The Power of Social Gastronomy Entrepreneurship in Transforming A Terror-Stricken City into A Tourism Destination: A Case Study Practice*

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Abstract

Can gastronomy, as a social identity reflecting society, be used as an effective tool in community-based development and the transformation of tourism? In this study, we are looking for a deep yes to the answer to this question by using the narratives of Ebru Baybara Demir, who is known globally as a social gastronomy chef and who has been effective with social gastronomy entrepreneurship in the transformation of a terror-stricken city into a community-based tourism destination. To gain a comprehensive understanding of such a social-ecological change, a strategy-as-practice perspective will provide a theoretical foundation by demonstrating how social microprocesses exposed such a macro outcome. Reflexive thematic analysis and interpretive structural modeling, as a mixed method research design, will also help decision makers and researchers gain a designing perspective on the intricate nature of this ecology.

Keywords: Social entrepreneurship, social gastronomy, practice, social ecology, mixed method.

Terörden Etkilenen Bir Şehri Turizm Destinasyonuna Dönüştürmede Sosyal Gastronomi Girişimciliğinin Gücü: Örnek Olay İncelemesi Uygulaması

Öz

Toplumu yansıtan bir sosyal kimlik olarak gastronomi, toplum temelli kalkınmada ve turizmin bu yöndeki dönüşümünde etkili bir araç olarak kullanılabilir mi? Bu çalışmada, dünya çapında sosyal gastronomi şefi kimliği ile tanınan ve terör mağduru bir şehrin toplum temelli bir turizm destinasyonuna dönüşmesinde sosyal gastronomi girişimciliği ile etkili olan Ebru Baybara Demir'in anlatılarından yararlanarak bu soruya cevap aranmaktadır. Sosyo-mikro süreçlerin bu sosyo-ekolojik dönüşüm içerisinde yapılanarak bu makro sonucu nasıl ortaya çıkardığının kapsamlı bir şekilde anlaşılması adına pratik olarak strateji yaklaşımı teorik bir temel sağlamaktadır. Refleksif tema analizi ve yorumlayıcı yapısal modelleme yaklaşımlarının karma bir tasarımda kurgulanması ile sektördeki karar alıcılara ve araştırmacılara bu ekolojinin karmaşık doğasının anlaşılması adına tasarımsal bir perspektif kazanmaları hedeflenmiştir.

Anahtar Kelimeler: Sosyal girişimcilik, sosyal gastronomi, pratik, sosyal ekoloji, karma yöntem.

JEL CODE: L83, Z32

INTRODUCTION

In many studies, researchers position tourism as an economic driver in underprivileged communities around the world. According to the most recent research, tourism's role in creating social value and its ability to bring about positive social change are also given a lot of attention (Jørgensen, Hansen, Sørensen, Fuglsang, Sundbo, and Jensen, 2021). In this context, recent tourism research emphasizes social entrepreneurship research (Altinay, Sigala, & Waligo, 2016; Sheldon, Pollock, & Daniele, 2017). People see social entrepreneurship as an institution that makes sure social equality grows and spreads (Lange and Dodds, 2017). This situation is mentioned in the most recent tourism research on the issue of granting equal rights to woman entrepreneurs (Domecq, Jong and Williams, 2020; Kimbu, Jong, Adam, Ribeiro, Afenyo-Agbe, Adeola, and Domecq, 2021; Yoopetch, 2021). The main rationale behind social entreprenuership is dissemination of positive social change rather than just operating mechanically in a social way (Jørgensen et al., 2021). It not only helps local communities in a positive and long-lasting way, but it also tries to eliminate negative consequences that can arise from commercial activities (Newbert & Hill, 2014; Shaw and Carter, 2007). However, a systematic framework in which we can understand and design such a social entrepreneurial ecosystem within the tourism industry is still limited (Erbaş and Ongun, 2021). As Lasso and Dahles (2018) promote, there is also a need for a systematic approach that would achieve a balance between the complete abandonment of traditional livelihoods and falling into excessive dependence on tourism. Moreover, the scale of tourism social enterprises operating worldwide needs to be well-documented (Aquino, Lück and Schänzel, 2018).

Within this context, in this case study, the authors refer to these gaps by unveiling a successful social managerial economic system and its constituents, led by a woman entrepreneur named Ebru Baybara Demir. Within a two-decade period, the system has contributed to the transformation of a terror-stricken city (i.e., Mardin) into a tourism destination, preserving and extracting hidden ore emphasizing women's empowerment in the social and economic identity of the city. UNWTO, FAO, UNHCR, Yves Rocher Foundation, Basque Culinary World, the Japanese Government, and so on have all recognized and supported Ebru Baybara Demir's social gastronomy and tourism entrepreneurship projects, both financially and socially. Moreover, Navarro-Dos and Gonzalez-Pernia (2020) and Eris, Pirnar, Celebi (2022) have defined her as a successful social entrepreneur using gastronomy and agriculture to empower Turkish and Syrian women.

