently taken actions. Marketing actions have a high degree of elaboration and there is a high coherency (high unitary logic) within the field. This element, thus, makes the field established. The statements of the participants in this direction are as follows:

> *I can say that marketing actions have existed since the first day of the first charity bazaar organized within this institution. We focus primarily on service quality. For this, we first try to beautify the environment in which they live and spend time. Before the bazaar starts, we hang our*

tarps with the words "our bazaar is coming soon" in certain places so that people can notice. We share our bazaar brochures digitally through social media accounts. (Participant 5)

First of all, we make announcements with the help of digital brochures both before and during the bazaar. We also advertise on billboards. In addition, we provide communication training to our volunteers in order to ensure that our visitors are satisfied and come back again and again. These marketing actions are definitely taken in every bazaar period. (Participant 6)

A variety of marketing actions are taken in every charity bazaar period to reach more people and retain existing visitors. For example, we have various promotional and advertising activities. We hang our tarpaulins in various parts of the city that are especially crowded. We share our content from our social media accounts and photos from the previous bazaar. (Participant 7)

Within charity bazaars, various marketing actions have been taken a long time. Because in this way, it is ensured that more people visit the bazaar area. In this way, we increase revenue and thus help more people. In this direction, we share the brochures we prepare digitally from our social media accounts by tagging our waqf members. They also share by tagging their friends. We distribute flyers in crowded areas of the city. We advertise on billboards. We also advertise, albeit briefly, in the local newspaper, radio and channel. (Participant 8)

Relational channels

Relational structures and channels within this charity bazaar have not changed for many years. It is emphasized that informal relations (Villani and Philips, 2020) are more dominant within this charity bazaar, thus that direct communication with visitors is more effective (McCort, 1994). It is also stated that visitors socially interact with each other (Furnari, 2014; Oliveira et al., 2021). This institutional infrastructure element is highly elaborated and there is a high unitary logic within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

At the bazaar, there is a friendly atmosphere rather than a formal one. In addition, among themselves, especially those who come with their acquaintances, spend time in a social atmosphere. The social environment is an indispensable element of our charity bazaars. People come here for providing a social benefit. Since they share the same environment for the same purpose, a very friendly and social environment is created. (Participant 5)

We always try to provide a friendly social atmosphere in our bazaars. For this, one-to-one and informal relationships are very important. Since visitors come here with certain feelings, it is inevitable to create a friendly social atmosphere. (Participant 6)

Charity bazaars are important social areas that play an important role in the formation of social networks. For this reason, informal relations are always more dominant here. We try to deal with everyone without disturbing them. We also observe that visitors spend time among themselves in a social atmosphere. (Participant 7)

For years, we have been happy to establish a one-to-one relationship with our visitors at our bazaars and to offer them a social atmosphere. We treat them like a guest in our home, not like a customer in a store. (Participant 8)

Human resources

Within this charity bazaar, the general structure of human resources has been the same for years. At this point, it is stated that similar human resources patterns are used for conducting the whole process in every bazaar period. In this context, almost all of the workforce consists of volunteers (Macknight, 2007). There are very few paid employees to work in some jobs requiring specialty (Brandl and Güttel, 2007). Also, volunteers often consist of members of the waqf, their spouses and immediate environment. In addition to these, the majority of human resources is composed of woman volunteers (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). It can here be stated that this element has a high degree of elaboration and there is a high coherency (unitary logic) within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *Within our charity bazaars, almost all of our employees are volunteers. Most of them consist of our members, their families and immediate environment. In some special cases, we also have paid employees. In addition, we cannot organize charity bazaars without the efforts of our woman volunteers. (Participant 5)*

> *At the center of the circle that constitutes our human resources are the members of the association and their families. Right next to them, there are their well-known environment. At the far end of the circle, there are those who want to come and work, saying "I cannot support them financially, I want to help by working". In addition, the majority of employees are women volunteers. There are very few paid employees. They may be employed in jobs that require expertise and that we cannot handle. (Participant 6)*

> *For years, the majority of our human resources have been consisted of volunteers. Most of them are woman volunteers. On the other hand, we have very few paid employees in jobs such as making kebabs and cutting doner kebabs. We employ people who are experts in both the pre-preparation and cooking of the product and its presentation, albeit very few, during the bazaar period. (Participant 7)*

> *As human resources, we apply a similar system at every charity bazaar. Our members, their families and immediate environment work voluntarily. We also have volunteers from public working for support. But among all employees, women's effort is much more. We also have paid employees, albeit very few, in jobs that require expertise. (Participant 8)*

Status differentiators

It is seen that the logo of waqf is also used for this charity bazaar as a status differentiator at every bazaar period. It is emphasized that using a logo is important in order to be distinguished from other similar activities, to be permanent in the minds of people (Stride and Lee, 2007) and to generate a brand. The use of status differentiators is highly elaborated and there is a high degree of coherency within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *We use our waqf's logo at every charity bazaar. I think it is useful to use a logo to be different, to show that we are different. (Participant 5)*
>
> *We use our logo at every charity bazaar. Just as every company strives to brand and wants to be permanent in people's minds, we want to brand as a charity bazaar. Since the use of logo is also a part of this work, we use it at every bazaar. (Participant 6)*
>
> *We use the logo of our waqf at every bazaar. We put it on brochures, tarpaulins, in short, wherever people can see it. I think tits use is important so that people can recognize us and distinguish from others. (Participant 7)*
>
> *We use the logo wherever we advertise our charity bazaars. Because every NPO organizes a charity bazaar now. The use of a logo is necessary for people to recognize us and be noticed. That's why we pay attention to the use of logo to show that we are different at every charity bazaar period. (Participant 8)*

Governmental regulations

There are similar governmental regulations that are expected to be conformed at every charity bazaar period. These are mostly related to the opening, process and closing of the bazaar. It is emphasized that it is expected to take permission from the relevant institutions for the opening, then to pay attention to some issues regarding the process such as compliance with the allocated time frame, and to report the revenues after the process is completed. In addition, it is stated that during the bazaar period, there are some inspections by official institutions such as the agriculture provincial food directorate, the municipal police, and the treasury. Here, it can be denoted that governmental regulations are highly elaborated and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *In every bazaar period, we first have to apply for a permit together with the necessary documents for the opening. During the process, we are expected to be careful about invoices and receipts. After the bazaar, we need to report the revenues from the charity bazaar. (Participant 5)*
>
> *We confront with similar governmental regulations in every charity bazaar period. First of all, there are issues that we are expected to fulfill in terms of opening. In the process, we are expected to pay particular attention to the part related to incomes. Related to this, they come to the inspection from official institutions. At the end of the bazaar, all revenues must be accounted for and then reported. (Participant 6)*
>
> *Every charity bazaar period has some governmental regulations regarding its opening, process and closing. In addition, inspections are carried out by official institutions during the process. For example, they come from treasury at the beginning of the bazaar. They inspect whether ready-made products are sold or products produced here. They do not want to sell ready-made products. The product made outside requires an invoice. After the bazaar, we are supposed to report the revenues from the charity bazaar. (Participant 7)*

At each bazaar time, it is expected that the necessary documents are prepared completely and a permit application is made. There are also inspections during the Kermes process. While some officials from the provincial food directorate of agriculture come to the food inspection, others come to the inspection of issues such as invoicing and issuing receipts from the treasury. At the end of the bazaar, the revenues are reported and presented to the relevant institutions. (Participant 8)

Performance of legal responsibilities

Within this charity bazaar, the organizers strictly comply with the legal responsibilities required by the governmental regulations. These responsibilities are performed in three stages. The first one is related to the opening of the charity bazaar and includes the preparation of the necessary documents and the application to the relevant authorities. Another is associated with the bazaar process, and the most emphasized issue in this process is invoicing and issuing receipts (Yetman and Yetman, 2004). Finally, all revenues obtained after the bazaar is completed are accounted for and reported to the relevant institutions (Jones and Mucha, 2014). Here, it is possible to state that this institutional infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

At every charity bazaar period, we do whatever governmental regulations tell us to do. In this direction, we first prepare all the necessary documents and apply to the relevant authority for permission. During the bazaar process, we issue receipts for the products we sell, while invoicing the products we buy. In addition, we present everything requested from us in a transparent manner during the inspections. After the bazaar, we report all the revenues we get. (Participant 5)

Our legal responsibilities start before the bazaar and continues after the bazaar. For instance, we need to price every product, whether it is a handicraft product prepared at home or we have procured it from the tradesmen for charity. How many products are sold should be tracked by the receipt system. The revenues are reported to the relevant authority. (Participant 6)

There are various legal responsibilities that we perform in every charity bazaar period. For example, we regularly report all the revenues we get from the bazaar to the relevant authority. We must be accountable and transparent about this. Whoever comes, we can show how much we earn and to where we spend and distribute it. (Participant 7)

Governmental regulations actually state what our legal responsibilities are. Just as there are regulations regarding the process of the charity bazaars, we have to comply with them in every bazaar period. For example, we invoice every product we purchase. We cut receipts for each product sold during the bazaar. Each of these makes us transparent. The revenue earned is deposited into the bank account of the waqf. Spending made here is also reported to the relevant institutions with the receipts. (Participant 8)

Environmental concerns

Within this charity bazaar, environmental concerns and seeking for solutions towards those concerns have emerged recently. At this point, it is emphasized that environment-friendly practices in the bazaar area have increased as the society has become more conscious about the environment and the encouraging policies of the state to protect the environment have become widespread. Some of those practices are; putting recycling bins where people can easily reach (Lounsbury, 2001; Waters and Ott, 2014), minimizing and sorting waste (Lombardi and Costantino, 2020) and paying attention to savings (Ambati, 2019). It can here be deduced that this institutional infrastructure element has a low degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field emerging or aligned. The statements of the participants in this direction are as follows:

> *Environmental concerns, in fact, started with the awareness of the society. Thus, we have recently included some practices aimed at protecting the environment in our charity bazaars. For example, we pay great attention to the separation and minimization of garbage. Afterwards, we try to recycle them. (Participant 5)*

> *Recently, with government incentives, we pay attention to especially recycling in charity bazaars. In this direction, we put recycling bins in our bazaar area. Every day in the evening, we sort the waste. (Participant 6)*

> *While it was not given much importance in the past, now we have environmentally friendly practices at every charity bazaar. This is because both the state encourages this and people are more conscious now. For this purpose, for instance, disposable materials (plates, forks, spoons, gloves, bonnets, etc.) in the bazaar are collected and sorted by the volunteers. Then, it is put in recycling bins. (Participant 7)*

> *Within the context of zero waste projects, which have become common in our charity bazaars, we try to minimize our waste first. We also pay attention to electricity and water savings. In addition, we ensure the separation of garbage by putting recycling bins in the bazaar area. (Participant 8)*

Ethical concerns

There is a strict adherence to ethical principles and it is emphasized that the reflections of those principles can be seen on the field at every bazaar period. It is possible to explain them in terms of both employees and visitors. During the bazaar process, volunteers are provided with an ethical working environment where they can feel comfortable (Agarwal and Malloy, 1999). It is emphasized that although the primary aim of such bazaars is to perform charity activities and gather people around this charity, there is a trade and in this context, being fair, honest and moral is quite crucial (Schlesinger et al., 2004). Ethical concerns are highly elaborated and there is a unitary logic within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

As in every field of activity, we have been strictly adhering to our ethical principles in our charity bazaars for years. For example, we respect all the rights of our volunteer employees. We offer them an ethical working atmosphere where they can feel comfortable. (Participant 5)

Being ethical is one of the cornerstones of such bazaars. In this direction, we arrange the working areas in such a way that our woman volunteers are not disturbed. We pay attention to the issue of privacy. Although we organize our bazaars for charity purposes, we are doing a trade here. I think we are right and fair in our trade in line with our ethical principles. (Participant 6)

We are always aware that we have ethical responsibilities towards both our volunteer employees and our visitors. In this context, we create an ethical working climate for our volunteers. Moreover, we always treat our visitors fairly and honestly. We do not sell any product that we would not buy ourselves. (Participant 7)

Of course, we have some ethical principles, as it should be in every institution. In this direction, we have to be true, honest, fair and moral towards our visitors. We should not sell them deceptive, poor quality products. In addition, the price of our products must be in market conditions. Because we also have ethical responsibilities towards the tradesmen in the market. We should not lead to unfair competition. (Participant 8)

Norms

Within this charity bazaar, professionalization steps, which are important in the formation of normative systems, have often been taken for a very long time. In this regard, the division of labor is created by considering the abilities of volunteers (Netting et al., 2005), experience-based specialization is ensured by assigning the same work role to the same individual (Andreassen et al., 2014) and new participants are provided hands-on training under the supervision of experienced volunteers. It can be stated that norms have a high degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

We create divisions of labor at the planning stage. In every charity bazaar, we try to assign the same people to the same departments as much as possible. When there are new participants, we ensure that they receive a hands-on training, as in the apprenticeship system. This is more or less the case in every bazaar period. This makes specialization much easier. (Participant 5)

Before each bazaar, there is a planning process in order to be more professional. Here, we determine the work roles. Employees who are experienced and skilled in their work definitely give hands-on training to new participants. Here, in fact, there is a transfer of expertise from generation to generation. There are so many bazaars, we try to comply with the requirements of professionalization so that people become interested in our charity bazaars. (Participant 6)

The division of labor and being an expert in the given job are very important in terms of the development of such bazaars, the satisfaction of the visitors and their return. Volunteers need to specialize in specific fields so that they can produce and develop new things related to their area of expertise. (Participant 7)

We take one more step towards professionalization at every charity bazaar. We assign the same work role to the volunteers at every bazaar. In this way, specialization is faster. Thus, our employees can offer rich suggestions for development and innovation. We provide our volunteers *with short trainings related to their jobs before the charity bazaar. We also ensure that new participants receive hands-on training from more experienced ones, as is the case with apprenticeships. (Participant 8)*

Among 13 different institutional infrastructure elements, technology use and environmental concerns are aligned/emerging, all others are established within the field. Therefore, it can be stated that the institutional infrastructure of Charity Bazaar (B) has a relatively high degree of elaboration and there is unitary logic (high coherency) within this interstitial issue field. All of those are summarized on Table 3.3.

Table 3.3. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (B)*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Field Conditions**
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Aligned/Emerging
	Ethical concerns	Established
	Norms	Established

3.5.1.3. *Findings regarding Charity Bazaar (C)*

Provision of social service

It is seen that individual interests have never been considered in the orchestration of this charity bazaar. Instead, it is aimed to be beneficial to the society and to find solutions to both their material and spiritual needs. At this point, it is emphasized that providing benefit to the society is an indispensable element of this charity bazaar. In this direction, a social atmosphere where people can both socialize and easily reach halal food is provided (Condon, 2012). The feelings of helping and brethrenhood are intensified (Bendapudi et al., 1996) and the revenues obtained are used for the benefit of those in need (Tennant, 2013). The provision of social service is highly elaborated and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *We have been providing both material and moral benefits to the society for about 30 years through our charity bazaars. We materially offer people a social atmosphere where they can shop as in a mall, and thus we use the revenues for those in need. On the other hand, people actually do a good deed by shopping here. Both the benefactors and beneficiaries are happy. (Participant 9)*

> *At the center of our charity bazaars is the concern of providing benefit for the society. Here, we offer people certified halal food. We introduce them to halal food. We offer a social environment where unity, solidarity and brotherhood among people are enhanced and they can socialize together. (Participant 10)*

> *When we organize our bazaars, we never consider individual interests. We carry out these activities in order to be beneficial to the society and to find solutions to their material and spiritual needs. Think of it like a tax, just as the taxes you pay return as a service to you, the charity done here also returns as a service to the society. Here, we act as a bridge in the occurrence of this charity. (Participant 11)*

> *One of the primary purposes of the bazaars is to benefit the society. If this purpose is not there, then there is no point in organizing such a bazaar. During the bazaar, we offer people an experience that combines materiality and spirituality, where they can spend time with their families and friends, and which they can pass on to the next generations. We also provide benefits by distributing the revenue from those bazaars the needy in the society. (Participant 12)*

Innovativeness

Innovation is considered a necessity within this charity bazaar. It is stressed that how it is development and innovation oriented can be seen when considering the longitudinal course of such bazaars from the first day until today. Within this context, a variety of innovations with regard to enhance the content, especially by increasing the product variety (Thornton, 2006), to improve the physical conditions (Higgins and Lauzon, 2003) and to gain new visitors by maintaining the existing base (McGrath, 1997; Webber, 2004) are made. It can here be deduced that innovativeness has a high degree of elaboration and there is a high coherency within the field. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *I think that innovation is a necessity. For this reason, we are constantly making innovations, especially in terms of content, at every bazaar. We are making our menus better. We try to add*

local flavors. For example, in the last charity bazaar, we added coffee in the sand and doner kebab made of camel meat. (Participant 9)

There is a great difference between our first charity bazaars (only on food) and today's bazaars (furniture, playgrounds for children, dowry items, etc.). This is actually a sign of how innovative we are. (Participant 10)

We are open to any innovation that will not destroy our basic intention in organizing a charity bazaar. In this direction, for example, we constantly develop our content. We strive to make the bazaar area more comfortable. (Participant 11)

We see this area as a charity mall. For this reason, just as the shops in a shopping mall innovate separately, in the bazaar, each department makes innovations within itself. In this direction, we strive to continuously increase the product variety and transform the bazaar atmosphere into an area that serves to spend more quality time. We are also trying to expand the visitor portfolio while maintaining the existing visitor base. For this reason, we make various innovations in our promotion, advertising and public relations works that we do every bazaar period. (Participant 12)

Technology use

Within this charity bazaar, technological opportunities are utilized as much as possible while the main traditional structure is maintained. At this point, it is emphasized that technology is important to reach more people, to ease the workload and to make visitors more satisfied. However, it is stated that the opportunities provided by technology have started to be used recently. In this direction, bazaar brochures are prepared digitally with software programs (Qureshi and Siegel, 1998) and shared via social media (Nah and Saxton, 2013). Moreover, PlayStation and multi-dimensional simulation games are presented for children to have more fun. In addition to these, various technological machinery and equipment (McNutt et al., 2018) such as doner cutting tool, dough kneading machine, sound and camera systems are also used during the bazaar period. Within this field, technology use is lowly elaborated and there is a high degree of coherency. Hence, it can be stated that this element makes the field aligned or emerging. The statements of the participants in this direction are as follows:

Technology is the most indispensable element of our age. By preserving our traditional patterns, we benefit from technological opportunities as much as we can. I can say that we have especially lately intertwined with technology. For example, we set up a sound and cine-vision system and prepare multi-dimensional game rooms for children. (Participant 9)

We are much more intertwined with technology than before. In this context, we actively use social media in the promotion of bazaars. In this way, we can reach many more people much faster. We digitally prepare our brochures ourselves. We put a camera system in the bazaar area. We are trying to take advantage of all kinds of possibilities from doner cutting tool to dough kneading machine. (Participant 10)

Unfortunately, we could not use technology so effectively in the past. But now we see it as a necessity of today because it provides great convenience. We are trying to utilize all kinds of *technological opportunities that will enable us to reach more people and make our job easier. For example, we use a ravioli making tool. This greatly eased the workload of our woman volunteers. We also use social media to promote our charity bazaars. (Participant 11)*

Until recently, the bazaars we organize have been a slightly more traditional. So almost everything has been based on human power. With the use of technology, we both accelerated and started to get tired less. In this direction, we prepare our own digital brochure and share it on the social media accounts of our waqf, our waqf members and their immediate environment. We make use of led screens, sound and camera system, PlayStation, multi-dimensional simulation games and many more technological opportunities in the bazaar area. (Participant 12)

Cooperativeness

A variety of collaborations with other institutions are important for a more effective and efficient management of this charity bazaar process. However, these collaborations have become more common in recent times. In this regard, it is emphasized that there is not much need for cooperation due to the smaller scale of the old charity bazaars, but today, such bazaars are organized on a large scale and thus various collaborations are required. In this direction, some cooperation are made with local press organs to advertise the charity bazaar, with other NPOs (Guo and Acar, 2005) to benefit from the member base and with the municipality (Collins and Gerlach, 2019) for such issues as space allocation. Moreover, sponsorship agreements are also made with various firms in order to increase the revenue (Becker-Olsen and Hill, 2006). Then, it can be stated that cooperativeness has a low degree of elaboration and there is a unitary logic within this charity bazaar. This element thus makes the field aligned or emerging. The statements of the participants in this direction are as follows:

In the past, the content of our bazaars was very limited. We wouldn't cooperate much. However, it is now very difficult to carry out these jobs without cooperation. In this direction, for example, we cooperate with the media for advertisements and with other NGOs for benefiting from their member base. In addition, we make collaborations with the municipality in terms of such issues as space allocation. (Participant 9)

Today, it is very difficult to organize bazaars without cooperating with other institutions, with the belief that we are enough by ourselves. This is because now we organize large-scale bazaars and it requires a lot of effort. For this reason, we have lately cooperated with some institutions. For example, we cooperate with other NGOs to use their member base and make our promotions. (Participant 10)

...we collaborate with multiple institutions in order to reach more people, to conduct the bazaar process more successfully and to generate more income. These are about organizing large-scale charity bazaars today. In the past, these were not needed. Especially in this regard, we frequently make sponsorship agreements. In this way, we both attract more attention and increase our revenues. We also cooperate with other NGOs. This gives us the opportunity to reach more people. (Participant 12)

Marketing actions

Within this charity bazaar, various marketing actions are performed at every bazaar period so as to both retain the existing visitors and attract new visitors. In this direction, such actions as advertising through local newspapers and TV channels and billboards (Kicova, 2020), sharing digital brochures and photos and videos from the bazaar area during the bazaar process through social media (Nah and Saxton, 2013), and also enabling celebrities to share those from their own accounts are taken in an effort to reach more people (Harris and Ruth, 2015; Crossland, 2016). In addition to these, service quality is strived to be enhanced to satisfy the visitors (Haley and Grant, 2011). Marketing actions are highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, it can be stated that this element makes the field established. The statements of the participants in this direction are as follows:

> *If we don't take marketing actions, the number of visitors we will reach is very low. Our most intense marketing efforts are related to the promotion of our bazaar, its announcement to people and its advertisement. We advertise on local television and radio channels, billboards. We share our digital brochures on the social media accounts of both the waqf and its members. We ask familiar celebrities to share. In addition, we try to provide them with a quality service and to ensure that they are comfortable in the bazaar area. (Participant 9)*

> *We are doing an intensive advertising work during every charity bazaar process. In this context, we advertise via local press organs (newspapers and TV). We share photos and videos from both our waqf's and our members' social media accounts before and during the bazaar. Celebrities affiliated with our waqf advertise our charity bazaars on their social media accounts. (Participant 10)*

> *We frequently perform various marketing activities in our charity bazaars. For example, we share our digital brochures via social media accounts by tagging many familiar people who have a lot of followers. We advertise through local press organs. We also strive to ensure that the service we provide in bazaar area is always of high quality. (Participant 11)*

> *We definitely apply modern marketing techniques in charity bazaars. This is because it is necessary to reach new people while retaining the existing visitors. For this reason, we primarily carry out marketing activities to promote and advertise the bazaars. Hence, we share our digital brochures on social media accounts. We advertise on local radio and TV. In the bazaar, we try to provide a quality service to the visitors so that they leave satisfied and tell the people around them. (Participant 12)*

Relational channels

Within this charity bazaar, there have been similar relational channels for a long time. Informal relations with visitors are preferred during each bazaar period (Villani and Philips, 2020). In addition, it is emphasized that there is a socially friendly atmosphere (Karl et al., 2005) in the bazaar area and that the visitors socially interact with each other in that area (Oliveira et al., 2021). Relational channels have a high degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *As people visit the charity bazaars mostly to do charity, there is a warm and friendly atmosphere. Most of the visitors do not feel a stranger because they have been coming for a long time. That's why they hang out in a friendly environment. We try to provide a social atmosphere at every bazaar period. (Participant 9)*
>
> *Due to the nature of such bazaars, there is a people-intensive atmosphere. People communicate and interact with each other here. We offer them a friendly social atmosphere and we also interact informally with visitors. (Participant 10)*
>
> *There is a friendly atmosphere in our charity bazaars. People socially interact with each other. (Participant 11)*
>
> *Charity bazaars are warm places. Visitors come to find or reveal their own spiritual self in the social atmosphere here. For this reason, both we and the visitors interact informally with each other. (Participant 12)*

Human resources

It can be seen that human resources required to run all the processes of this charity bazaar are often based on the same pattern. In this context, almost all of the human resources consist of volunteers (Mcknight, 2007). Among them, both the number and effort of woman volunteers are higher than of man (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). There are also paid employees in jobs that require skill, albeit very few (Brandly and Güttel, 2007). This element is highly elaborated and there is high degree of coherency within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *Almost all of the employees in our charity bazaars work voluntarily. Among them, the number and effort of women is quite high. There are also few people we employ by paying their wages in jobs that require mastery. (Participant 9)*
>
> *Our charity bazaars are run by volunteers. However, I should say that the main efforts are done by women volunteers. While men work for such bazaars for a short period of time, they deal with many things almost throughout the year. In addition, there are very few paid employees in jobs that require expertise. (Participant 10)*
>
> *Our human resources are mostly made up of volunteers who have experience. Among these, both the number of women and their efforts are quite high. It's a matriarchal structure. Also, there are very few paid employees. (Participant 11)*
>
> *Almost all of our human resources, which are responsible for the entire functioning of each charity bazaar, consist of volunteers. Most of them are women in terms of both number and labor intensity. In addition to these, we have paid employees, albeit very few, for some jobs that require special mastery. (Participant 12)*

Status differentiators

As status differentiators, waqf's logo has also been used for this charity bazaar for many years. At this point, it is emphasized that using logo is important to give people confidence, to be distinguished from other charity bazaars (Stafford et al., 2004) and to be memorable (Stride and Lee, 2007). In this direction, it can be stated that this institutional infrastructure element is highly elaborated and there is a unitary logic within the field. Thus, this makes the field established. The statements of the participants in this direction are as follows:

> *We use our waqf's logo at every charity bazaar. I think the use of logo is important to give people confidence, to know our identity, and to integrate our identity with our such actions. (Participant 9)*

> *We see that every institution uses its own logo. It is a necessary practice to be remembered by people and to be perceived differently from similar activities. For this reason, we definitely use the logo of our waqf at every charity bazaar we organize. We exhibit this visually wherever we advertise our charity bazaar. (Participant 10)*

> *We use the logo of our waqf for every charity bazaar. I think it is necessary to use a logo in order for our bazaar to be recognized and catchy. (Participant 11)*

> *We have been using the logo of our waqf in our charity bazaars for many years. Every institution organizes charity bazaars and uses its logo for those bazaars. We also try to show it on all platforms within the scope of our bazaars in order to show where we position ourselves through the activities we do. (Participant 12)*

Governmental regulations

There are similar governmental regulations that are encountered in every charity bazaar period. These consist of three stages, mostly related to the opening, process and closing of the bazaar. For the opening, the preparation of the necessary documents and the application to the relevant authority and in the process, issuing receipts for the products sold and invoicing the products purchased are required (Yetman and Yetman, 2004). It is emphasized that the whole process is inspected, albeit flexibly, by the competent authorities. There are also some regulations regarding to the reporting of the revenues to the relevant authority in detail, together with the evidences (Jones and Mucha, 2014). Governmental regulations are highly elaborated and there is a high degree of coherency within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *There are a number of general legal regulations that we must comply with in the opening, process and closing each charity bazaar. We apply by preparing the necessary documents for opening. After opening, we are inspected by the provincial-based authorized bodies of the state. But this*

control is neither too tight nor too loose to restrict us. After the bazaar, we encounter a few legal regulations regarding the reporting the revenues obtained. (Participant 9)

At least one month before the opening of the bazaars, we prepare the necessary documents and make our applications to the relevant institution. While the bazaar is still going on, some inspectors occasionally come from various competent authorities such as the Provincial Directorate of Agriculture and Food, the municipality and the treasury. (Participant 10)

We confront with various legal regulations regarding the opening, process and end of our charity bazaars. During the opening phase, we have to prepare all the documents required for the opening and submit them to the relevant authority. After the bazaar, we have to report the revenues with invoices, receipts, bank receipts to the relevant authority. (Participant 12)

Legal responsibilities

Within this charity bazaar, it is emphasized that all responsibilities required by governmental regulations are strictly performed. However, the most prominent ones are mostly related to financial issues. At this point, the participants emphasize the importance of being accountable (Kearns, 1994; Tacon et al., 2017) and transparent (Hale, 2013; Lu et al., 2018) regarding the revenues generated and their distribution. It is possible to state that this institutional infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

We make income and cost calculations of the revenues we receive at each charity bazaar, report them to the relevant institutions. However, during the bazaar, we fulfill all our legal responsibilities such as issuing invoices for the products we buy, and issuing receipts for the products we sell. We put a copy of them in our archive to be able to show who want to see. (Participant 9)

Our most fundamental legal responsibility is to strictly comply with the legal regulations. In this context, the relevant institutions expect very clear reporting on the revenues from the bazaars. We report it to the relevant institution together with proofs such as invoices and receipts after the bazaar so that no one has a question mark on this issue. (Participant 10)

We perform our responsibilities regarding what the governmental regulations tell us to do in each of our charity bazaars. In this regard, we are mostly responsible for invoicing the products we buy, issuing receipts for the products we sell and reporting the revenues. (Participant 11)

Our most important legal responsibility is to strictly comply with all the regulations that we have to comply with regarding the charity bazaars. Within this responsibility, the most emphasized issue is mostly financial like invoicing purchased products, issuing receipts for sold products and reporting revenues. We perform our responsibilities with all our transparency and accountability in this regard. (Participant 12)

Environmental concerns

It can be stated that environmental concerns are slightly more than in the past within this charity bazaar. Participants emphasize that issues such as global warming and climate change have recently come to the fore, then people's awareness of environment and the state's encouragement on this issue have increased. In this direction, some environmentally friendly practices are adopted, such as the sorting of wastes (Lombardi and Costantino, 2020), saving the natural energy sources (Ambati, 2019) and the use of materials that are least harmful or harmless to nature. Accordingly, it can be stated that environmental concerns are lowly elaborated and there is a high degree of coherency within the field. Hence, this element makes the field aligned or emerging. The statements of the participants in this direction are as follows:

> *Although we have started to consider it recently, we have now environmental-based practices. We do this in two ways. The first is about not polluting the environment, and the second is about solving the pollution. In the first, we have applications such as collecting carboys, bottle caps, using recyclable materials. In the second, we put recycling bins for sorting existing waste. (Participant 9)*

> *In the past, environmental practices were not at the forefront, but today, with the awareness of people, they are much more common. For this reason, we try to fulfill our duties in this regard at every charity bazaar. In this context, we primarily try to use materials that are less harmful or harmless to nature. We pay attention to the savings in the electricity and water we use. We put recycling bins in the bazaar area to sort the waste. (Participant 10)*

> *As efforts on environmental sustainability have become widespread recently and have been supported by the government, we also try to develop environmentally friendly practices as much as we can in our charity bazaars. For example, we put recycling bins for sorting waste. We strive to use materials that are disposable, easy to recycle and will not harm the environment. In addition, we are very economical in the use of water, electricity and natural gas. (Participant 11)*

> *Such concerns have recently started with events such as climate changes and global warming, and with the increasing social awareness of them. We now perform our activities accordingly. In our charity bazaars, we pay attention primarily to saving in order to protect the environment and not harm it. We pay attention not to produce too much waste and that the wastes we produce are easy to recycle. We also put recycling bins in the bazaar area. (Participant 12)*

Ethical concerns

It is emphasized that in all the activities carried out within this charity bazaar, reflections of the ethical principles of waqf can be seen. Participants state that they exhibit ethical behavior towards both volunteers and visitors. They also attribute being fair, truthful, honest and moral to the ethical principles within trade carried out in the charity bazaar area (Schlesinger et al., 2004). Ethical concerns are highly elaborated and there is a unitary logic within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *We are trying to help people here. For this reason, there cannot be anything more natural than the existence of an ethical atmosphere in the bazaar area. Since our waqf is based on morality, we can clearly state that we are ethical in our charity bazaars, as in every other activity. We are truthful, honest and fair to every visitor and volunteer employee. (Participant 9)*

> *We try to reflect the ethical principles of our institution in our charity bazaars. This is because, we trade here. For this reason, we try to behave ethically, to be honest and fair to both the people we sell to and our volunteer employees. (Participant 10)*

> *We do a commercial activity in our charity bazaars. There's a meta here. For this reason, we must never deceive people or sell them stale, defective, health-threatening products. In this sense, by adopting the old Ahi culture as our motto, we strive to conduct a reliable, truthful, honest and moral trade without deceiving people or cheating. We pay attention to our ethical values. (Participant 11)*

> *We have no doubt that we strictly adhere to our ethical principles. We strive to be ethical towards our volunteer employees and visitors at within every charity bazaar. For example, we try to offer quality products to our visitors. We never lie to them and we do not sell any deceptive products that we would not use ourselves. (Participant 12)*

Norms

Within this charity bazaar, some actions are taken with the aim of professionalization, which is one of the most important carrier mechanisms of the normative system (Caboni, 2003) at every charity bazaar period. In this direction, work roles are assigned to employees based on their abilities and experience (Netting et al., 2005). Then, a systematic work schedule in which shift hours and substitute workers are determined is established for them (Handy et al., 2008). Moreover, new participants are definitely included in the pre-training process run by the experienced volunteers (Costa et al., 2006). Thus, it can be stated that this element is highly elaborated and there is a high degree of coherency within the field. Hence, norms make the field established. The statements of the participants in this direction are as follows:

> *Every charity bazaar makes us more professional. This is because we do a special study regarding our employees at the planning stage before each bazaar. We create their division of labor according to their abilities. We arrange the watch hours to allow them to rest. In case of an unusual situation, we activate the fill-in list. We also prepare their division of labor well in advance. We also provide first-time participants with hands-on training from experienced volunteers. (Participant 9)*

> *I can say that we are more professional thanks to the experience we have gained in our bazaars. At the beginning of the elements that make us professional is creating a systematic work schedule and determining who will do which task and for how long based on their abilities and experiences. Moreover, we do not assign anyone to a department alone without gaining experience. (Participant 10)*

> *At the planning stage, everyone's work roles are assigned. Who will do what job, for how long, who is his backup, etc. determined at this stage. When there are new participants, we definitely subject them to a pre-training. They work alongside the experienced ones during a bazaar. (Participant 11)*

> *Before every charity bazaar, we create the divisions of labor based on their abilities and experience. If there are new volunteers, we provide pre-training related to their jobs. Thus, our volunteer employees, who are involved in all processes of the bazaar, become more and more specialized in each bazaar period. This is how we strive to become professional. (Participant 12)*

The impact of institutional infrastructure elements on the field conditions of Charity Bazaar (C) has been examined based on the degree of their elaboration and relative coherency. Among them, technology use, cooperativeness and environmental concerns are aligned/emerging, all others are established within the field. Therefore, it can be stated that the institutional infrastructure of this charity bazaar has a relatively high degree of elaboration and there is unitary logic within the field. All of those are summarized on Table 3.4.