THEORETICAL BACKGROUND

Social Entreprenuership

Kline, Shaw and Rubright (2014) define social entrepreneurs as socially conscious individuals who use innovative business models to bring attention to social problems that are underappreciated by organizations. Because we focus on Ebru Baybayara Demir as a change maker, we follow New York University's definition of a change maker in social entrepreneurship, which is "those who will bring action-oriented awareness on a national and/or global scale to particular social problems through journalism, the arts, photography, filmmaking, television production, and other media avenues" (Social Entrepreneurship Graduate Fellowship, 2009). In terms of being a purposeful, focused effort to create change in an enterprise's economic or social potential, innovation is at the heart of social entrepreneurship (Drucker, 2002, p. 96). For example, Erbaş (2019) found that, at a society level, creating a "learning by doing" environment was found to be important for innovation to flourish in destinations. The author illustrated that such an environment gave birth to the emergence of different communities of practice in the destination and thus enriched it. Depending on the relevance or binding of the environment among the society, the outcome of the entrepreneurship enriches. He drew our attention to the project-based boundary objects such as wildlife rehabilitation, ecological production, and preserving and breeding the local native plants that have enabled a local community-based tourism initiative's (Lisinia Doğa) social business model to spread worldwide.

In this context, to understand and reval the transformative power of social entrepreneurship as a tool for structuring tourism in favor of community, we need to examine what are the *practices* (cognitive, behavioural, motivational and physical practices embedded in the community and industry), who are the *practitioners* (i.e., performers of activities based on practices), and what kind of *praxis* (how practices are enacted by practitioners) as the three core dynamics of a social system. In the strategy research field, researchers pair up these three constructs under the concept of strategy-as-practice (strategy-as-practice) originating from Gidden's (1984) structuration theory. Accoring to the concept, when find relevant meanings (i.e., the nexus between practices, practitioners nad praxis) within the society, firm activities become strategies (Whittington, 2018). We believe tracing back the nexus (i.e., realized or expected strategic outcome) between the three constructs may give us a systematic view for analysing and designing the structuration and/or transformation of social artefacts such as social

entreprenuership on behalf of tourism (Figure 1). In this point, tracing back the narrative of Ebru Baybara Demir and placing her as a 'change agent' or 'the person over the social', we adopt a humanist position that emphasizes the importance should be given to "specific human capacities, tendencies or needs" (Oppong, 2014).

by learning to make relevant distinctions in practice (Tsoukas, 2010: 50). Transforming practices into activities by perceiving, interpreting and adapting, practitioners are the only one that can convert practices into praxis (Brennan and Kirwan, 2015; Whittington, 2006). Hence, having more chance addressing to
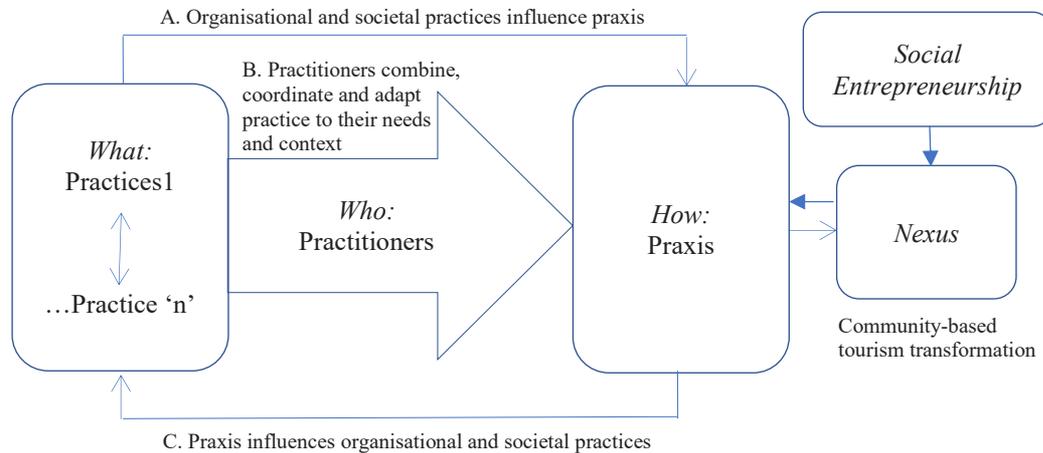

Figure 1. Strategy as practice and the role of social entrepreneurship Adopted from Brennan and Kirwan, 2015.

Strategy-as-practice perspective

Practices

Practices provide the "behavioural, cognitive, procedural, discursive and physical resources through which multiple actors are able to interact in order to socially accomplish collective activity" (Jarzabkowski et al., 2007, p. 9). Practices encapsulate societal reflections and how society's prospects, manners and custom shape human activity. When entrenched or interpreted in a same manner within the society, practices stand as a reference for human activities such as linguistic performance, development of rules and procedures, thinking or cognitive styles and shared community narratives. Because human agency is non-contingently performed in the context of sociomaterial practices meaning human activities and particular sociomaterial practices are mutually constituted (Tsoukas, 2010: 49). For exmaple, researchers such as Navarro-Dols and Gonzalez-Pernia (2020) and Fan (2013) illustrated that gastronomy, as a sociomaterial practice, has emerged as a useful tool in social change at all levels.