Table 3.4. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (C)*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Field Conditions**
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Aligned/Emerging
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Aligned/Emerging
	Ethical concerns	Established
	Norms	Established

3.5.1.4. *Findings regarding Charity Bazaar (D)*

Provision of social service

Within this charity bazaar, it is seen that various services are provided to the society. At this point, the participants emphasize that the most basic purpose of such bazaars is to provide those services. In this direction, it is stated that the gap that is overlooked by the public and private sector is strived to be filled (Salamon and Anheirer, 1992), a social atmosphere is provided for people to be able to socialize (Condon, 2012), the revenues obtained are distributed to those in need (Tennant, 2013), and finally, the economy is mobilized, albeit at a micro level. This institutional infrastructure element is highly elaborated and there is a high degree of coherency within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *We carry out this activity because the main purpose of this charity bazaar is to provide benefit for the society. By helping those in need, we fill a gap ignored by the public and the private sector. We offer people a social and friendly atmosphere where they can support for the charity and at the same time benefit from it by shopping. (Participant 13)*

> *In order for us to reach the spiritual goal we aim for, we have to provide benefit to the society in our charity bazaars, as in other activities we do. These bazaars offer people the opportunity to come with their families and socialize in a safe and decent environment with peace of mind. In addition, we try to support them economically by distributing the revenues to those in need. (Participant 14)*

> *From the first day until today, we aimed to provide social benefit in all our charity bazaars. Here we offer people a socially warm climate. In addition to these, we contribute to the mobilization of the economy, albeit at a micro level, by creating a fair atmosphere that enables shopping and entertainment. (Participant 15)*

> *Our charity bazaars provide services to the society in various ways. Those fill the gap that the public and private sectors ignore. For example, we support those in need who cannot be reached. We also enable people to socialize around charity. (Participant 16)*

Innovativeness

It can be deduced that this charity bazaar is open to innovations and has a dynamic structure. In this regard, the participants emphasize that people's demands and expectations are important in making or adopting innovations. Accordingly, it is stated that a variety of innovations are made like the enhancement of the contents (Thornton, 2006) and physical conditions (Higgins and Lauzon, 2003) at every bazaar period to attract more people and maintain the existing visitor base (McGrath, 1997; Webber, 2004). Here, it can be inferred that innovativeness is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *We are constantly trying to keep dynamic and develop ourselves as much as possible. When we compare the charity bazaars we held today with the previous years, you can see how open we are to innovations. In particular, we are making a lot of innovations in terms of content, bazaar area. (Participant 13)*

We definitely try to make innovations at every charity bazaar so that we can attract the visitors and they buy the products we offer. Our innovations mostly include the enhancement of the content (increase in the product variety in every bazaar period) and the bazaar area (creating family halls, placing hygienic trial cabinets for clothes, placing flowers, napkins, toothpicks, pickles on the dining table, placing lighting and sound systems, etc.). (Participant 14)

We make innovations in order to arouse curiosity in people, to bring new people to the bazaar and to keep people coming every bazaar period. For this, we directly observe the reactions of the visitors and take notes. Then we make various innovations. For example, we increase the diversity in the contents of the stands and we also increase the diversity of the stands. (Participant 15)

I can say that our charity bazaars have a dynamic structure. For this reason, we try to adapt to the change required by the time. Because people's consumption habits and donation motivations are changing. Therefore, we try to make some changes in our bazaars by taking these changes into account. This innovation can sometimes be related to the development of the contents, the redesign of the bazaar environment, and sometimes the operation of the process. (Participant 16)

Technology use

Within this charity bazaar, it is seen that the use of technology has become widespread recently. Participants emphasize that taking advantage of technological opportunities helps to reach more people more quickly and ease the workload. In this regard, social media (Nah and Saxton, 2013) and website (Kirk et al., 2016) and technological machinery and equipment (McNutt et al.,2018) are utilized. In addition, it is stated that an accounting software has been used for automatic stock tracking and revenue calculations (Masumbika et al., 2017). It can here be inferred that this element is lowly elaborated and there is a high degree of coherency within the field. Hence, this makes the field aligned/emerging. The statements of the participants in this direction are as follows:

In the past, we were not so intertwined with technology. Thanks to technological opportunities, we can now reach much more people much faster. Thanks to technological machinery and equipment, we use within the charity bazaar preparation workshops and during the bazaar process, our work has become much easier. In addition, we use the internet and social media much more actively now. (Participant 13)

Today, the possibility of success without using technology is very low. For this reason, we try to take advantage of technological opportunities as much as we can. With the accounting software, each product purchased is automatically deducted from the system and our revenue calculation works at the end of the day accelerate. In addition, we promote those bazaars on social media. In this sense, we use the internet effectively. (Participant 14)

We benefit from today's technological opportunities in order to facilitate our work and enable us to work more efficiently. For example, we issue receipts for each product sold with accounting software, and in this process, the number of units sold and the revenue per unit are processed in the database. It also provides us with the necessary reporting. (Participant 15)

Today, it is not possible to develop without making use of technology. We try to do this by preserving our traditional texture, that is, by integrating technology and tradition. In this context, we use the internet effectively. We have established a website for our charity bazaars and we make

> *announcements from there. We share our contact addresses. We are heavily advertising our charity bazaars on social media accounts. (Participant 16)*

Cooperativeness

It can be stated that at every period of this charity bazaar, various collaborations are made for different purposes such as promoting, running the process and enhancement of the content. In this direction, collaborations are made with other NGOs to reach more people (Osborne and Murray, 2000; Guo and Acar, 2005) and with some firms for consignee product sales. Also, some sponsorship agreements with some firms are made (Becker-Olsen and Hill, 2006). In this way, gift tokens with their logo and name are distributed to those in need and/or they are allowed to put stands in the bazaar area. Here, it can be deduced that cooperativeness has a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *...but we have various collaborations in every charity bazaar period. For example, we act together with many NGOs in every bazaar period. They are promoting our activities and we are promoting their activities. In addition, we make agreements with some companies in such a way that the principal is left to them and the profit to us. In addition to these, we make sponsorship agreements with some firms in every bazaar period. (Participant 13)*

> *As waqf, it is difficult to organize a charity bazaar unaidedly, but it is much more difficult to reach people, attract them, make satisfied and come back again. For this reason, we make some collaborations to achieve these goals at every bazaar. In this regard, other NGOs help us with promotion. We also make sponsorship agreements. We create gift tokens with their names and logos and distribute them to those in need. We also allow them if they put a stand in the bazaar area. (Participant 14)*

> *Of course, we make cooperation with other institutions in every charity bazaar period. This is because this is an organization based on charity and has a wide variety of content. For this reason, it is not possible for us to hold such a bazaar unaidedly. Therefore, we have collaborations with many firms (manufacturers, wholesalers, tradesmen), as well as with other NGOs on promotion and advertising. (Participant 15)*

> *Here, we are actually creating a shopping mall where people can eat, drink, have fun and shop for a certain period of time. For this reason, it is quite difficult as a waqf to cope with this work on our own. For this, there can be firms and NGOs that we work with in our bazaars. We can cooperate with them on issues such as the promotion of the bazaar, its operation, and the enhancement of the content. (Participant 16)*

Marketing actions

Within this charity bazaar, some marketing actions are taken at every bazaar period. Participants emphasize that those actions are important to attract people to the bazaar area and to ensure that they leave satisfied. In this direction, digital brochures, photos and videos related to the charity bazaar are shared via social media (Nah and

Saxton, 2013). Also, it is stated that there are efforts to improve the service quality (Haley and Grant, 2011) and the physical conditions (Higgins and Lauzon, 2003) of the bazaar area. In addition to these, especially the owners of the firms that provide material support are invited through personalized invitations. It can here be inferred that this element is highly elaborated and there is a high degree of coherency within the field. Hence, this makes the field established. The statements of the participants in this direction are as follows:

> *Since the bazaar has been organized more and more over the years, we often take marketing actions like a commercial enterprise to attract people to the bazaar area. We always try to increase the quality of service we provide in order to be permanent in their minds. We try to enhance the physical conditions of the area in which we host them in the most comfortable way. In addition, we make our advertisements by sharing the photos, videos digital brochures related to the bazaar via social media accounts. (Participant 13)*

> *We use many marketing techniques, especially promoting, announcing and advertising at every bazaar period. In this regard, we prepare digital brochures and share them on social media accounts. We strive to offer them an area where they can feel comfortable. We also try to provide a quality service. (Participant 14)*

> *We definitely take marketing actions at every bazaar in an effort to reach more visitors and ensure that they leave satisfied. ...We create personalized invitations for the owners of the firms we get help from and then invite them by this way. We share digital brochures and photos about the bazaar on social media accounts before and during the bazaar. ...In the bazaar area, we increase both the quality of the product sold and the quality of the service we provide so that the visitors can be satisfied. (Participant 15)*

> *We definitely do some marketing activities at every charity bazaar period. Some of these are the advertising activities we do for the purpose of promoting and announcing the bazaars. For this, we usually share both our digital brochures and instant photos and videos from the bazaar area on social media accounts. In addition, we make the physical conditions of the bazaar area as comfortable as possible so that the visitors who come to our bazaar are satisfied. (Participant 16)*

Relational channels

At every bazaar period, similar relational structures are preferred within this charity bazaar. In this regard, it is stated that there is an informal relationship (Villani and Philips, 2020) both between the visitors and the organization team, and among the visitors. Also, it is possible to talk about the existence of a social and friendly interaction network (Furnari, 2014; Oliveira et al., 2021) as well as the use of direct communication channels (McCort, 1994) in the bazaar area. Here, it can be deduced that this element has a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

The biggest common point of the people who visit our charity bazaar is to help for the purpose that this bazaar serves. Since people come together on charity, a sincere, warm and social interaction occurs. Both the organization side and the visitors communicate directly with each other. (Participant 13)

People don't come to charity bazaars just to shop. Thus, every visitor is actually open to communication. That's why we interact directly with them. We meet them and exchange opinions. In addition, many visitors can meet new people and become friends in the bazaar. For this reason, we try to offer an area where people can interact socially and friendly. (Participant 14)

Our charity bazaars are far from formal in a commercial enterprise. It creates a more family atmosphere. ...We adopt a direct and friendly way of communication with visitors. They also create a social interaction network among themselves. Everyone can communicate with each other. (Participant 15)

I can say that informal relations are more apparent in our charity bazaars. Even if it is a first-time visitor, we establish a very sincere one-to-one relationship. ...Visitors have social interactions among themselves. (Participant 16)

Human resources

It is seen that the human resources responsible for running all the processes of this charity bazaar have a similar structure at every bazaar period. This structure is mostly composed of volunteers (Mcknight, 2007) and most of them are consisted of waqf's members and their immediate environment. It is stated that there are very few paid employees (Brandly and Güttel, 2007) for some jobs that require mastery. In addition to these, it is emphasized that the efforts of woman volunteers are much more than others make (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). It can here be denoted that this infrastructure element is highly elaborated and there is a coherency within this charity bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

Almost all of our human resources are consisted of people who work voluntarily. Among them, women's labor is much more. One or two people work for a fee at each bazaar period. They usually work in jobs that require mastery. (Participant 13)

There are people who work voluntarily in our bazaars. Most of them are members of the waqf and their immediate environment. In addition, the majority of our volunteers are women. We get paid employee support at every bazaar period, albeit very few. (Participant 14)

Almost all of our employees are volunteers. But the majority of them are our waqf members and their immediate environment. Here, the role of women mostly comes to the fore. Because they start working long before the charity bazaar. They work hard. Also, we have very few paid employees. They are often in skilled jobs and support us by working here for much less than they earn outside. (Participant 15)

Since our bazaars are based on volunteerism, almost all of our employees are volunteers. We also have paid employees in jobs that require some mastery, albeit very few. Besides, we would not be able to run the whole bazaar process without the great help of woman volunteers. They work day and night for the bazaar and help our waqf. (Participant 16)

Status differentiators

Within this charity bazaar, the logo of waqf has been used as a status differentiator for a long time. It is stated that the logo is used to be distinguished from the charity bazaars of other institutions (Stafford et al., 2004), to be permanent in people's minds (Stride and Lee, 2007) and to be identified the work done with the logo. In this regard, it can be denoted that this element has a high degree of elaboration and there are settled logic prioritizations within the field. Thus, this makes the field established. The statements of the participants in this direction are as follows:

> *We have been using logo of our waqf in all our charity bazaars for a long time to be able to be distinguished from other charity bazaars orchestrated by other institutions and to be permanent in minds people. (Participant 13)*
>
> *We do not have a special logo for the charity bazaar, but we have been using the logo of our waqf for our charity bazaars for many years. (Participant 14)*
>
> *We use the logo of our waqf at every bazaar period to make it different from the charity bazaars organized by other institutions. The most important purpose of using a logo is to strive to ensure that the quality service we provide to people and the goodness we do on this occasion take a place in people's minds. We want people to identify our logo with the service we provide, the social benefit we provide. (Participant 15)*
>
> *We have been using the logo of our waqf within our charity bazaars for a long time. Today, even a small business has a logo. This is an important element to be engraved in the minds of people. (Participant 16)*

Governmental regulations

It is seen that similar governmental regulations are encountered at every charity bazaar period. Participants state that these are generally related to the opening, process and closing of the bazaar. In this direction, it is expected that the necessary documents for the opening will fully be prepared and applications will be made to the relevant authorities. During the bazaar process, there are some governmental regulations supported by sanctions, such as invoicing the products purchased, issuing receipts for the products sold (Yetman and Yetman, 2004), complying with the hygiene rules, not selling ready-made food, not harming the environment and selling quality products. In addition, it is also expected that the revenues obtained will be reported and presented to the relevant authorities after completing the process (Jones and Mucha, 2014). Governmental regulations are highly elaborated and there is a unitary logic within this charity bazaar. Therefore, it can be stated that this element makes the field established. The statements of the participants in this direction are as follows:

We encounter with some legal regulations regarding the opening, process and closing of each of our charity bazaars. We are asked to prepare the application documents and apply to the relevant authority at least one month in advance for the opening. During the bazaar process, we encounter regulations such as invoicing the products purchased, issuing receipts for the products sold, complying with the hygiene rules, not selling ready-made food. After the bazaar is completed, the revenues are required to be reported accurately. (Participant 13)

There are legal regulations that affect three stages: opening, process and closing of bazaars. First of all, they want us to prepare the necessary documents and submit them to the relevant authority at the right time for the opening of each bazaar. During the bazaar, we are expected to pay attention to invoicing, issuing receipts, complying with hygiene rules, selling healthy food, etc. Otherwise, there are regulations that require sanctions. At the closing, we are asked to clearly account for the revenues we have obtained and submit them to the relevant authorities. (Participant 14)

We are expected to comply with some legal regulations at every charity bazaar period. If we do not comply, we are not allowed to open a bazaar, and other activities of our waqf may also be sanctioned. These regulations are with regard to before, during and after the bazaar. First of all, it is required to prepare the necessary documents for the opening of the bazaar and apply to the relevant authority. Afterwards, the products purchased must be invoiced. During the bazaar process, we must comply with the hygiene rules, sell quality products, do not harm the environment, etc. In addition, we definitely need to issue receipts for the products we sell. After the bazaar, it is expected that the revenues we receive will be accounted for and presented to the relevant authority. (Participant 15)

In our country, there are some legal regulations for our charity bazaars as in every other issue. These are mostly related to the opening, process and closing of our bazaars. First of all, we are asked to prepare the necessary documents and apply to the relevant authorities in order to open our bazaars. During the bazaar process, we are expected to follow the rules related to paying attention to food hygiene, issuing receipts, invoices and receipts, and not harming the environment. Finally, after the bazaar, we are asked to account for the revenues we receive and report them to the relevant authority. (Participant 16)

Legal responsibilities

Legal responsibilities performed within this charity bazaar are in line with what governmental regulations say. However, it is seen that the most emphasized issues are transparency (Hale, 2013; Lu et al., 2018) and accountability (Kearns, 1994; Tacon et al., 2017) regarding the revenues obtained, their acquisition methods and reporting. In this direction, it is possible to state that this institutional infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

First of all, we perform whatever legal obligations we have in each of our charity bazaars. Otherwise, it is not possible to orchestrate such a bazaar. But the issue that is expected from us the most, namely the strictest legal obligation imposed on us, is being transparent with regard to the reporting of revenues. By doing this successfully, we show how accountable an institution we are. (Participant 13)

We comply with all laws that the state obliges us to obey at every charity bazaar. These laws allow us to be transparent. In this way, we are accountable both to the authorized institutions and to those who help us. (Participant 14)

What the government tells us to obey, we have to follow it. Even if we don't have to, we adapt ourselves to such regulations because we serve in an area that is overlooked by the state. The issue we are most sensitive about is the reporting of the revenues and the documents related to their distribution to the relevant authority. In this way, we can show how transparent and accountable we are in front of both official institutions and the public. (Participant 16)

Environmental concerns

Within this charity bazaar, it is seen that environmental concerns have come to the fore especially recently. At this point, the participants emphasize that increasing the awareness of the society, and the fact that issues such as global warming and climate change are on the agenda are influential. In this direction, it is possible to encounter environmentally friendly practices such as using materials that are easy to recycle (Waters and Ott, 2014), putting recycle bins to sort wastes (Lounsbury, 2001; Waters and Ott, 2014), and paying attention to savings (Ambati, 2019) in the bazaar area. Environmental concerns are lowly elaborated and there is a high degree of coherency within the field. Hence, this element makes the field aligned or emerging. The statements of the participants in this direction are as follows:

Within our charity bazaars, we have been more sensitive to the environment, especially recently. ...We try to produce less waste, and we try to use materials that are easy to recycle. We also put the recycling bins provided by the municipality in our bazaar area. In the evening, we control the waste and deliver it to the municipality teams. (Participant 13)

...we have practices aimed at protecting the natural environment, especially for the last 3-4 years. In these bazaars, we place recycling bins where people can see and reach them easily. In addition, we make sure that the materials we use in the bazaar are easy to recycle. In addition to these, we pay great attention to both producing the least waste and saving electricity, water and natural gas during the bazaar. (Participant 14)

...We have always had environmental concerns, but I can say that it has been reflected in the charity bazaars recently. With the emergence of issues such as global warming and climate change, we have practices that consider the environment within our charity bazaars as in every field. In this context, we put recycling bins to ensure waste is sorted. We also use materials that are easy to recycle. (Participant 15)

In general, with the increase in the awareness of the society and the fact that issues such as global warming and climate change are on the agenda, we consider those issues in all our activities. Both official institutions and the public expect us to be sensitive to the environment. Thus, in our bazaars, we pay particular attention to saving. We strive to produce minimum waste. We sort waste and recycle it with recycling bins. (Participant 16)

Ethical concerns

It can be seen that ethical principles that waqf has are variously reflected in the whole activities carried out within this charity bazaar. Despite the fact that the focus of such a bazaar is composed of charitable behaviors, it is stated that it provides a trade climate based on exchange relationships. At this point, it is emphasized that being truthful, honest, moral and fair toward all stakeholders is a necessity during the whole process of a charity bazaar (Schlesinger et al., 2004). Accordingly, it can be stated that ethical concerns have a high degree of elaboration and there are settled logical prioritizations within this charity bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

> *As the ideology adopted by our institution, we have to be ethical. You can see the reflections of this in our charity bazaars. We earn an income as a result of the trade we do here. We try to be truthful, honest, moral and fair both while earning this income and distributing the income we earn. For example, we try to balance the price in order not to harm the tradesmen. We pay attention to the quality of the products we sell to the visitors. (Participant 13)*

> *It is impossible to think of our charity bazaars away from an ethical context. In this regard, we consider every visitor to our bazaar as ourselves. In other words, we treat them the same way we would like to be treated ourselves. …We never lie about the products we sell to them and we sell quality products to them. (Participant 14)*

> *…That's why we have been implementing the things that must be followed morally in trade. We never sell to our visitors any products that we would not use or eat ourselves. Both the organization team and each of our volunteer employees always strive to behave correctly, honestly and fairly towards them. Another responsibility of ours is to the people who donate here for the purpose of being sold at the charity bazaar. We definitely try to sell the products they donate in the bazaar area. Keeping our promise is very valuable to us. (Participant 15)*

> *There is a charity oriented trade here. For this reason, of course, we have ethical responsibilities towards all the people we interact with. As an institution, we already carry out all our actions in the context of our ethical principles. The point that we pay the most attention here is that we strive to be correct, honest, moral and fair in our trade. We never deceive our visitors or volunteer employees. We don't lie to them. (Participant 16)*

Norms

Within this charity bazaar, some actions have been taken with the aim of professionalization, which is one of the most important carrier mechanisms in the formation of the normative system (Caboni, 2003) for a long time. In this direction, the division of labor is created by considering the abilities of volunteers (Netting et al., 2005), experience-based specialization is ensured by assigning the same work role to the same individual (Andreassen et al., 2014), and new participants are provided hands-on training under the supervision of experienced volunteers. Then, it is possible to state that norms have a high degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *...Thus, while making our plans, we create divisions of labor. We provide mini-trainings for first-time participants. In order to specialize, we allocate the same job to the same individual at every bazaar period. This is how we strive to become professional. Over the years, we are becoming more and more professional. (Participant 13)*
>
> *In order to make the operation of the charity bazaars more professional, we create the labor divisions of the employees based on their abilities and experiences. Since almost all of our employees have been doing the same job for years, they have acquired an experience-oriented specialization. (Participant 14)*
>
> *Our bazaars are getting more professional day by day. For this, we have some professionalization steps that we follow. I think the most important of these are the activities we carry out for our volunteer employees. ...For this reason, we create divisions of labor at the planning stage of each charity bazaar. We determine who will do which work for how long and who will be the backups. We also give our new participants a hands-on training on the job they will do. (Participant 15)*
>
> *We have become quite professional in our business as we have been organizing such bazaars for many years. We think that this professionalization is experience-oriented. Of course, it is also very important to manage the experience correctly. For this reason, we also carry out many activities such as the correct creation of labor divisions, fair and systematic distribution of duties, and hands-on training to our employees by experienced people. (Participant 16)*

Among institutional infrastructure elements examined above, both technology use and environmental concerns are aligned/emerging, all others are established within the field. Therefore, it can be stated that the institutional infrastructure of Charity Bazaar (D) has a relatively high degree of elaboration and there are settled logic prioritizations (high coherency) within the field. All of those are summarized on Table 3.5.

Table 3.5. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (D)*

Dimensions of Institutions	The elements of institutional infrastructure	Field Conditions
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Aligned/Emerging
	Ethical concerns	Established
	Norms	Established

3.5.1.5. *Findings regarding Charity Bazaar (E)*

Provision of social service

It is seen that provision of service to the society always plays a very important role within this charity bazaar. At this point, the participants emphasize that this service is provided in various ways. In this respect, issues such as helping those in need (Tennant, 2013), providing a social atmosphere for people to socialize (Condon, 2012) and making those charitable behaviors more systematic come to the fore. This infrastructure element has a high degree of elaboration and there is a unitary logic within this charity bazaar. It can thus be stated that this makes the field established. The statements of the participants in this direction are as follows:

To all intents and purposes, here you will be able to see the service provided to society. For example, we prepare a field based on charity for people to socialize and spend time in a social environment. People can come together with people other than their own families or relatives here. (Participant 17)

The awareness of service to the society has always formed the basis of those bazaars. With the revenues we obtain, we systematize helping to many needy people. With this income, we regularly provide support to orphans and families with bedridden patients throughout the year. We offer people a social atmosphere where they can share in this goodness. (Participant 18)

...we certainly serve to the society. People have needs such as socializing and getting spiritual pleasure by doing charity. Here they can meet these needs. They experience the justified pride of serving the society. They can develop their own social relationships. (Participant 19)

We can even be considered quite assertive about providing services to society. After all, we are doing a charity work here. We ensure that charity becomes more systematic in our charity bazaars. Thus, we can help to the people who are in need such as families with bedridden patients and orphans. ...we offer people a social environment where they can socialize. (Participant 20)

Innovativeness

It can be stated that this charity bazaar has an innovative structure. Participants emphasize that competition with other institutions that perform similar activities serves as the driving force in being innovative. In this direction, Randle et al., (2013, p. 689) connote that the competition within the non-profit sector has increased and thus this has led the organizations to be more innovative to satisfy those who support. Within this charity bazaar, it can be said that the innovations made are mostly related to the enhancement of the content (Thornton, 2006) and the physical conditions of the bazaar area (Higgins and Lauzon, 2003). It can here be deduced that innovativeness is highly elaborated and there are settled logic prioritizations within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

The fact that different associations and waqfs organize bazaars inevitably creates a competitive environment. As such, there is always a need to innovate rather than being monotonous. As a result of this, it is necessary to make many innovations such as increasing the number of stands, diversifying the products, enhancing the physical conditions of bazaar area, etc. (Participant 17)

There should be something new at every charity bazaar period. Because these bazaars have regulars. They can look for a difference every time they come. If we don't satisfy them, they can go to other charity bazaars. Also, if we see a different application in demand in different charity bazaars, we apply it in our own bazaar. ...sometimes this can be related to the content, sometimes it can be related to the bazaar area. (Participant 18)

Needs, times, people change. The developments that took 50 years in the past now take place in 3 years. We have to adapt ourselves to this speed and this development. We compete with other institutions. We do not want the number of people supporting us to decrease. For this reason, we are trying to enhance the content of the charity bazaar and make the bazaar area more comfortable for people. (Participant 19)

...of course, being open to innovations is very important for our development, for reaching more people who both help and are helped. ...our innovations are mostly related to our content. We are increasing the product variety, the number of stands, etc. Sometimes we make innovations to make the bazaar area better. (Participant 20)

Technology use

Here, it can be deduced that technological opportunities have recently begun to be utilized. In this direction, the participants state that sharing and announcements about the charity bazaar are made on social media (Nah and Saxton, 2013) and waqf's website (Lee et al., 2001; Kirk et al., 2016), digital brochures are prepared by using software programs (Qureshi and Siegel, 1998) and some technological equipments (McNutt et al., 2018) such as electronic scales, LED screens, and sound systems are used. Within this field, technology use is lowly elaborated and there is a high degree of coherency. Hence, it can be stated that this element makes the field aligned or emerging. The statements of the participants in this direction are as follows:

...But lately, we have used technology from the pre-preparation stage of the bazaar until after. For example, we are preparing a digital brochure with some special software at preparation stage. During the bazaar process, we use led screens, electronic scales, share videos and photos on social media and make announcements on waqf's web site. (Participant 17)

We use it more than before. But this still happens on a simple level. We use sound system, led screens. We share photos and videos from social media accounts. We make announcements on our waqf website. (Participant 18)

That's why we use it as much as we can in our charity bazaars. But for now, we can be considered new. ...We use social media actively for our charity bazaars. This enables more participation in bazaars and reaching more people. ...We use technological equipment to ease our work here. (Participant 19)

Technology is very necessary today. We especially use it to reach people easily. We use social media and the internet in this direction. ...We prepare our digital brochures by utilizing software programs. We are also making our website announcements. (Participant 20)

Cooperativeness

Within this charity bazaar, it is seen that some collaborations are made with some other institutions at every charity bazaar period. At this point, collaborations with municipalities (Collins and Gerlach, 2019) for the allocation of place and the provision of materials such as tents, tables and chairs, and with other NGOs (Guo and Acar, 2005) to increase the number of visitors come to the fore. It can here be inferred that cooperativeness has a high degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

...and thus we cooperate with municipalities. They allocate place and materials to us in every charity bazaar period. ...NOPs are our important partners. This is because they allow us to use their member base. Thus, we reach more people. (Participant 17)

We definitely have collaborations at every charity bazaar period. For example, both provincial and district municipalities allocate place for us. They provide such materials as tent, table, chair, etc. Moreover, we receive support from other NGOs, and we support them. By directing their members to our charity bazaars, we can increase the number of visitors. (Participant 18)

We cooperate with other NPOs. We both transfer experience to each other and benefit from each other's member bases. We also make collaborations with municipality about the allocation of place and provision of materials. (Participant 19)

We get support from other NPOs at every charity bazaar period. ...in particular, we are getting help to announce our bazaar to more people. We also have small collaborations with municipalities. They usually allocate us place. This makes our job easier as well as reducing our cost. (Participant 20)

Marketing actions

Within this charity bazaar, it can be stated that the importance given to the marketing actions has increased especially recently. Those that are prominent in this direction are sharing digital brochures, photos and videos on social media (Nah and Saxton, 2013), billboard advertisements (Kicova, 2020) and advertisements made by local press organs (newspaper and radio). Accordingly, it is possible to state that marketing actions have a low degree of elaboration and there is a high coherency within this charity bazaar. Thus, this element makes the field aligned or emerging. The statements of the participants in this direction are as follows:

It was not common before. I can say that we have started to take marketing actions especially recently. ...and we do billboard and social media advertisements. We also have advertisements in the local newspaper and on the radio. (Participant 17)

In the past, we did not have a lot of marketing actions. This has increased in recent years. Accordingly, we advertise in the local press organs. We share digital brochures, photos and videos of our charity bazaars on social media. Our marketing activities are mostly related to the promotion and advertisement of our charity bazaars. (Participant 18)

We are aware of how marketing actions are important. However, we have recently started to focus on this work. ...we actively use social media to advertise our charity bazaars. We share our digital brochures, photographs and videos through these platforms. We do billboard ads as well as to do local newspaper and radio advertisements. (Participant 20)

Relational channels

It is possible to state that there are similar relational channels at every charity bazaar period. At this point, the participants emphasize that they have informal relations with the visitors (Furnari, 2014) and that all the visitors are in social interaction among themselves (Villani and Philips, 2020; Oliveira et al., 2021). It can here be inferred that this institutional infrastructure element is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *...we establish an informal relationship with the guests. But this happens in a way that doesn't bother them. Also, they socially interact with each other. (Participant 17)*
>
> *We strive to offer a friendly and social environment to our visitors. Sincerity is very important in charity bazaars. If this does not happen, the bazaars cannot achieve their purpose. It just turns into distant places where trade takes place. (Participant 18)*
>
> *...of course, there is sincerity without interfering with people's freedoms. There is this friendly social atmosphere in the general structures of these bazaars. Here, both visitors and volunteer employees spend time in a social atmosphere. One of the most important elements of those bazaars is this friendly atmosphere where people can informally and socially interact. (Participant 19)*
>
> *...but informal relationships in general are much more common. Being official to everyone is against the spirit of charity bazaars. (Participant 20)*

Human resources

It is seen that all the processes of this charity bazaar are performed by a similar human resources structure at every charity bazaar period. In this respect, it is emphasized that almost all of the employees are volunteers (Mcknight, 2007), but the most important part of the work is done by woman volunteers (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). It is also stated that there are paid employees in some jobs, albeit very few (Brandly and Güttel, 2007). This institutional infrastructure element has a high degree of elaboration and there are settled logic prioritizations within this charity bazaar. Hence, it can be said that this element makes the field established. The statements of the participants in this direction are as follows:

> *It is worth remembering that there is a great effort behind these works. It is natural to say that the contribution of woman volunteers is much higher here. They play a very important role in both the preparation and sale of products. There are also very few paid employees in special jobs. (Participant 17)*
>
> *...therefore, almost all of our employees are volunteers. But a very important part of the work is carried out by our woman volunteers. Even though it is very rare, there are paid workers for much less than the wages they earn outside. (Participant 18)*
>
> *Almost all the processes of our charity bazaars are carried out by volunteers. Paid employment varies based on the need. It's very rare. ...the important and difficult part of the work is on the woman volunteers. Because they start working long before the bazaar. (Participant 19)*
>
> *I can say that almost all of our employees are volunteers. There are very few paid employees in certain jobs. Also, I have to stress the efforts of our woman volunteers since they do the most important part of the job. (Participant 20)*

Status differentiators

Within this charity bazaar, the logo of waqf has been used for a long time. Accordingly, it is emphasized that using the logo is important to attract attention, to be memorable (Stride and Lee, 2007), to be distinguished from similar charity bazaars (Stafford et al., 2004) and to ensure that the activities performed in such bazaars is identified with the institution. The use of logo as a status differentiator is highly elaborated and there is a unitary logic within this field. Hence, it can be stated that this makes the field established. The statements of the participants in this direction are as follows:

> *Now every institution uses logos for reasons such as distinguishing their activities from similar ones and being permanent in the minds of people. We have been using our waqf's logo for our charity bazaars for a very long time. (Participant 17)*
>
> *We do not have a different logo for our charity bazaars. We have been using the logo of our waqf in our charity bazaars for years. ...thus I can say that the logo is important to attract people's attention and keep it in their minds. (Participant 18)*
>
> *The logo is very important in order to have a place in people's minds. Using the waqf's logo within our charity bazaars, when they see the logo of our waqf in normal time, they remember the bazaar we made. This is really important to us. At least we don't have to tell people again what we were built for. (Participant 19)*
>
> *When we use a logo, people can distinguish it more easily from others. We are using the logo that we have used for our waqf for a long time. (Participant 20)*

Governmental regulations

It is seen that similar governmental regulations are encountered at every charity bazaar period within this charity bazaar. Accordingly, it can be stated that these are generally composed of three stages. The first is about the opening of charity bazaars and includes preparing the necessary documents and applying to the competent authorities. The second is related to the process, and it is expected that a great attention should be paid to financial matters (issuing receipts, invoicing, etc.) during the bazaar. Finally, it is expected that the revenues and expenditures will be reported completely with the evidences (Jones and Mucha, 2014). In addition, it is emphasized that charity bazaars should not be organized as a commercial activity. It is clearly seen that governmental regulations are highly elaborated and there is a high degree of coherency within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

We go through the same processes in every charity bazaar period. ...We are asked to organize our charity bazaars in a non-commercial way. For this purpose, we are required to prepare some documents for the opening. ...Invoicing of purchases, issuing receipts for products sold and revenues are expected to be reported with evidence. (Participant 17)

Before every charity bazaar starts, we need to get permission from the relevant authorities. Of course, this has to go through a preliminary stage. We are preparing some necessary documents for this. Once opened, we need to issue invoices for all purchased products and receipts for sold products related to the charity bazaar. We are expected to present these as evidence when reporting revenues. (Participant 18)

There are certain legal processes during each charity bazaar period. First of all, necessary permissions must be obtained in order to open the bazaars. During the process, there are some issues that we should pay attention to. But most importantly, we need to keep records of income and expenses. Because, after the charity bazaar, we have to report them to the competent authorities precisely. (Participant 19)

First of all, I must say that since this is a charity activity, we need to organize it as a commercial activity. Afterwards, we need to keep full records of income and expenses. After the charity bazaar, we need to report them together with the receipts and invoices. (Participant 20)

Legal responsibilities

It is seen that legal responsibilities are performed in line with what governmental regulations necessitate at every charity bazaar period. In this context, the most prominent legal responsibility is related to financial situations, and it is stated that being transparent in this regard is quite significant (Hale, 2013; Lu et al., 2018). At this point, the participant connote that they show how transparent they are toward both the state and those who support by precisely reporting all revenues and expenditures with the evidences such as receipts and invoices (Jones and Mucha, 2014). Then, it can be stated that this institutional infrastructure element has a high degree of elaboration and there are logic prioritizations within this charity bazaar. Hence, this makes the field established. The statements of the participants in this direction are as follows:

...we also invoice every product we buy. We issue receipts for what we sell. Afterwards, we report all revenues and expenditures to the relevant institutions. At this point, we try to be transparent to both those who help us and the official authorities. (Participant 17)

Here we, in fact, provide a service. This must be carried out in a controlled manner within legal boundaries. All necessary invoicing and issuing receipt processes are done and we present the revenues to the relevant authorities as evidence at the reporting stage. ...I think being transparent about this is an important responsibility. (Participant 18)

First of all, we keep meticulous records of every purchase and sale made. We usually follow these with invoicing and issuing receipts. ...our biggest legal responsibility in this regard is to be transparent both to our state and to those who help us. We are able to present the income and expenses with evidences to anyone who wishes. (Participant 19)

In fact, we have many legal responsibilities. This is the same as the governmental regulations part. We cannot open charity bazaars without performing them. But the most important to us or the ones *under the strictest control are financial issues. In this regard, we try to be transparent to both the state and our people. Because people trust us. (Participant 20)*

Environmental concerns

It is seen that environmental concerns and practices related to the elimination of those concerns have emerged recently within this charity bazaar. At this point, it is emphasized that the increase in the social consciousness and proliferation of governmental incentives towards the environmental practices (Pekkanen, 2003) are important factors. In this direction, it is primarily tried not to produce waste or to minimize it (Lombardi and Costantino, 2020). Moreover, recycling bins are put in some parts of the bazaar area in an effort to sort the existing wastes (Waters and Ott, 2014). Also, natural resources such as electricity, water and gas are used sparingly (Ambati, 2019). In this regard, it is possible to say that this institutional infrastructure element has a low degree of elaboration and there is a unitary logic within the field. Therefore, this makes the field emerging or aligned. The statements of the participants in this direction are as follows:

As waqf, one of our most important principles is to be against waste nowadays. The government has been encouraging about this issue especially recently with the policies it has implemented. ...we also put recycling bins in the bazaar area. Rather than recycling waste, we actually think about how little waste we can produce. This overlaps with our awareness of not to waste. (Participant 17)

It is possible to see some practices of environmental awareness in the bazaar area especially with increase in the governmental incentives and the consciousness of society. Accordingly, we strive not to produce or minimize waste rather than sorting it. Also, we put recycling bins. (Participant 18)

...thus, we have recently included environmentally friendly practices. In this sense, we use electricity, natural gas and water sparingly. There are recycling bins in the bazaar area. In fact, what is important for us is to try not to produce waste rather than to sort waste. (Participant 19)

Now, almost every member of the society is conscious about the environment. That's why they care whether we pay attention to this while shopping. As you know, the state's incentives on this issue have also increased. Therefore, we have environmentally friendly practices now. For example, we use natural resources sparingly. We put recycling bins at various points of the bazaar area. We try not to produce waste. We do it all with this consciousness. (Participant 20)

Ethical concerns

Within this charity bazaar, it is quite possible to see the reflections of the ethical principles that the waqf strictly adheres to in the bazaar are. At this point, the participants stress that an ethical working atmosphere is offered to the volunteer employees (Agarwal and Malloy, 1999), visitors are treated honestly (Schlesinger et al., 2004) and a fair competition pattern is adopted against the tradesmen selling similar products (Schiff and

Weisbrod, 1991). In this regard, it can be claimed that ethical concerns are highly elaborated and there is a high degree of coherency within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *As an waqf, we strictly adhere to our ethical principles within our charity bazaars. For instance, we organize our bazaars in the city center. We do not extend the time and do not harm the tradesmen. We do not keep the prices too much below the market. ...we offer an ethical working climate towards our volunteer employees. In particular, we arrange the working environments of our woman volunteers in a way that is most comfortable for them. (Participant 17)*

> *...we also pay attention to perform our ethical responsibilities in our charity bazaars. We do not lower the price of the products sold in charity bazaars far below the market in order not to harm the tradesmen. We sell quality products for our visitors. We do not definitely deceive them. In addition, we try to make our employees comfortable by offering an ethical working atmosphere. (Participant 18)*

> *We determine the pricing in a way that does not harm the tradesmen. The quality of the product we offer to people is very important. That's why we never sell deceptive products to them. We do not sell to them any product that we would not use or eat ourselves. ...People trust us as waqf. For this reason, we want to maintain this trust in all our activities. (Participant 19)*

Norms

Within this charity bazaar, some actions are taken with the aim of professionalization, which is one of the most important carrier mechanisms of the normative system (Caboni, 2003) at every charity bazaar period. In this direction, work roles are assigned to volunteer employees based on their abilities and experience (Netting et al., 2005). Then, a systematic work schedule in which shift hours and substitute workers are determined is established for them (Handy et al., 2008). Moreover, new participants are included in the pre-training process run by the experienced volunteers (Costa et al., 2006). Thus, it can be stated that this element is highly elaborated and there is a high degree of coherency within the field. Hence, norms make the field established. The statements of the participants in this direction are as follows:

> *We determine the work roles and watch hours of each of our volunteers who will work in the charity bazaar area during the planning phase. Each unit within this bazaar has a controller. S/he makes the necessary follow-ups the whole process. (Participant 17)*

> *Rather than immediately entrusting our newly joined volunteers a task, we provide information about the work they will do. Then we make them work like interns accompanied by our experienced volunteers. We also create divisions of labor based on the skills and experience of the people who will work. We determine these at the planning stage of every charity bazaar. (Participant 18)*

> *Our charity bazaars have a more experience-based specialization. ...We give training to the new participants before they assign them to the stand. We enable them to work with experienced people. Before the bazaar, we create work roles, working hours and a fill-in list. We can become more*

professional when it is determined who will do which job for how long and where in advance. (Participant 19)

During the planning stage before the charity bazaar, we determine the work roles of all volunteer employees. We create their working hours and reserve lists. This is because it is necessary to work systematically to become professional. In this way, everyone's task is determined before the bazaar, in a process from supply to the stand. (Participant 20)

Among institutional infrastructure elements examined above, technology use, marketing actions and environmental concerns are aligned/emerging, all others are established within the field. Considering the whole examination above, it can be stated that the institutional infrastructure of Charity Bazaar (E) has a relatively high degree of elaboration and there is a unitary logic within this field. All of those are summarized on Table 3.6.

Table 3.6. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (E)*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Field Conditions**
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Aligned/Emerging
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Aligned/Emerging
	Ethical concerns	Established
	Norms	Established

Hinings et al. (2017) argue that identification of institutions prevailing in the formation of the institutional infrastructure embedded within an organizational field and the determination of how they affect the field conditions allow to make comparisons between fields. Accordingly, the effects of 13 institutional infrastructure elements categorized under the cultural-cognitive, regulative and normative dimensions of the institution on the field conditions of five different non-secular charity bazaars, each of which can be defined as interstitial issue field, have been examined based on their degree of elaboration and relative coherency within those fields. To generally evaluate, the institutional infrastructure of all non-secular organizational fields has a relatively high degree of elaboration and there are settled logic prioritizations within each of them.