Practitioners

Being at the core of practices, practitioners are defined as performers of activities based on practices. Practitioners combine, coordinate and adapt practices to their needs and context (Jarzabkowski et al., 2007). Practitioners are initiated into a sociomaterial practice

practices in the community directly or indirectly, the social entreprenuership open the gates for people to discover their own tacit knowledge enabling them to become practitioners of tourism and its transformation. Because, to enter a sociomaterial practice – to become practitioner, say, a chef or a change agent– is to enter a practice whose identity is constituted through the recurrent use of practices such as recipes, cooking styles and equipment (Tsoukas, 2010: 50).

Praxis

Praxis is simply outcome of the interaction of practititioners with practices. Praxis is dependent upon the skills and initiatives of practitioners to convert practices into activities (i.e. praxis) and this brings us to understand the distinction between practices and what happens "in practice" (Whittington, 2006). But the transformation of practices into praxis does not always entail "mindless reproduction" of given practices (Whittington, 2006, p. 615). We believe that when leaded by structures such as social entreprenuership within which entreprenuers frame practices as boundary objects for the potential practitioners, the praxis will emerge and work on behalf of the intended outcome such as balanced community transformation into tourism. We know from strategy as practice studies around the praxis of "framing" - the deliberate manipulation of sense - allow more managerial influence over events. (Vaara and Whittington, 2012). Hence, "practices cannot be conceived without

understanding the role of agency in producing them, and likewise, agency cannot be understood "simply" as human action, but rather must be understood as always already configured by structural conditions" (Feldman and Orlikowski, 2011, p. 1242).

Within the context of this knowledge, we place social entrepreneurship as a facilitator (i.e., change maker tool) in creating an expected nexus (i.e., tourism in favour of community) between the practices, practitioners, and praxis triangle. Tracing the nexus between the three may assist us in holistically understanding or designing the outcome and level of tourism transformation on behalf of society that social entrepreneurship creates (Figure 1). Moreover, oppositely, this kind of systematic approach will help us to handle the common challenge for social entreprensuership which is to grow social impact by fostering community engagement through social and economic cohesion in a systematic way (Desa and Koch, 2014). To understand or be capable of designing a system that transforms or involves communities in tourism through social entrepreneurship, we adopt a social ecological systems perspective. The social ecological perspective offers a framework for studying social practice in a holistic and dialectical manner, best described as ecocommunitarianism (Clarke, 1997). Because it assumes that people's behavior is affected by a variety of layered situational frameworks in their daily lives (Bronfenbrenner, 1977). In brief, social ecological systems perspective help us to understand and design guidelines for action for the institutionalization of social structures that persist over time and space as Giddens (1984) suggest.

Through this informational lens, we examine how Ebru Baybara Demir's social gastronomy entrepreneurial identity ignited a transformation, turning a terror-stricken city into a socially-designed tourism city. The strategy-as-practice lens will help us to see how social microprocesses (i.e., social gastronomy entreprenuership) expose macro outcomes (i.e., the transformation of the city into a tourism destination) and to make the research managerially relevant, as Kouame and Langley (2017) emphasize. We know that acting as a boundary object, gastronomy reconnetcs individuals to cultural authencity (Marsden, 2020) and also adpots them to social change (Fan, 2013). For example, Rinaldi (2017) found that all local food and gastronomy resources strengthen the connection between the place (territorial/geographical dimensions) and the people (cultural dimensions) and thus support place distinctiveness and attractiveness. Navarro-Dos and Gonzalez-Pernia (2020) have emphasized the importance of gastronomy as a tool for social shift at all levels, disrupting specific conceptual principals in social entrepreneurship.

Case study of Ebru Baybara Demir and Mardin

Ebru Baybara Demir had settled in Mardin and arranged tours to the city that has nothing more than a 3-star hotel and a small diner. Knowing the great potential of Mardin for tourists, bringing tourism to Mardin turned into passion for her. For her, "this was a really brave move in a city, where tourism income is so low to the terror-related security issues, farmers' agricultural malpractices, diminishment in border trade due to war in border countries, and most of the women can't leave their home without their husbands." With the help of 21 women, she renovated a historical Assyrian mansion and turned it into a restaurant with its name of "Cercis Murat Mansion" as the first tourism establishment of Mardin (ebrubaybarademir.com).