To look more closely, environmental concerns and technology use are aligned/emerging within all organizational fields. In this regard, it is claimed that natural events such as climate change and global warming (Hall and Taplin, 2010) have recently on the agenda have led to increase in environmental concerns. Some illustrative statements of the participants in this direction are as follows:

> *Such concerns have recently started with events such as climate changes and global warming. (Participant 12)*
>
> *With the emergence of issues such as global warming and climate change, we have practices that consider the environment within our charity bazaars as in every field. (Participant 15)*
>
> *Since issues such as global warming and climate change are on the agenda, we consider those issues in all our activities. (Participant 16)*

To eliminate those concerns, environmentally friendly practices have recently been introduced with the increase in social awareness and government incentives. Some illustrative statements of the participants in this direction are as follows:

> *Environmental concerns, in fact, started with the awareness of the society. Thus, we have recently included some practices aimed at protecting the environment in our charity bazaars. (Participant 5)*
>
> *Recently, with government incentives, we pay attention to especially recycling in charity bazaars. (Participant 6)*
>
> *While it was not given much importance in the past, now we have environmentally friendly practices at every charity bazaar. This is because both the state encourages this and people are more conscious now. (Participant 8)*
>
> *As efforts on environmental sustainability have become widespread recently and have been supported by the government, we also try to develop environmentally friendly practices as much as we can in our charity bazaars. (Participant 11)*
>
> *It is possible to see some practices of environmental awareness in the bazaar area especially with increase in the governmental incentives and the consciousness of society. (Participant 18)*

> *Now, almost every member of the society is conscious about the environment. That's why they care whether we pay attention to this while shopping. As you know, the state's incentives on this issue have also increased. Therefore, we have environmentally friendly practices now. ...We do it all with this consciousness. (Participant 20)*

Non-profit organizations traditionally seek out those who are likely to support them with proper programs. In this direction, fundraisers and those who are willing to donate come together to meet a variety of unremitting needs of society (Temper and Burlingame, 2000, p. 1). Charity bazaars are one of the most significant, appropriate and traditional meeting areas to achieve this objective (Sargeant and Jay, 2004). Regarding the use of technology, it is stressed that all of those non-secular charity bazaars were more traditional in the past, but they have recently been intertwined with technology by preserving the traditional texture. Some illustrative statements of the participants in this direction are as follows:

> *In the past, charity bazaars were more traditional. But now we are trying to integrate it with the digital world. (Participant 6)*

> *Technology is the most indispensable element of our age. By preserving our traditional patterns, we benefit from technological opportunities as much as we can. (Participant 9)*

> *Until recently, the bazaars we organize have been a slightly more traditional. So almost everything has been based on human power. With the use of technology, we both accelerated and started to get tired less. (Participant 12)*

> *Today, it is not possible to develop without making use of technology. We try to do this by preserving our traditional texture, that is, by integrating technology and tradition. (Participant 16)*

Then, it is deduced that cooperativeness, one of the institutional infrastructure elements categorized under the cultural-cognitive dimension of the institution is aligned/emerging within Charity Bazaar (C) whereas established within all others. In this direction, it is stated that collaborations made with other institutions are important for a more effective and efficient management of the whole process of this bazaar. However, these collaborations have become more common in recent times. In this regard, it is emphasized that there is not much need for cooperation due to the smaller scale of the old charity bazaars, but today, those are organized on a large scale and thus various collaborations are required. Statements of the participants in this direction are as follows:

> *In the past, the content of our bazaars was very limited. We wouldn't cooperate much. However, it is now very difficult to carry out these jobs without cooperation. (Participant 9)*

> *Today, it is very difficult to organize bazaars without cooperating with other institutions, with the belief that we are enough by ourselves. This is because now we organize large-scale bazaars and it requires a lot of effort. For this reason, we have lately cooperated with some institutions. (Participant 10)*

...we collaborate with multiple institutions in order to reach more people, to conduct the bazaar process more successfully and to generate more income. These are about organizing large-scale charity bazaars today. In the past, these were not needed. (Participant 12)

It has also been concluded that marketing actions are aligned/emerging within Charity Bazaar (E) whereas established within all others. Participants state that the importance given to the marketing actions has increased especially recently. Statements of the participants in this direction are as follows:

It was not common before. I can say that we have started to take marketing actions especially recently. (Participant 17)

In the past, we did not have a lot of marketing actions. This has increased in recent years. (Participant 18)

...Of course, we are aware of how marketing actions are important. However, we have recently started to focus on this work. (Participant 20)

To sum up briefly, it can be concluded that Charity Bazaar (A), (B) and (D) are exactly isomorphic with each other based on the degree of elaboration and relative coherency of all examined infrastructure elements within each field. However, two elements categorized under the cultural-cognitive dimension of institution differently affects the field conditions of others. To clarify, cooperativeness is aligned/emerging within Charity Bazaar (C) and marketing actions are aligned/emerging within Charity Bazaar (E). Hence, these two non-secular charity bazaars have very few difference from others. However, this does not preclude the claim that all non-secular charity bazaars have a great deal of isomorphism among themselves. The following illustrative statements of the participants support this resemblance:

In terms of what I've already seen, charity bazaars are similar to each other. (Participant 1)

In fact, the vast majority of them are resemble to one another. (Participant 3)

We generally attended to the charity bazaars of like-minded organizations. Therefore, we see very similar things at those bazaars. There are so many similarities in diversity, the purpose of orchestration, etc. (Participant 4)

...all of them are actually organized for this purpose. Although there are minor differences in terms of content and application, I think there is a great deal of similarity between them in general. (Participant 6)

We have a lot of similarities with the charity bazaars organized by other NPOs who are in the same line with us. ...we do many things by looking at other charity bazaars. (Participant 10)

There is nothing more natural than the similarity among charity bazaars. This is because, as the organizer, we visit the charity bazaars of other institutions and imitate the different content, applications and processes we see there, if they are suitable for our own platform. Usually, when we apply things that have been experienced by others, we generally get a positive response. (Participant 12)

It is not possible to organize a completely different charity bazaar, and it would be meaningless to make such an effort anyway. As the charity bazaar organization team, we visit the charity bazaars of other institutions, sometimes as invited guests and sometimes on our own. We implement many of the things we see there in our own bazaars. In this way, we can eliminate the risk of trial and error. (Participant 16)

The impacts of institutional infrastructure elements, categorized under the cultural-cognitive, regulative and normative dimensions of the institution, on the field conditions of non-secular charity bazaars are summarized in Table 3.7.

Table 3.7. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Non-Secular Charity Bazaars*

		Field Conditions of Non-Secular Charity Bazaars				
Dimensions of Institutions	**The elements of institutional infrastructure**	**Charity Bazaar (A)**	**Charity Bazaar (B)**	**Charity Bazaar (C)**	**Charity Bazaar (D)**	**Charity Bazaar (E)**
Cultural-Cognitive	*Provision of social service*	Established	Established	Established	Established	Established
	Innovativeness	Established	Established	Established	Established	Established
	Technology use	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging
	Cooperativeness	Established	Established	Aligned/Emerging	Established	Established
	Marketing actions	Established	Established	Established	Established	Aligned/Emerging
	Relational channels	Established	Established	Established	Established	Established
	Human resources	Established	Established	Established	Established	Established
	Status differentiators	Established	Established	Established	Established	Established
Regulative	*Governmental regulations*	Established	Established	Established	Established	Established
	Performance of legal responsibilities	Established	Established	Established	Established	Established
Normative	*Environmental concerns*	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging
	Ethical concerns	Established	Established	Established	Established	Established
	Norms	Established	Established	Established	Established	Established

3.5.1.6. *Findings regarding the institutionalization of non-secular charity bazaars*

Institutionalization of non-secular charity bazaars will collectively be dealt with due to the conclusion that all of them are considerably isomorphic to one another.

To remember, institutionalization is the process of taking on a rule-like status of which otherwise cannot even be imagined in social thought and action (Meyer and Rowan, 1977, p. 341; Douglas, 1986, p. 47). On the other hand, Berger and Luckmann describe the institutionalization as a core process in which enduring social groups are created and perpetuated. Also, they define the institution as the outcome or end state of this process (Berger and Luckmann, 1967, p. 54). To tighten the conceptualization of these institutional terms, Jepperson pursues a metaphor like that as institution represents a social order or pattern reaching a certain state or property, institutionalization connotes the process of such attainment (Jepperson, 1991, p. 145). Then, it would be appropriate to state that there are three sequential processes -habitualization, objectification and sedimentation- which suggest variability in levels of institutionalization (Tolbert and Zucker, 1996, p. 182).

With the claim that all of human activities are subject to habitualization, any action transforms into a pattern by being repeated frequently. Then, it can be reproduced with an effort and is automatically comprehended as that pattern (Berger and Luckmann, 1967, p. 70-71). By habitualization, it is here implied that the action in question may be repeated in the future in the same manner since habitualized actions retain their meaningful character for those who perform them. Within the context of non-secular charity bazaars, it can be concluded that actions have become cast into pattern since they are often repeated under the normal conditions. In this direction, it is emphasized that charity bazaars are organized regularly at least once a year and many actions are reproduced at every bazaar period. Some illustrative statements of the participants are as follows:

> *We organize bazaars at least twice a year. We just couldn't do it because of the pandemic. ...Of course, we try new things, we improve ourselves. However, we have indispensable practices at every bazaar period. (Participant 2)*

> *Every year, we regularly organize charity bazaars for different reasons. ...Indeed, I can say that some of our practices have become traditional. Because people are used to seeing them every time. (Participant 7)*

> *We regularly orchestrate charity bazaar at least once a year. This number can sometimes reach to 3. It all depends on our performance. ...We include some innovations to preserve our traditional texture. Because, in this structure, we have actions that do not change at every bazaar period. (Participant 11)*

At least twice a year, we organize charity bazaars. It has become quite routine for us. We make innovations in an effort to arouse curiosity in people, to bring new people to the bazaar area and to keep people coming every bazaar period. ...many of our applications are now well established. (Participant 15)

We regularly organize charity bazaars twice a year, both before and after summer. ...Usually we have certain patterns. However, at every bazaar period, we make innovations with an intent to develop more in a competitive environment. (Participant 17)

Habitualization often occurs at the pre-institutionalization stage (Tolbert and Zucker, 1996, p. 181). A given action or structure is not generally permanent at this stage. Then, it can be stated that these are not the object of any kind of formal theorizing (Strang and Meyer, 1993, p. 496). However, they may endure only for the length of implementation by those who adopt it (Miner, 1987, p. 333; Miner, 1991, p. 775). It can here be claimed that non-secular charity bazaars have completed this stage. This is because many actions or structures within each of these charity bazaars are frequently reproduced over a long period of time.

The status becomes more permanent and widespread on the objectification process along with the diffusion of structure. In this process, organizations may directly gather information from such various sources as the first hand observation, social media, news, etc. in an effort to determine how much risky is the adoption of a new structure (Tolbert and Zucker, 1996, p. 182). It can be seen that individuals responsible for organizing each of non-secular charity bazaars directly observe the others by visiting the bazar areas and gather information. Some illustrative statements of the participants in this direction are as follows:

As the organization team, we sometimes visit the bazaars organized by other institutions, sometimes by invitation or by ourselves. Thus, we can find the opportunity to observe different applications. (Participant 1)

Many NPOs organize charity bazaars. We mostly go there in our own province as citizens. While shopping, we observe everything. Of course, don't get me wrong, we are not like a spy. (Participant 10)

We always have the opportunity to observe other charity bazaars. We make evaluations about many applications we see there at our own meetings hold for charity bazaar. (Participant 12)

Small and large charity bazaars are organized by various institutions in many parts of the city. During our visits, we sometimes encounter an unexpected application. We have the opportunity to obtain information about it. (Participant 16)

The objectification of a structure partially stems from monitoring competitors and efforts to improve relative competitiveness. One of the most important reasons why organizations adopt a structure from which positive outcomes have already been obtained is that adoption of old structure is a low-cost strategy than creating a new one. Thus, the more diffusion of a structure among organizations, the more likely organizational decision-makers perceive the relative costs and benefits to be favorable (Tolbert and Zucker, 1996, p. 182). Accordingly, it is emphasized that adoption of well-experienced practices in other charity bazaars is less risky and results in positive results. Some illustrative statements of the participants in this direction are as follows:

> *...There are many institutions that organize charity bazaars. We compete with them. ...We try to implement the practices implemented in different charity bazaars orchestrated by other institutions and appreciated by visitors within our own charity bazaars. I can say that we have received positive results from what we have implemented in this way so far. (Participant 8)*

> *The fact that different associations and waqfs organize bazaars inevitably creates a competitive environment. ...It is necessary to do something new in order to develop. Creating new application for the first time can be costly. For this reason, we borrow the practice that we have seen in other charity bazaars and that we believe it will be found favor in our own charity bazaar. (Participant 17)*

> *...Because these bazaars have regulars. They can look for a difference every time they come. If we don't satisfy them, they can go to other charity bazaars. Also, if we see a different application in demand in different charity bazaars, we apply it in our own bazaar. (Participant 18)*

Structures become widely diffused throughout the objectification process. Accordingly, they can be described as being at the semi-institutionalization stage when they have been subject to objectification (Tolbert and Zucker, 1983, p. 30). The rate of these structures' survival at this stage is indefinite despite the fact that it is longer than those at the stage of pre-institutionalization. At this point, it is claimed that most of them can indeed be described as a fad or a fashion. As they are imitatively or normatively accepted in some degree, adopters consciously continue to monitor the evidences with regard to the effectiveness of the structure. This is because adopters are still aware of their relatively untested quality (Abrahamson, 1991, p. 608).

> *Of course, it's easy to borrow applications from other charity bazaars. However, it may sometimes not be appreciated by our own audience. For this reason, the organization team decides whether it is a good choice based on criteria such as daily sales amount. (Participant 1)*

> *Practices in charity bazaars organized by other NPOs may be of high interest. However, the same may not be the case with us. Thus, we carefully monitor whether the new practices we try to have are demanded by our visitors. (Participant 16)*

> *We try the applications that are in demand in charity bazaars organized by other institutions in our own charity bazaars. We need at least two bazaar periods to decide whether to continue them*

or not. In this process, we get the opinions of the visitors. We monitor whether it is sold or not. (Participant 18)

Adopters' tendency to independently evaluate the structure considerably diminishes until the time when it is described as being at the stage of full institutionalization (Tolbert and Zucker, 1996, p. 184). Having considered all the characteristics of both the habitualization and objectification processes, it can be revealed that non-secular charity bazaars have completed the pre-institutionalization stage and are now at the semi-institutionalization stage.

3.5.1.7. *Findings regarding the legitimacy of non-secular charity bazaars*

To remember, legitimacy can be conceptualized with regard to the presence or absence of questioning. It is noticed more readily in case of its absence rather than its presence. In other words, when an organization's actions are not legitimate, it is more likely to confront with comments and attacks coming from its external environment (Pfeffer and Salancik, 1978, p. 194). Accordingly, it is defined as the acceptance by the general public and regulatory authorities of form through which an organization pursue its affairs in its own chosen manner (Knoke, 1985, p. 222). In other words, an organization described as legitimate can perform its activities without being questioned because of the acceptance by its external environment (Brown, 1998, p. 45. Deephouse, 1996, p. 1026). It is not enough for organizations to assume themselves well (Suchman, 1995, p. 588) and they must also be perceived as such by their environment (Dowling and Pfefer, 1975, p. 131). Within this context, it is emphasized that the non-secular charity bazaars are generally accepted by the environment within which they are orchestrated. Some illustrative statements of the participants in this direction are as follows:

The charity bazaars we have organize are accepted by the general environment. So we think we are legitimate. We think we already have all the necessary qualifications to be legitimate. With this self-confidence, we comfortably announce our charity bazaars to the public when we will organize them. Naturally, the public is in demand for our charity bazaars. There is an acceptance by the society, on the contrary, there is not such a case as alienation. (Participant 1)

I think that activities related to our charity bazaar are accepted by the environment. People show favor at this point. Whether it is legitimate or not is also related to people's philosophy of life. Our activities are based on religious foundations. If the person has the opposite point of view, he will not see it as legitimate. But this is in the minority. We don't have much of a problem with being accepted. (Participant 6)

I think we are accepted by the general public. People no longer question the existence of our charity bazaars. I think our charity bazaars are taken for granted by the external environment. Our most important tool in achieving this legitimacy is the sense of trust that we have been trying to establish for years. (Participant 9)

...It can be done often because of the general acceptance by the external environment. When it is organized, there is always an interest. If it is not accepted or the society does not see this event as legitimate, who will come to the charity bazaar, who will buy products, who will do charity? (Participant 16)

When we invite people to our bazaars, I have never encountered an attitude that implies surprise about what the charity bazaar is and why it is organized. I can say that the majority of the people now know and accept the purpose of organizing those bazaars. We can also deduce this from the diversity of visitors to our charity bazaars. Because people from every walk of life come to our charity bazaars to shop. ...Most of the people who come to the bazaar area show that they are aware of where they are coming from with their behaviors. (Participant 21)

The institutionalization of non-secular charity bazaars has been treated as a process. When considered its characteristics, legitimation is also a process through which a subject's legitimacy changes overtime (Ashforth and Gibbs, 1990, p. 182). In such a process, an organization becomes institutionalized to the extent that it becomes legitimated. In addition, the dynamics of legitimacy are expected to parallel with those of institutionalization (Lawrence et al., 2001, p. 625). In the legitimation process, organizations act for gaining legitimacy, maintaining the legitimacy gained, and finally repairing it if needed (Deephouse and Suchman, 2008, p. 51).

Legitimacy has a functional importance in terms of maintaining the existing social order and institutional structure (Stryker, 1994, p. 847; Zelditch, 2001, p. 47). Legitimacy, which is applicable for expansion and being established, tends to diffuse once it is negotiated and adopted. For this reason, reevaluation of the legitimacy by an organization, which has gained it, is not seen as a logical act. Legitimate activities in such organizations become gradually routine and become the most crucial protector of routine legitimacy (Asforth and Gibbs, 1990, p. 181; Suchman, 1995, p. 593). However, organizations have to adapt to the change as the institutional system changes. Otherwise, its legitimacy may be damaged or impaired. Therefore, legitimate organizations must renew themselves over time (Suchman, 1995, p. 574). Within non-secular charity bazaars, it can be said that they adapt to changes in their institutional environment. Some illustrative statements of the participants in this direction are as follows:

...Seasonal needs, social situations and demands of people should be considered. For example, if you orchestrate the bazaar in a low-income region, you should decide what your content will consist of and price them accordingly. (Participant 4)

...For this, we directly observe the reactions of the visitors and take notes. Then we make various innovations. (Participant 15)

In general, with the increase in the awareness of the society and the fact that issues such as global warming and climate change are on the agenda, we consider those issues in all our activities. (Participant 16)

It is possible to see some practices of environmental awareness in the bazaar area especially with increase in the governmental incentives and the consciousness of society. (Participant 18)

Now, almost every member of the society is conscious about the environment. That's why they care whether we pay attention to this while shopping. As you know, the state's incentives on this issue have also increased. Therefore, we have environmentally friendly practices now. (Participant 20)

Maintaining legitimacy is a situation that is built and managed on the perception that there is a legitimate rule mechanism. This implies procedure and a perspective preventing arbitrary use of power (Kelman, 2001, p. 71). To maintain their legitimacy, organizations either use a passive method by routinizing the legitimate activities that have been obtained or choose a more proactive method. The latter is especially done for being supported by existing rules (Asforth and Gibbs, 1990, p. 182). Thus, they can reach sources much more easily. This survival-enhancement phenomenon may stem from either desire to be efficient or need for conformity to institutionalized myths in the organizational environment (Meyer and Rowan, 1977, p. 353). Accordingly, Zheng et al. state that political ties of non-profit organizations have positive influences on the success in raising their funds (Zheng et al., 2018, p. 658). It is seen that such proactive methods can be implemented within non-secular charity bazaars in an effort to maintain previously gained legitimacy and thus reach sources. Some illustrative statements of the participants in this direction are as follows:

We open our charity bazaars with a large participation and prayers. Our mayor, governor and district governor usually come to this opening. We go to them and give special invitations prepared for their names. ...The fact that they come on the first day and make the first purchases creates trust in people. (Participant 3)

Many names from mayors to deputies attend the regional charity bazaars we organize. Their love bond with us helps other people to come and continue to come here. (Participant 8)

Since we are in the capital city, we have ties with many of the politicians. We invite them to our charity bazaars. ...Thus, they mostly don't refuse our request. ...we may not have such an intention, but their visit creates an extra confidence in the public. (Participant 19)

Legitimacy not only enables organizations to survive and to perform their activities within a social context but also affects perceptions and behavioral intentions of the general public (Suchman, 1995, p. 574). Accordingly, it increases the support for a given organization from the external environment (Chen et al., 2019, p. 2). The support accumulated over the years may eliminate potential negative behaviors of public. The absence of such a support, on the other hand, may cause public opposition to that organization (Derakhashan et al., 2019, p. 73). In this direction, Zhang and Muturi (2021, p. 3) claim that when the public positively perceive the organizational activities, their feelings of trust increase and negative behavioral intentions diminish toward the relevant organization.

Some activities of organizations may play a mediating role for them and thus their other activities to gain legitimacy. Investigating the influence of green manufacturing practices on organizational legitimacy, Acquah et al. (2021) state that organizations have adopted green manufacturing practices enhancing safer consumer goods and making environment greener to increase the positive perceptions toward the all organizational activities, and thus enhance legitimacy. On the other hand, Emtairah and Mont (2008, p. 139) stress that social activities performed by organizations positively influence their legitimacy, thus they may obtain positive financial outcomes for all other activities. Similarly, non-secular charity bazaars organized by non-profit organizations can play a mediating role in legitimizing their other activities or gaining acceptance by the society. This is because, they can find the opportunity to explain who they are and what they do to the public through such events. Some illustrative statements of the participants in this direction are as follows:

> *Through charity bazaars, we have the opportunity to reach many people from every walk of life. While shopping in the bazaar area, we tell them about our other services offered by our waqf. People who have already had prejudices about our waqf can get rid of this prejudice after seeing this charitable work. (Participant 2)*
>
> *Our charity bazaars are our showcase. Thanks to those bazaars, we can promote our other activities. In fact, I can say that they act as a bridge. Because people may not know what we are doing. But thanks to the charity bazaar, they can see who we are more closely. (Participant 7)*
>
> *I can say that our charity bazaars are our window to the outside. Since we do not have our own broadcasting organization, newspaper, etc., these bazaars offer an opportunity to tell people what we do and who we are. I think we do this very well. (Participant 11)*
>
> *We have many activities within our waqf. Our members or other people who love us already benefit from these services. However, it is difficult to reach people who have no relationship with us. Indeed, charity bazaars help us about this situation. We both do our charity work and promote other charitable activities within those bazaars. (Participant 14)*
>
> *...In this way, our charity bazaars also contribute to the acceptance of other activities of our waqf. (Participant 17)*

Here, it can be stated that the non-secular charity bazaars have already gained legitimacy and are maintaining it now. This processual case supports the claim that they have completed the pre-institutionalization stage and are now at the semi-institutionalization stage. This is an indication that institutionalization and legitimacy affect each other reciprocally (Lawrence et al., 2001; Scott, 2008).

3.5.2. Findings regarding secular charity bazaars

In this part, it will firstly be examined how the institutional infrastructure elements within each secular charity bazaar affect their field conditions. Then, their institutionalization and legitimacy will be investigated.

3.5.2.1. *Findings regarding Charity Bazaar (F)*

Provision of social service

It can be deduced that the most important motivation for the orchestration of this charity bazaar is to provide service to the society. Participants emphasize that this bazaar provides the social service from various aspects. In this direction, occupational therapy is offered to mothers of children with leukemia who work in the preparation of products sold at the stands in charity bazaars (Rebeiro et al., 2001). It is ensured that the volunteers stay energetic by working actively in all processes of the charity bazaar (Garner and Garner, 2011). In addition, it is strived to raise awareness about cancer through both informative discourses and actions within this bazaar. Accordingly, it can be stated that provision of social service is highly elaborated and there are settled logic prioritizations within the field. Therefore, this element makes the field established and relatively stable. The statements of the participants in this direction are as follows:

> *Our institution was established to provide various services to the society. For this reason, all our activities serve this purpose. Our charity bazaars have a very important place among these activities in order to raise awareness of the society about cancer, to mobilize our volunteers and to generate a small revenue. (Participant 21)*

> *I think organizing a charity bazaar would be worthless if it wasn't going to serve the society. Here, we are trying to make people aware of a fact like cancer, not just to sell products and generate income from these sales. Of course, during the preparation of those products, there is an occupational therapy especially for the mothers of children with leukemia. This is actually a very good service. (Participant 22)*

> *Our starting point when organizing a charity bazaar is always to provide service to the society. This aim motivates us at every charity bazaar period. I can say that we have various services in this regard. For example, we offer healthy and natural products to those who visit our stands. Then, we both inform and raise awareness about cancer. (Participant 23)*

> *There are many institutions that organize charity bazaars. Like many of them, we, as an institution, are trying to reflect our main purposes on the bazaar stands. In this direction, we involve the mothers of our children with leukemia in this activity and ensure that they receive occupational therapy. We sell our handmade natural and health products to our visitors, as well as provide detailed information about leukemia. (Participant 24)*

Innovativeness

It is seen that innovativeness has recently emerged and is not given so much importance within this charity bazaar. At this point, participants emphasize that it is not necessary to make an innovation at every charity bazaar period and an innovation can only be adopted if needed. This shows that this charity bazaar is not very development-oriented. It can here be inferred that this element has a limited elaboration and there is a high degree of coherency within the field. Hence, this makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *We have been organizing a charity bazaar for a long time. We generally have a standardized structure. However, especially recently, we have been making small innovations. There is no such thing as this will happen at every charity bazaar. (Participant 21)*

> *Our main purpose in our charity bazaars is not to sell products or raise funds. For this reason, it is not possible to say that we have plans to continuously improve our stands. However, we make innovations, of course, if needed. (Participant 22)*

> *We have routine practices that we have adopted for years in our stands within our charity bazaars. However, we are making some innovations if needed, or in case of demand for innovation from visitors or supporters. (Participant 23)*

> *Our main goal in our charity bazaars is to raise awareness about leukemia and to raise awareness about it. Therefore, we do not have much concern about constantly improving our bazaars in terms of content, etc. But of course, this does not mean that we are resistant to innovation. Of course, we make innovations if needed. (Participant 24)*

Technology use

It is seen that the existing technological infrastructure of the waqf is also utilized within this charity bazaar. Participants state that they are new on this subject and that they cannot integrate their charity bazaars with technology well enough. In this direction, it is stated that only the social media accounts of waqf are used for sharing about those bazaars (Lovejoy and Saxton, 2012; Nah and Saxton, 2013) and automatic messages are sent to the registered volunteers from the waqf's database. It can be deduced that technology use has a low degree of elaboration and there is unitary logic within this charity bazaar. Therefore, this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *I can say that our charity bazaars are smaller than the other activities within our waqf. For this reason, instead of creating a special technological infrastructure for them, we have recently benefited from the waqf's own facilities. But this is not such an extensive use. For example, we share photos and videos from our bazaar stands. (Participant 21)*

> *Our charity bazaars are actually still traditional in general. In this sense, it is not possible to say that we have fully integrated them with technology. We only recently share photos from social*

media to promote our bazaars. We also send invitations to our volunteers from our waqf's database. (Participant 22)

The use of technology is not very crucial for our bazaars. Actually, as waqf, we have a good technological infrastructure. But I don't find it necessary to use all of this power in charity bazaars. It is mostly sufficient for us to use the internet and social media just to promote it. (Participant 23)

It is not so old that we use technology in activities related to our charity bazaars. We are new on this. In addition, it would not be correct to talk about the use of very detailed and advanced technology. I can explain this in such a way that it goes beyond the use of social media. (Participant 24)

Cooperativeness

Within this charity bazaar, it is seen that there is no cooperation with other institutions. At this point, it is emphasized that due to the small scale of the bazaar, the waqf can unaidedly run the process effectively and efficiently. Therefore, it is not possible to talk about the existence of this institutional infrastructure element within the field. The statements of the participants in this direction are as follows:

Our charity bazaars are not as big as a fair. For this reason, we are able to run the whole process of our bazaars efficiently with our own possibilities. (Participant 21)

As waqf, although we have a variety of collaborations with many institutions in different projects, we do not cooperate at all within the bazaar. Instead, we carry out the whole process ourselves. (Participant 22)

We do not need cooperation in the activities related to our charity bazaars. Our volunteers and waqf can do everything about the charity bazaar. This may be stemmed from the small scale of the bazaars. (Participant 23)

Maybe if we are going to organize a large-scale charity bazaar one day, cooperation may be necessary, but for now, I don't think we need such a thing. (Participant 24)

Marketing actions

It can be said that marketing actions have recently started to be taken within this charity bazaar. Due to being new on this subject, it is not possible to talk about the existence of many various marketing actions. Instead, advertisements and promotions of the charity bazaar are made through social media accounts (Nah and Saxton, 2013) and waqf's website (Rossi et al., 2020). Also, quality and healthy products are sold to visitors and they are invited to visit again by registering them to the member database (Waters, 2011). It can thus be deduced that marketing actions have a low degree of elaboration and there is a unitary logic within the field. Therefore, this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

Although we have been using modern marketing techniques for a long time to reach more people within the waqf, I can say that we have recently started to use them in our charity bazaars. In this *direction, we make our promotions on social media and website. To maintain our relationship with the visitors come once, we try to register them. Then, we strive to remind them of ourselves frequently and invite them again at the bazaar period. (Participant 21)*

Our marketing activities within our charity bazaars cannot be said to be at a very advanced level. In this sense, we have a few basic activities that we have started to perform recently. The most common of these is to carry out promotional activities through social media. (Participant 22)

We are aware of how important marketing actions are. But since our charity bazaars are small-scale, we do not need to take detailed marketing actions. Instead, we make our promotions on waqf's website and social media accounts. We send reminder messages to registered members frequently. (Participant 23)

Especially recently, we use social media as an advertising tool. We ask people to get their records. Then we send them special invitations. In this way, we are able to build a long-lasting relationship. (Participant 24)

Relational channels

Within this charity bazaar, it can be said that similar relational structures and channels are adopted at every bazaar period. At this point, participants stress that there are often informal relations with visitors (Villani and Philips, 2020) and one-to-one communication is preferred during this relationship (McCort, 1994). It can be stated that this institutional infrastructure element is highly elaborated and there is a high coherency within this charity bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

Charity bazaars are places where there are intimate and informal relationships. For this reason, we think that these relations are more appropriate for building intimacy. (Participant 21)

We communicate directly with each of our visitors. We treat them like a guest in our home, not like in an official institution. (Participant 22)

After all, we are doing charity work. We are only making up one side of this charity. Our visitors are the other side. Therefore, it is a much more correct approach to be sincere and interact one-on-one. (Participant 23)

Relationships with visitors can positively or negatively affect the course of these charity bazaars. As someone who has been in these organizations for years, I can say that informal relations affect much more positively. (Participant 24)

Human resources

It is seen that the human resources working to maintain all the processes of this charity bazaar have been in similar patterns for years. In this direction, the participants emphasize that all of the employees are volunteers (Mcknight, 2007) and that both the labor force and the number of woman volunteers among them than the men’s (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). In addition, almost all of the woman volunteers, who are responsible for both the preparation and sale of the products, consist of mothers of children with leukemia and waqf members. It can be stated that this institutional infrastructure element has a high degree of elaboration and there is a unitary logic within the field. Thus, this makes this charity bazaar established. The statements of the participants in this direction are as follows:

> *We have various works related to our charity bazaars. For example, there are various tasks such as preparing the products, providing visuals for sale, dabbling with the visitors at the stand points. All of these are run by our volunteers. (Participant 21)*
>
> *We are a waqf founded on a voluntary basis. Therefore, all our activities are carried out on a voluntary basis. All of our employees are volunteers in the preparation and process of the stands in our charity bazaars. However, among them, the mothers of our children with leukemia have a much greater effort. (Participant 22)*
>
> *The mothers of our children with leukemia produce handcrafted products for sale and work with our waqf's volunteers in all processes of our charity bazaars. Their efforts are so much not to underestimate. (Participant 23)*
>
> *All of our human resources are composed of volunteers. In the context of our bazaars, especially the mothers of our children with leukemia play an active role. They are working together with the waqf staff. They work together in the production of handmade products, the preparation of bazaar stands and the sale of products. (Participant 24)*

Status differentiators

Within this charity bazaar, it is seen that the logo of waqf is used as a status differentiator at every bazaar period. Participants emphasize that using the waqf's logo is important in terms of being identified the institutional identity with the whole activities carried out (Stafford et al., 2004). In this direction, it is stated that the mission of waqf is aimed to be spread by using the logo especially on the packaging or on the durable products sold. It can thus be deduced that this institutional infrastructure element is highly elaborated and there is a unitary logic within the field. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *We use our logo that belongs to our waqf within every charity bazaar. This is important for us to be able to explain what our purpose is and why we organize these charity bazaars. (Participant 21)*
>
> *We use our waqf's logo. The most important reason for this is to ensure that our institutional identity is conveyed through our charity bazaars. Thus, people don't get confused. (Participant 22)*
>
> *People trust us a lot as an institution. We use the logo of our waqf in order to build the same trust in each of our activities. Thus, people can shop from our charity bazaars having an important place in our activities with peace of mind. (Participant 23)*
>
> *We use our waqf's logo in every charity bazaar. We notice that this is put on the product packaging and on durable products. I think this is very important for our mission to reach many households. (Participant 24)*

Governmental regulations

Within this charity bazaar, there are some certain governmental regulations (Bottiglieri et al., 2011) regarding opening, process and closing of the bazaar at every bazaar period. In this direction, it is expected to prepare the necessary documents regarding the opening; to comply with the hygiene rules, to sell healthy food, to issue receipts for the products sold, to invoice the purchased items regarding the process and to report the revenues to the relevant institutions with regard to the closing. Here, it can be stated that governmental regulations have a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *We encounter with various governmental regulations. These are essentials for us to run our charity bazaar activity. When opening, we are expected to prepare the necessary documents and apply. After the charity bazaar, we need to report and present the revenues we get from the sales of products. (Participant 21)*

> *There are different governmental regulations for each stage. However, the most important ones to pay attention to are those related to financial issues. For example, we need to issue receipts for products sold. We are expected to report the revenues we have obtained after accounting. (Participant 22)*

> *We carry out every activity within the legal framework. In the context of charity bazaars, there aren't many governmental regulations. It is requested that the necessary documents for the opening be prepared completely. In the process, we need to issue receipts for products sold and invoice for purchased products and archive them. This is because they want them as evidence at the stage of reporting the revenues. (Participant 23)*

> *There are various governmental regulations that we are required to abide by. At the beginning of these, the necessary documents are expected to be prepared in order to start our charity bazaars. Afterwards, there are regulations regarding hygiene in the bazaar area and the sale of healthy products. After the process is completed, we are expected to report our revenues along with the evidence. (Participant 24)*

Legal responsibilities

Performance of legal responsibilities within this charity bazaar, in fact, is based on the governmental regulations. In this direction, some legal responsibilities are performed regarding the opening, process and closing of every charity bazaar period. At this point, it is stressed that these are mostly related to financial issues. The legal responsibilities that are outstanding within this context are invoicing the purchases made, issuing receipts for the products sold (Yetman and Yetman, 2004) during the bazaar and reporting the revenues obtained to the relevant institutions (Jones and Mucha, 2014) after the bazaar process is completed. It can here be deduced that performance of legal responsibilities is highly elaborated and there is a high degree of coherency within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *...we have various legal responsibilities. For example, we issue receipts for the products sold in our charity bazaars. We invoice the products we purchase. We archive them and present them as evidence to the relevant authorities when reporting revenues. (Participant 21)*
>
> *Our legal responsibilities that we focus on most are about financial issues. We issue receipts for each product we sell. Sometimes there are products that we buy when needed. We invoice them. When the whole process is completed, we report our revenues transparently. (Participant 22)*
>
> *Our legal responsibilities are determined by governmental regulations. We perform each of our legal responsibilities. However, in this regard the most likely to be sanctioned are issuing receipts, billing and reporting. If these are done incompletely, they can cause have serious consequences. (Participant 24)*

Environmental concerns

Within this charity bazaar, it is seen that there have been environmentally friendly practices for a long time as a result of environmental concerns. In this direction, the participants emphasize that various practices are carried out within the bazaar in line with their mission. Among these, the use of materials that are least harmful or harmless nature and easy to recycle (Waters and Ott, 2014), trying not to produce waste and paying attention to the sorting of existing wastes (Lombardi and Costantino, 2020) come to the fore. Here, it can be stated that environmental concerns are highly elaborated and there are settled logic prioritizations within the field. Hence, this institutional infrastructure element makes the field established. The statements of the participants in this direction are as follows:

> *We are a cancer-fighting organization. That's why we try to stay away from anything that will harm nature and the environment. In this regard, we have various practices within our charity bazaars. For example, we use materials that are harmless to nature such as cloth bags and paper pouches. Or, we prefer to use materials that are easy to recycle. (Participant 21)*
>
> *Environmentally friendly practices are available in almost every activity that the waqf carry out. Generally speaking, we try not to produce waste. If there is any waste produced, we take care to sort it. In addition, we use materials that will not harm the environment. (Participant 22)*
>
> *By trying not to produce waste, we try not to harm the environment by sorting the wastes produced. Also, we use paper pouches to put the products we sell. We have different practices like this. (Participant 23)*
>
> *Our basic mission includes being environmentally friendly at all times. For this reason, it is important to us in every activity we do. First of all, we develop practices in order not to harm, and then we try to eliminate the existing damages. For example, we try not to produce waste. We use materials that are easy to recycle. (Participant 24)*

Ethical concerns

There is a strict adherence to ethical principles and it is emphasized that the reflections of those principles can be seen within this charity bazaar. At this point, the participants state that they strive to be fair, honest and reliable in accordance with ethical principles (Schlesinger et al., 2004) even though there is a small-scale trade in those bazaars. This institutional element has a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

> *As an institution, we have certain ethical principles. We strive to adhere to these principles in all of our activities. Charity bazaars are also one of our important activities. People come and shop here. We must be honest and reliable with them. We should not sell misleading, defective or poor quality products. (Participant 21)*

> *One of the issues that we pay the most attention to is being honest and reliable. These elements are very important for our activities. (Participant 22)*

> *There is a trade within our charity bazaars, albeit on a small scale. Here, in accordance with our ethical principles, we strive to be fair and reliable in our trade. For example, we sell natural products. We make sure that each package is the same weight. (Participant 23)*

> *Our ethical principles show who we really are. Here, we try to give confidence to the people who support us, especially by shopping. If this trust does not exist, people will not shop, they will avoid from giving support. For this reason, it is very important to be honest, reliable and fair. (Participant 24)*

Norms

Within this charity bazaar, it can be stated that for professionalization, which is one of the important carrier mechanisms in the formation of norms (Caboni, 2003), work divisions are created (Netting et al., 2005), work roles are assigned (Andreassen et al., 2014) and employees are provided pre-training (Hartenian, 2007) at every bazaar period. In this regard, it can be deduced that norms are highly elaborated and there is a unitary logic within this bazaar. Thus, this makes the field established. The statements of the participants in this direction are as follows:

> *As an institution, we want to reflect our professional identity to charity bazaars. For this reason, we give pre-training to our volunteers who will work at the stands. In addition, we determine who will do what work at the planning stage. This eliminates confusion in the charity bazaar process. (Participant 21)*

> *We try to run our charity bazaars in the most professional way, albeit on a small scale. Professionalization steps are very important for running process effectively and efficiently. For example, pre-defining work roles, creating division of labor and badges are important in this respect. (Participant 22)*

Those who visit our charity bazaar stands have expectations from us. We need to take some steps to respond to these expectations in the best way possible. That's why we provide pre-training to volunteers. In addition, we determine everyone's duties and task areas at the planning stage. (Participant 23)

Today, many charity bazaars are organized. Although our primary goal is not to generate revenue, we need to reach more people to expand our mission. For this reason, we must be the best at what we do. For this, we do something with the aim of professionalization at every bazaar period. Some of these are the pre-training we provide for our volunteers and the creation of labor divisions. (Participant 24)

The impacts of institutional infrastructure elements which have been examined based on their degree of elaboration and relative coherency within this charity bazaar on field conditions are as follows: Innovativeness, technology use and marketing actions make the field aligned/emerging. However, there is no cooperativeness with other institutions within this charity bazaar. This is because the waqf can unaidedly run the whole process effectively and efficiently due to the small scale of the bazaar. The rest of elements make the field established. Therefore, it can be stated that the institutional infrastructure of Charity Bazaar (F) has a relatively high degree of elaboration and there settled logic prioritizations within this interstitial issue field. All of those are summarized in Table 3.8.

Table 3.8. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (F)*

Dimensions of Institutions	The elements of institutional infrastructure	Field Conditions
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Aligned/Emerging
	Technology use	Aligned/Emerging
	Cooperativeness	Absent
	Marketing actions	Aligned/Emerging
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Established
	Ethical concerns	Established
	Norms	Established

3.5.2.2. *Findings regarding Charity Bazaar (G)*

Provision of social service

It is seen that this charity bazaar is related to the protection of natural environment and it is thus orchestrated with the aim of providing social service indirectly. At this point, the participants emphasize that this charity bazaar is organized to leave more fertile lands to new generations, to enable them to live in a more beautiful world and to raise awareness about the environment. It can here be deduced that provision of social service has a high degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

Our primary goal is to raise awareness of people about the environment and to protect nature. In this way, we offer a better living space for future generations. (Participant 25)

We use the income from our charity bazaars against erosion and to make the natural environment more beautiful. In this way, we will be able to leave more fertile lands for future generations. Isn't all of this actually an indirect service to society? (Participant 26)

This is actually a fundraising event. People visit the bazaar area and shop there. ...we use the revenues to make the natural environment more beautiful and more livable. In fact, our main purpose in doing this is to prepare a better and healthier environment for future generations. (Participant 27)

Of course, we organize these charity bazaars to serve the society. In fact, as per our mission, we are working with regard to the natural environment. However, we indirectly serve the society by leaving more fertile lands where they can breathe better. (Participant 28)

Innovativeness

It can be stated that this charity bazaar has a dynamic structure and always open to innovations. In this direction, it is stressed that innovations within this bazaar can be seen in various ways, from increasing the variety of products sold (Thornton, 2006) to adoption of experienced and successful innovations (Zorn et al., 2011). Innovativeness is highly elaborated and there is a high degree of coherency within this field. Hence, it is possible to state that this element makes the field established. The statements of the participants in this direction are as follows:

Being development-oriented all the time actually brings about being innovative. If we see a new practice in the charity bazaars organized by other institutions, we can easily adopt it. In addition, we increase the variety of products at every charity bazaar period. We change and develop the bazaar area based on the conditions of the place where we organize it. (Participant 25)

The difference between the charity bazaars we organized in the past and the bazaars we organized today is actually an indicator of how innovative we are. ...We definitely change the product scale at every bazaar period. We are making innovations related to the bazaar area. ...If we see a new and positively experienced application, we implement it. (Participant 26)

Our innovations are mostly related to product variety. Sometimes we make changes in the bazaar area. We usually do these by observing the charity bazaars organized by other institutions. ...Of course, we are open to all kinds of innovations. (Participant 27)

Expectations, wants and needs are changing day by day. We are definitely making changes in our charity bazaars. Institutions, like people, need to change and evolve. We also make innovations within the charity bazaars. For example, we are increasing the product variety. At every bazaar period, we redesign the bazaar area. Sometimes when we see something different in other bazaars, we apply it. (Participant 28)

Technology use

Within this charity bazaar, it is seen that technological opportunities have recently begun to be utilized. However, it can be said that this is still at the simple level. In this direction, the participants state that sharing (photos and videos) and announcements about the charity bazaar are made on social media (Nah and Saxton, 2013) and waqf's website (Lee et al., 2001; Kirk et al., 2016). Technology use has a low degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, it can be stated that this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *Technology is a necessity of today. We are new to the use of technology. But in the context of charity bazaar, we only use social media and waqf's website. We use it to announce our charity bazaars to people. (Participant 25)*
>
> *As waqf, we make use of technological opportunities more frequently. However, within our charity bazaar, we only use technology to reach more people more easily. We share videos and photos from our social media accounts. Also, we share the announcements and explanations about the bazaars and the news in the local press on our website. (Participant 26)*
>
> *Since charity bazaars are more traditional structures, we have recently started to get involved with technology. Because it is now an indispensable element of our age. However, we only share photos and videos of our charity bazaars via our social media accounts. Then, we use waqf's website very actively. (Participant 27)*
>
> *We actively use our social media accounts to reach more visitors. In the past, these possibilities did not exist. Today, however, we can easily reach people through their smartphones. Sometimes I wish I had these opportunities in the past. (Participant 28)*

Cooperativeness

It is seen that cooperation is made with multiple institutions at every charity bazaar period. In this direction, the participants state that they cooperate with other NPOs (Guo and Acar, 2005), to use both their resources and member base, with the municipality (Collins and Gerlach, 2019) on issues such as place and material allocation, and with schools (Schaffer, 2012) to raise awareness among the rising generation. Cooperativeness is highly elaborated and there is a high degree of coherency within this charity bazaar. Then, it can be claimed that this element makes the field established. The statements of the participants in this direction are as follows:

> *We make various collaborations at every bazaar period. For example, other NPOs support us both in terms of resources and increasing the number of visitors. Municipalities allocate space and provide tables, chairs and tents. Sometimes we also organize those bazaars with schools at various educational levels. In this way, we arouse interest in the environment and environmentalism in young people. (Participant 25)*
>
> *It's a charity work and it's nice when you share and help. For this reason, we cooperate with other NPOs, schools and municipalities at every charity bazaar period. This helps us a lot in terms of resources, reaching more people and raising awareness about the natural environment. (Participant 26)*
>
> *Organizing a charity bazaar may seem simple from the outside. However, it is quite a tricky business. For this reason, we definitely make cooperation at every charity bazaar period. The most prominent among these are our collaborations with other NPOs. They both help us find suppliers*

and we benefit from our member base. Sometimes we also cooperate with schools. In this way, sensitivity and awareness of the rising generation towards the environment can be created more easily. (Participant 27)

...for this reason, we cooperate at every charity bazaar period. Municipalities support us every time. They allocate tables, tents and places. Thanks to other NPOs, we can access resources more easily and the number of our visitors is increasing. Also, schools are very important partners for our mission. Thanks to them, we enable young people to adopt environmental awareness through our charity bazaars. (Participant 28)

Marketing actions

Within this charity bazaar, there are various marketing actions often taken to reach more people, thus to increase both revenue and environmental consciousness. It is emphasized that those actions are important to attract people to the bazaar area, to increase the awareness towards the natural environment and to ensure that they leave satisfied. In this direction, instant photos and videos from the bazaar area during the process are shared through social media (Nah and Saxton, 2013), advertisements are made by local press organs (newspaper and radio) and the physical conditions (Higgins and Lauzon, 2003) of the bazaar area are often enhanced. Then, it can be stated that marketing actions have a high degree of elaboration and there are settled logic prioritizations within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

...yes, bazaars are a means of raising funds. However, this is not our main aim. Another goal of ours is to improve the environmental awareness of each individual participating in the bazaar. For this reason, we are certainly taking marketing actions to reach more people. ...we share photos and videos on social media. ...we advertise in local media. ...we improve the physical conditions so that the visitors are satisfied. (Participant 25)

We often resort to marketing actions. To reach more people and to satisfy them are very important to our mission. Since the bazaar location changes, we design it in a way that our visitors will be satisfied. We share instant photos and videos. We also advertise in local newspapers and TV. (Participant 26)

Our biggest supporter in this regard is our social media accounts. In this way, we can reach many people. In addition, the advertisements we give from local press organs are also effective. we try to offer a comfortable physical environment to the visitors. In this way, they spend more time in the bazaar area. The more they are satisfied, the more they buy, and we can more easily convey environmental awareness to them. (Participant 27)

In fact, it is possible to associate many of our actions with marketing. However, if I have to mention briefly, we make our physical environments better so that our visitors leave satisfied. ...thus we share instant photos and videos from social media accounts. ...we make some advertisements via local press organs. (Participant 28)

Relational channels

It can be stated there have been almost the same relational structures and channels for many years within this charity bazaar. At this point, participants stress that informal relations (Villani and Philips, 2020) are more dominant, thus that direct communication with visitors is more effective (McCort, 1994). They also state that visitors socially interact with each other (Furnari, 2014; Oliveira et al., 2021). Here, it is possible to state that relational channels are highly elaborated and there is a high unitary logic within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *Since the general structure of charity bazaars is based on sincerity, informal relations are dominant. ...We try to communicate directly with each visitor. ...thus, people socially interact with each other. (Participant 25)*
>
> *Informal relationships are more useful for us to convey environmental awareness to people and increase their sensitivity on this issue. ...after spending some time in the bazaar area, visitors gradually interact socially. (Participant 26)*
>
> *Our biggest stakeholder in this charity work is our people. For this reason, informal relations rather than formality are common in the bazaar area. In such a friendly environment, visitors interact one-on-one and socially with each other as well. (Participant 27)*
>
> *Everyone in the bazaar area smiles with the happiness of their charity work. In such an environment, of course, informal relationships are more common. ...and visitors interact socially with each other. We also interact with them in a social way. (Participant 28)*

Human resources

Within this charity bazaar, all the processes have been maintained by the similar human resources structure for a long time. At this point, it is emphasized that all of the employees are volunteers (Mcknight, 2007) and that woman volunteers' efforts and number are higher than the men’s (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). This institutional infrastructure element has a high degree of elaboration and there are settled logic prioritizations within this charity bazaar. Hence, it can be said that this element makes the field established. The statements of the participants in this direction are as follows:

> *This job is completely volunteer based. For this reason, all of our employees are volunteers. Among these, the efforts of our woman volunteers are very high. In addition, women are actively working both in the preparation of the products sold and in the stands. (Participant 25)*
>
> *All processes of our charity bazaars are carried out by volunteers. However, the efforts of our woman volunteers are much greater. They are all over these processes. (Participant 26)*
>
> *...if we didn't have woman volunteers, we couldn't handle this job. Along with them, our man volunteers are few in number. ...as I said, all processes are run by volunteers. (Participant 27)*

Our charity bazaars are quite extensive. For this reason, having paid employees is both against the spirit of our bazaars and costly. For this reason, all of our employees are volunteers. However, this job is usually done by our woman volunteers, as it requires a little more delicacy. (Participant 28)

Status differentiators

It can be deduced that waqf's logo has also been used for this charity bazaar for many years. At this point, it is emphasized that using logo is important to give people confidence, to be distinguished from other charity bazaars (Stafford et al., 2004), to be memorable (Stride and Lee, 2007) and to identify the work done with the logo. Accordingly, it can be stated that the use of status differentiators is highly elaborated and there is a high degree of coherency within the field. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

People already trust our waqf a lot. We have been using waqf's logo in our bazaars for a long time so that they can trust this charity work and distinguish them from the charity bazaars organized by other institutions. (Participant 25)

We use the logo used by our waqf in our charity bazaars. We think this is important to take place in people's minds, to make our work associated with our waqf and to show that we are different. (Participant 26)

We use the logo of our waqf to make people trust and get a place in their minds. Also, a lot of bazaars are organized. We also use it to let people distinguish us. (Participant 27)

For a long time, we used the waqf logo in every charity bazaar. That way people don't get confused. They know where they donate. Normally, they donate to us anyway. We definitely use our logo to show that this business is also a part of us. (Participant 28)

Governmental regulations

It can be stated that similar governmental regulations (Bottiglieri et al., 2011) related to the opening, process and closing of this charity bazaar are encountered. Accordingly, it is stressed that it is expected to prepare the necessary documents and apply to the relevant authority before opening and in the process, to issue receipts for the products sold and invoice the products purchased are required. It is also a necessity to report the revenues to the relevant authorities. Here, it can be denoted that governmental regulations are highly elaborated and there is a unitary logic within the field. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

In fact, we encounter similar governmental regulations in almost every charity bazaar period. First of all, we prepare our documents and apply to the relevant authority. After approval, there are certain important issues that we need to pay attention to during the bazaar process. At the *beginning of these, we invoice every product purchased. We also issue receipts for the products we sell. After the bazaar, we report all revenues. (Participant 25)*

Before opening, we are expected to prepare all the documents required and submit them to the relevant authority. After the bazaar, we have to report the revenues with such evidences as invoices, receipts to the governmental agency. (Participant 26)

It's actually standard practices every time. It consists of three stages. We are required to prepare the documents completely and apply for permission. Afterwards, we are expected to pay attention to the receipt and invoicing transactions. Authorities take this matter very seriously. Finally, we need to report our revenues accurately. (Participant 27)

Since we have been going through these processes for years, we have no difficulties. Shortly, we first need to apply. We are asked to prepare various documents and request permission. Later, we are expected to keep the receipts and invoices, which we will present as evidence at the reporting stage. (Participant 28)

Legal responsibilities

It can be seen that what governmental regulations encountered within this charity bazaar say shape the legal responsibilities to be performed. In this direction, the participants list the prominent ones among the legal responsibilities as preparing the necessary documents in order to obtain permission for the opening, issuing invoices for the products purchased during the bazaar (Yetman and Yetman, 2004) and issuing receipts for the products sold and reporting all the revenues obtained after the bazaar (Jones and Mucha, 2014). Then, it can be stated that performance of legal responsibilities is highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

...we perform our legal responsibilities in full. At first, we prepare our documents completely to get permission. We pay attention to invoicing and issuing receipt transactions. After reporting the revenues that we have obtained, we present them to the competent authorities. (Participant 25)

Our legal responsibilities are within the governmental regulations. In this direction, of course, we have many legal responsibilities. However, what we are most sensitive about is preparing documents for the opening, invoicing the products we buy, and issuing receipts for the products we sell. ...of course, we also report the revenues we get together with the evidences. (Participant 26)

Our legal responsibilities are actually embedded in three stages as well. First, we prepare and present the documents for the opening. Afterwards, we carry out the invoicing and filing processes meticulously. We report the revenues we earn even after the charity bazaar is over. (Participant 27)

We present receipts and invoices as evidence while reporting the revenues. For this, we sometimes buy materials that are needed during the bazaar process. We bill them. We also issue receipts for the products we sell. We keep them. Let me tell you before I forget that we prepare many documents required for the opening and apply to governmental agencies. (Participant 28)

Environmental concerns

It can easily be seen that environmental concerns are at the heart of the organization of this charity bazaar. To support this, the participants stress that the purpose of those bazaars is to leave greener, more fertile lands to future generations, to enable them to live in a more beautiful world and to strive for the protection of the natural environment. In this direction, it is stated that environmentally friendly practices can be seen in all processes of the bazaar and there are awareness activities to raise consciousness of the visitors about the environment. Then, it can be claimed that environmental concerns are highly elaborated and there are settled logic prioritizations within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *Our primary goal is to raise awareness of people about the environment and to protect nature. In this way, we offer a better living space for future generations. Thus, it is impossible not to consider this charitable work as separate with the environmental concerns. (Participant 25)*

> *We struggle with erosion and strive to make the natural environment more beautiful. Our main aim is to leave more fertile lands for future generations. ...and we have environmentally friendly practices in all processes. ...We strive to convey this awareness to each of our visitors (Participant 26)*

> *...we use the revenues to make the natural environment more beautiful and more livable. In fact, our main purpose in doing this is to prepare a better and healthier environment for future generations. ...we strive to tell about the dangers the natural environment is likely to confront with. The more people can be consciousness, the more the environment can be protected from the serious dangers (Participant 27)*

> *...In fact, as per our mission, we are working with regard to the natural environment. ...by leaving more fertile lands where they can breathe better. ...Each step in the whole process from the supply to presentation of our products is integrated with the environmental concerns. As waqf, we strive our concerns to the people through our charity bazaars. (Participant 28)*

Ethical concerns

It can be stated that there is a strict adherence to ethical principles that the waqf has within this charity bazaar. Participants emphasize that those principles are reflected in the whole activities carried out in every bazaar period. Moreover, it is stated that there is a trade including exchange partners despite the fact that this is a charitable work. Accordingly, it is stressed that shopping visitors should be treated correctly and honestly (Schlesinger et al., 2004). In this regard, it can be stated that ethical concerns are highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

Although this is a charity work, we have a responsibility to our visitors. We must be honest with them. They must be satisfied with the products they receive. ...as waqf, we have these principles. ...we have always been honest with our donors. (Participant 25)

...we have ethical principles as well. Of course, we practice these in the field. We sell various products in the bazaar area. We do not sell any product to people that we would not use or eat ourselves. ...and we don't tell anything we don't believe in. (Participant 26)

Our charity bazaars are actually the areas where we are most involved in trade. Here, we show our ethical behavior by being honest with each of our visitors as much as we can. (Participant 27)

Each visitor can feel the reflections of our ethical principles as waqf in the bazaar area. But they can be very comfortable, especially when shopping. Because we are always honest with them. Because we offer handcrafted quality products. We use the same. (Participant 28)

Norms

Within this charity bazaar, some specific steps are taken in every bazaar period for being professionalized. In this regard, it is stated that the division of labor is created based on the abilities of volunteer employees (Netting et al., 2005) and experience-based specialization is ensured by assigning the same work role to the same individual (Andreassen et al., 2014). At this point, the participants emphasize that these are determined while they are still in the planning stage before the bazaar and are followed during the bazaar. Norms have a high degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, it is possible to state that this element makes the field established. The statements of the participants in this direction are as follows:

While we are at the planning stage before each charity bazaar, we create work divisions based the abilities of our volunteers. ...we give the same work role to the same individual, enabling them to gain experience. This is easier for us as the same people have been working for a long time. (Participant 25)

Organizing charity bazaars for many years has made us more professional. Of course, one of the most important reasons for this is that who will do what job is determined in advance. In this way, there is no confusion during the bazaar. (Participant 26)

...but more importantly, their division of labor is always arranged in a planned way. In addition, since we assign the same work role to the same person in every bazaar period, they are able to make decisions within their own stands and this brings a holistic professionalism. (Participant 27)

When who will do what work is determined in all processes of the charity bazaar, things progress much more systematically. That's why we do this at every planning stage. In addition, if work roles are assigned to the same people as much as possible, the development and professionalization of the stands are faster. (Participant 28)

Among institutional infrastructure elements examined above, only technology use is aligned/emerging, all others are established within the field. Considering the whole examination, it can be stated that the institutional infrastructure of Charity Bazaar (G) has a relatively high degree of elaboration and there is a unitary logic within this field. All of those are summarized on Table 3.9.

Table 3.9. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (G)*

Dimensions of Institutions	The elements of institutional infrastructure	Field Conditions
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Established
	Ethical concerns	Established
	Norms	Established

3.5.2.3. *Findings regarding Charity Bazaar (H)*

Provision of social service

Within this charity bazaar, it is seen that the society is served in various ways. Accordingly, the participants emphasize that the intention of providing social service is an integral part of charity bazaars. This service, on the other hand, is carried out in the form of meeting the needs of those in need (Tennant, 2013) and providing a socialization opportunity for both waqf members and the public (Condon, 2012). It can here be deduced that provision of social service has a high degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *These activities exist to serve the society. We regularly provide scholarships to needy students. The income we get from such bazaars also helps us in this regard. In addition, our volunteers have the opportunity to socialize at such events. (Participant 29)*

> *With the revenue we earn, we provide aid to families in need, their children and students in various ways. Many people attend these events. They both socialize and have the opportunity to contribute to this aid. (Participant 30)*

> *We are a waqf established to serve the society. That's why we have this purpose in our charity bazaars, as in every activity we do. ...We give scholarships to many students. This activity lightens our load. We also offer people the opportunity to help those in need. They both spend time with their families and provide support to us. (Participant 31)*

> *If you've attended, you've seen it. Our charity bazaar is a place for both socializing and helping the needy. ...We spend time here in a social atmosphere with our waqf members and people. (Participant 32)*

Innovativeness

It can be seen that there has been an understanding of innovativeness within this bazaar for a long time. In this direction, participants state that this charity bazaar has a dynamic structure and have developed over time by making various innovations. In this regard, it is possible to say that the most frequent innovation is related to the enhancement of content. That is to say, this is mostly associated with the increase in the variety of products (Thornton, 2006), as well as improving the services offered. Accordingly, it can be stated that innovativeness is highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *The difference between our old charity bazaars and current ones is actually an indicator of how open we are to innovations. The content has become quite rich now. We have greatly improved the product variety. (Participant 29)*

> *We make innovations in every charity bazaar period. This keeps us both developing and dynamic. For example, in our last bazaar, we set up playgrounds for children. ...We often add new products to the list. (Participant 30)*

> *In whatever time period we organize a charity bazaar, we definitely adapt to the conditions of that period. We also put seasonal products and clothes on the stands. We offer new services or we update our way of presentation. (Participant 31)*

> *We have made innovations within our charity bazaars for a long time. Almost all of these are about increasing the product variety. However, I can say that we are always open to other innovations. (Participant 32)*

Technology use

It can be stated that the use of technology within this charity bazaar has been visible recently. At this point, the use of social media (Nah and Saxton, 2013) and technological equipment (McNutt et al., 2018) comes to the fore. Accordingly, it can be claimed that technology use has a low degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *I can say that we have started to benefit from technological opportunities since technology is a necessity of our age. We use social media the most. ...we shoot images of the bazaar area with a drone. (Participant 29)*
>
> *We share the beautiful works we do in the bazaar area intensively through social media. In the past, it was difficult to reach people, but now we can reach them from their phones. (Participant 30)*
>
> *In fact, as waqf, we have been intertwined with technology for a long time. However, if I talk in the context of charity bazaars, I can say that we are new to this subject. We now benefit from many technological opportunities, from our sound and video systems in the bazaar area to shooting with drones. (Participant 31)*
>
> *We use it as much as we can. This is because now it's much easier to get things done this way. For example, with the help of led screens, we can show our help as waf. We share photos and videos from the bazaar area on social media accounts. Our friends who have recently taken drone training create these frames for us. (Participant 32)*

Cooperativeness

Within this charity bazaar, it is seen that cooperation is made with different institutions at every bazaar period. At this point, it is stated that cooperation is made with various NPOs (Guo and Acar, 2005) in an effort to reach more people and municipalities (Collins and Gerlach, 2019) for issues such as place allocation and support for materials. Accordingly, it is possible to state that cooperativeness is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *The more people we can reach at our bazaars, the better. That's why we collaborate with other NPOs. In addition, we make preliminary negotiations with the municipalities and ask for a place allocation. They also support us in terms of other issues during the bazaar. (Participant 29)*
>
> *I think collaborations are very important for such organizations. ...We try to reach many people through social media. However, we cooperate with other NPOs at every bazaar period to reach both their members and supporters as well. (Participant 30)*
>
> *We make small collaborations with province and district municipalities at every bazaar period. This makes it easy for us to find a place and sometimes about materials. ...Other NPOs are our key partners. Thanks to them, we can reach more people faster. (Participant 31)*

...Thus, it is not possible to talk about great collaborations. But we still like to work with NPOs and municipalities at every bazaar period. We incorporate them into this charity work. It's hard to do alone. It is difficult to reach more people even if we do. And when that happens, more effort may be required. (Participant 32)

Marketing actions

Within this charity bazaar, it is seen that there are some marketing actions at every bazaar period. At this point, the participants stress that those actions are mostly advertisement-oriented and that in this regard, social media (Nah and Saxton, 2013) and billboard advertisements (Kicova, 2020) and word of mouth (Sundermann, 2018) come to the fore. It can here be stated that marketing actions are highly elaborated and there is a high coherency within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

...Of course, we have certain marketing activities at every bazaar period. But I can say that the most striking ones are the ones about advertising. In this regard, we are making our advertising on social media. ...Billboard ads are among the advertising activities we frequently apply. (Participant 29)

In general, we advertise so that more people come to the charity bazaar. For this, we make an advertisement by word of mouth. Those who came before tell others. That way, most people are aware of it. We also promote heavily on social media. (Participant 30)

We mostly advertise on billboards in the busiest parts of the city and shopping malls. We share this on social media. ...Of course, some visitors may come to us on recommendation. (Participant 31)

To get people to help this philanthropy, of course we have some advertising activities. The most prominent one among these is the advertisements we make on social media. We are constantly sharing on this subject from various accounts created. We also display our well-designed posters promoting our bazaar on billboards. (Participant 32)

Relational channels

Within this charity bazaar, it can be denoted that there have been similar relationship channels for years. At this point, the participants state that informal relations are adopted in the bazaar area (Villani and Philips, 2020) and there is a social interaction between both waqf members and visitors (Furnari, 2014; Oliveira et al., 2021). This institutional infrastructure element is highly elaborated and there is a unitary logic within this charity bazaar. Thus, it is possible to state that this makes the field established. The statements of the participants in this direction are as follows:

Informal relationships are much more common in the bazaar area. Everyone interacts with each other in a social way. (Participant 29)

I think the formality is a bit against the spirit of these bazaars. Thus, we communicate informally with each visitor. ...We offer them a social climate. Well, of course, this gives them the opportunity to interact with one another. (Participant 30)

People don't come here to hang out in a formal setting. With all their sincerity, they come both to shop and to support those in need. ...Many people find the opportunity to socialize here. They interact with each other and with us accordingly. (Participant 31)

In fact, thanks to our bazaars, an opportunity for socialization arises for us. We socialize with both waqf members and visitors. As you would appreciate, we cannot do this under the roof of formality. (Participant 32)

Human resources

It can be seen that there is a similar human resources structure at every charity bazaar period. In this respect, it is emphasized that all of the employees are volunteers (Vos et al., 2012; Alfes et al., 2016) and that the majority of them is composed of woman volunteers (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). Accordingly, this infrastructure element has a high degree of elaboration and there are settled logic prioritizations within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

All processes of our charity bazaars are run by our volunteers. Almost all of them are woman volunteers. (Participant 29)

...None of our employees get paid for their job here. ...We generally organize this event with our woman volunteers. (Participant 30)

It is very difficult to perform these activities if our employees are not volunteers. Thanks to their efforts, especially our woman volunteers, we were able to reach this stage. (Participant 31)

...Such activities are also an area where our woman volunteers can exhibit their talents. That's why we carry out this activity with a team of almost all woman volunteers. (Participant 32)

Status differentiators

It is seen that the logo of waqf has been used as a status differentiator for a long time within this charity bazaar. At this point, it is emphasized that the use of logo is necessary to distinguish it from similar events organized by other institutions (Stafford et al., 2004). Here, it is possible to state that this element has a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

We have been using the logo of our waqf in all our activities for a long time. Every NPO actually carries out similar activities. ...Yes, we have such an application in order to be distinguished. (Participant 29)

Many institutions now organize such events. We have used the logo of our waqf for our bazaars for a long time so that people know where they help. (Participant 30)

We use our own logo for our visitors to the bazaar area to say yes, this is the charity of ...association or waqf. (Participant 31)

Private businesses use logos to show consumers that they are different from others. We use the logo of our waqf with a similar logic. ...We use our long-established logo for our charity bazaar. (Participant 32)

Governmental regulations

It can be argued that there are similar governmental regulations confronted at every bazaar period within this charity bazaar. Those regulations can be associated with the opening, process and closing of charity bazaars. It can here be deduced that governmental regulations are highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

...Of course, as in everything else, we encounter specific governmental regulations within this event. I guess I don't need to explain at length. However, there are procedures to follow for opening. ...We need to pay attention to hygiene, to the sale of healthy food and not to sell ready-made food during the bazaar. We report the revenues we receive in15 days after the bazaar, together with the receipts, invoices and receipts, to the official institutions. (Participant 29)

Our board of directors is required to make an application for permission at every bazaar period. After it is opened, there are rules that we have to follow so that the charity bazaar is not interrupted. For example, we need to issue receipts for the products we sell. After completing the process of the bazaar, we have to report how much income we have earned, to the penny. (Participant 30)

In fact, every waqf encounters similar regulations. First, permission must be obtained from official authorities. After obtaining permission, we need to pay attention to the issues such as not selling ready-made food during the bazaar, adjusting reasonable prices, etc. Oh, and we need to be very careful with the receipt and invoicing transactions. We need to present them as evidence at the income reporting stage. (Participant 31)

You need to get permission first. For this, some forms are required to be prepared and applied. Afterwards, receipts should be cut as much as possible for the products sold. Especially during the preparation period, we may need to buy materials. We are asked to invoice them. After everything is over, we need to report the income we have obtained within 15 days. (Participant 32)

Performance of legal responsibilities

Within this charity bazaar, it can be concluded that the legal responsibilities determined by the governmental regulations have exactly been performed. At this point, the participants state that at every bazaar period, the necessary documents are precisely prepared to get permission from the official authorities, receipt and invoice transactions are meticulously followed during the bazaar (Yetman and Yetman, 2004), and finally the revenues are reported with the evidences (Jones and Mucha, 2014). Then, it can be claimed that performance of legal responsibilities has a high degree of elaboration and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *We strictly comply with whatever governmental regulations require during each bazaar period. You need permission to open. We prepare all the necessary documents for this. We cut receipts for the products we sell. ...We respect the hygiene rules. We do not sell ready-made food. ...Then, we report our revenues to the official authorities. (Participant 29)*

> *As an institution, we perform our legal responsibilities in each of our activities. If we talk about the charity bazaars, there are certain things. First of all, we prepare the documents completely and apply for permission. ...We report our revenues. For this reason, we follow the financial issues meticulously throughout the bazaar. (Participant 30)*

> *We are always aware of our legal responsibilities. In this sense, as the board of directors, we prepare the necessary documents for permission. We invoice everything we buy. We issue receipts for the products we sell. After the bazaar is completed, we report the revenues we have obtained with them in a certain time period. (Participant 31)*

> *We have to perform our legal responsibilities. Otherwise, we cannot carry out any of our activities. ...Perhaps our easiest task within the charity bazaars is performance of legal responsibilities. This is because we prepare documents, make applications, keep our receipts and invoices. We report our revenues. I don't think it's very difficult. We can easily do it every time. (Participant 32)*

Environmental concerns

It seems possible to say that environmental concerns have existed for a long time within this charity bazaar. Participants state that some environmentally friendly practices and activities are included in bazaar area in an effort to minimize those concerns. It can here be denoted that environmental concerns are highly elaborated and there is unitary logic within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *As an institution, we are always sensitive to the environment. In addition, as members, we have a very high awareness of the environment. For this reason, it is very natural that there are implementations regarding to the environment in the bazaar area. ...We do waste collection activities with children during the charity bazaar. (Participant 29)*

> *We are always aware of our responsibilities towards the environment we live in. Thus, we have some activities in this direction, of course. For example, we put recycling bins in some parts of the bazaar area. We do waste collection activities. (Participant 30)*

> *I think it is the duty of every NPO to protect the natural environment, to be concerned about the harm for it and to develop applications for it. We also pay particular attention to recycling. We put recycling bins everywhere so that waste can be separated more easily. Especially with children, we wear nature-themed clothes and do waste collection activities. (Participant 31)*

> *Anyone who comes to the charity bazaar area can understand that we are responsible for the environment even if we tell nothing. This is because we have officers who take care of it. They are interested in many issues such as sorting waste, organizing waste collection events with children, etc. (Participant 32)*

Ethical concerns

Within this charity bazaar, it is quite possible to see the reflections of the ethical principles of the waqf. Accordingly, the participants state that it is strived to be established trust between institution and the visitors (Becker et al., 2020) and that proper, honest and moral behavior is displayed towards them (Desphande, 1996). Then, it can be said that ethical concerns are highly elaborated and there is a coherency within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *It is very important for us that people trust us. For this reason, we try to show each of our visitors how honest and moral we are in our activities. (Participant 29)*
>
> *We provide visitors to shop in a very reliable environment while purchasing products from here. We try to show them that their help will be achieved. (Participant 30)*
>
> *We are honest and ethical with every visitor who comes here. It is very important to us that they trust us. These are already among our ethical principles that we adopt in all our activities as an institution. (Participant 31)*
>
> *We do not make any extra effort to exhibit ethical behavior. We already have ethical principles as an institution. In the same line with them, we display correct, honest and ethical behavior in order to establish trust between us and visitors shopping here. We have no behavior to deceive them. (Participant 32)*

Norms

It is seen that some professionalization steps have been taken, which play a very important role in the formation of norms within this charity bazaar. In this direction, the participants state that division of labor is created (Netting et al., 2005) and work roles are assigned to each volunteer (Andreassen et al., 2014) so as to run the process more effectively at every bazaar period. It can here be deduced that norms have a high degree of elaboration and there are settled logic prioritizations. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *...At the planning stage before each charity bazaar, we determine which processes each of our volunteers will be responsible for. (Participant 29)*
>
> *In fact, many of our volunteers have been doing the same work for a long time. We are very comfortable while assigning their work roles. We assign the work roles of the rest after a little preliminary work. (Participant 30)*
>
> *We determine when, where and for how long the volunteers who are responsible for all the processes of the bazaars are at the planning stage. (Participant 31)*
>
> *If we do not determine the work roles of our volunteers, it is inevitable that there will be confusion during the charity bazaar process. In this direction, we create the division of labor before the*

bazaar so that there is no confusion. We assign the work role of each of our volunteers. They successfully fulfill their duties during the bazaar. (Participant 32)

Among institutional infrastructure elements examined above, only technology use is aligned/emerging, all others are established within the field. Accordingly, it can be said that the institutional infrastructure of Charity Bazaar (H) has a relatively high degree of elaboration and there are settled logic prioritizations within this field. All of those are summarized on Table 3.10.

Table 3.10. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (H)*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Field Conditions**
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Established
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Established
	Ethical concerns	Established
	Norms	Established

3.5.2.4. *Findings regarding Charity Bazaar (I)*

Provision of social service

It can be stated that one of the most important purposes of this charity bazaar is to provide service to the society. Physical events organized for fundraising by non-profit organizations are important tools for raising awareness for a cause (Higgins and Lauzon, 2003, p. 363). Within this charity bazaar, it is emphasized that there are efforts to raise awareness about diseases such as black disease, cancer and the needs of disabled individuals. On the other hand, the use of revenues obtained from those bazaars both in the struggle with a variety of diseases and for the benefit of disabled individuals can also be considered as a social service. It can here be deduced that provision of social service is highly elaborated and there is a high degree of coherency within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *This is not just a charity activity. It is also an awareness-raising activity. ...We strive to raise awareness about various diseases in our charity bazaars. (Participant 33)*
>
> *Yes, we obtain a revenue. But while doing this, we tell our visitors what the needs of many disabled people are. We are trying to meet their needs with this revenue, even if it is small. Also, we try to draw attention to various diseases. We strive to inform visitors about such diseases. (Participant 34)*
>
> *We try to raise awareness for people with disabilities such as visually, hearing impaired and down syndrome individuals and a variety of diseases. In addition, we use the revenues obtained in this direction. (Participant 35)*
>
> *There are many disabled people in our country who are overlooked. Our charity bazaars are an important place to draw attention to their needs. ...Sometimes we also carry out awareness activities on lesser-known diseases such as black disease. We buy or enable patients to buy drugs with the revenue we obtain from those bazaars. (Participant 36)*
>
> *Our main aim is to serve the society. Of course, we do this in various ways. ...and we carry out important awareness activities in our charity bazaars. We provide each of our visitors with detailed information about some diseases, especially lesser-known and disabled people's needs. (Participant 37)*
>
> *Most people just see it as a fundraising act. But this is not just a fundraising activity. Here, we carry out awareness activities for diseases about which people has few knowledge, such as cancer, and to meet the needs of disabled people. (Participant 38)*

Innovativeness

Within this charity bazaar, it can be seen that there is a positive perspective towards innovation. Accordingly, the participants state that charity bazaars are development-oriented and are open to innovations, and thus there are some innovations at every bazaar period. In non-profit sector, organizations adopt and implement new and creative practices so that they can enhance their abilities to achieve their goals (Shin and Choin, 2019, p. 52). In this direction, it is stressed that new practices positively experienced by other institutions are immediately adopted and implemented within this charity bazaar. Also, the current state of the charity bazaar is tried to be improved by increasing the variety of products sold (Thornton, 2006) and by offering additional services at every bazaar period. Then, it can be claimed that innovativeness has a high degree of elaboration and there is a unitary logic within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *It is very important to always be in a dynamic structure. ...We sometimes visit other charity bazaars. We necessarily observe there while shopping. If there is a new and well-experienced practice, we apply it in our own charity bazaars. (Participant 33)*
>
> *We increase the product variety at every bazaar period. We offer new services for our visitors. For example, we set up children's entertainment areas. In fact, many charity bazaars have these practices. We also adopt. ...Innovation is very necessary nowadays. Because everyone can have new expectations. (Participant 35)*
>
> *How logical it is to stay in the same place while everything is changing. ...we go to other bazaars, sometimes on our own, sometimes upon invitation. We can encounter various practices. If it appropriate for us, we definitely try. For example, we help older visitors to take home the products they bought. ...and we enhance the product variety. (Participant 36)*
>
> *Today, no being that does not develop can survive. As an institution, we are already development-oriented. You can see the reflections of this in our charity bazaars. ...the charity bazaars of other institutions can be a role model for us. ...we thus implement the well-experienced practices. (Participant 37)*
>
> *I can say that we are adding a new product every time. We offer new services. These are practices you already see in other charity bazaars. (Participant 38)*

Technology use

It is seen that the use of technology has become widespread recently within this charity bazaar. The participants emphasize that technology is quite necessary today and that it is a useful tool to reach more people. Accordingly, Hackler and Saxton (2007, p. 483) underline that it is important to use technology effectively to reach and interact with more donors. Accordingly, social media (Nah and Saxton, 2013) and the club's website (Kirk et al., 2016) are actively used to interact with people who are likely to donate. It can here be inferred that technology use is lowly elaborated and there is a high coherency within this charity bazaar. Therefore, this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *...Despite being widespread recently, we now use it actively at every bazaar period. In this direction, we use social media very actively. We also share location, date information and news in the press on our club's website. (Participant 33)*
>
> *As an institution, we are very intertwined with technology. However, we are fairly new to our charity bazaars. Here, we only use the internet, social media, etc. effectively. (Participant 34)*

Technology is now a necessity of our age. Accordingly, we use technology, which has become indispensable in recent times, to reach more people. For this reason, we make sharing about the charity bazaar from each of the club's social media accounts. ...we always keep our website up to date. (Participant 35)

It is necessary to reach more people in order to promote our club and awareness activities in our charity bazaar. For this reason, we have recently shared photos, videos and news about the bazaar on our social media accounts and on our website. (Participant 36)

Now it is much easier to reach people. I think we use the internet, actually social media, to announce our charity bazaars to people quite well. Of course, we also have a website. Here, we share our announcements, location, date information, etc. (Participant 37)

In the past, it was more difficult to invite people to charity bazaars. Now, we can invite anyone over the internet. We can share photos, videos with them. ...Those who wish can also access location and contact information on our website. (Participant 38)

Cooperativeness

It is possible to talk about the existence of various cooperation made for a long time within this charity bazaar. Osborne and Murray (2000, p. 9) claim that non-profit organizations make collaborations among themselves in various ways. Those are useful ways for developing their activities. Here, the most prominent ones within this charity are the collaborations with other NPOs (Guo and Acar, 2005). It is accordingly stated that collaborations are made with NPOs related to that disease or disability, for which awareness work will be carried out. Also, it is emphasized that working with other NPOs is important for making more people become aware of the club. Cooperativeness has a high degree of elaboration and there is a unitary logic within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

...of course, we make cooperation at every bazaar period. For example, if we are organizing a charity bazaar for the benefit of people with black disease. We are certainly carrying out the process together with the association related to that disease. ...thanks to these, people can become more aware of our club. (Participant 33)

Our main goal is to raise awareness about some issues. For this reason, we organize our charity bazaar with NPOs who have more expertise on whatever subject we want to do. (Participant 34)

We like working with other NPOs so that more people can hear our club's name. When choosing them, we do not decide randomly, but deliberately in the context of the project we are carrying out. (Participant 35)

Cooperation with other NPOs provides an opportunity both to raise awareness of focused issue and to tell more people who we are. For this reason, you can see us together with another NPO at every bazaar period. (Participant 36)

Every NPO struggle for a cause. We cooperate with various NPOs to run more effective charity bazaars. Thus, it is a good opportunity for the diseases or disabled people for whom we do *awareness work, as well as for conveying our purpose of existence to more people. (Participant 37)*