Finding opportunity to reach the local communities through woman-empowered social entreprenuership with the transformative power of gastronomy, she have developed and spread many projects among which are 'Soil to Plate Agricultural Development Cooperative project', 'Harran Gastronomy School Project' and 'Female Leaders of the World and Sustainable Projects'. She has received numerous honors for her works in Mardin, Turkey, where she has helped women from the local community and Syrian refugees by implementing sustainable income models that promote intercultural integration and the transformation of knowledge into behavior through the use of sound agricultural techniques (foodontheedge.ie). The key to her entrepreneurial success was her statement, "*I encouraged local people, mostly women, to turn what they traditionally know best into economic benefit for themselves.*" Inspired by this and its reflections on projects and entrepreneurship, the locals started to transform their mansions or houses into restaurants and hotels. For example, while there were 220 rooms in the beginning of 2000, hosting 11,000 annual visitors, in 2014, this rose to 5,800 rooms with 700.000 visitors (Eris et al., 2022).

METHOD

In this study, we adopt interpretive case study approach to develop a structural view to the social entreprenuership based on gastronomy in transforming a city into a tourism destination under the interpretive exploration of its constituents. The autobiographical narrative(s) type of interviews of Ebru Baybara Demir were interpreted using a reflexive thematic analysis (RTA) within the predetermined interpretative schemes (i.e., practices, practitioners and praxis) borrowed from Jarzabkowksi, Balogun and Siedl's (2007) theoretical framework of strategy-as-practice. As with any biographical method, these narratives enable the

investigator to get a sense of the routines, events, and interrelations that make up social practices which are taken for granted (Denis, Langley and Rouleau, 2004). RTA is a relevant technique to investigate participants' truelife experiences, in addition to identify the social processes that form experiences, meanings and presumptions (Braun and Clarke, 2013). It helps us to reveal and interpret the meaning of the studied text to get an impression about the social reality that gives birth to the structuration process (Bauman, 2010).

structural modeling (ISM). We used ISM for the development of a systematic look at how a social ecological system works for the transformation of the community into tourism under the social entrepreneural leadership of Ebru Baybara Demir. ISM was executed based on the following steps (Warfield, 1974): i) listing of the elements related to problem, ii) establishment of contextual relationship among the elements (accordinh to the pairwise comparison of themes (i.e. according to their reciprocal emergence) during RTA

Table 1. Data profile form YouTube

Channel	Video title	Duration
Agro Tv	Sorgül Buğdayı Üretimi ve Kırsal Tarımda Kırsal Turizm	24.10
Sivas Cumhuriyet Üniversitesi	Turizmde Kariyer Söyleşileri: "Toprağın Kadınları"	82.05
Global Gastroekonomi Zirvesi	Global Gastroekonomi Zirvesi: Ebru Baybara Demir	16.02
StoryBox	Dünyanın En İyi 10 Şefi Arasında	Mardinli Ebru Baybara Demir'in Film Gibi Hikayesi	17.56
TEDx Talks	Yola çıktım Mardin'e	On my way to Mardin	2017	Ebru Baybara Demir	TEDxReset	23.50
Nilay Örnek	Podcast 117. Bölüm - Ebru Baybara Demir	87.27
Kanal 5	Kadın Girişimciliği ve Kooperatifçilik - Sosyal Girişimci - Şef Ebru Baybara Demir, Gündem Tarım'da	58.45
Alper Sesli	7. program konuğum; Sn. Ebru Baybara Demir, Konumuz ise "Bir Hikaye Olmak"..	89.15

For the data, interviews of Ebru Baybara Demir involving her narratives of practices from YouTube platform have been examined. In total, from eight different interview (i.e. from YouTube platform), we have analyzed around 400 minutes-content in total (Table 1). Because sample size in qualitative research is difficult to calculate, the included interviews during analysis were chosen using the saturation criterion, which is often used in qualitative and thematic research (Braun and Clarke, 2019; Guest, Namey, and Chen, 2020). What we mean with saturation is that gathering data until no new information is generated (Braun and Clarke, 2019). In this context, since qualitative or quantitative approaches that require data collection from participants using questionnaires, interviews, focus group studies, observation, experiment, interview techniques are not used in the study, there is no "Ethics Committee Permission" in this study.

In the context of data analysis, first, we followed Braun and Clarke's (2006) six-step RTA, which are familiarisation, coding, theme development, revising themes, defining themes, and producing the report. Second, following RTA, the themes were hierarchically arranged in a structural model through interpretive

used for the following steps), iii) producing structural self-interaction matrix (SSIM) based on pairwise comparison to check the transitivity, iv) developing reachability matrix (RM) using SSIM and partition of elements into different levels, v) rearrangements of the elements with respect to the identified levels and thus building conical matrix based on RM, vi) producing a directed digraph removing transitivity links, and vii) transforming the digraph into an ISM model by replacing the nodes of the elements with statements.