We offer collaborations to NPOs operating on whatever issue we usually organize around diseases and disabilities. In this way, we can inform people more easily. People who come to the bazaar area both become aware of these issues and get to know us better. (Participant 38)

Marketing actions

Within this charity bazaar, it can be said that some marketing actions are taken at every bazaar period. These are mostly related to the advertisement of charity bazaars and the most prominent ones are social media (Nah and Saxton, 2013) and billboard advertisements, and advertisements in local press organs (Kicova, 2020). This infrastructure element is highly elaborated and there is a high degree of coherency within the field. Therefore, it is possible to state that this element makes the field established. The statements of the participants in this direction are as follows:

Since charity bazaars are short-term events, it is not possible to take detailed marketing actions. But we still do social media and billboard advertisements at every bazaar period. we also have advertisements on local radio and TV. (Participant 33)

...In this regard, there are actions that we apply at every bazaar period. The most common of these are local radio and TV advertisements, social media and billboard advertisements. ...In this way, we can reach more people. (Participant 35)

I think marketing actions are necessary to reach more people. In this direction, we make social media advertisements most frequently. Sometimes we also advertise on billboards in the crowded parts of the city. (Participant 36)

Marketing actions actually enable us to interact with people at every bazaar period. For example, there are people who visit us thanks to our promotional activities on social media. We sometimes appear in the news in local media, sometimes we advertise ourselves. In this way, we can reach people more easily. (Participant 37)

...To serve this purpose, we take some marketing actions. But it's more about advertising. For example, we actively use social media in this regard. We also make billboard advertisements with information about the issue we focus on. In addition to these, we definitely have advertisements in one or more of the local press organs during every bazaar period. (Participant 38)

Relational channels

It can be stated that there have been similar relational structures for a long time within this charity bazaar. However, these are clustered at two different points as formal and informal relations. Accordingly, it can be deduced that this institutional infrastructure element has a high degree of elaboration and there are compartmentalized logics within this charity bazaar. Thus, this makes the field arrayed in subfields. In other words, there is a coherency within subfields, but incoherency between them. The statements of the participants of Charity Bazaar (I_1 and I_2) in this direction are as follows:

Statements of participants from Charity Bazaar (I_1):

Since the majority of the participants in the bazaars we organize are business people and white-collar employee, formal relations are inevitably more prominent. (Participant 33)

Those who attend our bazaars are usually our club members. As such, we wear more formal attire. ...we pay attention to interact with individuals formally. (Participant 34)

As in other events of our club, we prefer formal relations in charity bazaars rather than formal ones. (Participant 35)

Statements of participants from Charity Bazaar (I_2):

It is sincerity that brings people together in these works. We make the preparations together with our club members and their friends. ...We are a young team. In addition, we sell mostly second-hand products. ...The people who come are in a certain social status. As such, informal relationships become very dominant. (Participant 36)

...here, we interact informally both while giving information about the issue we focus on and while selling products. (Participant 37)

Because we organize charity bazaars within which generally second-hand products are sold in public areas, we interact with people intensively. Contrary to many other events of the club, we of course adopt informal relations here. (Participant 38)

Human resources

It is seen that all processes of this charity bazaar are carried out with similar human resources structure at every bazaar period. There is a consensus that all human resources are composed of volunteers. However, some of the participants state that the majority of them is composed of women and people over middle age, while others state that all the process is run by young people and both the number and efforts of woman and man volunteers are very close to each other. Also, the first group claims that all volunteers are consisted of only club members. The other one denotes that both club member and their friends who have not membership within club have an active role in the whole process. Here, it can be inferred that this infrastructure element is highly elaborated, but there are prioritized logics within this charity bazaar. Thus, this makes the field arrayed in subfields. The statements of the participants of Charity Bazaar (I_1 and I_2) in this direction are as follows:

Statements of participants from Charity Bazaar (I_1):

All of our employees are volunteers. All of them are club members and the majority are women. Generally, retirees are more interested in these philanthropic works. They can spend more time comfortably. (Participant 33)

Generally, our woman volunteers deal with all the works within our charity bazaars. Since they are club members, they are embracing what they are doing and doing it properly. (Participant 34)

Our women's club members are the ones who get the most excited before organizing the charity bazaar. They work voluntarily. ...Now that they have reached a certain level in their business life, they can allocate more time. (Participant 35)

Statements of participants from Charity Bazaar (I_2):

We are a young team. Each of us has a wide social circle. We invite our close friends to work within the charity bazaar. We are all things together voluntarily. (Participant 36)

A situation like getting paid is inconceivable in such an organization. Because it's a philanthropy work. Everyone should be volunteer. I usually always like to run these things with young club members and their close circle. Because they are more energetic. ...no, usually men and women are very close, both in terms of effort and numbers. (Participant 37)

...Thus, it is difficult to make a male and female ratio among our employees. They work equally. ...Those who are club members act collaboratively in every activity. In addition, our close friends who are not members of the club also work voluntarily as much as we do. (Participant 38)

Status differentiators

Within this charity bazaar, the club's logo is used at every bazaar period. In addition, it is stated that more than one logo can be used within charity bazaars organized together with other NPOs. At this point, the participants emphasize that it is important to use a logo to become permanent in people's minds (Stride and Lee, 2007) and to ensure that this philanthropic activity is identified with the club. Here, it can be stated that this institutional infrastructure element is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

We use the logo to identify these activities with our club. In this way, I think that we can both be more permanent in people's minds and explain what kind of activities we do. (Participant 33)

We use our own logo in charity bazaars that we organize alone. But in all the work we do in partnership with other NPOs, we also place their logos where people can see them. ...Everyone is using a logo now. This actually allows people to understand who we are without asking questions. (Participant 34)

I see the use of logo as a necessity of institutionalization. We sometimes use only the logo of our club and sometimes the logos of NPOs with which we collaborate with our own logo at every bazaar period. ...It's nice for people to see easily what kind of activities we do. (Participant 35)

Nowadays, many waqfs, associations, clubs, let's just say non-profit organizations, are organizing charity bazaars. I think it's important to use a logo to be permanent in people's minds. Also, if someone who has prejudice against us comes, maybe they can get rid of it when they see our logo. (Participant 36)

There is probably no one who does not use a logo. We use our club's logo in every activity. But if we are doing a joint activity with other NPOs, we use it with theirs. ...This is necessary for people to identify our club with the work we do. (Participant 37)

We definitely use our club's logo within every charity bazaar. But we organize a lot of charity bazaars together with other NPOs. In such cases, we also use their logo with ours. I think it is a *good way to tell people who we are and what we do, and to get a place in their minds. (Participant 38)*

Governmental regulations

It can be seen that there are similar governmental regulations at every charity bazaar period. Participants emphasize that these are related to the periods before, during and after the charity bazaar. In this direction, it is stated that all necessary documents should be prepared and an application should be made to the relevant authority in order to initiate the process, that particular attention should be paid to invoicing and issuing receipts during the bazaar process, and that all revenues obtained after the completion of the process should be accounted for and reported to the competent authorities together with the evidences. Governmental regulations are highly elaborated and there are settled logic prioritizations within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

...Similar things every time. For the opening, the printed documents must be prepared and the application must be made within the specified time frame. ...We are asked to keep receipts and invoices as evidence during the bazaar. Finally, we need to report our revenues in a complete and understandable way. (Participant 34)

In order to organize these organizations, we encounter certain regulations. Each time we are asked to prepare all the necessary documents for the opening. This is necessary to obtain permission from official authorities. We need to issue receipts for the products we sell and invoice the ones we buy. We are asked to present these when reporting our revenues. (Participant 35)

In fact, governmental regulations are stricter on financial matters. For example, we have to document our expenditures or incomes. We need to show these as evidence at the reporting stage. (Participant 36)

In order to open the charity bazaar, the procedures for preparing documents must be completed perfectly. After that, we have to follow the process meticulously and report how much income we generate to the official authorities. Of course, we are asked to collect receipts, invoices, receipts, etc. as evidence (Participant 38)

Performance of legal responsibilities

Within this charity bazaar, legal responsibilities are performed in accordance with the governmental regulations. At this point, participant state that all the things required by governmental regulations are done; the necessary documents are prepared for the opening of the charity bazaar, receipts are issued for every product sold and each purchased product is invoiced during the bazaar process (Yetman and Yetman, 2004), and these are presented to official authorities at the stage of reporting the revenues (Jones and Mucha, 2014). This infrastructure element is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *In order to open charity bazaars, we first prepare the necessary documents within a certain time frame and apply. ...we take great care in issuing receipts and invoicing. ...After the charity bazaar is completed, we precisely report our revenues to the official authorities. (Participant 34)*

> *...Actually, the process is very simple; preparing documents, invoicing purchased materials, issuing receipts for products sold and reporting the revenues obtained with them. (Participant 35)*

> *We have a wide variety of legal responsibilities. However, we need to be more careful in financial matters. For this reason, we need to archive receipts, invoices, receipts, etc., which we will present as evidence in the future. Because we give them as evidence while reporting revenues. (Participant 36)*

> *First of all, we prepare all the documents precisely in order to complete the application process perfectly. However, our friend, who is responsible for the accounting, strictly follows the income and expenses. ...Finally, we report them to official institutions with their evidence. (Participant 38)*

Environmental concerns

Within this charity bazaar, it is seen that environmental concerns are quite high and there are some environmentally friendly practices to eliminate those concerns at every bazaar period. In this direction, putting recycling bins (Lombardi and Costantino, 2020) in the bazaar area, using materials that are easy to recycle (Waters and Ott, 2014), and efforts to raise awareness for the environment come to the fore. It can here be deduced that environmental concerns are highly elaborated and there is a coherency within this charity bazaar. Then, it is possible to state that this element makes the field established. The statements of the participants in this direction are as follows:

> *We are always concerned about the natural environment in which we live. We have some applications for this within every charity bazaar. For example, we use cloth bags to raise awareness about this issue. ...We have recycling bins at some points in the bazaar area. We also choose the materials we use that are easy to recycle. (Participant 33)*

> *...There are always recycling bins in our charity bazaar areas. ...Sometimes we get help from Tema Waqf to increase awareness. Some of waqf members visit our bazaar area and support us in this regard. (Participant 34)*

> *Using cloth bags shows people that we are actually eco-friendly. We can describe this as an awareness work. ...we make sure that the materials we use during the bazaar are easy to recycle. (Participant 35)*

> *...Of course, we have environmental concerns. Also, we strive to eliminate these concerns. Now, using materials easy to recycle and putting a recycling bin in the bazaar area are our indispensable practices. (Participant 36)*

> *...We wear t-shirts with the theme of love nature, protect nature, etc. We ask waqfs related to the protection of the natural environment to support us in this context. ...You can see the recycling bins in the bazaar area. (Participant 37)*

All of our volunteers are people with a high level of environmental awareness. As such, we have practices to increase the awareness of visitors towards the environment. For example, we sell organic products, we use cloth bags, we wear T-shirts with the theme of nature protection. ...Yes, to sort wastes, we also put recycling bins. (Participant 38)

Ethical concerns

Within this charity bazaar, it can be mentioned about the existence of ethical concerns in every work done. At this point, the participants emphasize that they act in accordance with ethical principles that the club has already had during the whole process of the bazaar. In this direction, it is emphasized that an ethical working climate (Agarwal and Malloy, 1999) is provided for the volunteers, which takes into account their values and priorities, and ethical behavior patterns (Desphande, 1996) towards the visitors are adopted. This institutional infrastructure element is highly elaborated and there is a high coherency within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

You can see our ethical principles as a club in all our activities on the field. ...The values of each of our volunteers are important are considered. ...We prepare an ethical working atmosphere for our volunteers. ...We adopt being reliable towards our visitors as an important principle. (Participant 33)

As a club, we care about people's trust in us. We display our behavior in this framework. ...We offer a working environment that considers the priorities of our volunteers. (Participant 35)

While shopping in bazaar area, they observe our behaviors. We show them that we are reliable and honest with our actions. (Participant 36)

We create a work plan so that none of our volunteers will be mistreated. We provide them with the opportunity to work in an ethical climate. ...As with the club's ethical principles, I think we are reliable and honest in the goods we sell and the services we present. (Participant 37)

As a club, we have ethical principles that we have had for years. What I would say in the context of charity bazaars is to be honest and moral with everyone. ...We try to prepare an ethical working environment that will not disturb us together with all our volunteer friends. Because we are all busy with other things at the same time. We have our own families. Therefore, we must consider all of them. (Participant 38)

Norms

It can be seen that there are some specific actions taken for professionalization that is a crucial carrier mechanism for the formation of norms (Caboni, 2003) at every charity bazaar period. Accordingly, it is stated that division of labor is created (Netting et al., 2005) and work roles are assigned to volunteers at the planning stage (Andreassen et al., 2014), then these are meticulously observed within the field. It is likely possible to claim that norms are highly elaborated and there is a unitary logic within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *We hold a meeting 1-2 months before each charity bazaar. Here we create divisions of work. We define the work roles. ...We have volunteers who follow the process during the bazaar. (Participant 33)*
>
> *...that is, it is not possible to organize a charity bazaar without a clear plan. For this reason, it is necessary to determine in advance who will do what job and what role they will play. We do this meticulously. (Participant 34)*
>
> *There are many work roles in the process of the charity bazaar. We assign these to volunteers at the planning stage. (Participant 35)*
>
> *We carefully create divisions of work to be more professional every day, to get things done faster, to satisfy people, and most importantly to avoid confusion. Then, we determine the volunteers who will follow them. We do these within the framework of a plan so that there is no complexity (Participant 36)*
>
> *Thus, we can determine the divisions of labor of both club members and those from our close circle who will work in the charity bazaar at the planning stage. Then, we follow through the event. If something goes wrong, we intervene. (Participant 37)*
>
> *While planning each charity bazaar, it is important to create divisions of work for club members and volunteers participating from outside. In addition, we carefully assign the work roles to the volunteers in the bazaar area. (Participant 38)*

Among institutional infrastructure elements examined above, technology use is aligned/emerging. Relational channels and human resources are highly elaborated within this charity bazaar. However, there are compartmentalized logics about them. Therefore, it can be stated that these elements make the field arrayed in subfields. This means that there is incoherency between subfields and coherency within them. In this direction, Zietsma et al. (2017, p. 177) claim that subfields can coexist without substantial competition. In addition to these, all other elements are established within this field. Considering the whole examination, it can be stated that the institutional infrastructure of Charity Bazaar (I) has a relatively high degree of elaboration and there is a unitary logic about 11 elements, except for relational channels and human resources, within this field. All of those are summarized on Table 3.11.

Table 3.11. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (I)*

Dimensions of Institutions	The elements of institutional infrastructure	Field Conditions
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Established
	Technology use	Aligned/Emerging
	Cooperativeness	Established
	Marketing actions	Established
	Relational channels	Subfields
	Human resources	Subfields
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Established
	Ethical concerns	Established
	Norms	Established

3.5.2.5. *Findings regarding Charity Bazaar (J)*

Provision of social service

It is seen that one of the most important purposes in the organization of this charity bazaar is to provide service to the society. In this direction, the participants emphasize that the revenues are used for those who are in need in various ways and they try to draw attention to some issues such as autism and alzheimer illness. It can here be inferred that this provision of social service is highly elaborated and there is a unitary logic within this charity bazaar. Therefore, this element makes the field established. The statements of the participants in this direction are as follows:

> *We are making this organization to be beneficial to society. We distribute the revenues we earn here as scholarships to students, to help underprivileged children, and in other ways. (Participant 39)*

We try not only to help those in need, but also to draw attention to issues such as Alzheimer and autism. We increase the awareness of the society. (Participant 40)

These bazaars actually offer us the opportunity to help those in need. ...We provide scholarships to many students in our country. We work on rehabilitation services for underprivileged children. We are also doing awareness activities about them. (Participant 41)

...Through this charity bazaar, many firms support us to help people in need. In this way, we both help them and can do awareness activities about them. In this way, the society can become more conscious about these issues. (Participant 42)

You can see there are underprivileged children, individuals with autism, students in need, etc. waiting for help in every corner of the country. ...Thanks to our charity bazaars, we try to support them, and make people more informed of this issue. (Participant 43)

Sensitive people and firms provide intensive support to this bazaar, which we organize to help those in need. We use the stand fees we receive directly for their benefit. ...thus, we can raise people's awareness on various issues such as Alzheimer's disease and autism. We make them informed about the existence of those in need. (Participant 44)

Innovativeness

It can be stated that this charity bazaar has a dynamic structure and is open to innovations. Accordingly, participants emphasize that there are some innovations that are routinely made at every bazaar period. At this point, the enhancement of product variety (Thornton, 2006) and physical conditions (Higgins and Lauzon, 2003), adoption of well-experienced new practices (Furnari, 2014) and increase in the number of stands are the most prevailing innovations made during the process of this charity bazaar. Innovativeness has a high degree of elaboration, but there are compartmentalized logics within this charity bazaar. Thus, this makes the field arrayed in subfields. In other words, there is a coherency within subfields, but incoherency between them. The statements of the participants from Charity Bazaar (J_1 and J_2) in this direction are as follows:

The statements of participants from Charity Bazaar (J_1):

As a club, we are prone to development. ...In each of our activities, we are better than previous one. There are routine innovations that we adopt in our charity bazaars. For example, we always try to improve the product variety. (Participant 39)

Today, no entity that does not change and does not renew itself can survive. ...and we are always open to innovations. I like to borrow successful new practices that we like at other charity bazaars. There are important developments for us, albeit in terms of generally product diversity. People like to see this variety. (Participant 40)

Being in a dynamic structure brings innovation. For this reason, we can say that we are always open to innovation. If there is a new practice that we think would be suitable for us, we adopt it. ...We put new goods on the stands at every bazaar period. We also try to offer different services. ...Even updating the music list played in the bazaar area can be considered as an innovation. (Participant 41)

The statements of participants from Charity Bazaar (J_2):

> *We invite more firms to open stands at every bazaar period. ...As the organization team, we strive to improve the physical conditions of the bazaar area. (Participant 42)*
>
> *Since the preparation and design of the bazaar area is our responsibility, we renew all the physical conditions based on the situation so that the visitors can feel comfortable. ...The most important innovation for us is to increase the number of stands at every bazaar period, and to deal with new firms in this way. (Participant 43)*
>
> *At every charity bazaar period, we find new participating firms to grow and develop. The bazaars, which we started with 3-5 stands, now consist of 40-50 stands. We organize them. ...Wherever we organize, we make the physical conditions ready for a charity bazaar. (Participant 44)*

Technology use

Within this charity bazaar, it can be stated that technological opportunities have recently started to be utilized. It is then emphasized that more people can be reached more easily through technology and a higher quality service is offered to visitors. In this direction, the use of social media (Nah and Saxton, 2013) and website (Kirk et al., 2016) and the use of technological equipment (McNutt et al., 2018) are the ones that come to the fore. It can here be deduced that technology use has a low degree of elaboration and there is a high coherency within this charity bazaar. Therefore, this element makes the field aligned/emerging. The statements of the participants in this direction are as follows:

> *Nowadays, it is very difficult to develop without using technology. For example, everyone has a social media account now. We can reach them by making sharing here. ...We actively use our club's website. ...We have audio and video systems in the bazaar area. (Participant 39)*
>
> *We use the camera for the video of the bazaar area. ...We have a sound system. ...We share photos and videos from our social media accounts. ...We make announcements about the charity bazaar on our club's website. (Participant 40)*
>
> *Although we are new, we benefit from technological opportunities as much as we can. In this direction, I must first mention social media. Because it helps us a lot to reach people. ...We have a good sound system to offer people a more peaceful environment. We play relaxing music from here. ...We have a PlayStation area for children. (Participant 41)*
>
> *Now it is very easy to reach people. We can achieve this with the sharing we make on social media. In addition, we can interact more easily, especially with our club members, from our website. ...In the bazaar area, we set up game rooms with equipment such as computers and PlayStation for children so that our visitors can have a more comfortable time. (Participant 42)*
>
> *When I think about it, the first thing that comes to my mind is that we now use social media frequently. Here we share our photos and videos about our charity bazaar. ...We usually try to use a good sound system. ...thus we have game rooms for children where they can play computer games so that visitors have a more comfortable time. (Participant 43)*
>
> *I can say that our charity bazaar was traditional until yesterday. But now we are intertwined with technology. We use social media very actively. Because it is very easy to reach people this way. We also make announcements on our club's website. ...We use technological equipment such as*

sound system, led screens, etc. to provide better quality service for people in the bazaar area. (Participant 44)

Cooperativeness

It is seen that there are some collaborations often made with different institutions within this charity bazaar. In this direction, the participants state that those collaborations are made with municipalities (Collins and Gerlach, 2019), other non-profit organizations (Guo and Acar, 2005) and firms (Galaskiewicz and Colman, 2006). It can be claimed that cooperativeness is highly elaborated. However, there are prioritized logics within this charity bazaar. Thus, this element makes the field arrayed in subfields. The statements of participants from Charity Bazaar (J_1 and J_2) in this direction are as follows:

Statements of participants from Charity Bazaar (J_1):

At every bazaar period, we have collaborations with other NPOs. In this way, we can reach more people. Also, our burden is lightened. Municipalities are important partners. Both district and provincial municipalities give us a lot of support in this regard. (Participant 39)

We cooperate with the municipality on issues such as the allocation of space, the allocation of materials to be used in the bazaar area. ...We are also collaborating with other NPOs to share both our member bases and resources. (Participant 40)

Our bazaars are too large-scaled for an institution to do alone. For this reason, it is very necessary to cooperate with other institutions, especially municipalities and other NPOs. In this way, our work becomes easier and we can reach more visitors. (Participant 41)

Statements of participants from Charity Bazaar (J_2):

As the organization team, we are concerned about how many stands we can find. We cooperate with firms that will be suitable for the texture of our charity bazaar and accept our offer. (Participant 42)

Our most important partners are firms. They support us by opening a stand in our bazaar area at every bazaar period. They both sell their own products and contribute to helping those in need. (Participant 43)

As club board members, we often hold meetings with various firms from glassware to jewelry offices. We cooperate with many of them to open stands in our charity bazaar area. (Participant 44)

Marketing actions

Within this charity bazaar, it is seen that some marketing actions are taken at every bazaar period. Participants emphasize the importance of these actions in that more people visit the bazaar area and support those in need by shopping there. In this direction, advertising activities through social media (Nah and Saxton, 2013), local press organs (Kicova, 2020), club's magazine come to the fore. It can here be stated that marketing actions are highly elaborated and there is a unitary logic within this charity bazaar. Hence, this element makes the field established. The statements of the participants in this direction are as follows:

> *Of course, we do not use all modern marketing techniques. We mostly work on advertising. We do this through social media. ...We carry out advertisements in the local newspaper and in our own magazine. (Participant 39)*

> *We advertise in our club's magazine. In addition, we have advertising activities in local newspapers and TV. ...yes, we make our promotions from the social media accounts of both the club and the club members. (Participant 40)*

> *We share the activities we do at every bazaar period instantly on our social media accounts. Sometimes we do work on this in local newspapers and TV. ...we have an international magazine that is constantly up to date. We also do promotions there. (Participant 41)*

> *We can now reach people on their phones. For this reason, we are promoting our bazaar on social media. In addition, we are promoting with photo frames in the bazaar area in the magazine belonging to our club. (Participant 42)*

> *We advertise both on social media and on local newspapers and TV. It starts before the bazaar and continues during the bazaar. In addition, after the bazaar is over, we are promoting this activity with photographs in our internationally accepted magazine. (Participant 43)*

> *...In this direction, we share the photos and videos we take from the bazaar area both on the official social media accounts of the club and on the social media accounts of our members. In this way, we can reach people more easily. We also advertise on local TV and newspapers. ...I would like to say that we have promotional activities in our magazine as well. (Participant 44)*

Relational channels

Within this charity bazaar, it can be said that similar relational patterns are formed at every bazaar period. In this regard, some of the participants state that visitors informally (Oliveira et al., 2021) and socially (Villani and Philips, 2020) interact with each other. Others claim that there are formal relations and social networking (Sorenson and Stuart, 2008; Waters et al., 2009) within the field. It can here be deduced that this institutional infrastructure element has a high degree of elaboration, but there are compartmentalized logics within this charity bazaar. Thus, this makes the field arrayed in subfields. The statements of participants from Charity Bazaar (J_1 and J_2) in this direction are as follows:

Statements of participants from Charity Bazaar (J_1):

> *This is a philanthropic event. Most of the people who come here for the same purpose. For this reason, relationships are more informal. ...Everyone interacts with each other in a social way. (Participant 39)*

> *People come here to both help the needy by shopping and spend time in a social atmosphere. For this reason, they interact socially with each other. Thus, it is impossible to talk about a formal relationship. (Participant 40)*

...Then, we communicate informally with each of our visitors. I can say that they also communicate among themselves in a similar way. This creates a social and friendly atmosphere. (Participant 41)

Statements of participants from Charity Bazaar (J_2):

We work in partnership with various firms in the charity bazaar area. Of course, formal relations are dominant in our relations with them. (Participant 42)

...In fact, each stand in the bazaar area is mostly there to represent a firm. I can say that we are more formal in our relations with them. ...In this way, they create a social network among themselves. Some do business together after the bazaar. (Participant 43)

We are negotiating with various firms to open stands. Since these meetings are in a formal format, you can see the extensions of this formality in the bazaar area. ...yes, it is possible to talk about the existence of a social networking among the people responsible for stands. I generally observe that within a few days, a network is formed. (Participant 44)

Human resources

It can be stated that all processes of this charity bazaar are carried out by similar human resources structures at every bazaar period. In this direction, it is stated that all human resources are composed of volunteers (Vos et al., 2012; Alfes et al., 2016) and the majority of them are women volunteers (Prochaska, 1980; Dyer, 1991; Thorne-Murphy, 2007). It is also emphasized that all of the volunteers are club members. This institutional infrastructure element is highly elaborated and there is a high degree of coherency within this charity bazaar. Hence, this makes the field established. The statements of the participants in this direction are as follows:

All of our employees are predominantly consisted of women and all of them are volunteer club members. (Participant 39)

As this is a philanthropic event, all of our club members work voluntarily. ...yes, almost all of them are women. (Participant 40)

This is not a one-day job. Charity bazaars have many processes such as the preparation, logistics, sale of products, etc. This entire process is usually carried out by our woman volunteer club members. (Participant 41)

We, as the organization team, are composed of completely volunteer club members. ...yes, it can be said that women volunteers are more than man in terms of both effort and number. (Participant 42)

From the generation of the stands to running the process, all the stages are usually performed by woman volunteer club members. (Participant 43)

We have woman volunteers who follow each stand separately. They play an active role in our charity bazaars as well as in all other activities of the club. (Participant 44)

Status differentiators

Within this charity bazaar, it is seen that the club's logo has been used as a status differentiator for a long time. In this regard, it is stressed that the use of a logo is important in distinguishing it from similar charity bazaars (Stafford et al., 2004), being associated this philanthropic activity with the club and being permanent in people's minds (Stride and Lee, 2007). It can here be stated that this institutional infrastructure element has a high degree of elaboration and there are settled logic prioritizations within this charity bazaar. Therefore, this makes the field established. The statements of the participants in this direction are as follows:

> *We organize a philanthropic event here. We want people to identify it with our own identity. That's why we show our club's logo wherever they can see it. (Participant 39)*
>
> *Almost every NPOs now organizes bazaars. We also organize together. We use the club's logo to be separated from the others and permanent in people's minds. (Participant 40)*
>
> *As a club, we use our logo to show our identity in every activity, to make people identify our club with the work we do. We also want to be remembered wherever they see the logo. (Participant 41)*
>
> *...That's why we use our logo to let people know who we are. (Participant 42)*
>
> *There are stands of many firms in the bazaar area. Therefore, we use our logo both in the bazaar area and on the clothes we wear in order to eliminate the confusion of people. (Participant 43)*
>
> *We also use the internationally used logo of our club in our charity bazaars. This is because different institutions organize charity bazaars at every corner of our country. This makes us distinguishable from other charity bazaars. I also think it's important to be permanent in people's minds. (Participant 44)*

Governmental regulations

It can be stated that similar governmental regulations related to the opening, process and closing of charity bazaars are encountered at every bazaar period. It is emphasized that the majority of these are regulations on financial matters, with severe sanctions if not followed. It is also stressed that inspections are frequently carried out and the relevant documents have to be presented as evidence at the reporting stage. Governmental regulations are highly elaborated and there is a unitary logic within this charity bazaar. Hence, it is possible to state that this element makes the field established. The statements of the participants in this direction are as follows:

> *...above all, we have to be very careful with the receipt and invoice transactions during the bazaar. Because they want it as evidence when reporting them. ...Some documents need to be prepared for the opening. There are inspections during a bazaar process. Our receipts and invoices must be complete not be confronted with severe sanctions. (Participant 39)*
>
> *The government tells us to fill out some of the paperwork required for the opening completely. Once opened, we need to document it to give a full account of every lira that will go into and out of the club's budget. Irregularities determined during the inspection may require severe sanctions. (Participant 40)*
>
> *At every bazaar period, there are printed documents for the opening, we have to prepare them and request permission from the relevant authority. If permission is granted, we have to issue invoices*

for the products we sell and the receipts for ones we buy. We are asked to present these as evidence when reporting revenues. (Participant 41)

We need to get permission by preparing forms that include information about how many stands will be for the opening. ...We undergo strict controls. It's coming from treasury. We have to show them our invoices and receipts. We also need to present them as evidence when reporting the revenues which we get from the bazaar. (Participant 42)

Permission should be requested by preparing printed forms including the firms or individuals responsible for each stand, the contents of the stand, the estimated budget, etc. If granted, we need to work diligently on matters concerning the club's budget after opening. ...after inspections with negative ratings, the results can be severe. ...then we need to carry out the process completely and report our income with the evidence. (Participant 44)

Performance of legal responsibilities

It can be seen that legal responsibilities are performed in line with what governmental regulations require within this charity bazaar. In this respect, it is stated that the necessary documents for the opening are precisely prepared, receipt and invoice transactions are meticulously followed (Yetman and Yetman, 2004), and all revenues are reported together with the evidences (Jones and Mucha, 2014). The performance of legal responsibilities is highly elaborated and there is a unitary logic within this charity bazaar. Thus, it can be said that this element makes the field established. The statements of the participants in this direction are as follows:

...As I said before, we prepare all the necessary documents. We archive our receipts and invoices throughout the bazaar. Within 15 days after the bazaar, we report to the relevant institutions the income we have obtained with them. (Participant 39)

First, there are procedures before we open our charity bazaars. In this direction, we prepare all the documents completely. After obtaining permission, we issue receipts for the products we sell and invoice for the products we buy. We show them as evidence at the reporting stage. (Participant 40)

In fact, our legal responsibilities are divided into three stages. It's about the opening, the process, and the closing. The friends responsible for each of them perform them completely. As I said before, the documents are being prepared for the opening. Once we get permission, we pay attention to the transactions related to the receipts and invoices. Finally, we report our revenues completely. (Participant 41)

We are preparing all the documents including detailed information about the stands for the opening. ...We present the receipts and invoices that we have accumulated so far, at the stage of reporting the revenues. (Participant 42)

...It is necessary to get full marks from the inspections as well. For this reason, we issue receipts for the products we sell as much as we can. We invoice the products we buy. Finally, we show them when reporting revenues. ...Oh, and I must say that we are opening many stands in the bazaar area. At the opening stage, we prepare documents including information such as who they are, what their contents will be, etc. and request permission. (Participant 44)

Environmental concerns

Within this charity bazaar, it is quite possible to talk about the existence of environmental concerns and the fact that there are works towards those concerns on the field at every bazaar period. Accordingly, it is stated that there are recycling bins in the bazaar area where people can easily see and reach (Lounsbury, 2001; Waters and Ott, 2014) and there are waste collection games prepared for children. In addition, it is also emphasized that a great attention is paid to producing less waste (Lombardi and Costantino, 2020) and savings (Ambati, 2019) during the bazaar. It is seen that environmental concerns are highly elaborated and there is a high coherency within this charity bazaar. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *We have always had environmental concerns. ...We put recycling bins at many points. ...We use the electricity and water we use throughout the bazaar sparingly. (Participant 39)*
>
> *As a club, we act with environmental awareness in every activity we do. For this reason, you can see the reflections of this in every charity bazaar. For example, we put recycling bins where people can see them easily to sort waste. ...We have waste collection games for children in the playrooms. They can play with their families or by themselves. (Participant 41)*
>
> *Each of our volunteers are conscious about environment. For this reason, it is easier to carry out environmental activities. Lastly, as a club, we play waste collection games for children in such events. ...yes, we put recycling bins. In addition, we pay attention to the conservation of natural resources. (Participant 42)*
>
> *...First of all, I can say that saving is important to us. Afterwards, there are recycling bins in the bazaar area where people can easily reach. ...We play games that will instill environmental awareness for children in playgrounds. (Participant 43)*
>
> *...of course. we have environmental concerns and we are struggling to address it. We use recycling bins to sort waste at every bazaar period. ...As all members, we try to use natural resources such as electricity and water economically. In addition, we have waste collection games for children in our charity bazaars all over the country. In this way, we think that the level of their awareness about the environment will improve. (Participant 44)*

Ethical concerns

It is seen that there is a strict adherence to the ethical principles of club and there are the reflections of those principles on the field at every bazaar period. In this respect, being honest toward the visitors; being fair and moral towards the firms and individuals responsible for the stands (Schlesinger et al., 2004) and offering them an ethical working atmosphere (Agarwal and Malloy, 1999) come to the fore. Ethical concerns have a high degree of elaboration, but there are prioritized logics within this charity bazaar. Therefore, it can be claimed that this element makes the field arrayed in subfields. The statements of participants from Charity Bazaar (J_1 and J_2) in this direction are as follows:

Statements of participants from Charity Bazaar (J_1):

> *People are shopping here. They consume the products they buy. We do not sell to them any product that we would not consume ourselves. It is our ethical responsibility to be honest with them. (Participant 39)*
>
> *During the bazaar, there is a fair atmosphere. Various clothes, souvenirs and food are sold. We have activities for children. All of these can be considered as the part of a trade. Therefore, we try to be fairly honest in our dealings. (Participant 40)*
>
> *...the most important thing is not to lie to people, not to deceive them. (Participant 41)*

Statements of participants from Charity Bazaar (J_2):

> *...We ensure that the firms we deal with in the bazaar area work in an ethical climate. ...We treat each other fairly and morally in our agreement with them. (Participant 42)*
>
> *The most important thing for us is to equally approach all stands in the bazaar area and to help those in need together. (Participant 43)*
>
> *In the charity bazaar area, we have stands representing many different firms. We offer them the opportunity to work in a fair, honest and moral atmosphere. (Participant 44)*

Norms

It is seen that there are professionalization indicators that play an important role in the formation of the norms at every charity bazaar period. Accordingly, the participants state that the division of labor (Netting et al., 2005) is meticulously created and the work roles are assigned to the volunteers (Andreassen et al., 2014). It can be stated that norms are highly elaborated and there is a high degree of coherency within this field. Thus, this element makes the field established. The statements of the participants in this direction are as follows:

> *...In this sense, we determine in which field and for how long each of our volunteers will work during the charity bazaar period, from the procurement of materials to the meeting of the products with the visitors. (Participant 39)*
>
> *If you do not want any confusion in the bazaar area, it should be determined who will do what work. So far we have not had such a problem. (Participant 40)*
>
> *We start holding meetings long before the charity bazaar is held. At these meetings, we review the status of our club members. We adjust division of labor and work roles based on their availability. (Participant 41)*
>
> *In our bazaars, as the organization team, the task each of us is responsible for is determined in advance. ...We strive to perform the work role assigned to us properly. (Participant 42)*
>
> *...Thus, we create the work divisions of our friends who will take charge of all the processes from inviting the firms to open a stand to the arrangement of the bazaar area. (Participant 43)*

...We are taking these steps, still in the planning stage. We determine the work roles of our volunteer club members. Those bazaars have rather complicated process. A randomly generated work environment can result in frustration. (Participant 44)

Among institutional infrastructure elements examined above, technology use is aligned/emerging. Innovativeness, cooperativeness, relational channels and ethical concerns have a high degree of elaboration within this charity bazaar. However, there are prioritized logics about them. Hence, it can be stated that these elements make the field arrayed in subfields. In addition to these, all other elements are established within this field. Based on the whole examination, it can be said that the institutional infrastructure of Charity Bazaar (J) has a relatively high degree of elaboration and there is a unitary logic about 9 elements, except for innovativeness, cooperativeness, relational channels and ethical concerns, within this field. All of those are summarized on Table 3.12.

Table 3.12. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Charity Bazaar (J)*

Dimensions of Institutions	**The elements of institutional infrastructure**	**Field Conditions**
Cultural-Cognitive	Provision of social service	Established
	Innovativeness	Subfields
	Technology use	Aligned/Emerging
	Cooperativeness	Subfields
	Marketing actions	Established
	Relational channels	Subfields
	Human resources	Established
	Status differentiators	Established
Regulative	Governmental regulations	Established
	Performance of legal responsibilities	Established
Normative	Environmental concerns	Established
	Ethical concerns	Subfields
	Norms	Established

In this part, the effects of 13 institutional infrastructure elements categorized under the cultural-cognitive, regulative and normative dimensions of the institution on the field conditions of five different secular charity bazaars have been examined based on their degree of elaboration and relative coherency within those field. From a general point of view, the institutional infrastructure of Charity Bazaar (F), (G), and (H) has a relatively high elaboration and there are settled logic prioritizations within each of them. Among them, Charity Bazaar (G) and (H) are completely isomorphic to one another. Charity Bazaar (F) slightly differs from them in terms of three elements. Those are innovativeness, marketing actions and cooperativeness.

Innovativeness is aligned/emerging within Charity Bazaar (F) while established within the others. Within this charity bazaar, it is emphasized that there are mostly routinized applications, but innovations can still be made if deemed necessary. Some illustrative statements of the participants in this direction are as follows:

We generally have a standardized structure. However, especially recently, we have been making small innovations. There is no such thing as this will happen at every charity bazaar. (Participant 21)

...For this reason, it is not possible to say that we have plans to continuously improve our stands. However, we make innovations, of course, if needed. (Participant 22)

We have routine practices that we have adopted for years in our stands within our charity bazaars. However, we are making some innovations if needed, or in case of demand for innovation from visitors or supporters. (Participant 23)

...Therefore, we do not have much concern about constantly improving our bazaars in terms of content, etc. But of course, this does not mean that we are resistant to innovation. Of course, we make innovations if needed. (Participant 24)

Similarly, marketing actions are aligned/emerging within Charity Bazaar (F) while established within the others. Accordingly, it is stressed that those actions have recently been started to be taken within this charity bazaar. Some illustrative statements of the participants in this direction are as follows:

Although we have been using modern marketing techniques for a long time to reach more people within the waqf, I can say that we have recently started to use them in our charity bazaars. (Participant 21)

Our marketing activities within our charity bazaars cannot be said to be at a very advanced level. In this sense, we have a few basic activities that we have started to perform recently. (Participant 22)

...Especially recently, we use social media as an advertising tool. (Participant 24)

Lastly, it is seen that there is no cooperation with other institutions whereas the relevant element is established within the others. In this regard, it is emphasized that the waqf can unaidedly run the process effectively and efficiently due to the small scale of the bazaar. Therefore, it is not possible to talk about the existence of this institutional infrastructure element within this charity bazaar. Some illustrative statements of the participants in this direction are as follows:

> *Our charity bazaars are not as big as a fair. For this reason, we are able to run the whole process of our bazaars efficiently with our own possibilities. (Participant 21)*
>
> *...we do not cooperate at all within the bazaar. Instead, we carry out the whole process ourselves. (Participant 22)*
>
> *...Our volunteers and waqf can do everything about the charity bazaar. This may be stemmed from the small scale of the bazaars. (Participant 23)*
>
> *Maybe if we are going to organize a large-scale charity bazaar one day, cooperation may be necessary, but for now, I don't think we need such a thing. (Participant 24)*

In addition to these, it can be concluded that Charity Bazaar (I) and (J) are isomorphic to each other. However, these bazaars differ from Charity Bazaar (F), (G) and (H) due to the fact that there are prioritized logics with regard to some institutional infrastructure elements within these two fields. That is to say: Human resources make Charity Bazaar (I) arrayed in subfields as (I_1) and (I_2). Similarly, innovativeness, cooperativeness and ethical concerns divide Charity Bazaar (J) into subfields as (J_1) and (J_2). Furthermore, relational channels have a high degree of elaboration, but there are compartmentalized logics within these two fields. Therefore, this element also makes both of them arrayed in subfields. This means that there is incoherency between subfields while coherency within them. Nevertheless, those subfields can co-exist without a considerable competition (Zietsma et al., 2017, p. 177). Incoherency about human resources and relational channels within subfields of Charity Bazaar (I) is visualized in Table 3.13.

Table 3.3. *Incoherency Within Subfields of Charity Bazaar (I)*

Institutional Infrastructure Elements	Charity Bazaar (I_1)	Charity Bazaar (I_2)
Human resources	-Woman-dominated workforce -People over middle age -Only club members	-Equal distribution of woman and man volunteers -Younger people -Both club members and their friends
Relational channels	-Formal relations	-Informal relations

Incoherency about relational channels, innovativeness, cooperativeness and ethical concerns within subfields of Charity Bazaar (J) is summarized in Table 3.14 given below.

Table 3.14. *Incoherency Within Subfields of Charity Bazaar (J)*

Institutional Infrastructure Elements	Charity Bazaar (J_1)	Charity Bazaar (J_2)
Relational channels	-Informal relations -Social Interaction	-Formal relations -Social networking
Innovativeness	-Enhancement of product variety -Adoption of well-experienced new practices	-Increasing the number of stands in bazaar area -Enhancement of physical conditions
Cooperativeness	-Cooperation with district and provincial municipalities -Cooperation with other NPOs	-Cooperation with firms
Ethical concerns	-Ethical behaviors towards visitors	-Ethical behaviors towards firms responsible for stands -Ethical working climate

The impacts of institutional infrastructure elements, categorized under the cultural-cognitive, regulative and normative dimensions of the institution, on the field conditions of secular charity bazaars are summarized in Table 3.15.

Table 3.15. *The Impact of Institutional Infrastructure Elements on the Field Conditions of Secular Charity Bazaars*

		Field Conditions of Secular Charity Bazaars				
Dimensions of Institutions	**The elements of institutional infrastructure**	**Charity Bazaar (F)**	**Charity Bazaar (G)**	**Charity Bazaar (H)**	**Charity Bazaar (I)**	**Charity Bazaar (J)**
Cultural-Cognitive	*Provision of social service*	Established	Established	Established	Established	Established
	Innovativeness	Aligned/Emerging	Established	Established	Established	Subfields
	Technology use	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging	Aligned/Emerging
	Cooperativeness	Absent	Established	Established	Established	Subfields
	Marketing actions	Aligned/Emerging	Established	Established	Established	Established
	Relational channels	Established	Established	Established	Subfields	Subfields
	Human resources	Established	Established	Established	Subfields	Established
	Status differentiators	Established	Established	Established	Established	Established
Regulative	*Governmental regulations*	Established	Established	Established	Established	Established
	Performance of legal responsibilities	Established	Established	Established	Established	Established
Normative	*Environmental concerns*	Established	Established	Established	Established	Established
	Ethical concerns	Established	Established	Established	Established	Subfields
	Norms	Established	Established	Established	Established	Established

3.5.2.6. *Findings regarding the institutionalization of secular charity bazaars*

As mentioned earlier, Charity Bazaar (F), (G) and (H) are isomorphic to each other. Charity Bazaar (I) and (J) differ from them, but have similarity among themselves. In such a case, it is thought that it would be a more accurate approach to separately examine the institutionalization processes of two different clusters, which have isomorphism within themselves.

Institutionalization of Charity Bazaar (F), (G) and (H)

Institutionalization is defined as the process of taking on a rule-like status of which otherwise cannot even be imagined in social thought and action (Meyer and Rowan, 1977, p. 341). Then, when a structure becomes institutionalized and is taken for granted by members of a social group as necessary and efficacious, it can be treated as a significant causal source of stable patterns of behaviors (Zucker, 1977, p. 728-729). Accordingly, institutionalization can be seen as a process through which a social order or pattern reach a certain state of property (Jepperson, 1991, p. 145). Any action transforms into a pattern by being repeated frequently. Then, it can be reproduced with an effort and is automatically comprehended as that pattern (Berger and Luckmann, 1967, p. 70-71). That secular Charity Bazaar (F), (G) and (H) are frequently organized under normal conditions leads the actions within each of them to be reproduced and transformed into certain patterns. Some illustrative statements of participants in this direction are as follows:

> *With the pandemic, we could not organize a charity bazaar. Apart from this, we make such organizations more than one during the year. Some actions never change at every bazaar period. ...Of course, we make innovations. We strive to improve ourselves. This does not mean that we will change everything. (Participant 23)*

> *We often orchestrate charity bazaars throughout the year. It wouldn't be right for me to say a number. Because, sometimes we combine our bazaars with other activities we do. In fact, I can say that we embed our charity bazaars in other activities. For this reason, the number of our charity bazaars during the year is quite high. ...Yes, we have practices that continue unchanged at every bazaar period. For example, we always have volunteer human resources. We follow certain legal procedures before, during and after each bazaar. We hold meetings. (Participant 27)*

> *When people think of charity bazaar, some patterns come to mind. We preserve them at every bazaar period. (Participant 30)*

The status becomes more permanent and widespread on the objectification process along with the diffusion of structure. In this process, social consensus among decision-makers with regard to the value of a structure develops in some degree. Then, it is likely to monitor the increasing adoption by organizations based on that consensus (Tolbert and

Zucker, 1996, p. 182). Moreover, organizations may directly gather information from such various sources as the first hand observation, social media, news, etc. in an effort to determine how much risky is the adoption of a new structure (Tolbert and Zucker, 1996, p. 182). Accordingly, it can be stated that decision makers within secular Charity Bazaar (F), (G) and (H) can gather information by the first hand observation and arrive at consensus before the adoption of a new structure. Some illustrative statements of participants in this direction are as follows:

> *We adopt new practices that we see in other charity bazaars and that we observe that people are in demand, with a common decision. (Participant 21)*

> *We cooperate with other NPOs during the bazaar periods. As such, we get the opportunity to observe how each other manages processes. ...We are discussing at the planning stage on the innovations that we will make as waqf's board of directors or that we will see in the charity bazaars organized by other institutions and implement in our own charity bazaar. If we arrive at consensus, we start implementation immediately. (Participant 25)*

> *We visit charity bazaars organized by many NPOs who think and act like us. Of course, since we organize these organizations ourselves, we inevitably observe everything. If there is a new practice that we like, we generally adopt it for our own charity bazaars. (Participant 31)*

There may be various adopters of a given structure at the pre-institutionalization stage. Although these compose of interconnected organizations which experience similar circumstances, the implementation forms of that structure is likely to vary. In addition, non-adopters do not frequently interact with adopters and have the little knowledge about the structure (Miner, 1991, p. 775). However, within secular Charity Bazaar (F), (G) and (H), non-profit organizations often interact with potentially previous adopters. This is because they frequently make collaborations among themselves to reach more people or access the sources more easily. This can enable them to become aware of each other and to have knowledge of a previously adopted structure. Some illustrative statements of participants in this direction are as follows:

> *We make various collaborations at every bazaar period. For example, other NPOs support us both in terms of resources and increasing the number of visitors. (Participant 25)*

> *...The most prominent among these are our collaborations with other NPOs. They both help us find suppliers and we benefit from our member base. (Participant 27)*

> *We cooperate with other NPOs at every bazaar period to reach both their members and supporters as well. (Participant 30)*

> *...Other NPOs are our key partners. Thanks to them, we can reach more people faster. (Participant 31)*

Considering the examination above, it can be stated that Charity Bazaar (F), (G) and (H) have completed the institutional processes required by pre-institutionalization stage and are now at the semi-institutionalization stage.

Institutionalization of Charity Bazaar (I) and (J)

The process of habitualization includes the generation of new structural arrangements to cope with a specific organizational problem or set of problems and their formalization in the procedures and policies of a given organization or a number of organizations confronting with the same or similar problems. However, the creation of new structures in organizations is considerably an independent activity. This process frequently arises in structures classified as being at the pre-institutionalization stage (Tolbert and Zucker, 1996, p. 181). Within Charity Bazaar (I) and (J), it is seen that new methods are independently created to deal with a problem or set of problems that the non-profit organizations confront with. Some illustrative statements of participants in this direction are as follows:

> *Our club chairman and members are composed of people who have well-off professions. Of course, this has a disadvantage, especially in terms of allocating time. However, they have advantages in guiding the innovations to be made about our charity bazaars and in crisis management against problems that we confront with. Many problems or potential opportunities encountered in different clubs can be easily handled with methods that are developed by them. (Participant 33)*

> *Unlike others, we only sell second-hand products in our charity bazaars. For this reason, our processes such as product supply and preparation of products can be unique to us. ...we can encounter many different applications. Even the content of the documents we prepare while obtaining permission from the competent authority may change. Therefore, we may sometimes need to develop different methods from other clubs. (Participant 37)*

> *We make agreements with many companies to open stands in the bazaar area. According to the agreement we made before the bazaar, we charge per table (stand). Actually, this makes our work very easy, but still sometimes there are problems. For example, they may refuse to come to the bazaar area at the last minute or they may want to reduce the price when sales are low. Generally, our club chairman deals with such problems. We have the power to solve it in our own way. (Participant 43)*

At the pre-institutionalization stage, a given structure is not generally permanent. However, it sometimes endures only for the length of implementation by those who adopt it (Miner, 1987, p. 333; Miner, 1991, p. 775). Then, it can be stated that such a structure is not the object of any kind of formal theorizing (Strang and Meyer, 1993, p. 496). It can here be deduced that a given structure can vary rather than being permanent, and thus it does not go through any kind of formal theorizing process within the relevant charity bazaars. Some illustrative statements of participants in this direction are as follows:

> *We have many ...clubs that are active in the international arena. This, of course, can cause diversity in the structures, methods, process, etc. we implement within all activities. For example, while I, as the term chairman, can carry out an activity with my own methods, the next president can follow different methods. (Participant 34)*

> *When the new club chairman is elected, the previous one inevitably steps aside. Sometimes our activities are applauded, and sometimes they are criticized. ...Of course, we support each other. We share our experiences. But as I said, a lot of things can change. For example, in my period, we contacted people we know from many of the provinces for product procurement and we brought so many second-hand products to be sold at the charity bazaar. We had different logistics opportunities for their transportation. Of course, there were differences in product preparation and warehouse usage. In the period after me, there was only product supply from within the province. Of course, when this happens, all processes can differentiate from in my period. (Participant 38)*

> *Unlike many other ...clubs, we charge per table in our charity bazaars and invite firms to open stands in the bazaar area. We prepare the most suitable working environment for them and invite people to shop here. However, 4-5 years ago, we had a completely different charity bazaar model. There, product procurement, preparation, legal processes, etc. were completely different. Time is changing so fast. Expectations are changing. We are also changing. For this reason, let's see how those bazaars will work in the future. (Participant 44)*

Considering the examination above, it can be stated that Charity Bazaar (I) and (J) have the characteristics identified with the habitualization process and thus are currently at the pre-institutionalization stage.

3.5.2.7. *Findings regarding the legitimacy of secular charity bazaars*

In line with the institutionalization analysis, the legitimacy processes of the secular charity bazaars will be examined in two separate groups as Charity Bazaar (F), (G) and (H) and Charity Bazaar (I) and (J).

Legitimacy of Charity Bazaar (F), (G) and (H)

Legitimacy can be treated as the condition reflecting cultural harmony, normative endorsement or congruence with laws or rules rather than a commodity which can be possessed or exchanged (Scott, 1995, p. 45). In another definition, it is described as the generalized assumption that an organization's actions are favorable, suitable or proper within the context of some socially established system of values, beliefs, norms and explanations (Suchman, 1995, p. 574). Accordingly, it is stated that Charity Bazaar (F), (G) and (H) are accepted as favorable, suitable or proper within the context of some socially established system. Some illustrative statements of participants in this direction are as follows:

...Thus, I can confidently say that our charity bazaars are accepted by the society, as is the case with all our activities. (Participant 21)

Everyone knows who we are, what we do, and whom we help. For this reason, I don't even need to tell you how much people support us in helping. They support us without questioning. This is actually an indication of how reliable we are. (Participant 26)

People know the purpose of our waqf. ...We look at the fact that every activity we do serves the goal we want to achieve. When people help those in need through our charity bazaars, they feel themselves confident. ...I can say that our charity bazaars have a positive perception in society. (Participant 30)

In the Suchman's (1995, p. 574) description, there are two basic perspectives. The first one is associated with institutional view. This focuses on how constitutive societal values or beliefs become embedded in the affairs of an organization. The second is mostly related to the strategic view. This emphasizes the form of managing legitimacy to accomplish its goals. It can be concluded that the relevant charity bazaars have both the perspectives. Some illustrative statements of participants in this direction are as follows:

People trust us as waqf. That's why it's their natural right to see this confidence in each of our activities. ...They know that the revenues from charity bazaars are distributed correctly to those in need. They can see the return of their respect and trust in our charity bazaars, which we have built for philanthropic purposes. (Participant 22)

We organize our charity bazaars in order to leave a greener, more beautiful nature and more fertile lands for future generations. We do this with the awareness of how much society needs it. Since our founding purpose is in this direction, we struggle to meet these needs of the society in our activities. (Participant 25)

...That's why it's easier for us to raise funds and reach the sources through our charity bazaars. People are both shopping here and provide materials. ...People are looking for trusted institutions where they can help. I think we can meet this need. (Participant 30)

The fact that the general acceptance by the society makes many people support us. Thus, we can collect in-kind and cash donations faster and deliver them to those in need faster. (Participant 31)

Legitimacy has a functional importance in terms of maintaining the existing social order and institutional structure (Stryker, 1994, p. 847). Legitimacy, which is applicable for expansion and being established, tends to diffuse once it is negotiated and adopted. For this reason, reevaluation of the legitimacy by an organization, which has gained it, is not seen as a logical act (Zelditch, 2001, p. 47). Legitimate activities in such organizations become gradually routine and become the most crucial protector of routine legitimacy (Asforth and Gibbs, 1990, p. 181). Accordingly, there are two types of strategies for maintaining legitimacy. The first one is to change the perception. The other one is to maintain past achievements (Suchman, 1995, p. 594). It can be stated that the latter is the more common way for maintaining the previously gained legitimacy within the relevant charity bazaars. Some illustrative statements of the participants in this direction are as follows:

> *On the website of our waqf, people can see all the good results we have achieved through our charity bazaars. We share from there. Also, you can see the proper pride we feel about the charity bazaars from the good news about us when they write ...to the internet. (Participant 26)*

> *We have organized many charity bazaars so far. Believe me, I can't remember the exact number. I played an active role in many of them. We distributed the income we obtained from each of them to the needy in various ways. At different times of the year, we sometimes show our charity bazaars with photographs to those who come to our waqf to donate, sometimes to drink tea or have a talk, and sometimes we tell them directly. Because people have the right to know where and how their aid goes. (Participant 30)*

However, the methods for maintaining legitimacy are likely to be altered as social values and expectations change (Dowling and Pfefer, 1975, p. 127). To perceive the new demands that arise with the change, the organization has to monitor multiple interests, and this requires the close collaboration between organizational decision makers and supporters. In this process, the organization strives to explore multiple perspectives that reflect cognitive understanding (Suchman, 1995, p. 595). Within the relevant charity bazaars, it is concluded that multiple interests are considered and there is a non-visible collaboration between decision makers and visitors. Some illustrative statements of the participants in this direction are as follows:

> *...Needs and wants of the society are rapidly changing. For this reason, we are making some innovations in line with the demands from the environment. (Participant 22)*

> *We need to listen to what people say and what they want. Because, for example, afforestation or erosion works in some rural areas may be insufficient. When such a demand comes, we can direct the revenues we get from our charity bazaars there. (Participant 27)*

> *As the board of directors, we directly communicate with many of our visitors who come to our charity bazaar. There are sometimes constructive and sometimes destructive criticism. But we consider all of them. We evaluate it among ourselves in our meetings. For example, in our last charity bazaar, sitting area was insufficient. There was a complaint about this and we immediately made additions to this area. There may be many issues similar to this that we find an instant solution or deal with later. (Participant 32)*

In literature, there is a distinction between organizational legitimacy and continual legitimacy which is also termed as institutional legitimacy. This distinction effort is based on the nature and the focus of legitimation process (Zhang and Muturi, 2021, p. 2). As mentioned earlier, organizational legitimacy is the generalized assumption that an organization's actions are favorable or proper within the context of some socially established system of values, beliefs, norms and explanations (Suchman, 1995, p. 574). Continual legitimacy is directly related to the organization itself and its focuses on whether the relevant organization is desirable and appropriate or not (Boyd, 2000, p. 344). This legitimacy asserts that a given organization is assumed to be influential unless negatively affected by an external force such as a scandal or crisis (Suchman, 1995). In this regard, Chen et al. state that the supportive behaviors of the general public toward an organization that have already gained a continual legitimacy incline to increase (Chen et al., 2019, p. 7). It is seen that the non-profit organizations that orchestrate the relevant charity bazaars have continuous legitimacy and this plays a mediating role in that such bazaars gain legitimacy. Some illustrative statements of the participants in this direction are as follows:

> *We were selected as the 4th most reliable institution in our country in 2019. I think that we have had an important place in the eyes of both the state and our people for many years. For this reason, people support our every activity without questioning. We do never breach of their confidence. (Participant 22)*

> *As ...waqf, we are a foundation approved by both the society and the state. For this reason, people from every walk of life support our charity bazaars by shopping, providing material, etc. like in all other activities. ...As you know, we spend what we receive from them for them and for the next generations after them. (Participant 26)*

> *Our identity is clear. It is clear where we get it from and where we give it to. We are transparent about everything, especially financial issues. For this reason, people know and trust us. Therefore, when we hold a bazaar, people are in demand. They never give up their support. (Participant 30)*

Here, it can be stated that Charity Bazaar (F), (G) and (H) have already gained legitimacy and are currently maintaining it. This processual case supports the claim that they have completed the pre-institutionalization stage and are now at the semi-institutionalization stage.

Legitimacy of Charity Bazaar (I) and (J)

Legitimacy is defined as the acceptance by the general public and regulatory authorities of form through which an organization pursue its affairs in its own chosen manner (Knoke, 1985, p. 222). In other words, an organization described as legitimate can perform its activities without being questioned because of the acceptance by its external environment (Brown, 1998, p. 45. Deephouse, 1996, p. 1026). In this regard, it is emphasized that Charity Bazaar (I) and (J) lacks general acceptance by the external environment. Some illustrative statement of the participants in this direction are as follows:

> *I don't think we are generally accepted by the society. Our club members usually attend our charity bazaars. But when we organize it in an open area, many non-members can come. Of course, there may be some question marks in their minds when they come. (Participant 34)*

In the charity bazaars we organize, we can sometimes see the curious glances of passers-by or visitors. They wonder who we are. (Participant 36)

Since we have an international organizational structure, it is a bit difficult for us to tell people about our activities in local arenas. This can cause us to be perceived negatively by the environment in which we operate. (Participant 40)

We need to explain our charity bazaar activity to the firms we go to for a deal for the first time. People inevitably approach it with suspicion. (Participant 43)

Considering the critical importance in a given organization's success and maintenance of its existence, it is obvious that organizational legitimacy should be guaranteed and organizational behaviors should be shaped in this direction. Accordingly, most of the organizations act for gaining legitimacy, maintaining the legitimacy gained, and finally repairing it if needed (Deephouse and Suchman, 2008, p. 51).

Social threats confronted by organizations in the institutional environment generally stem form legitimacy pressure (Zelditch, 2001, p. 50) and the legitimacy helps the organization survive (Dowling and Pfefer, 1975, p. 125) by ensuring its acceptability by external environment (Suchman, 1995, p. 586). This is because organizations cannot deal with the existence problem without dwelling on the cultural foundations of the environment (Meyer and Scott, 1983, p. 202). In other words, it is not enough for organizations to assume themselves well (Suchman, 1995, p. 588) and they must also be perceived as such by their environment (Dowling and Pfefer, 1975, p. 131). Accordingly, it can be stated that there are efforts to explain to the society that their activities are well within the relevant charity bazaars. Some illustrative statement of the participants in this direction are as follows:

We are doing the right things. We try to be beneficial to the society. But people don't know that. Charity bazaars are the fields that provide an opportunity for us to convey all what we do. (Participant 34)

In many countries, we have different helping activities based on our mission. We play a very active role in all of them. However, it is very difficult to explain this to someone outside the club. At least, the prejudices of the people who come to our charity bazaars are slightly lessened or they are completely eliminated. (Participant 39)

We have organized very well charity bazaars, especially for the last 4-5 years. We increased the number of stands from 8-10 to 55. We have had the opportunity to help many people in need. During this process, visitors, firms providing support, in short, our stakeholders had the opportunity to closely observe these activities. (Participant 44)

The process of gaining legitimacy is usually a proactive initiative. In this direction, one of the most important strategies is the compliance strategy imposed by the audiences of the organization (Suchman, 1995, p. 587). It refers to adopting valid norms and values or at least conforming to them (Elsbach and Sutton, 1992, p. 700). In this context, the task of decision makers is to understand the institutional order and change (Meyer and Rowan, 1991, p. 53) and to respond to the demands of their audiences (Suchman, 1995, p. 587). Accordingly, it is seen that the organizers of the relevant charity bazaars monitor their institutional environment and strive to respond to the demands of the audiences. Some illustrative statement of the participants in this direction are as follows:

> *To date, we have made many innovations in line with the demands of our visitors and club members. In fact, charity bazaars are an area open to development in every aspect. But the decisive factor here is the demands of the people. (Participant 34)*

> *Technology is developing, people's lifestyles are changing rapidly. This can shape their expectations from such activities. People may not want to donate via the way of message. Because they want to see whom and how his help reaches. We show all these processes in our own magazine. (Participant 41)*

> *We consider the demands of firms or individuals that have made agreements to open stands and have the potential to do so. Because they may have different requests. For example, in our last bazaar, the author named "..." opened a stand for book promotion and autograph. He asked us to make occasional announcements during the charity bazaar. We did this with passion. We confront with many such requests. (Participant 43)*

As mentioned earlier, some activities of organizations may play a mediating role for them and thus their other activities to gain legitimacy (Emtairah and Mont, 2008; Acquah et al., 2021). It can be concluded that the relevant charity bazaars play a mediating role in the legitimization of the non-profit organizations that orchestrate them and their other activities. Some illustrative statements of the participants in this direction are as follows:

> *In our charity bazaars, we wear clothes with our club's logo and name. Because people who come are looking strangely. We are trying to show them who we are through these events. (Participant 33)*

> *...Charity bazaars are the fields that provide an opportunity for us to convey all what we do. (Participant 34)*

> *...We play a very active role in all of them. However, it is very difficult to explain this to someone outside the club. At least, the prejudices of the people who come to our charity bazaars are slightly lessened or they are completely eliminated. (Participant 39)*

> *Thanks to the charity bazaars, revenues are distributed to the needy from all segments of the society. Awareness works towards various diseases are carried out. In addition, drug support is provided to people who have those diseases. That visitors monitor these efforts actually helps them get to conceive who we are. Most people have a prejudice. I can understand that. Because we are not a very visible club among the society. ...It is also considered an improvement that at least every visitor gets to know us. (Participant 41)*

In line with the examination above, it can be deduced that Charity Bazaar (I) and (J) are not generally accepted by the external environment. Therefore, they strive to gain legitimacy and in this way, the non-profit organizations orchestrating them have an effort to become accepted by the society as well. Based on the claim that institutionalization and legitimacy affect each other reciprocally (Lawrence et al., 2001; Scott, 2008), those bazaars are at the pre-institutionalization stage while striving to gain legitimacy.

3.5.3. Findings regarding the comparison between non-secular and secular charity bazaars

Considering the whole examination above, it has been concluded that non-secular charity bazaars are isomorphic to each other. Of the secular ones, Charity Bazaar (F), (G) and (H) have isomorphism among themselves, but Charity Bazaar (I) and (J) differ from them. This is because there are prioritized/compartmentalized logics about some institutional infrastructure elements within these two bazaars. In such a case, those elements make the relevant charity bazaars arrayed in subfields. To elaborate, relational channels and human resources divide Charity Bazaar (I) into subfields as (I_1) and (I_2); innovativeness, cooperativeness, relational channels and ethical concerns make Charity Bazaar (J) arrayed into subfields as (J_1) and (J_2). In this regard, it has been deduced that those two charity bazaars are isomorphic to one another. In addition to these, in general, it has been concluded that there is isomorphism between the non-secular charity bazaars and Charity Bazaar (F), (G) and (H) from the secular charity bazaars.

To take a closer look, technology use is aligned/emerging within all charity bazaars. At this point, it is emphasized that charity bazaars had a more traditional structure until recently, but as a necessity of the age, it has lately been strived to integrate the technology with this traditional texture. Some illustrative statements of the participants in this direction are as follows:

> *Technology is the most indispensable element of our age. By preserving our traditional patterns, we benefit from technological opportunities as much as we can. I can say that we have especially lately intertwined with technology. (Participant 9)*

> *Until recently, the bazaars we organize have been a slightly more traditional. So almost everything has been based on human power. With the use of technology, we both accelerated and started to get tired less. (Participant 12)*

> *Today, it is not possible to develop without making use of technology. We try to do this by preserving our traditional texture, that is, by integrating technology and tradition. (Participant 16)*

Our charity bazaars are actually still traditional in general. In this sense, it is not possible to say that we have fully integrated them with technology. (Participant 22)

Since charity bazaars are more traditional structures, we have recently started to get involved with technology. Because it is now an indispensable element of our age. (Participant 27)

I can say that our charity bazaar was traditional until yesterday. But now we are intertwined with technology. (Participant 44)

While environmental concerns are aligned/emerging within all non-secular charity bazaars, those are established within all secular charity bazaars. In this direction, it has been concluded that environmental concerns are always quite high and there are environmentally friendly practices to eliminate them within each of secular charity bazaars. Some illustrative statements of the participants in this direction are as follows:

That's why we try to stay away from anything that will harm nature and the environment. In this regard, we have various practices within our charity bazaars. (Participant 21)

...In fact, as per our mission, we are working with regard to the natural environment. ...by leaving more fertile lands where they can breathe better. ...Each step in the whole process from the supply to presentation of our products is integrated with the environmental concerns. (Participant 28)

As an institution, we are always sensitive to the environment. In addition, as members, we have a very high awareness of the environment. For this reason, it is very natural that there are implementations regarding to the environment in the bazaar area. (Participant 29)

We are always concerned about the natural environment in which we live. We have some applications for this within every charity bazaar. (Participant 33)

...of course. we have environmental concerns and we are struggling to address it. (Participant 44)

In addition, it is seen that the logo of the waqf is used as a status differentiator within all charity bazaars. At this point, it is emphasized that using a logo, especially the logo of the waqf, is necessary to be memorable, to be distinguished from similar events and to ensure that these activities are identified with the waqf. Some illustrative statements of the participants in this direction are as follows:

...The use of a logo is necessary for people to recognize us and be noticed. That's why we pay attention to the use of logo to show that we are different at every charity bazaar period. (Participant 8)

We have been using logo of our waqf in all our charity bazaars for a long time to be able to be distinguished from other charity bazaars orchestrated by other institutions and to be permanent in minds people. (Participant 13)

The logo is very important in order to have a place in people's minds. Using the waqf's logo within our charity bazaars, when they see the logo of our waqf in normal time, they remember the bazaar we made. This is really important to us. At least we don't have to tell people again what we were built for. (Participant 19)

We use the logo used by our waqf in our charity bazaars. We think this is important to take place in people's minds, to make our work associated with our waqf and to show that we are different. (Participant 26)

As a club, we use our logo to show our identity in every activity, to make people identify our club with the work we do. We also want to be remembered wherever they see the logo. (Participant 41)

While human resources within secular charity bazaars consist of only volunteers, there are few paid staff within non-secular charity bazaars. At this point, it is emphasized that it is necessary to employ staff working for pay in some jobs that require some skills or mastery. Some illustrative statements of the participants in this direction are as follows:

...There are very few paid employees. They may be employed in jobs that require expertise and that we cannot handle. (Participant 6)

There are also few people we employ by paying their wages in jobs that require mastery. (Participant 9)

...In addition to these, we have paid employees, albeit very few, for some jobs that require special mastery. (Participant 12)

...Also, we have very few paid employees. They are often in skilled jobs and support us by working here for much less than they earn outside. (Participant 15)

...Paid employment varies based on the need. It's very rare. (Participant 19)

Moreover, human resources are composed of woman dominant workforce in both secular and non-secular charity bazaars. At this point, Charity Bazaar (I_2) differs from them. Accordingly, it is emphasized that the number and efforts of man and woman volunteers are very close to each other. Some illustrative statements of the participants in this direction are as follows:

...I usually always like to run these things with young club members and their close circle. Because they are more energetic. ...no, usually men and women are very close, both in terms of effort and numbers. (Participant 37)

...Thus, it is difficult to make a male and female ratio among our employees. They work equally. (Participant 38)

In addition to these, it has been concluded that the governmental regulations and the legal responsibilities performed in this direction are almost the same within all secular and non-secular charity bazaars. These two elements have been categorized under the regulative dimension of institution. This dimension is generally considered with the regulatory processes consisted of respectively rule-setting, monitoring and sanctioning actions. In other words, it is taken into consideration with the processes in which rules are established, other’s conformity to them is inspected and sanctions meaning to rewards or punishments are manipulated if needed (Scott, 2014, p. 59). Within all charity bazaars, it is seen that the legal responsibilities required by the governmental regulations are meticulously performed in order not to confront with sanctions. Some illustrative statements of the participants in this direction are as follows:

> *...First of all, we perform whatever legal obligations we have in each of our charity bazaars. Otherwise, it is not possible to orchestrate such a bazaar. (Participant 13)*
>
> *We are expected to comply with some legal regulations at every charity bazaar period. If we do not comply, we are not allowed to open a bazaar, and other activities of our waqf may also be sanctioned. (Participant 15)*
>
> *In fact, we have many legal responsibilities. This is the same as the governmental regulations part. We cannot open charity bazaars without performing them. (Participant 20)*
>
> *Our legal responsibilities are determined by governmental regulations. We perform each of our legal responsibilities. However, in this regard the most likely to be sanctioned are issuing receipts, billing and reporting. If these are done incompletely, they can cause have serious consequences. (Participant 24)*
>
> *We have to perform our legal responsibilities. Otherwise, we cannot carry out any of our activities. (Participant 32)*
>
> *...There are inspections during a bazaar process. Our receipts and invoices must be complete not be confronted with severe sanctions. (Participant 39)*

It has been concluded that non-secular charity bazaars and Charity Bazaar (F), (G) and (H), which are deduced to have similarity among themselves based on the degree of institutional infrastructure elements' elaboration and relative coherency, are similar to each other in terms of institutionalization and legitimacy processes. Both clusters are at the semi-institutionalization stage and maintain their previously gained legitimacy. However, non-secular charity bazaars play a mediating role in the legitimization of the non-profit organizations orchestrating them and their other activities. On the contrary, the fact that the non-profit organizations organizing Charity Bazaar (F), (G) and (H) are generally accepted by the external environment mediates the legitimation of the relevant charity bazaars. Furthermore, it has been concluded that Charity Bazaar (I) and (J) are at the pre-institutionalization stage and endeavor to gain legitimacy. However, considering the mediating role of legitimacy rather than the legitimacy process, those two bazaars have a similarity with non-secular charity bazaars. That is, it is emphasized that the legitimation of the relevant charity bazaars may mediate the acceptance of the non-profit organizations orchestrating them by the external environment. The comparison with regard to the institutionalization and legitimacy of charity bazaars is illustrated in Table 3.16.

Table 3.16. *Institutionalization and Legitimacy of Charity Bazaars*

	Non-Secular and Secular Charity Bazaars		
Institutionalization and Legitimacy	*Non-Secular Charity Bazaars*	*Charity Bazaar (F), (G) and (H)*	*Charity Bazaar (I) and (J)*
Institutionalization process	Semi-institutionalization	Semi-institutionalization	Pre-institutionalization
Legitimacy process	Maintaining legitimacy	Maintaining legitimacy	Gaining legitimacy
Mediating role of legitimacy	Charity bazaars mediate the legitimization of NPOs.	NPOs mediate the legitimization of charity bazaars.	Charity bazaars mediate the legitimization of NPOs.

3.5.4. Findings regarding the fundraising model

In this section, based on research findings, a new fundraising model will be proposed within the context of charity bazaars, which have emerged as a fundraising method (Sargeant and Jay, 2004, p. 203). By doing this, it will be utilized 5 different models offered by Saunders (2013) who investigate why and how fundraising structures become more complex and diversified. At this point, it is worth remembering that this does not mean that those models, developed with a historical perspective based on Western societies, will be adapted to charity bazaars investigated within the context of Turkey. Nevertheless, each model guides for examining and comprehending the flow of donation from benefactor to beneficiary and the dynamics within this flow. As given earlier, the models shaped around this flow are named as respectively religion-oriented, business-oriented, marketing-oriented, consumer-oriented and for-profit oriented. In common with all of them, there are three parties visible and donations that are subject to exchange between these parties. These parties are composed of who donates (benefactor), who collects and distributes the donation (charity) and whom donations are distributed (beneficiary). However, in the last model, fundraisers are outsourced for-profit fundraising companies. Saunders emphasizes the need to develop new fundraising models so that charities can remain financially viable (Saunders, 2013, p. 146). Accordingly, within this study, a fundraising model will be developed in a different context by utilizing four dynamics (benefactors, fundraisers, beneficiaries and donations) within the mentioned models.

Benefactors

During the donation process, those who donate can be classified into corporations and individuals (Çarkoğlu, 2006, p. 84). In the aforementioned models, benefactors consist of general public, for-profit companies and private philanthropists. In the historical course of Turkey, there have been great changes in the income sources of waqfs in the pre-republic and post-republic periods. While the need for individual donations was limited since waqfs had their own sources of income during the Ottoman period, the importance of such donations considerably increased to make the waqfs financially viable after the republic (Ertem, 2011). Accordingly, many non-profit organizations organize fundraising events to attract individual donations, thus to increase the amount of donations and improve the donor base (Sargeant and Jay, 2004, p. 205). This study focuses on individuals as benefactors within the context of charity bazaars which can be treated as fundraising events. One participant states that donations are made at the individual level as follows:

> *The donations are given not with a corporate identity, but rather individually. Although any firm or tradesman gives support, this support is mostly provided by the employee or owner of the firm (mostly) on their own initiative. (Participant 15)*

Within the context of charity bazaars, benefactors who individually donate can be divided into two groups as those who support by shopping in the bazaar area and those who support the bazaar from outside. Condon (2012, p. 38) states that women can display their own abilities in charity bazaars in which general public participate. Similarly, Tennant denotes that the general public come together and shop at charity bazaars and thus they can support good causes (Tennant, 2013, p. 49). Accordingly, it can be stated that the visitors coming to shop in the bazaar area consist of the general public. Some illustrative statements of the participants in this direction are as follows:

> *...But in general, we can say that it consists of the general public. It would be more accurate to say that people we can announce are coming to shop here. (Participant 5)*

> *We have visitors from every walk of life. Those who have the financial possibility and time come more frequently, while those who have not these visit much less often. (Participant 7)*

> *The people who support our charity bazaars consist of the general public in terms of visitors. (Participant 13)*

> *…I can say that it is our people who come to our bazaars to support and help us. (Participant 25)*

> *The people who support us as a charity bazaar are mostly those who want to help those in need by shopping. People from every walk of life come to support these activities. In fact, I can say that*

the general public is our main supporters. They never leave us alone in the bazaar area. (Participant 30)

Offering a guide for fundraising events and other special events, Allen states that the location selection is very important for the fundraising events and that the chosen location may intrinsically influence who participate in (Allen, 2009, p. 90). Here, it is seen that the demographic characteristics of those who come to the bazaar area may vary based on the location where the bazaar is orchestrated. Some illustrative statements of the participants in this direction are as follows:

...If we organize it in different places, whoever is closer will come more often. In other words, the location where we organize the bazaar shapes our visitor portfolio. Related to this, municipalities can sometimes allocate recreation facilities to us. Or we can rent a shop in the city center. Or as a donation, we ask the owner to allow us to use it for a charity bazaar for a week and ten days. We try to organize our charity bazaars mostly in public places. (Participant 3)

...However, those who come to the bazaar can be classified based on the characteristics of the location or neighborhood where we organize the charity bazaar. (Participant 17)

...Although it is difficult to classify them, the visitor portfolio may vary depending on the location where we organize our charity bazaars. (Participant 22)

...But especially the location where we organize such bazaars is the only determinant of our visitor profile. (Participant 37)

It is possible to mention about the presence of participants from various segments in fundraising events (Wood et al., 2010, p. 38). Here, it is stated that the visitors shopping in the bazaar area are from various segments of the society, but mainly students, public officials, domestic and foreign tourists and waqf members. Some illustrative statements of the participants in this direction are as follows:

We call the people who come as visitors. We try to welcome them like guests who come our home. ...They are mostly students and employees in public institutions. (Participant 4)

We definitely put our name and logo tarpaulins and direction signs in the touristic places of the city. Thus, many domestic and foreign tourists come to our charity bazaars. For example, a large group of motorcycles saw our announcement and came to the last charity bazaar we organized, they ate something and shopped. (Participant 5)

If there are schools in the regions where the bazaars are organized, students intensely visit and support. Also, public officials come very often. They come in large numbers to have their lunch here and thus support us. (Participant 11)

...It is quite difficult to make such classifications in big charity bazaars. But first of all, since we know most of our waqf members, I can say that most of them come to every charity bazaar. Students, especially university students, those working in government offices, we have many more visitors. (Participant 26)

The area where we have been organizing charity bazaars for years is very touristic. For this reason, both domestic and foreign tourists shop because the prices are affordable. They mainly *buy food and souvenirs. Also, students and public officials often visit us. Because they can both shop at affordable prices and it makes a difference for them. (Participant 29)*

We determine the bazaar places as the central locations of the city. Thus, in terms of visitors, many different people usually support us. Among these, public officials, students, tourists who come to visit the city frequently visit us. (Participant 32)

Many people attend the charity bazaars we organize. They support us by shopping. Especially our club members show great interest in each of our bazaars. (Participant 35)

As mentioned above, the second group of benefactors is consisted of those who support the charity bazaars from outside rather than shopping in the bazaar area. The subject of support here is mostly in-kind donations. In Gordon's study (1998, p. 87), it is denoted that charity bazaars can be supported in various ways, and this support is not limited to shopping there. He exemplifies this by stating that florists send bouquets of flowers to contribute to a good cause by being sold at the bazaar area. Accordingly, it is seen that those who support from outside are composed of tradesmen, wholesalers, retailers and manufacturers within the context of charity bazaars. Some illustrative statements of the participants in this direction are as follows:

...Apart from this, we also receive material support from tradesmen. For example, we are going to the dessert shop. He gives us 50 donuts of sweets. He says "sell them and let me contribute to your charity bazaar". He says "sell them as my charity". (Participant 4)

...There are also those who support with materials. For example, a bakery sends a hundred loaves of bread every day to be sold or used here. (Participant 9)

...We also sell consignment products. For this, we especially go to wholesalers. We leave the principal of a certain amount of product to them and we take the profit. (Participant 12)

...we strive to supply them primarily from the manufactures on a charity basis. If they are not given as help, we are trying to buy them for a price below the market price. At the same time, we demand similar support from the tradesmen. They mostly help us with the end-of-season products left in their warehouses, especially the products that they can no longer sell. (Participant 16)

...Tradesmen and retailers can support us both with the products to be sold and the items we will use during the bazaar process (plates, cutlery, garbage bags, napkins, etc.) by telling us "get freely some of them and pay the rest". (Participant 25)

Before the charity bazaar, we create a list of needs. We try to supply them as help from manufactures or tradesmen. (Participant 31)

Whether it is raw materials, products to be sold or materials to be used in the bazaar, we request these from tradesmen, especially from wholesalers. If we can't get it this way, we try to buy it below the market price. If this is not the case, we request a benefactor to take these materials on our behalf. (Participant 40)

Fundraisers

In the models proposed by Sunders (2013), charities both collect and distribute donations. They can here be treated as fundraisers. Differently, in the last model, outsourced for-profit companies work as fundraisers to collect the donations or funds for a commission. However, the role of distributing the obtained donation to beneficiaries is still within the control of charities. By charity, Saunders means all non-profit, religious, non-government and other charitable organizations (Saunders, 2013, p. 142). In this study, non-profit organizations having the catalyst role are treated as fundraisers in an effort to draw the research framework more clearly.