Therefore, we built ISM based on findings from RTA through data transformation (i.e., quantizing), developing a case-specific mixed-method research (MMR) design. For this, during the RTA process, the themes were treated in terms of their relational emergence - dependence and drivers of each other- as to be transferred to the ISM. The transfer reflects the research's own set of lively debate and controversy (Creswell, Clark, Gutmann and Hanson, 2003; Creamer, 2018). The data helped us to use the two methods as complementary to each other. Evidently, quantitizing and qualitizing in mixed-methods are more compatible with each other for complementarity when compared with triangulation (Nzabonimpa,

2018). The serial use of qualitative and quantitative methods, where the first method provides a basement in the evolution of the second, has the most recurrent use in MMR designs (Greene, Cacarelli and Graham, 1989). Hence, the RTA-based ISM, qualitatively driven mixed-method approach, design helped us to diagnose variables for testing within a quantitative research framework and provided context and sense to numerical values in a self-report measure as Archibald, Radil, Zhang and Hanson (2015) emphasize. Therefore, the current study used the 'complementary qualitative follow-up (quant → qual) mixed-method design' in which qualitative study helps evaluate and interpret results from a principally quantitative study (Morgan, 1998: 368).

ANALYSIS AND FINDINGS

Reflexive thematic analysis

Following the six steps of RTA, we identified sub-themes under the pre-determined themes of practitioners, praxis and practices (Table 2, 3 and 4).

While the practitioners and praxis themes include 13 subthemes, practitioners theme includes 14 subthemes.

During the RTA analysis, the practices were found to work like an incubator for Ebru Baybara Demir's social entrepreneurship ideas to come to life. It was her ability to identify these practices that sparked the city's transformation into a tourism destination. Because the identification made the community recall their practices that remained under the cover of mundane daily activities. We understand this from her statement that "*I encouraged local people, mostly women, to turn what they traditionally know best into economic benefit for themselves.*" The statement resembles Knorr Cetina's (2001) portrayal of epistemic objects as cars: Driving a car makes the vehicle into a second-nature tool that you rarely notice as your focus is diverted by the road and the traffic. In other words, the car loses its distinction from you and your activities, becoming invisible to you. It becomes an instrument that has been absorbed into the practice of driving'. The car, however, begins to stand out as a different entity from you when it breaks

Table 2. Practices

1	*Small farmer's poverty* Predominance of monotype agriculture not necessary for geography
2	*Water scarcity in the region* Wild irrigation and hazardous waste storage practices
3	*Archaic Mesopotamia culture* Local's experiential knowledge of the soil for thousands of years, authentic food and rich anthropological practices
4	*Community sense of the relationship between food and health* A society that does not eat their own produce thanks to GDO
5	*The importance of food locality* Consensus of exclusive chefs (in worldwide) about food locality for the sustainability of gastronomy especially after COVID-19
6	*Region's rich geography (i.e. destination pull factors)* Natural formations for gastronomy and tourism such as caves and Mardin stones for food storage / production, mansion buildings, life for early civilizations (dates to around 11.000 BCE same as Göbeklitepe), upland pasture for apiculture and cattle/sheep farming, olive groves, and most importantly, the lands where the seeds spread to the world
7	*Intermediaries' unproportional power over farmers* Stockpilling, underpricing practices of intermediaries
8	*Locals' palate for gastronomy* Women who are almost born carriers of Mardin's ancient culinary richness and the city's memory of taste.
9	*Ebru Baybara Demir's social leadership to the community* To be followed by a society around practices that will make the society believe that it is a part of the society and that it owns its culture by keeping it alive in the changing world.
10	*Need for the integration of Syrian refugees into the society* Syrian refugees make up a significant part (around 11%) of the city population
11	*No place for woman outside the home* Women are predominantly valued at home, not welcomed in business life.
12	*Acts of terrorists in the city and the region*
13	*Intensive goverment support for the city and the region* Government's solicitous social, structural, educational and financial support for the community's self-reliance in the region

down and you begin looking into the causes of the issue. You begin to orient towards the car and devise various techniques for interacting with it (Knorr Cetina, 2001).

In our empirical scenario, the concept of epistemic objects can be extended to the projects (i.e., praxis) emerged through shared community practices that the community members explored. Similarly to the objects of car inquiry, the definition of practices drew the attention of the community, who began to reexplore the various dimensions and facets that practices entailed. As a result, regardless of personal interests, community members became practitioners who naturally contributed to the transformation of the city. This confirms the central role of shared practices in the establishment and enforcement of institutions, as well as their transformation (Kleinaltenkamp, Conduit, Plewa, Karpen and Jaakkola, 2021). Because, such practices facilitate their adoption by community in terms of containing human activities that are embodied by being carried out around a common practical understanding (Schatzki, Cetina and von Savigny, 2001; Weick, 1995). As shown in Table 2, the practices identified in the city, such as the poverty of small farmers, water scarcity, integration of refugees into society, etc., were also shared globally. Therefore, there were a diverse number of practitioners, ranging from community members to global ones, such as the United Nations Food and Agriculture Organization and the United Nations High Commission for Refugees (Table 3).

agriculture practices caused poverty for small farmers. This drew community members looking for salvation to the Cercis Murat Mansion, a restaurant run by Ebru Baybara Demir and local women using a sharing economy-based social business model. As a praxis, the locals have started to invest in tourism by turning their historical houses into restaurants or hotels over time taking this restaurant as a learning by doing example (#1 praxis). In another case, local women, who are almost born carriers of Mardin's ancient culinary practices and the city's memory of taste (#8 practice), made the rebirth of the region's gastronomy easy by the shift of agricultural patterns or models to the local (#8 praxis). Most interestingly, the water scarcity in the region as a result of wild irrigation and hazardous waste storage practices (#2 practice) multiplied the praxis created by the social gastronomy business model of Cercis Murat Mansion. For example, this restaurant gave birth to many projects such as "Harran Gastronomy School", "Living Soil", "Local Seed", "Bread/Pastry Workshops", "Mushroom Workshops", "If there is bee There is Life", "Halep Soup", "Let's Talk Soil", "Soil to to Plate Agricultural Development Cooperative" (see Appendix for detail) (#2 praxis). In sum, to illustrate and understand the multiplicative power among practices, practitioners and praxis in a structural way, we further used ISM.

Table 3. Practitioners

1	*Community members*
2	*United Nations Food and Agriculture Organization*
3	*United Nations High Commission for Refugees*
4	*Republic of Turkey Ministry of Food, Agriculture and Livestock*
5	*Republic of Turkey Ministry of Labor and Social Security*
6	*Japanese Governement*
7	*Grand National Assembly of Turkey, Administrative Supervisor Ceyda Bölünmez Çankırı*
8	*Governorship of Mardin*
9	*Municipality of Mardin Artuklu*
10	*District Governorship of Mardin Artuklu*
11	*Turkish Employment Agency*
12	*Turkish Red Crescent Society*
13	*Hayatım Yenibahar, Foundation to Support Economic Development and Social Entrepreneurship*
14	*From Soil to Plate, Agricultural Development Cooperative*

The explicit definition of practices and the diversity of practitioners coming together in the basement of social entreprenuership thus created a diverse range of praxis as well (Whittington, 2006). For example, in the table (#1 practice), the predominance of monotype

Table 4. Praxis

1	*Local's discovery of sharing economy* Inspired from the example of Cercis Murat Mansion, locals have started to invest in tourism by turning their historical houses into restaurants and hotels over time.
2	*A viable social gastronomy business model of Cercis Murat Mansion give birth to mutually supportive projects:* Harran Gastronomy School; Living Soil, Local Seed; Bread & Pastry Workshop; Mushroom Workshop; If There is Bee There is Life; Halep Soap; Let's Talk Soil; Soil to Plate Agricultural Development Cooperative (See Appendix)
3	*Individuals trust in cooperative system* For example, the first 6th Sense Restaurant Concept in Turkey has been introduced based on a true cooperative system.
4	*Locals' exploring of the tacit dimension of their practical wisdom* The tacit knowledge of locals have become explicit with the projects and the community have realized what they know best in the tourism economy.
5	*Discovery and reidentification of geographical features within tourism* For example, mushroom workshop in a cave of 600sqm and Halep soap making from regional olives in historical stone buildings (i.e. whole season 15 ^{0}C)
6	*If you reach woman, you reach the home, then the world, Let's Talk Soil Project:* With the objective of carrying the sustainability target of "living soil, local seed" project to future generations directly, children in the age group of 8-12 were introduced to soil on the gardens of their schools, learned planting ancient seeds, observed the change of soil and development of seed in strawberry and potato gardens, and collected their own products.
7	*Escape from modern farming practices hostile to the soil, locality and human* Locals, especially small farmes have thanked god for their unspoiled small lands.
8	*The rebirth of region gastronomy* By the shift of agricultural patterns or models to the local, gastronomy has reborn.
9	*Emergence of organic tourism experience through gastronomy practices* Local production methods such as sesame butter making with handmill, hand made soap production, traditional cooking techniques
10	*Making the statistics speak: from paper to practice* The institutions with statistical records have gained meaning with the projects and become practitioners.
11	*Clear roles for stakeholders* Witnessing the change in the welfare of the community, profit and non-profit organizations have clearly seen what role they can play and got in line to support and asked for supporting more projects (See the practitioners).
12	*Eliminating the middleman for the sake of small family farmers* Thanks to projects, small entreprenuers have gained a distribution of scale and diversification of local products.
13	*Becoming model for the similar projets*

Interpretive structural modeling

The themes in the RTA formed the the first step of ISM. During RTA, the relationships between themes were identified according to the second step in ISM (i.e., the relationships were i) *i* explains *j* , *j* explains *i*, iii) *i* and *j* depend on eachother and iv) no relationship between *i* and *j*). Thus, based on the first two steps and having developed ISM model seperately for the three main themes and their subthemes, we have createad a final hierarhical ISM model as shown in Figure 2.

The factors situated at the bottom of the model are the leading drivers of the rest of the factors. The developed hierarhical structural model was categorized into three clusters namely practitioners, practices, and praxis. According to the model, her social entrepreneurship initiatives were vital for creating a diverse range of practitioners, from local to global. Besides, the intricate and reciprocal interaction among

the practitioners were illustrative in terms of how social entreprenuership as boundary objects created a social network vital for converting practices into intended praxis.