In spite of being viewed as promising contexts for facilitating the genesis of new activities and ideas by recombining various practices and frameworks (Hallett and Ventresca, 2006, p. 216), charity bazaars are the fields within which institutional diversity may negatively influence the ability of organizations to work together effectively. Here, what factors facilitate the interactions in the interstitial fields is the fundamental question. At this point, Furnari (2014, p. 452) draws the attention to the catalysts who are the actors sustaining others' interaction over time and assisting the construction of common meaning system. They are also viewed as significant mechanisms for generating, maintaining and enhancing the social interactions in interstitial fields. In other words, they are treated as both mediators and facilitators of those interactions (Villani and Philips, 2020, p. 6). Within the context of charity bazaars, it is seen that non-profit organizations play a mediator and facilitator role between parties consciously or unconsciously gathering around the same issue. Some illustrative statements of the participants in this direction are as follows:

> *In 2018, we went to Antalya to procure vegetables to use at the charity bazaar. The firm where we supply the vegetables and the firm that will help with the logistics were different. Due to a lack of communication, the truck set off without taking the vegetables we had reserved. As such, we could not bring the vegetables. We are now very careful in such situations. We personally coordinate the interaction between firms that support us. (Participant 7)*

> *There may be people who attend our bazaars from various points of view. But most importantly, they all come here with certain motivations for a specific purpose. As the organization team, we try to offer them a social interaction atmosphere. …We use every opportunity we can to make this charitable work better. (Participant 14)*

> *…Of course, we have control here. However, it can be quite difficult to get visitors, employees and many outside supporters to meet at one point. But with the experience we have gained over the years, we are now able to bring together many different groups in this philanthropic work. (Participant 31)*

The primary role of the catalysts, for instance, is to foster the convergent interests of diverse organizations participated into the collaboration while they allow divergent ones to survive (Guston, 2001, p. 400). They sustain the interactions among other organizations and strive to construct the shared meanings by coordinating and energizing common activities (Furnari, 2014, p. 452). By this way, they provide continuity across the interactions temporally and informally occurring within the charity bazaars and they facilitate the genesis of shared meanings among parties interacting with one another (Obstfeld, 2005, p. 104). Some supportive statements of the participants in this direction are as follows:

> *We are negotiating with many firms to open stands in our charity bazaars. In fact, some of them may be competitors with each other. For example, we met with ...diamonds and ...diamonds at a charity bazaar period. It is a very nice feeling to have these two firms take place together in such an organization. In this way, both they are profitable and we can help those in need. (Participant 42)*

> *...We offer an atmosphere that will enable them to work in harmony. Of course, I don't want any misunderstanding here. Not because the firms we deal with are incompatible. We only try to ensure that they come together and interact around a common purpose for a certain period of time and that this continues at every charity bazaar period. ...when there is a good environment to work together, they offer to open stands in bazaar area before we make an offer to them at the next charity bazaar. (Participant 44)*

Non-profit organizations strive to sustain the continuity because of the temporal and informal nature of charity bazaars. Otherwise, social interactions taken place in those bazaars become fragile and transient. To do this, they need to have some social skills. Fligstein (2001, p. 105) describes social skill as the ability to induce collaboration in others. Here, this skill is related to how the common activities can be performed successfully due to the fact that organizations from diverse organizational fields have different cognitive patterns for action. Moreover, the constitution of new activities and practices are undermined when those organizations become ineffective. A non-profit organization can easily dissatisfy some of the organizations interacting there in case of not effectively governing the multiple institutions (Furnari, 2014, p. 453). Some supportive statements of the participants in this direction are as follows:

> *There are some familiar firms that sponsor our charity bazaars. They open a stand in the bazaar area. We made a mistake once, but now we are more careful about it. ...We were directing many visitors to the stand of the firm, which is close to our waqf, to get information and for being customer. The other firm reproached us about this and did not come to our charity bazaar again. At that moment, we apologized and said that they were right and that it was a mistake, but we still could not convince. (Participant 5)*

> *A clothing store gave us women's clothes to sell in the bazaar area. However, during the preparation phase of the bazaar, our woman volunteers liked them very much. They paid for and bought the all clothes while they were still in the preparation stage. On the first day of the bazaar, the owner of the store came to visit us. He was a little upset when he saw that the clothes he gave were not on the stand. Of course, we explained the situation, but still he was not satisfied because they were not sold during the bazaar. (Participant 11)*

Beneficiaries

In Saunders' (2013) diversified models, there is no explanation about the beneficiaries to whom donations are distributed while benefactors are well-defined. One of the most important reasons for this is that the study draws on Resource-Dependency Theory. This theory adopts a view that an organization must engage in transactions with other organizations or actors in an effort to acquire resources (Hillman et al., 2009, p. 1406). In this direction, it can be assumed that non-profit organizations depend on benefactors who have the control over resources. Here, the resources for non-profit organizations refer to donations and the most significant actors in their generation are benefactors. Therefore, Saunders explains who the benefactors are and their role in the formation of donations in detail, which constitute the beginning of the above-mentioned flow (Saunders, 2013).

Another reason is that most of the research on charity in the literature focuses on benefactors rather than beneficiary. Singer (2008, p. 28) states that this is not surprising given that in almost every culture, there are much more sources about the life of the rich rather than the needy or even the middle class. Thus, most research has focused on benefactors to conceive how they decide what, to whom, how much, when, and for what purpose they give. Accordingly, Geremek denotes that the reason why a significant part of studies on charity is about benefactors is that their giving actions stem from their own lives, charity perceptions and intentions rather than the lives of the beneficiaries. However, he also emphasizes that this situation does not trivialize the beneficiaries, on the contrary, they often form a very important part of the relationship between the benefactors and their donations (Geremek, 1994, p. 25). In this study, the attention has also been directed to beneficiaries and their role in shaping the donations has been tried to be conceived.

In general, it is seen that beneficiaries are composed of those in need within the context of charity bazaars. At this point, the participants state that the revenues from the charity bazaars are used for the benefit of those in need. Some illustrative statements of the participants in this direction are as follows:

> *...Revenues from the charity bazaars are distributed to those in need. (Participant 6)*
>
> *We materially offer people a social atmosphere where they can shop as in a mall, and thus we use the revenues for those in need. (Participant 9)*

...In addition, we try to support them economically by distributing the revenues to those in need. (Participant 14)

...We also offer people the opportunity to help those in need. People don't come here to hang out in a formal setting. With all their sincerity, they come both to shop and to support those in need. (Participant 31)

These bazaars actually offer us the opportunity to help those in need. (Participant 41)

To take a closer look, it is seen that beneficiaries, which are generally defined as those in need, can be diversified such as students, orphans, refugees, underprivileged children, bedridden patients, cancer patients, lesser-known diseases, individuals with autism and disabled individuals. Some illustrative statements of the participants in this direction are as follows:

We distribute the revenues as scholarships to our students. We provide scholarships to many students throughout the year. (Participant 3)

We distribute the revenues we get from the charity bazaars to different people in need in various ways. For example, we organized a charity bazaar for refugees. We tried to meet their needs with all the revenues we received. (Participant 16)

...With this revenue, we regularly provide support to orphans and families with bedridden patients throughout the year. (Participant 18)

Our charity bazaars have a very important place among these activities in order to raise awareness of the society about cancer, to mobilize our volunteers and to generate a small revenue. (Participant 21)

...Yes, we obtain a revenue. But while doing this, we tell our visitors what the needs of many disabled people are. We are trying to meet their needs with this revenue, even if it is small. (Participant 31)

...Sometimes we also carry out awareness activities on lesser-known diseases such as black disease. We buy or enable patients to buy drugs with the revenue we obtain from those bazaars. (Participant 36)

You can see there are underprivileged children, individuals with autism, students in need, etc. waiting for help in every corner of the country. ...Thanks to our charity bazaars, we try to support them. (Participant 43)

It should be noted that the conditions of the period in which the charity bazaar is organized may influence who will be the beneficiaries to be determined for the distribution of the revenues. Some illustrative statements of the participants in this direction are as follows:

We organized a charity bazaar just for them at the time when refugees from Syria came in large numbers. We had a high revenue, and we handed over all of this revenue to the relevant authorities to be spent in the camp area. (Participant 16)

If there is an earthquake in a region of our country during the bazaar period, we use all the revenues we get for the people there. Or, after such a natural disaster, we organize a charity bazaar just to help the victims there. (Participant 20)

Donations

In the study of a historical analysis of charity in Islamic societies, Singer states that the donation process proceeds through individuals and institutions (Singer, 2008, p. 13). In other words, individuals can donate directly, or indirectly through charitable organizations, enabling their donations to reach beneficiaries. In the diversified models mentioned above, the focus is on donations made indirectly through charities. Moreover, all of them includes primarily monetary sources of charitable funding and excludes others (Saunders, 2013, p. 142). Similarly, this study focuses on individual donations made indirectly through non-profit organizations. Donations given by individuals directly to the needy or delivered through intermediary organizations are examined as monetary donations, in-kind donations and donations of individual time and talents (Tiltay, 2014, p. 40). Accordingly, in this study, all of these donations are evaluated in the context of charity bazaars organized as a community fundraising event by non-profit organizations unlike the fundraising models.

Fundraisers and those who are willing to donate come together to meet a variety of unremitting needs of society (Temper and Burlingame, 2000, p. 1). Charity bazaars are one of the most significant and appropriate meeting areas to achieve this objective. Here, the bazaar can generally be described as a permanently enclosed street or marketplace in which goods and services are exchanged. In Cambridge Dictionary, it is defined as an open market where some people sell and others purchase. On the other hand, the Oxford English Dictionary defines it as an oriental market-place consisting of ranges of shops or stalls, where all kinds of merchandise are offered for sale. Then, a charity bazaar can simply be defined as an event within which people come together and sell things to raise funds, especially for an organization helping people in need (Shiell, 2014, p. 159).

The fact that the donation is the subject of a commercial exchange allows the people to emerge their benevolence. Therefore, charity bazaars within which there is a commercial exchange enable potential donors to act more altruistically (Holmes et al., 2002, p. 144). Some illustrative statements of the participants in this direction are as follows:

> *As an institution, we also receive direct donations. However, reaching people and getting donations from them is not as easy as in charity bazaars. Because they get food, clothing, souvenirs, dowry, etc. for the money they give here. This makes it easy for them to donate to us. (Participant 5)*

It's hard to say "We are helping somewhere; can you give us 100 liras?". The response of people to these demands may not be very efficient. However, when there is a bazaar, they both shop and donate as if they are in a mall. (Participant 11)

Many people we know are waiting for the charity bazaar time to make their donations. We offer them this opportunity. While meeting many of their needs, on the other hand, they are happy to donate. (Participant 31)

Financial pressures compel non-profit organizations to attract new donors and retain existing ones so that they can reach the monetary sources of charitable funding (Webb et al., 2000, p. 299). It is seen that these sources can be obtained in various ways through charity bazaars. The first and most visible of these is to generate an atmosphere that enables people to shop, thus non-profit organizations can obtain the monetary donations. Some illustrative statements of the participants in this direction are as follows:

...We materially offer people a social atmosphere where they can shop as in a mall. (Participant 9)

...We offer people a social and friendly atmosphere where they can support for the charity and at the same time benefit from it by shopping. (Participant 13)

Here, we are actually creating a shopping mall where people can eat, drink, have fun and shop for a certain period of time. (Participant 16)

...Charity bazaars are also one of our important activities. People come and shop here. (Participant 21)

This is actually a fundraising event. People visit the bazaar area and shop there. (Participant 27)

...With all their sincerity, they come both to shop and to support those in need. (Participant 31)

People come here to both help the needy by shopping and spend time in a social atmosphere. (Participant 40)

The second is that monetary donations can obtained by the way that the seller renounces some of the rights during the procurement of materials. It may not be accurate approach to talk about the existence of a direct monetary donation here. However, the amount of current expenditure for the organization of the charity bazaar diminishes as a result of such charitable behavior of the seller. Thus, the difference may remain within the budget of non-profit organizations. Some illustrative statements of the participants in this direction are as follows:

Tradesmen can support us both with the products to be sold and the items we will use during the bazaar process (plates, cutlery, garbage bags, napkins, etc.) by telling us "get some from me and pay the rest". (Participant 3)

We request help from the manufactures or tradesmen for the needs that we have determined. But they usually support us by selling below the normal price. (Participant 9)

We go to manufacturers for the supply of materials to be used in the preparation of handcrafted products. Since they are in abundance, it is easier for them to give us as help. But sometimes we don't get them as support. In such cases, we try to make them pay some of it. When this happens, our load becomes lighter. (Participant 26)

There are materials that we need to use during the charity bazaar. We usually go to the tradesmen to procure them. However, sometimes our direct requests can be a bit too much. They give us a bulk discount and say "this is my support". (Participant 31)

Another source of charitable funding that is important for non-profit organizations is in-kind donations (Piotrowicz, 2018, p. 374). These donations mainly refer to the material sources (Urrea and Pedraza-Martinez, 2019, p. 33). Accordingly, it is seen that another form of donation that emerges in the context of charity bazaars is in-kind donations. These can be divided into two groups as in-kinds that will be used in the preparation of the bazaar and during the bazaar or sold in the bazaar area, and in-kinds that will indirectly contribute to the functioning of the bazaar process. Some of the statements of the participants with regard to the first group are as follows:

In our charity bazaars, we sell many kinds of foods such as patty, pastries and baklava. Materials such as flour and oil to be used in their preparation are very expensive. We also want to offer healthy and quality products to people. For this reason, we cannot use every material we find. In this regard, the tradesmen support us a lot. They provide most of these materials. (Participant 2)

...We get the most revenue from the sale of meat products. The most important factor in this is that we do not buy the meat with our own money. For example, we had taken a bovine or sheep as this aid from the farm in Afyon. Of course, these farms are huge. In other words, the man can easily give one cattle. (Participant 6)

You may have seen it on our social media accounts as well. We have a variety of products in our charity bazaars, from handcrafted products to clothes. Of course, we do not manufacture all of these ourselves. We supply some of them by going to the tradesmen one by one. We tell them why we are doing this work. They give support so that these can be sold and help us. (Participant 28)

...Every year, we buy the souvenirs we sell at the charity bazaars we held before the New Year free of charge from certain places. (34)

We supply both the materials we will use in the preparation of the bazaar and the disposable materials such as cutlery, plates, cups, garbage bags during the bazaar, from the manufacturers and tradesmen. They mostly support us in this regard. Without these supports, it is not possible to generate income from the bazaar. (Participant 40)

Some of the statements of the participants with regard to the second group are as follows:

There is a truck that makes regular trips from Antalya to here. They allocate a place for us in their trucks at every bazaar period. It's small for them, but it makes our job very comfortable. We make the logistics of the vegetables that we will use as garnishes in our charity bazaars by means of this truck. (Participant 7)

We carry the orders from outside with two motorcycles that ... pizza allocates to us as a help at every bazaar period. We use them during the bazaar and return them afterwards. (Participant 8)

We sell various soft drinks and ice cream at the charity bazaars we hold in hot weather. ... has been helping us with this for years. It allows us to benefit from the chill storage. We first bring the drinks we supply here. Then, when needed, we bring it to the bazaar area. (Participant 13)

The place where the charity bazaar is organized is very important so that people can visit frequently. We usually use a club member's hotel in the city center. A small and cozy hotel. But, it is an ideal place for our charity bazaars. (Participant 39)

In addition, time donation is common in non-profit organizations. There are some studies that associate this type of donation with volunteer work (Mocan and Tekin, 2003; Cihoi and DiNitto, 2012; Shehu et al., 2015; Song and Kim, 2020). Within the context of charity bazaar, it can be seen that donation of time can be treated as volunteer work and individuals from general public donates their time by working voluntarily. Some illustrative statements of the participants in this direction are as follows:

...Besides, of course, there are those who support by working voluntarily. Not everyone can provide financial support. But they support by working in the bazaar area. (Participant 5)

People also support the preparation and operation of the bazaar by working voluntarily. Some people even work here by getting permission from their workplaces for a week. Or, they take their annual leave to work here to coincide with the days when the charity bazaar is organized. (Participant 10)

…Others, on the other hand, can come for working voluntarily at the bazaar if they are unable to provide material support. (Participant 15)

...In addition, both our members of the waqf and the public support by working voluntarily and sparing their time. (Participant 23)

...Afterwards, it makes an important contribution to us that people work here voluntarily and allocate time just for this job. (Participant 28)

Furthermore, individuals can donate their talents and expertise for a charitable purpose (Bradford, 2021, p. 408). It is seen that the talents and expertise of individuals from general public are utilized within charity bazaars. Some illustrative statements of the participants in this direction are as follows:

Preparation of some foods may require skill. In such cases, we get help from experts to teach this job to our employees. This is actually a charity. (Participant 4)

...In addition, there are people who will teach our volunteers to work in jobs that require expertise before the charity bazaar. In this way, we benefit from their expertise, skills and experience. (Participant 11)

...A tantuni master comes and teach how to make a delicious tantuni. (Participant 13)

The products that arrive in the preparation area are made ready for sale after being overhauled, classified and priced. We also get help from the tradesmen in determining the prices. Since they are constantly doing this job and are aware of the market, they can price easily. (Participant 17)

...It is beneficial for the mothers of our children with leukemia to display their talents and to be a therapy. (Participant 21)

...We can take photos of our bazaars with drones. We benefit from the talents of our friends in this regard. (Participant 32)

Because of the transformative nature of donations (Islam, 2013; Islam et al., 2013), the donations classified as monetary donations, in-kind donations and donation of individual time, talent and expertise transforms in the flow from benefactors to beneficiaries within the context of charity bazaar. That is to say, non-profit organizations generate revenue from charity bazaars through those diversified donations. Thus, it is possible to state that all of them eventually transform into the monetary sources of charitable funding. Then, these sources are distributed to the beneficiaries in different forms of donation. Barder (2015, p. 27) states that monetary donations collected globally through cash transfers can turn into humanitarian aid in various ways. Similarly, these monetary sources can take various forms in the flow from non-profit organizations to beneficiaries. Some illustrative statements of the participants in this direction are as follows:

...With the revenues we obtained, we sacrificed and sent the meats to the people who could not perform this worship after that eid al-adha. (Participant 1)

We use the revenues we earn for many purposes. We provide scholarships to our students. We meet their shelter need. In fact, let me give you a different example. Sometimes we even use these revenues for the benefit of people in need in Africa. For example, I can't remember the year, but we had drilled 2 water wells with the revenue we got from a charity bazaar. (Participant 5)

...For instance, there are many families in need in the neighborhood where our waqf is located, we prepare food packages for them with the revenues we earn. (Participant 10)

...We have used the revenues from the charity bazaar we organized for refugees to meet their basic needs such as clothing, shelter and food. (Participant 16)

We added a little more to the revenue from our charity bazaar and bought wheelchairs for our disabled brothers. (Participant 34)

...Sometimes we also carry out awareness activities on lesser-known diseases such as black disease. We buy or enable patients to buy drugs with the revenue we obtain from those bazaars. (Participant 36)

To sum up, the dynamics common to all diversified models proposed by Saunders (2013) have been examined within the context of charity bazaars. As a result;

Firstly, this study focuses on individuals as benefactors. Then, they have been divided into two groups as those who support by shopping in the bazaar area and those who support the bazaar from outside. It has been concluded that the visitors coming to shop in the bazaar area consist of the general public, but mainly students, public officials, domestic and foreign tourists and waqf members. However, charity bazaars can be supported in various ways and this support is not limited to shopping there (Gordon, 1998,

p. 87). In this direction, it has also been concluded that the second group of benefactors is consisted of those who support the charity bazaars from outside rather than shopping in the bazaar area. The subject of support here is mostly in-kind donations provided by tradesmen, wholesalers, retailers and manufactures.

Secondly, charity bazaars are the fields within which the institutional diversity may negatively influence the ability of organizations to effectively work together. At this point, Furnari (2014, p. 452) draws the attention to the catalyst organizations sustaining others' interaction and assisting the construction of common meaning system. In other words, they are viewed as both mediators and facilitators of such interactions. In this study, non-profit organizations are treated as both catalysts and fundraisers that generate, maintain and enhance the social interactions within the charity bazaars. Thus, it can be stated that they have the control over the flow of donations from benefactor to beneficiaries.

Thirdly, unlike the study by Saunders (2013), the attention has also been directed to the beneficiaries and their role in forming the donations has been tried to be conceived. Accordingly, it has been concluded that beneficiaries, in general, are composed of those in need. However, when taking a closer look, it can be seen that they can be diversified such as students, orphans, refugees, unprivileged children, bedridden patients, cancer patients, individual with black disease and autism and disabled individuals.

Lastly, this study focuses on individual donations made indirectly through non-profit organizations. Saunders' (2013) diversified models based on the indirect donations include primarily monetary sources of charitable funding and excludes others. However, donations given by individuals directly to the needy or delivered through intermediary organizations are examined as monetary donations, in-kind donations and donations of individual time and talents (Tiltay, 2014, p. 40). Accordingly, in this study, it has been concluded that there are all of these donations with the addition of expertise donation within the context of charity bazaars.

Previously, it was revealed that Charity Bazaar (F), (G) and (H) from secular charity bazaars and non-secular charity bazaars are similar to each other in terms of institutional infrastructure elements based on the degree of their elaboration and relative coherency. As a result of the examination in this section, it can be stated that all charity bazaars are similar to each other in terms of four dynamics within the flow of donation from benefactors to beneficiaries. Although studies carried out in Western cultures can distinguish between secular and non-secular through the concepts of philanthropy and charity (Carroll, 1998; Saiia et al., 2003; Anderson, 2011), it seems that it is not possible to make such a distinction in the context of Turkey, where 89.5% of the population is Muslim (Optimar, 2019). In addition, according to a field study conducted by the Pew Research Center in 2020, 71% of the population states that religion plays a very important role in their lives (Pew Research Center, 2020). This supports the similarity between charity bazaars organized by non-profit organizations that position themselves as secular and non-secular in origin. In this direction, it would be a more accurate approach to propose a common donation model to all charity bazaars. In the light of all the examinations above, the fundraising model developed within charity bazaars is visualized in Figure 3.1.

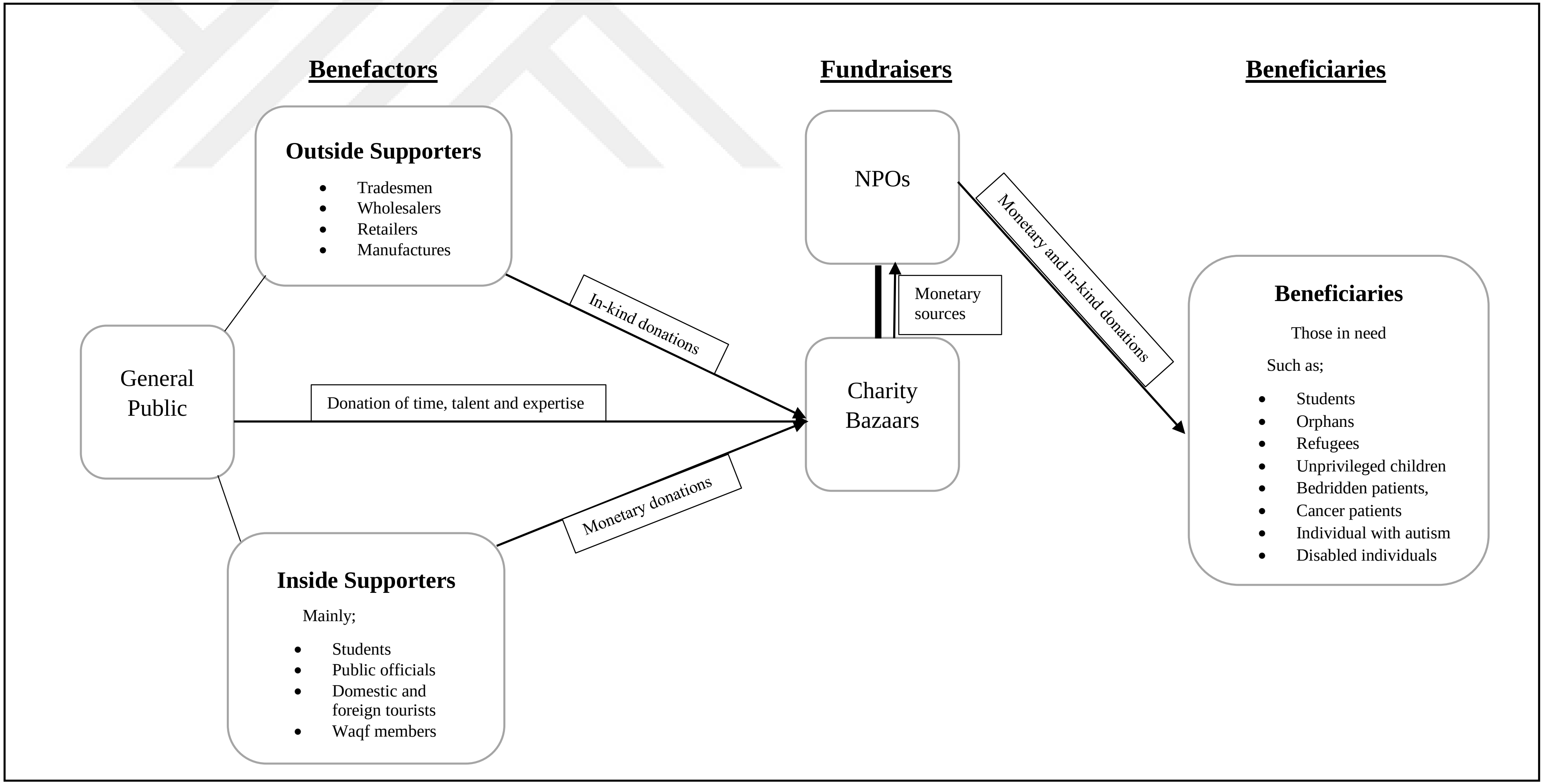

Figure 3.1. *Fundraising Model Regarding the Charity Bazaars*

While all the dynamics of the fundraising model seen in Figure 3.1 remain the same in both, there are few differences regarding the functioning of the model in secular and non-secular charity bazaars. At this point, it can be said that fundraising within non-secular charity bazaars are similar to the religion-oriented fundraising model, which is the simplest model proposed by Saunders (2013). This model adopts the claim that charities are directly guided by religious doctrine (Bremner, 1994). Accordingly, their marketing actions include reminding the virtues of giving and what the repercussions are in case of not giving through the moral obligations of benefactors (Weber, 2002). Similarly, non-profit organizations that orchestrate non-secular charity bazaars define themselves as religious institutions and have similar marketing actions besides other marketing activities. Those actions are not taken within secular charity bazaars. Some illustrative statements of the participants in this direction are as follows:

> *As a creation and a structure, we have these in our structure to do charity, to do favor, to encourage goodness. After all, we are a religious institution. (Participant 2)*

> *We tell the people we ask for material aid that these activities are for the sake of Allah. We try to explain to them the rewards of these aids. Of course, not everyone is the same. Some are positive, some are sulking at us. (Participant 3)*

> *We put hadiths related to charity on our bazaar brochures. People already know who we are and that we do these activities for the sake of Allah. But when this happens, they both learn the hadiths and become conscious of the virtue of charity. (Participant 9)*

> *Whether it is legitimate or not is also related to people's philosophy of life. Our activities are based on religious foundations. If the person has the opposite point of view, he will not see it as legitimate. (Participant 10)*

> *We hang hadiths describing the value of charity in the eating places in our bazaar areas. We try to tell people how valuable their charity is. We try to encourage them to continue this. (Participant 15)*

> *When people help us or support our bazaars, they are aware that it is for Allah. Because, we do all our activities for Allah's sake. (Participant 16)*

On the contrary, secular charity bazaars are orchestrated with the motive which is often secular in origin. Such a motive includes the love of humankind and not necessarily the love of God (Bremner, 1994, p. 7). Some illustrative statements of the participants in this direction are as follows:

> *We are a cancer-fighting organization. The main motivation in our activities is always to raise awareness about cancer, about children with leukemia, to support them on this path, maybe to put a smile on their face. Because people didn't even know what the masks in the mouths of little children were used for. We are fighting for them everywhere. These do not actually discourage us, on the contrary, they motivate us even more. (Participant 22)*

We use the revenue from our charity bazaars against erosion and to make the natural environment more beautiful. In this way, we will be able to leave more fertile lands for future generations. (Participant 26)

We organize these charity bazaars in order to be useful to people and to move society forward. For example, through these bazaars, many people became aware of people with disabilities and their needs. (Participant 35)

Such a motive for organizing secular charity bazaars does not differentiate its functioning from non-secular charity bazaars' within the context of the proposed model above. This can be an indicator denoting that there is a transformation from charity stemming from religious motivations to philanthropy including secular actions (Anderson, 2011). Therefore, it is seen that generally similar activities are carried out in both charity bazaar groups. In this regard, marketing activities within charity bazaars are similar to those within three different fundraising models proposed by Saunders (2013).

First of all, within the business-oriented fundraising model, the marketing of the charity includes both actively selling its charitable products and actively promoting the worthy cause (Sargeant and Jay, 2010). Within charity bazaars, not only products are sold, but also awareness activities are carried out on the cause to which the bazaar is adhered. Some illustrative statements of the participants in this direction are as follows:

We're trying to tell people why we're organizing the charity bazaar. We tell them how many students we teach and how we turn them into beneficial and virtuous individuals for society. We want them to know. We are trying to ensure that they know where they are helping and for what purpose, and they are aware of these services. (Participant 5)

Our charity bazaars have a very important place among these activities in order to raise awareness of the society about cancer, to mobilize our volunteers and to generate a small revenue. (Participant 21)

...yes, bazaars are a means of raising funds. However, this is not our main aim. Another goal of ours is to improve the environmental awareness of each individual participating in the bazaar. (Participant 25)

We try to raise awareness for people with disabilities such as visually, hearing impaired and down syndrome individuals and a variety of diseases. In addition, we use the revenues obtained in this direction. (Participant 35)

...Through this charity bazaar, many firms support us to help people in need. In this way, we both help them and can do awareness activities about them. In this way, the society can become more conscious about these issues. (Participant 42)

Secondly, marketing-oriented fundraising model includes many modern marketing techniques (Saunders, 2012, p. 143). Most of the non-profit organizations began to utilize more active marketing-oriented techniques in an effort to attract more benefactors and thus reach new sources of charitable funding (Kotler and Andreasen, 1991). Similar to the marketing-oriented fundraising model, within the context of charity bazaars;

These may include relationship marketing (Sargeant, 2001; Burnett, 2002). Some illustrative statements of the participants in this direction are as follows:

> *...In addition, we provide communication training to our volunteers in order to ensure that our visitors are satisfied and come back again and again. (Participant 6)*

> *...We get to know the people who come to our charity bazaar by communicating one-on-one. We're trying to get phone numbers. We give our own numbers. We call or send messages on blessed nights and on special days throughout the year. We try to invite them privately before every charity bazaar. We have always had positive results in this regard. (Participant 13)*

> *...We send reminder messages to registered members frequently. (Participant 23)*

These may include social media marketing (Kanter and Fine, 2010). Some illustrative statements of the participants in this direction are as follows:

> *...In this direction, we share the brochures we prepare digitally from our social media accounts by tagging our waqf members. They also share by tagging their friends. (Participant 8)*

> *...we actively use social media in the promotion of bazaars. (Participant 10)*

> *...In addition, we make our advertisements by sharing the photos, videos digital brochures related to the bazaar via social media accounts. (Participant 13)*

> *...The most common of these is to carry out promotional activities through social media. (Participant 22)*

> *Our biggest supporter in this regard is our social media accounts. In this way, we can reach many people. (Participant 27)*

> *...The most prominent one among these is the advertisements we make on social media. We are constantly sharing on this subject from various accounts created. (Participant 32)*

> *...In this direction, we share the photos and videos we take from the bazaar area both on the official social media accounts of the club and on the social media accounts of our members. In this way, we can reach people more easily. (Participant 44)*

These may include services marketing (Parasuraman et al., 1988; Grönroos, 1993). Some illustrative statements of the participants in this direction are as follows:

> *We focus primarily on service quality. For this, we first try to beautify the environment in which they live and spend time. (Participant 5)*

> *...We also strive to ensure that the service we provide in bazaar area is always of high quality. (Participant 11)*

> *We always try to increase the quality of service we provide in order to be permanent in their minds. We try to enhance the physical conditions of the area in which we host them in the most comfortable way. (Participant 13)*

> *...the quality service we provide to people and the goodness we do on this occasion take a place in people's minds (Participant 15)*

In addition, we make the physical conditions of the bazaar area as comfortable as possible so that the visitors who come to our bazaar are satisfied. (Participant 16)

...we improve the physical conditions so that the visitors are satisfied. (Participant 25)

...We use technological equipment such as sound system, led screens, etc. to provide better quality service for people in the bazaar area. (Participant 44)

These may include brand marketing (Hudson, 2008). One illustrative statement in this direction is as follow:

We use our logo at every charity bazaar. Just as every company strives to brand and wants to be permanent in people's minds, we want to brand as a charity bazaar. Since the use of logo is also a part of this work, we use it at every bazaar. (Participant 6)

Lastly, consumer-oriented fundraising model is characterized by the active involvement of consumers in charitable giving (Saunders, 2013, p. 144). Within this model, one of the marketing activities is the use of celebrities. Non-profit organizations use the celebrities to raise awareness and promote fundraising events or initiatives (Wheeler, 2009). Similarly, it is seen that there is the use of celebrities in the promotion of charity bazaars. Some illustrative statements of the participants in this direction are as follows:

...We share our digital brochures on the social media accounts of both the waqf and its members. We also ask familiar celebrities to share. (Participant 9)

...Celebrities affiliated with our waqf advertise our charity bazaars on their social media accounts. (Participant 10)

4. CONCLUSION AND DISCUSSION

In this study, it has been strived to answer the research questions that have emerged in line with the main objective and sub-objectives of the study. In fact, each of those questions was tried to be answered with the intention of filling the gaps identified during the literature review process. This effort brings with it discussions supporting or not supporting the existing literature. In this section, a colinear path with the research objectives and questions will be followed in order to ensure the integrity of the discussion.

Marketing studies that adopt both Anglo-Saxon (transaction based) and Alp-Germen (relationship based) perspectives prefer to approach the market with more actor based perspective. This leads to many institutional environmental factors that directly influence both the actors and the market to be overlooked (Slimane et al., 2019). Nevertheless, a group of marketing academics adopt an institutional perspective with the intention of understanding the market and the actors in integration with the institutional environment they are in, and in this direction, they benefit from the prominent theories, especially Neo-Institutional Theory, among organizational theories (Arnold et al., 2001; Grewal and Dharwadkar, 2002; Bianchi and Arnold, 2004; Auh and Menguc, 2009; Martin et al., 2011; Reuber and Fischer, 2011; Humphreys and Latour, 2013; Scaraboto and Fischer, 2013; Dolbec and Fischer, 2015, Baker et al., 2019; Chaney et al., 2019; Slimane et al., 2019). This study focuses on charity bazaars, which have emerged as a community fundraising method and can be treated as a type of modern reflections of the marketplace concept in Anatolia. The study mainly aims to understand the general structures of secular and non-secular charity bazaars with an institutional perspective and to examine the isomorphism both within and between them. To do this, the basic concepts and assumptions of the Neo-Institutional Theory have been utilized.

Within the context of the theory, it has been revealed that each charity bazaar can be defined as an organizational field. This concept is accepted as the central construct of the Neo-Institutional Theory (Wooten and Hoffman, 2008, p. 132; Zietsma et al, 2017, p. 152) while it is not highly emphasized in early institutional analyses (Selznick, 1949; Selznick, 1957). It has become increasingly important in terms of being useful level of analysis (Reay and Hinings, 2005, p. 351). Also, it is used as a mid-level construct involving other concepts which together feature the institutional explanations of organizational behavior (Zietsma et al., 2017, p. 152). Fligstein states that organizational fields represent the local social order of the actors who take each other into account in their everyday activities (Fligstein, 2001, p. 107). They are also defined as an area within which there are shared meanings, commitments, ideologies and particular embedded institutions that are surrounded by its boundaries (Glynn and Abzug, 2002, p. 267). Here, it can be said that charity bazaars have many of the characteristics included in these definitions.

Furthermore, a charity bazaar can be treated as an organizational field based on DiMaggio and Powell's (1983, p. 148) claim that the existence of the organizational fields is accepted to the extent that they can be defined institutionally. In this direction, there are four main elements in an effort to define charity bazaars institutionally:

- Increase in the degree of interaction among organizations within the field (The formation of the interaction network and the boundaries surrounding it within charity bazaars).
- The emergence of clearly defined inter-organizational structures of dominance and coalition patterns (The formation of status hierarchies between such actors as non-profit organizations, professional associations, regulatory agencies, funders, etc.).
- Rise in the information load that organizations can utilize within the field (Increase in the shared meaning systems and practices among actors within charity bazaars)
- The development of actors' mutual awareness within an organizational community incorporated into a common enterprise (Formation of a shared identity around an issue).