In the practices cluster, food locality and region's rich geography took the lead. The importance of gastronomy both in the city and around the world has helped change the city's economy from one based on agriculture to one based on tourism. Moreover, the city's innate geographic abundance was mediating the deployment of gastronomy's multiplying power among other practices. Especially, it turns Ebru Baybara Demir's social leadership practice into a crossroads where the paths of other practices intersect. We also see this from the most driving praxis in the praxis cluster. That is, escape from modern farming practices hostile to the soil, locality, and human beings was about returning to the tender embrace of geography. The identification of practices within the human geography

resulted in the clarification of different practitioners' roles in the emergence of their praxises. The linear structure among most of the praxises illustrates that the fit between practitioner-practice interaction is crucial for the ecocommunitarianism necessary for the transformation of the city.

CONCLUSION

In many studies, researchers suggest social entrepreneurship as a driver for the underprivileged communities' direct involvement in tourism. Social entrepreneurship has the advantages of creating
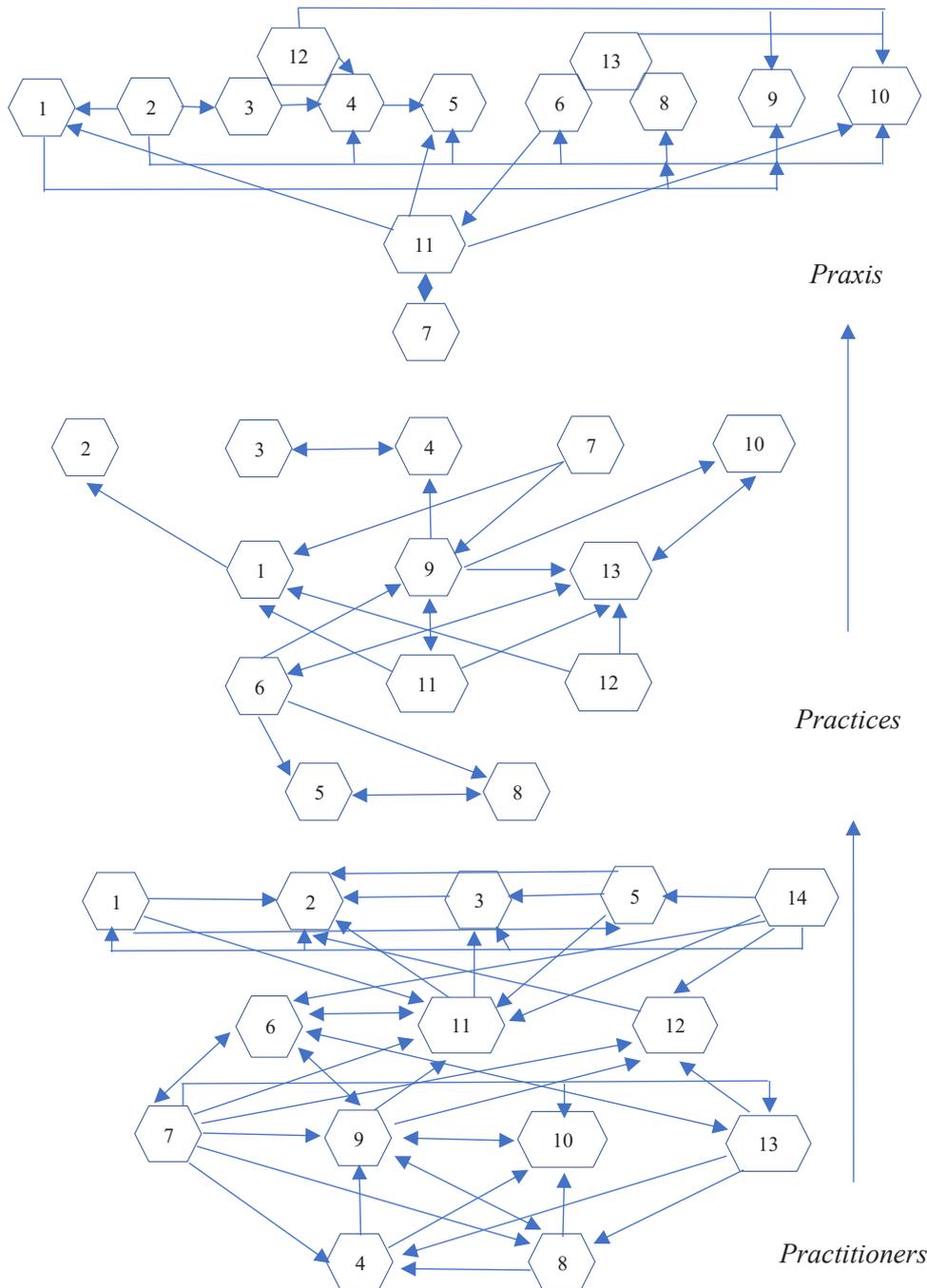
Figure 2. ISM model