Along with those elements, the consensus on the institutional logic that guides the behaviors within the field (Friedland and Alford, 1991, p. 248), the similarity among the organizational forms (Scott, 2014, p. 235) and the clarification of organizational boundaries (Thornton et al., 2012, p. 591) also contribute to the constitution of institutional definition and structuration process of charity bazaars. Based on those discussions, it can be stated that charity bazaars consist of actors who are in relationship with each other and these relationships are formed based on common meanings and interests. Here, the emphasis is on common culture and shared networks. Furthermore, they have boundaries determined by common meaning systems, the relationships among actors and the density of those relationships. In addition to this, they involve influence and status hierarchies. In the organizational fields, power, influence and status differences bring with it competition and struggle. However, it is presumed that the competition in charity bazaars is more about charity or philanthropy rather than efficiency and cost reduction. This is mostly because those bazaars are orchestrated not to gain more profit but with the aim of raising funds to help the needy (Prochaska, 1977; Dyer, 1991; Gordon, 1998).

Charity bazaars are formed around central issues rather than common technologies or markets. The genesis of such organizational fields has brought along discussions about the existence of fields consisting of new and frequently competing members and subgroups (Hoffman, 1999, p. 351). Today, the organizational fields are more dynamic and their boundaries are more permeable. Therefore, various organizations can easily be included in the field and this situation can thus change the balance of power, influence and status among actors (Powell et al., 2017, p. 38). Accordingly, Hoffman views the organizational fields as issue fields that have not yet settled and do not have uniform constraining elements (Hoffman, 1999, p. 352). This is due to the fact that those fields bring together actors who are adhered to different institutional logic patterns and embedded in different structures around a specific issue. According to Zietsma et al. (2017, p. 21), the purpose of generating issue fields is to negotiate, compete or provide governance on practices and meanings that influence a variety of fields. In the light of these, a charity bazaar can generally be treated as an issue field, in particular it can be viewed as an interstitial issue field, which is a subtype of the issue fields.

It is important to understand what conditions cause an issue field to be treated as an interstitial issue field before explaining what characteristics and conditions leading charity bazaars to be viewed as interstitial issue fields. Furnari (2014, p. 443) claims that interstitial issue fields should be viewed as small-scale settings within which organizations from different fields interact with each other informally and occasionally around common enterprises or activities to which they devote limited time. In other words, they can be treated as settings that are intended as particular spaces and times within which organizations both meet and interact. In this direction, Sorenson and Stuart (2008, p. 268) describe these settings as either temporally or physically limited situations of social network. In this direction, interstitial fields identify a particular type of interaction setting which are defined by three key features (Furnari, 2014, p. 443).

Firstly, interstitial fields are spaces within which organizations positioned in different fields socially interact with one another. They are subjected to different institutions, in other words, distinctive rules of game characterizing their own fields (Rao et al., 2000, p. 252). Thus, those organizations are likely to have multifarious patterns for action, shaped by diverse institutions into which they have already been socialized through their different field positions (Battilana, 2006, p. 663).

Secondly, interstitial fields are identified by occasional and informal micro-interactions. The notion of occasional is here used to denote social interactions occurring at irregular, infrequent or episodic intervals and the use of informal is to connote which are spontaneous, unscripted and characterized by relatively less formal organization and ceremony (Collins, 2004, p. 272). It is thus likely to state that such interactions have the deficiency of frequency, structure and some formal obligations which ensure their permanence over time, making interstitial fields inherently transitory and fragile location of interaction.

Lastly, interstitial fields identify cross-field interactions occurring around some common activities to which organizations devote limited time. These part-time activities mostly involve not only shared hobbies, passions, ideas and other joint pursuits, but also include common distastes or dislikes toward a third party (Corrigall-Brown, 2011). In this context, it is possible to state that the notion of interstitial fields builds on institutional pluralism perspective (Kraatz and Block, 2008). According to this perspective, actors are conceptualized with their multiple identities of which centrality depends on the level of both cognitive and material resources such as effort and time actors devoted to maintaining and developing those identities (Stryker and Burke, 2000, p. 289).

In this study, it has been concluded that charity bazaars represent these defining features: First of all, they might be treated as organizational fields which form around issues and within which organizations positioned in different fields socially interact with each other. Being positioned in various fields, those organizations are subjected to multifarious institutions characterizing their own fields. Therefore, they are likely to have different templates to act for the given common issue. Secondly, those bazaars are identified by micro-interactions which are mostly occasional and informal. The social interactions occurring within charity bazaars are often irregular, infrequent or episodic. Also, they are spontaneous, unscripted and characterized by limited formal organization. Lastly, those bazaars identify cross-field interactions occurring around common issues to which organizations commit limited amount of time. It can thus be stated that the part-time activities done for the common issues are often weakly or indirectly related to the respective field positions of organizations.

Charity bazaars are informal settings within which social interactions among organizations coming from different fields are most likely to succeed in spite of the institutional diversity (Furnari, 2014), institutional complexity (McPherson and Sauder, 2013) and institutional pluralism (Kraatz and Block, 2008) that they confront with. Some studies have shown that collaboration among those organizations potentially leads to the genesis of ground-breaking or innovative outcomes. This type of interaction is mostly problematic and conflictual (Furnari, 2014, p. 440; Villani et al., 2017, p. 878). At this point, investigating cross-field collaborations, O'Mahony and Bechky (2008, p. 424) state that collaborations among organizations may be difficult in case their goals, interests and practices differ. However, it has been concluded that charity bazaars can be viewed as special types of interaction settings leading to successful cross-field collaborations. In other words, they represent informal settings within which diverse organizations from a variety of organizational fields mostly can interact without the conflict.

In this thesis, charity bazaars, which are viewed as interstitial issue fields, have been compared based on the framework proposed by Zietsma et al. (2017, p. 170), given in the first section. To do this, 13 institutional infrastructure elements were compiled from both the theory and relevant research findings. Then, those elements were thematized under the three dimensions of institution. The determination of what the institutional infrastructure elements the charity bazaars have is quite important. This is because the institutional infrastructure is attributed to the understandings with respect to the organizations' embeddedness within fields and the fields' structuration occurring through interactions, networks and institutional activities among actors (DiMaggio and Powell, 1983, p. 149). Accordingly, the elements of institutional infrastructure can be defined as the set of prevailing institutions within an organizational field. This is a structural approach to comprehending the dynamics of the field and thus enables to compare across organizational fields through the means which are used to define and typologies the conditions of those fields (Hinings et al., 2017, p. 167). To compare charity bazaars, the implications of institutional infrastructure elements for the field conditions have been taken into consideration based on the degree of their elaboration and relative coherency. It is most likely to state that these conditions may easily affect both the nature and number of institutional demands which influence the organizations pursuing their affairs within a field as well as having a significant role in the institutional processes (Greenwood et al., 2011, p. 339). The findings obtained as a result of the comparison among charity bazaars, presented a new perspective to the basic assumptions of the Neo-Institutional Theory.

The theory underlying this study may be viewed as powerful and distinctive due to the fact that it explains the relationship between organizations and environment by explicitly rejecting the traditional adaptation theories and emphasizing on institutional rather than technical environments (Kraatz and Zajac, 1996, p. 812). It may be described as a theoretical perspective focusing on organizational compliance with social rules, cultural norms, values, meanings, rituals and so on (Orru et al., 1991, p. 361). As mentioned earlier, it was born by objecting to some aspects of the Contingency Theory, which can be viewed as an adaptation theory and had been dominant until then. In fact, the Neo-Institutional Theory likewise adopts the idea of adaptation to the environment. However, it has different theses on what features environment has and how the adaptation to the environment occurs. When criticizing the Contingency Theory, it asserts that: As each organization has its idiosyncratic specific technological, strategic and environmental conditions, according to the Contingency Theory, each organization should have its own distinctive structure and management practices. But in real life, it is often seen that organizations that interact with each other are structurally and managerially quite similar. In this respect, it is most likely to state that why organizations are so similar to one another underpins the fundamental research question of the Neo-Institutional Theory (Meyer and Rowan, 1977, p. 347). Without necessarily making them more efficient, organizations become similar to one another as independent of their own circumstances since they are subject to similar institutions and will adopt organizational structures and management practices imposed by these institutions. In other words, they become isomorphic over time (DiMaggio and Powell, 1983, p. 147).

The theory, which argues that organizations performing in the same organizational field become isomorphic with each other, assumes the heterogeneity between organizational fields. However, it should here be stated that studies, in this direction, have mostly made comparisons between exchange fields (Levitsky, 2007; Greenwood et al., 2010) or between exchange fields and issue fields (Hinings et al., 2017; Zietsma et al., 2017). However, this study has made comparisons within and between secular and non-secular charity bazaars previously defined as interstitial issue fields, which are essentially a subtype of issue fields. As a result, it has been revealed that non-secular charity bazaars are isomorphic to each other. Of the secular ones, Charity Bazaar (F), (G) and (H) have isomorphism among themselves, but Charity Bazaar (I) and (J) differ from them. This is because there are prioritized/compartmentalized logics about some institutional infrastructure elements within these two bazaars. In such a case, those elements make the relevant charity bazaars arrayed in subfields. To elaborate, relational channels and human resources divide Charity Bazaar (I) into subfields as (I_1) and (I_2); innovativeness, cooperativeness, relational channels and ethical concerns make Charity Bazaar (J) arrayed into subfields as (J_1) and (J_2). In this regard, it has been deduced that those two charity bazaars are isomorphic to one another. In addition to these, it has also been concluded that there is a general isomorphism between the non-secular charity bazaars and Charity Bazaar (F), (G) and (H) from secular charity bazaars. Here, it can here be inferred that organizational fields may have homogeneity among themselves.

The results of the comparison between charity bazaars do not support the existing literature generated by the studies based on the aforementioned assumption of the relevant theory and in this regard, initiate a new discussion. As emphasized earlier, charity bazaars have emerged as fundraising events organized by non-profit organizations to help those in need. In this study, a variety of charity bazaars orchestrated by 10 different non-profit organizations have been examined. The isomorphism between them can be explained in various ways. At this point, Sargeant and Jay’s (2004, p. 203) study supports such a resemblance among those organizational fields with the statement that there is a pool of standard fundraising events that have been available, tested and experienced over years of community fundraising across the non-profit sector. The proven implementations are mostly simple and require minimal amounts of time and costs and tend to be diffused among other actors. They can be confronted in different shapes and sizes. They are only bounded by the imagination of those who organize. They are simply distinguished by both its type and what they strive to achieve (Webber, 2004, p. 123). Within the charity bazaars, it is seen that experienced and successful innovations are adopted. This allows proven implementations to be diffused rapidly among them, and in this way they can become isomorphic to one another over time. Some of illustrative statements of the participants in this direction are as follows:

> *We adopt new practices that we see in other charity bazaars and that we observe that people are in demand, with a common decision. (Participant 21)*
>
> *Today, no entity that does not change and does not renew itself can survive. ...and we are always open to innovations. I like to borrow successful new practices that we like at other charity bazaars. (Participant 40)*

Despite being viewed as promising contexts for facilitating the genesis of new activities and ideas by recombining various practices and frameworks (Hallett and Ventresca, 2006, p. 216), charity bazaars are the fields within which institutional diversity may still negatively influence the ability of organizations to effectively work together. Here, what factors facilitate the interactions in the interstitial fields are the fundamental question. At this point, Furnari (2014, p. 452) draws the attention to the catalysts who are the actors sustaining others' interaction over time and assisting the construction of common meaning system. They are also viewed as significant mechanisms for generating, maintaining and enhancing the social interactions in interstitial fields. In other words, they are treated as both mediators and facilitators of those interactions (Villani and Philips, 2020, p. 6).

Within the context of charity bazaars, of which each is viewed as an interstitial field forming around issues, catalysts can be non-profit organizations, public organizations and private organizations. In this thesis, non-profit organizations have been treated as catalysts. Here, those organizations are moderators and organizers as well as mediators and facilitators. They sustain the interactions among other organizations and strive to construct the shared meanings by coordinating and energizing common activities (Furnari, 2014, p. 452). By this way, they provide continuity across the interactions temporally and informally occurring within the charity bazaars and they facilitate the genesis of shared meanings among parties interacting with one another (Obstfeld, 2005, p. 104).

All the non-profit organizations perform in the same organizational field and confront with similar institutional pressures stemming from the same institutional environment. The charity bazaars they organize to raise funds are located at the intersection with other organizational fields (Rao et al., 2000, p. 257). Those organizations that have the role of catalyst strive to sustain the interaction and assist the construction of common meaning system among the actors from other organizational fields (Furnari, 2014, p. 452). While doing this, non-profit organizations, which are responsible for almost all the process within their own charity bazaars from the procurement of products to sustaining relationship with visitors, act with the similar institutional logics since they perform in non-profit sector. This leads them to adopt similar structures and practices and thus, charity bazaars they orchestrate become isomorphic to each other. These processes are illustrated in Figure 4.1.

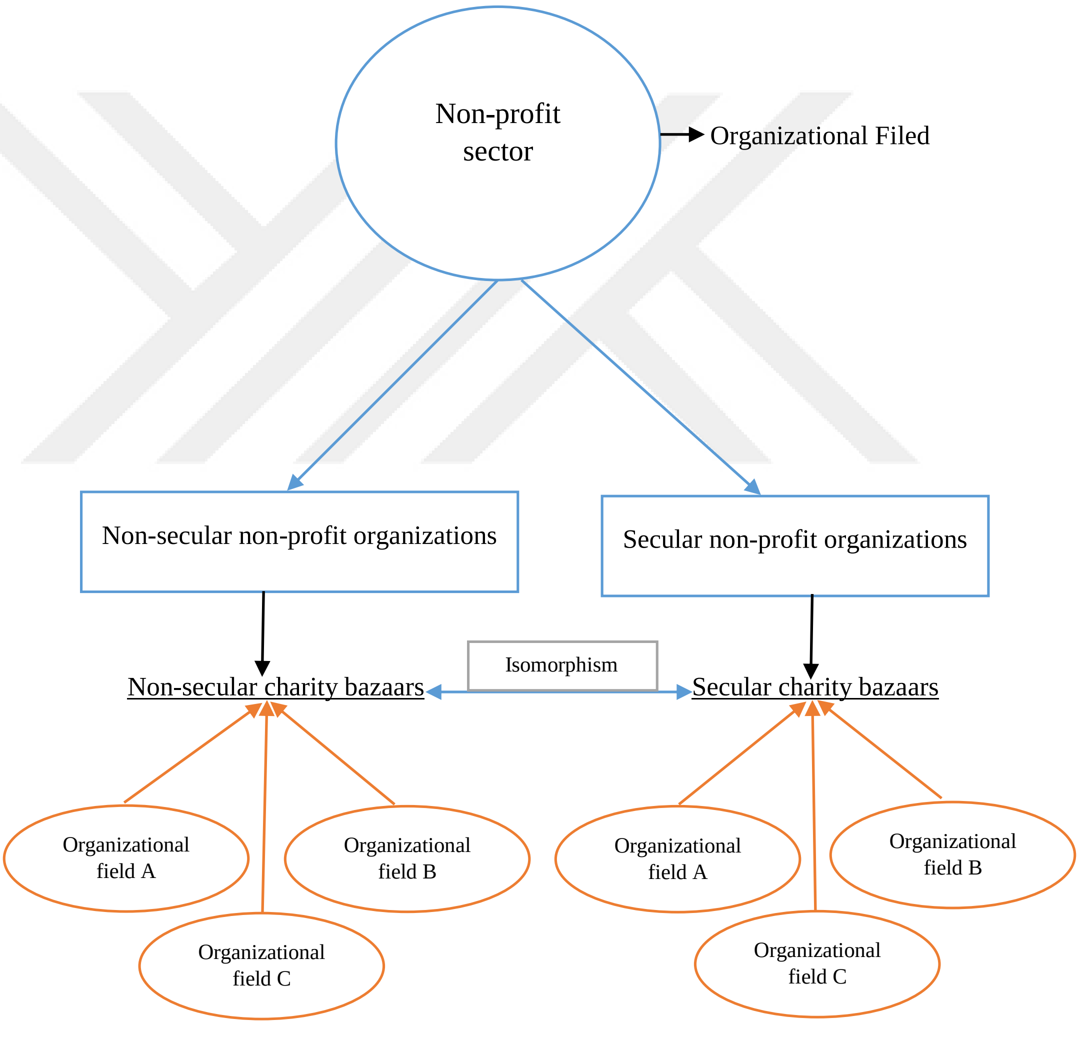

Figure 4.1. *Isomorphism Among Charity Bazaars Through Catalysts*

Furthermore, charity bazaars have been divided into two groups as secular and non-secular based on the distinction between philanthropy including secular actions and charity stemming from religious motivations in literature (Carroll, 1998; Saiia et al., 2003; Anderson, 2011). It has been concluded that the main distinction between secular and non-secular charity bazaars is the motive for their orchestration. That is to say, non-profit organizations that orchestrate non-secular charity bazaars define themselves as religious institutions and they are guided by religious dogma (Bremmer, 1994). Some illustrative statements of the participants in this direction are as follows:

> *We tell the people we ask for material aid that these activities are for the sake of Allah. We try to explain to them the rewards of these aids. Of course, not everyone is the same. Some are positive, some are sulking at us. (Participant 3)*
>
> *When people help us or support our bazaars, they are aware that it is for Allah. Because, we do all our activities for Allah's sake. (Participant 16)*

On the contrary, secular charity bazaars are orchestrated with the motive which is often secular in origin. Such a motive includes the love of humankind and not necessarily the love of God (Bremner, 1994, p. 7). Some illustrative statements of the participants in this direction are as follows:

> *We are a cancer-fighting organization. The main motivation in our activities is always to raise awareness about cancer, about children with leukemia, to support them on this path, maybe to put a smile on their face. Because people didn't even know what the masks in the mouths of little children were used for. We are fighting for them everywhere. These do not actually discourage us, on the contrary, they motivate us even more. (Participant 22)*
>
> *We use the revenue from our charity bazaars against erosion and to make the natural environment more beautiful. In this way, we will be able to leave more fertile lands for future generations. (Participant 26)*

Marketing actions within non-secular charity bazaars also include reminding the virtues of giving and what the repercussions are in case of not giving through the moral obligations of benefactors (Weber, 2002) differently from secular charity bazaars. On the other hand, the motive for organizing secular charity bazaars does not differentiate its functioning from non-secular charity bazaars'. It is seen that generally similar activities are carried out in both groups of charity bazaars. Moreover, it has already been concluded that secular and secular charity bazaars are isomorphic to one another. Those can be indicators denoting that there is a transformation from charity to philanthropy (Anderson, 2011). In this direction, it can be stated that both the concepts are nouns which describe the act of giving, helping or goodwill to those in need despite the studies making a clear distinction between charity and philanthropy (Bremmer, 1996; O’Brien, 2008; Remmer, 2018). Indeed, it has been concluded that it would be more beneficial to consider them as extensions of each other with some distinctive features rather than striving to separate them with sharp lines.

In the analysis identified with the philosophical tradition of phenomenology, Berger and Luckmann focus on the occurrence of institutionalization process among individual actors (Berger and Luckmann, 1967). Zucker extended this to the level of organizational actors (Zucker, 1977). However, his research is at the micro-level due to the fact that organizational actors vary with a number of properties that likely to affect the way in which the processes of institutionalization occur. According to Tolbert and Zucker (1996, p. 181), these processes often occur between organizations as well as within them. Hence, they extend the analysis specifically to the institutional flows between formal organizations. In this study, the processes of institutionalization have been treated at the organizational field level. In addition, those processes within charity bazaars have been examined together with their legitimacy processes based on the claim that institutionalization and legitimacy affect each other reciprocally (Lawrence et al., 2001; Scott, 2008).

It has been concluded that non-secular charity bazaars have completed the pre-institutionalization stage and are now at the semi-institutionalization stage, and have already gained legitimacy and are maintaining it now. Some organizational activities may play a mediating role for organizations and thus their other activities to gain legitimacy. Investigating the influence of green manufacturing practices on organizational legitimacy, Acquah et al. (2021) state that organizations have adopted green manufacturing practices enhancing safer consumer goods and making environment greener to increase the positive perceptions toward the all organizational activities, and thus enhance their legitimacy. On the other hand, Emtairah and Mont (2008, p. 139) stress that social activities performed by organizations positively influence their legitimacy, thus they may obtain positive financial outcomes for all other activities. Similarly, it has been revealed that non-secular charity bazaars organized by non-profit organizations play a mediating role in legitimizing their other activities or gaining acceptance by the society. Temper and Burlingame (2000, p. 1) treat those bazaars as the fields where fundraisers and those who are willing to donate come together to meet a variety of unremitting needs of society. They can find the opportunity to explain who they are and what they do to the public through such events. One illustrative statement in this direction is as follow:

> *Through charity bazaars, we have the opportunity to reach many people from every walk of life. While shopping in the bazaar area, we tell them about our other services offered by our waqf. People who have already had prejudices about our waqf can get rid of this prejudice after seeing this charitable work. (Participant 2)*

As stressed earlier, Charity Bazaar (F), (G) and (H) are isomorphic to each other. Charity Bazaar (I) and (J) differ from them, but have similarity among themselves. In such a case, it is thought that it would be a more accurate to separately share the results regarding the institutionalization and legitimacy of two different clusters, which have isomorphism within themselves.

It has been concluded that Charity Bazaar (F), (G) and (H) have completed the institutional processes required by pre-institutionalization stage and are now at the semi-institutionalization stage and have already gained legitimacy and are currently maintaining it. In literature, there is a distinction between organizational legitimacy and continual legitimacy which is also termed as institutional legitimacy. This distinction effort is based on the nature and the focus of legitimation process (Zhang and Muturi, 2021, p. 2). As mentioned earlier, organizational legitimacy is the generalized assumption that an organization's actions are favorable or proper within the context of some socially established system of values, beliefs, norms and explanations (Suchman, 1995, p. 574). Continual legitimacy is directly related to the organization itself and it focuses on whether the relevant organization is desirable and appropriate or not (Boyd, 2000, p. 344). This legitimacy asserts that a given organization is assumed to be influential unless negatively affected by an external force such as a scandal or crisis (Suchman, 1995). In this regard, Chen et al. state that the supportive behaviors of the general public toward an organization that have already gained a continual legitimacy incline to increase (Chen et al., 2019, p. 7). It has been revealed that the non-profit organizations that orchestrate the relevant charity bazaars have continuous legitimacy and this plays a mediating role in that such bazaars gain legitimacy. One illustrative statement in this direction is as follow:

> *We were selected as the 4th most reliable institution in our country in 2019. I think that we have had an important place in the eyes of both the state and our people for many years. For this reason, people support our every activity without questioning. We do never breach of their confidence. (Participant 22)*

Also, it has been concluded that Charity Bazaar (I) and (J) have the characteristics identified with the habitualization process and thus are currently at the pre-institutionalization stage and are not generally accepted by the external environment. Therefore, they strive to gain legitimacy and thuswise, the non-profit organizations orchestrating them have an effort to become accepted by the society as well. In other words, the relevant charity bazaars play a mediating role in the legitimization of the non-profit organizations that orchestrate them and their other activities.

It has been concluded that non-secular charity bazaars and Charity Bazaar (F), (G) and (H), which are deduced to have similarity among themselves based on institutional infrastructure elements, are also similar to each other in terms of institutionalization and legitimacy processes. Both clusters are at the semi-institutionalization stage and maintain their previously gained legitimacy. However, non-secular charity bazaars play a mediating role in the legitimization of the non-profit organizations orchestrating them and their other activities. On the contrary, the fact that the non-profit organizations organizing Charity Bazaar (F), (G) and (H) are generally accepted by the external environment mediates the legitimation of those relevant bazaars. Moreover, it has been concluded that Charity Bazaar (I) and (J) are at the pre-institutionalization stage and strive to gain legitimacy. However, considering the mediating role of legitimacy rather than the legitimacy process, those two bazaars have a similarity with non-secular charity bazaars. That is, it is emphasized that the legitimation of the relevant charity bazaars may mediate the acceptance of the non-profit organizations orchestrating them by the external environment.

In general terms, organizations can survive only when they have the ability to acquire and maintain resources (Pfeffer and Salancik, 1978, p. 2). Similarly, non-profit organizations also must reach those resources to achieve organizational goals and fulfill their mission as well as to expand and enhance their activities (Najev Čačija, 2013, p. 59). This is because they represent a major part of society and economy by meeting the needs that are not fulfilled by private businesses and governmental agencies. As mentioned earlier, their primary goal is to enhance social life by usually focusing on a variety of issues that influence an important part of society. To achieve this goal, they need revenue to fund their activities. In this direction, Rebetak and Bartosova, (2019, p. 257) state that they can get the desired amount of revenue through both their own business activities and an activity called fundraising.

Fundraising may be viewed as an opportunity for non-profit organizations to reach either financial or other resources for their activities performed by using various methods and procedures (Rebetak and Bartosova, 2019, p. 258). Accordingly, many of non-profit organizations prefer to use community fundraising methods including a wide range of participative activities and events from the distribution of boxes to businesses and stores to large-scale community events such as danceathons and fun-runs to raise their funds and raise awareness of a cause within a given community. Charity bazaars has been treated as one of the most important participative fundraising events viewed as community fundraising (Sargeant and Jay, 2004, p. 200).

In his research conducted through a historical analysis perspective, Saunders has identified five emergent fundraising structures (Saunders, 2013, p. 142-146). They have significant implications for generating an overall framework to explain why structures and sources of fundraising become more complex and more diversified. These structure models are named as respectively religion-oriented, business-oriented, marketing-oriented, consumer-oriented and for-profit oriented. In common with all of them, there are three parties visible and donations that are subject to exchange between these parties. The parties are composed of who donates (benefactor), who collects and distributes the donation (charity) and whom donations are distributed (beneficiary). However, in the last model, fundraisers are outsourced for-profit fundraising companies. In addition to these, Saunders emphasizes the need to develop new fundraising models so that charities can remain financially viable (Saunders, 2013, p. 146). In this study, a new fundraising model has been proposed regarding the charity bazaars by utilizing those diversified models. At this point, it is worth remembering that this does not mean that those models, developed with a historical perspective based on Western societies, will be adapted to charity bazaars investigated within the context of Turkey. Therefore, the proposed model within this study differs from those diversified models in some ways.

In the models, benefactors consist of general public, for-profit companies and private philanthropists. In the historical course of Turkey, there have been great changes in the income sources of waqfs in the pre-republic and post-republic periods. While the need for individual donations was limited since waqfs had their own sources of income during the Ottoman period, the importance of such donations considerably increased to make the waqfs financially viable after the republic (Ertem, 2011). Accordingly, many non-profit organizations organize fundraising events to attract individual donations, thus increasing the amount of donations and improving the donor base (Sargeant and Jay, 2004, p. 205). Accordingly, the proposed model focuses on individuals from general public as benefactors. Then, they have been divided into two groups as those who support by shopping in the bazaar area and those who support the bazaar from outside.

In the models proposed by Sunders (2013), charities both collect and distribute donations. They can here be treated as fundraisers. Differently, in the last model, outsourced for-profit companies work as fundraisers to collect the donations or funds for a commission. However, the role of distributing the obtained donation to beneficiaries is still within the control of charities. By charity, Saunders means all non-profit, religious, non-government and other charitable organizations (Saunders, 2013, p. 142). In the proposed model within this study, only non-profit organizations have been treated as fundraisers. As mentioned earlier, they play a catalyst role to sustain others' interaction and assist to construct a common meaning system. Accordingly, it has been concluded that they are responsible for both collecting and distributing the donations.

Also, in those models, there is no explanation about the beneficiaries to whom donations are distributed while benefactors are well-defined. It can be said that one of the most important reasons for this is that the study draws on Resource-Dependency Theory. This theory adopts a view that an organization must engage in transactions with other organizations or actors in an effort to acquire resources (Hillman et al., 2009, p. 1406). In this direction, it can be assumed that non-profit organizations depend on benefactors who have the control over resources. Here, the resources for non-profit organizations refer to donations and the most significant actors in their generation are benefactors. Therefore, Saunders explains who the benefactors are and their role in the formation of donations in detail (Saunders, 2013).

Another reason is that most of the research on charity in the literature focuses on benefactors rather than beneficiary. Singer (2008, p. 28) states that this is not surprising given that in almost every culture, there are much more sources about the life of the rich rather than the needy or even the middle class. Thus, most research has focused on benefactors to conceive how they decide what, to whom, how much, when, and for what purpose they give. Accordingly, Geremek denotes that the reason why a significant part of studies on charity is about benefactors is that their giving actions stem from their own lives, charity perceptions and intentions rather than the lives of the beneficiaries. He also emphasizes that this situation does not trivialize the beneficiaries, on the contrary, they often form a very important part of the relationship between the benefactors and their donations (Geremek, 1994, p. 25).

In this study, the attention has also been directed to who beneficiaries are and their role in shaping the donations has been tried to be conceived. In general, it has been concluded that beneficiaries are composed of those in need within the context of charity bazaars. To take a closer look, those can be diversified such as students, orphans, refugees, underprivileged children, bedridden patients, cancer patients, lesser-known diseases, individuals with autism and disabled individuals.

In the study of a historical analysis of charity in Islamic societies, Singer states that the donation process proceeds through individuals and institutions (Singer, 2008, p. 13). In other words, individuals can donate directly or indirectly through charitable organizations, enabling their donations to reach beneficiaries. In the diversified models, the focus is on donations made indirectly through charities. Moreover, all of them includes primarily monetary sources of charitable funding and excludes others (Saunders, 2013, p. 142). Similarly, this study focuses on individual donations made indirectly through non-profit organizations. However, donations given by individuals directly to the needy or delivered through intermediary organizations are examined as monetary donations, in-kind donations and donations of individual time and talents (Tiltay, 2014, p. 40). Accordingly, in this study, it has been concluded that there are all of these donations with the addition of expertise donation within the context of charity bazaars.

Due to the isomorphism between them, the functioning of charity bazaars is very similar to each other. However, it has been concluded that marketing actions within non-secular charity bazaars also include reminding the virtues of giving and what the repercussions are in case of not giving through the moral obligations of benefactors (Weber, 2002) in similarity with the religion-oriented fundraising model. This because non-profit organizations orchestrating those bazaars define themselves as religious institutions and are guided by religious dogma (Bremmer, 1994). They are consistent with each other in terms of all other marketing activities within the proposed model. In this direction, marketing activities within charity bazaars are similar to those in three different fundraising models proposed by Saunders (2013).

First of all, within the business-oriented fundraising model, the marketing of the charity includes both actively selling its charitable products and actively promoting the worthy cause (Sargeant and Jay, 2010). Within charity bazaars, it has been concluded that not only products are sold, but also awareness activities are carried out on the cause to which the bazaar is adhered. Secondly, marketing-oriented fundraising model includes many modern marketing techniques (Saunders, 2012, p. 143). Most of the non-profit organizations began to utilize more active marketing-oriented techniques in an effort to attract more benefactors and thus reach new sources of charitable funding (Kotler and Andreasen, 1991). It has been revealed that these might include relationship marketing (Sargeant, 2001; Burnett, 2002), social media marketing (Kanter and Fine, 2010), services marketing (Parasuraman et al., 1988; Grönroos, 1993) and brand marketing (Hudson, 2008). Lastly, consumer-oriented fundraising model is characterized by the active involvement of consumers in charitable giving (Saunders, 2013, p. 144). Within this model, one of the marketing activities is the use of celebrities. Non-profit organizations use the celebrities to raise awareness and promote fundraising events or initiatives (Wheeler, 2009). Similarly, it has been concluded that there is the use of celebrities in the promotion of charity bazaars.

Regardless of the research questions, it is expected to contribute to the discussions on hybrid economies with the research findings as well. Scaraboto who states that different exchanges such as gift giving and sharing in addition to market-based exchanges are dealt with within the scope of consumer research, emphasizes that different forms of exchange and logics can coexist in some markets (Scaraboto, 2015, p. 153). It can be stated that charity bazaars which can be described as marketplaces include both economic and non-economic exchange relations. Some illustrative statements of the participants in this direction are as follows:

> *...Although we organize our bazaars for charity purposes, we are doing a trade here. (Participant 6)*
>
> *...We also offer a social sharing opportunity to people who contribute. Such a thing is a need that our society has always felt. We keep the feeling of sharing and brotherhood alive. (Participant 6)*
>
> *...We also create a social environment for people. Here, we develop people's feelings of entreating to each other and giving gifts. (Participant 7)*
>
> *...If this does not happen, the bazaars cannot achieve their purpose. It just turns into distant places where trade takes place. (Participant 18)*

Charity bazaars can be an example of hybrid economies and offer a new field of study. In addition, non-economic exchanges in charity bazaars can be evaluated as sharing, brotherhood and gifting. Some illustrative statements of the participants in this direction are as follows:

> *...We keep the feeling of sharing, gifting and brotherhood alive. (Participant 6)*

...We offer a social environment where unity, solidarity and brotherhood among people are enhanced. (Participant 10)

Finally, this study deals with the existence of different forms of exchange in the same context in a non-Western market shaped by a unique social culture. Then, it is expected that this will contribute to shifting the discussions on hybrid economies to a cultural context other than Western cultures.

As in every study, there are some limitations in this thesis and those limitations actually determine what the suggestions for future studies are. This study has focused on charity bazaars orchestrated by organizations performing in non-profit sector and excluded the others. The scope of the research can be expanded by including public and private organizations that also orchestrate charity bazaars. By this way, comparisons can be made between charity bazaars organized by various organizations performing in different sectors. The charity bazaars orchestrated by only 5 secular and 5 non-secular non-profit organizations with high visibility and recognition have been included in the research, while the others have been excluded. The scope of the research can also be expanded by including charity bazaars organized by more non-profit organizations. Moreover, in-depth interviews were conducted with the organizers in a limited number of provinces rather than with the organizers of charity bazaars organized in various provinces within the same organization because of the time and monetary cost limitation associated with the research process. In this direction, it is suggested that whether there is a differentiation between regions by reaching to the organizers representing the charity bazaars in more different provinces and clustering those provinces can be examined. Regardless of the research limitations, this study has the characteristics of the first applied and comprehensive study on charity bazaars. Within the scope of the study, charity bazaars, which can be described as a marketplace, have been treated institutionally and tried to be conceived through the institutional infrastructure elements determined through the theory and relevant research findings. Therefore, it is expected to form the basis for future studies in this field.

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APPENDIX-1: Interview Form

MÜLAKAT FORMU

Bu mülakat, kar amacı gütmeyen kuruluşlar tarafından düzenlenen hayır çarşılarının kurumsal açıdan incelenmesini ve teorik bir zeminde karşılaştırılmasını amaçlayan bir doktora tezi araştırma projesi kapsamında gerçekleştirilecektir. Paylaştığınız bilgiler veri analizinde kullanılacak olup, sizlerin şahsi ve kurumsal bilgileriniz saklı tutulacaktır.

Arş. Gör. Rıdvan KOCAMAN

Danışman: Prof. Dr. Bayram Zafer ERDOĞAN

1. Kermes düzenlemekteki temel motivasyon ya da motivasyonlarınız nelerdir?
2. Kermesleriniz sadece size özgü mü? Yoksa başka kuruluşların kermesleriyle benzer uygulamalarınız var mı? Eğer varsa bunlar neler?
3. Kermes faaliyetlerinizi ne sıklıkla gerçekleştiriyorsunuz? Düzenli olarak yapıyor musunuz? Öyleyse hangi aralıklarla yapıyorsunuz?
4. Bu faaliyetlerin toplumdaki karşılığını nasıl yorumlarsınız? Sizce toplum bu faaliyetleri tam anlamıyla meşru görüyor mu? Yoksa bu faaliyetlerin varlığını sorguluyorlar mı?
5. Kermesinize kimler destek oluyor? Size sadece alışveriş yaparak mı destek oluyorlar? Gönüllü olarak çalışma, materyal desteği, vs. destekler de sağlıyorlar mı?
6. Kermesten elde edilen gelirleri nasıl değerlendiriyorsunuz (Yardıma muhtaç olanlara doğrudan ya da dolaylı dağıtım, vs.)? Elde ettiğiniz gelirin fazlasını finansal olarak nasıl değerlendiriyorsunuz?
7. Kermeslerinizde toplumsal hizmet sağladığınızı düşünüyor musunuz? Öyleyse bu hizmetin neler içerdiğini açıklayabilir misiniz?
8. Kermeslerinizde yenilik yapmayı gerekli buluyor musunuz? Siz nasıl yenilikler (yeni uygulamalar geliştirme, yeni içerikler üretme, vs.) yapıyorsunuz?
9. Kermes sürecinde teknolojik imkânlardan (bilgi teknolojisi, internet, sosyal medya, vs.) yararlanmayı faydalı buluyor musunuz? Siz hangilerinden ve ne şekilde yararlanıyorsunuz?

10. Kermeslerin düzenlenmesinde ve işleyişinde başka kurumlarla (kamu ve özel kurumlar) iş birlikleri yapıyor musunuz? Bunu nasıl gerçekleştiriyorsunuz? Bunlar hangi kurumlar ve size nasıl faydalar sağlıyor?

11. İnsanların kermeslerinize gelmelerini ve orada alışveriş yapmalarını teşvik etmek amacıyla yürüttüğünüz pazarlama faaliyetleri var mı? Bunlar neler ve size nasıl faydalar sağlıyor?

12. Kermese gelen ziyaretçilerinizle nasıl ilişki (formal/informal) kuruyorsunuz? Onların kermes alanında birbirleriyle ve çalışanlarla nasıl bir etkileşim içinde olduğunu gözlemliyorsunuz?

13. Kermeslerinizi başka kuruluşların düzenlediği kermeslerden ayırmakta kolaylık sağlayan, logo, sembol, amblem, işaret, vs. kullanıyor musunuz? Bunu ne şekilde yapıyorsunuz ve gerekli olduğunu düşünüyor musunuz?

14. Kermesleriniz kapsamındaki insan kaynakları kimlerden (gönüllü ya da ücretli çalışanlar, kadın ağırlıklı işgücü, vs.) oluşuyor?

15. Kermeslerinizle alakalı olarak, çalışanların eğitimi, iş bölümlerinin oluşturulması, profesyonelleşme, sertifikalandırma, vb. faaliyetleriniz var mı? Bunları nasıl gerçekleştiriyorsunuz? Bunların önemli olduğunu düşünüyor musunuz? Öyleyse neden?

16. Kermesleriniz kapsamında (açılması, süreç denetimi, vs.) karşılaştınız yasal düzenlemelerden bahsedebilir misiniz?

17. Kermeslerinizle alakalı olarak yerine getirmeniz gereken yasal sorumluluklar nelerdir? Bunları nasıl gerçekleştiriyorsunuz?

18. Kermeslerinizde çevre dostu uygulamalarınız (geri dönüşüm, bez çanta kullanımı, vs.) var mı? Varsa bunlar neler ve bunların gerekliliği hakkında ne düşünüyorsunuz?

19. Kermesleriniz bağlamında etik sorumluluklarınız nelerdir? Bu durumun sizin için önemini kısaca açıklayabilir misiniz?

20. Kermeslerinizdeki ürünlerin tedarik edilmesinden, insanlara (kermes alanına gelen ya da sipariş eden) ulaştırılmasına kadar uzanan süreçteki aktörler kimler? Hangi rollere sahipler? Onların bu tedarik zincirine dâhil olmaları için neler yapıyorsunuz?

RESUME

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Education

- 2017, Master Degree, Bilecik Şeyh Edebali University, Department of Business Administration

- 2013, Bachelor Degree, Anadolu University, Faculty of Economics and Administrative Sciences, Department of Business Administration (English)

- 2007, High School, A. Fevzi Alaettinoğlu High School

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- English