social value, providing a basement for positive social transformation, being insurance for social equity, maintaining sustainable presence of local communities in tourism Altinay et al., 2016; Sheldon et al., 2017; Domecq et al., 2020; Jørgensen, et al., 2021; Kimbu et al., 2021; Yoopetch, 2021). In this study, we illustrated how these advantages have been realized based on the definition and building of tourism within the realm of what communities know best. Specifically, we have seen that identifying the community practices through social entrepreneurship in terms of their relevance to tourism was the first step for the community members to become tourism practitioners. The findings provided an evidence that this is possible to know the society and producing project-based social business models that inspire and encourage community members to find gainings from their daily routines. The social gastronomy entreprenuership model adopted in the case study has successfully provided a platform on which social practices of communities flourished and become valuable inputs not only for tourism but also for the community wellfare. Such an outcome provided evidence encouraging the involvement of various stakeholders at different levels from local such as city governorship to global such as United Nations Food and Agriculture Organization. This was also the result of the well-identified global issues such as locality in gastronomy, sustainable agriculture, refugee integration and woman empowerment at a local level in a practical way.

The ISM model illustrated that the social global issues worked as boundary objects around social gastronomy entrepreneurship in which different practitioners' orientation have come together and created synergy for the community practices to become tourism praxis. The synergy can be seen from the consecutive dependence of practitioners in the ISM model. This provides evidence which shows how the social debates multiply and create a positive domino effect on the nexus between practitioners and practices, and thus the emergence of tourism as a praxis embedded in a community's roots. For example, the social gastronomy business model of Murat Cercis Masion has given birth to consecutive emergence of mutually supportive projects with the support of related practitioners: Harran Gastronomy School; Living Soil, Local Seed; Bread & Pastry Workshop; Mushroom Workshop; If There is Bee There is Life; Halep Soap; Let's Talk Soil; Soil to Plate Agricultural Development Cooperative. The ISM model illustrates a bumerang effect among the practices, practitioners and praxis. We have seen that the structuration of tourism based on social concerns in a sustainable and community-friendly way is effective even within a terror-stricken community. In this context, we suggest

the decision makers or social entrepreneurship leaders define and design the resources for tourism in a socio-practice lens. That is to say, referring to social debates with a practice lens will help the involvement of many kind of practitioners (i.e. creating a rich communities of practices) and orchestrating the resources (i.e. practices) on behalf of community-raised tourism.

For a systematic management of this process, interpretive approach should highly be given in a practical way within the community. For example, Syrian refugees knowledge of conventional agricultural practices have been identified for the organic agriculture and transformed into a valuable input for gastronomy. Before embarking on their initiatives, decision-makers must have a strong grasp of the potential interplay (i.e., praxis) among practices and practitioners, particularly in a human geography context. For this reason, the hierarchical interpretative structural model may give decision makers with a holistic and local perspective while establishing such diligence-based tourism transformations. The structural and hierarchical relationships between practitioners, practices, and praxis also help us learn more about how managerial actions affect operational integrity. Hence, we can assume that strategy-as-practice approach provides a very important basement as a way to strategize the practices in the community in the intended direction rather than making effective plans with key decision makers and wait for the possible practitioners to implement the given goals and controlling the results (i.e., praxis) as focused by previous studies.

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Appendix: Ebru Baybara Demir's projects in detail

Harran Gastronomy School: aimed to embrace the local values of Harran and the regional geography, to record the almost-forgotten local products and recipes, to support the integration of Syrian refugees to social life, and to contribute to the regional economy by converting women to a qualified workforce. *Living Soil, Local Seed*: It is aimed to find the best local seed for the oil that doesn't require water, power or fertilizer. Enabling the social integration of Syrian refugee women. *Bread & Pastry Workshop:* To provide Syrian refugees and society members an occupation by improving their theoretical and practical agricultural knowledge and skill about bread- and pastry-making with the organized training programs. To expand the areas of use of local wheat and varieties with the high-quality breads and pastries produced using whole wheat flour by using the wheat varieties grown in the region based on the exclusive recipes that were created. *Mushroom Workshop*: In a cave of 600sqm, the women are trained regarding healthy agricultural practices in mushroom cultivation. *If There is Bee, There is Life*: Ensuring the sustainability of bees, to help the locals and especially women not owning a farmland to gain a sustainable income. *Halep Soap*: Providing an occupation to Syrian refugees and locals by improving their theoretical and practical knowledge and skills regarding Halep soap production with a training program, the project aims the integration of Turkish and Syrian societies. *Let's Talk Soil:* With the objective of carrying the sustainability target of "Living Soil, Local Seed" project to future generations directly, children in the age group of 8-12 were introduced to soil on the gardens of their schools, learned planting ancient seeds, observed the change of soil and development of seed in strawberry and potato gardens, and collected their own products. *Soil to Plate Agricultural Development Cooperative*: Based on the brands created within the previous projects, establishing a self-sufficient and exemplary cooperative business model in which refugees can have a sustainable income without any institutional support.

Source: https://ebrubaybarademir.com/en/home/