



## ГЕОГРАФІЯ

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### THE CONCEPT OF TERRITORIAL GASTRO-TOURISM SYSTEMS

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*Ukrainian tourism is a complex system that contains a large number of subsystems. They can be classified in various ways, including territorial division. Thus, being the largest country in Europe, Ukraine has actually huge territories, which are divided into regions according to administrative, geographical, cultural and other features, thus forming territorial tourism systems.*

*The scientific significance of the research topic lies in the need to generalise and systematise scientific experience on the hystorionics of the development of socio-geographical discourse of territorial systems in tourism. Synergies of landscapes, culinary cultures of ethnic groups and territorial gastro-tourism systems.*

*Filling the bottlenecks in tourism and recreation requires the development of a concept of a territorial gastro-tourism system using certain approaches and principles. Based on the drivers of the development of the territorial gastro-tourism system: agri-food heritage, gastronomic heritage, culinary cultures of ethnic groups, food identity markers, terroir, speciality, food biodiversity, sustainable food systems.*

**Key words:** territorial tourism systems, concept of territorial gastro-tourism systems, agri-food heritage, gastronomic tourism.

### КОНЦЕПЦІЯ ТЕРИТОРІАЛЬНИХ ГАСТРОТУРИСТИЧНИХ СИСТЕМ

I. К. Нестерчук

*Український туризм є складною системою, яка містить велику кількість підсистем. Вони можуть бути класифіковані за різними способами, серед яких – територіальний поділ. Так, будучи найбільшою в Європі державою, Україна має насправді величезні території, які розмежовуються на регіони за адміністративними, географічними, культурними та іншими особливостями, утворюючи таким чином територіальні туристичні системи.*

*Наукове значення тематики дослідження полягає у необхідності узагальнення та систематизації наукового досвіду щодо історіогенез розвитку суспільно-географічного дискурсу територіальних систем в туризмі. Синергії ландшафтів, кулінарних культур етносів та територіальних гастро-туристичних систем. Заповнення вузьких місць у сфері туризму і рекреації, потребує розробки концепції територіальної гастро-туристичної системи, використовуючи певні підходи та принципи. Спираючись на драйвери розвитку територіальної гастро-туристичної системи: агропродовольча спадщина, гастрономічна спадщина, кулінарні культури етносів, маркери ідентичності їжі, терруар, спеціалітет, харчове біорізноманіття, сталі харчові системи.*

**Ключові слова:** територіальні системи туризму, концепція територіальних гастро-туристичних систем, агропродовольча спадщина, гастрономічний туризм.

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## Introduction

Tourism can be viewed as an independent socio-economic subsystem that is simultaneously integrated into the supersystems of "society" and "economy". In general, the problem of territorial systems of tourism systems in Ukraine has not been sufficiently studied, as some territorial systems are not given enough attention.

## Material and methods

*Study area.* Research methods: systemic, historical, empirical, methods of analysis and synthesis, method of territorial differentiation. Each method was used to solve specific problems.

Humanity as an agent of change on the Earth was first defined by Comte de Buffon in the eighteenth century (Fig. 1). Inspired by his ideas, I. Kant developed a physical and geographical vision that was essentially "anthropocentric" in nature and content. According to I. Kant, physical geography included not only objects visible on the earth's surface created by natural processes, but also human actions. He also believed that empirical knowledge could be obtained in two ways: through pure reason or through the senses. Feelings can be further divided into internal feelings and external sensations. The world as perceived by the inner senses was "seele" (soul) or "mensch" (man), while the world as perceived by the outer senses was nature. The concept of anthropocentric geography was later developed by K. Ritter. In his famous "Erdkunde", he argued that the central theme of geography is the reciprocity that exists between natural phenomena and humanity.

The formulation of human geography begins with the two-volume "Anthropogeography" by Friedrich Ratzel (1882-1891), a German geographer, ethnographer, and founder of the concept of "Lebensraum" ("living space"), in which ethnic groups are associated with the territory of residence and development (Ratzel, 1921).

The study of the links between the natural environment (geographical, natural and climatic conditions) and human civilisation comes to the fore. F. Ratzel took into account many geographical and natural factors (landscape, water network, soils, fauna, flora, mineral resources, access to the sea, etc.)

It was he who put forward the idea that humans should be perceived as part of nature not in the individual but in the social dimension, which laid the foundations of the philosophy of Herderism.

He also argued that anthropogeography should analyse the value of human-made culture and its landscape attractiveness.

It is worth noting the great convergence of Ratzel's views with the geographical meanings of the ideas of Vidal de la Blache (1845-1918). In order to study the impact of man on nature, V. de la Blache first proposed the concept of the "genre of life" (Blasche, 1921). V. de la Blache believed that the relationship between humans and the earth does not take the form of a strict and irrevocable contract. He promoted the idea of "genre de vie" (genre of life) as an interpretation of human culture inherited and developed over time to transform natural "possibilities" in the process of social development. The focus of his views is that nature serves as the basis, and humanity is an active force for change. We should agree with his view that geographical conditions are flexible enough to provide a wide range of opportunities for human initiatives, preferences and choices.

The main interest of V. de la Blache is in economic and technical aspects. For example, he mainly associates the "genres of life" with the set of means created by a particular society to use the resources of the territory it occupies. According to V. de la Blache, each "genre of life" adapts to a particular natural environment according to a certain level of technical development that allows for a more or less intensive and diversified exploitation of the various available resources.

Humanistic approach of V. de la Blache to geography was organically integrated into the new possibilist dimension of philosophy, which was further developed by J. Brunhes. He placed the main emphasis on the exploitation of the earth by mankind to satisfy human needs and desires. Lucien Febvre also developed the post-socialist discourse in his "Geographical Introduction to History" (1922).

Karl Ortwin Sauer (1889-1975), an American geographer at the University of California, Berkeley, is considered the "father of cultural geography" who coined the term "cultural landscape". One of his most famous works is "The Origin and Spread of Agriculture" (1952).

In 1927, Sauer wrote an article entitled "Recent Developments in Cultural Geography" in which he discussed how cultural landscapes consist of "forms superimposed on the physical landscape" (Sauer, 1925). His article "The Morphology of the Landscape" (Sauer, 1925) was perhaps the most influential article that contributed to the development of ideas about cultural landscapes and is still cited today. The focus was on how people adapted to the environment, and especially how

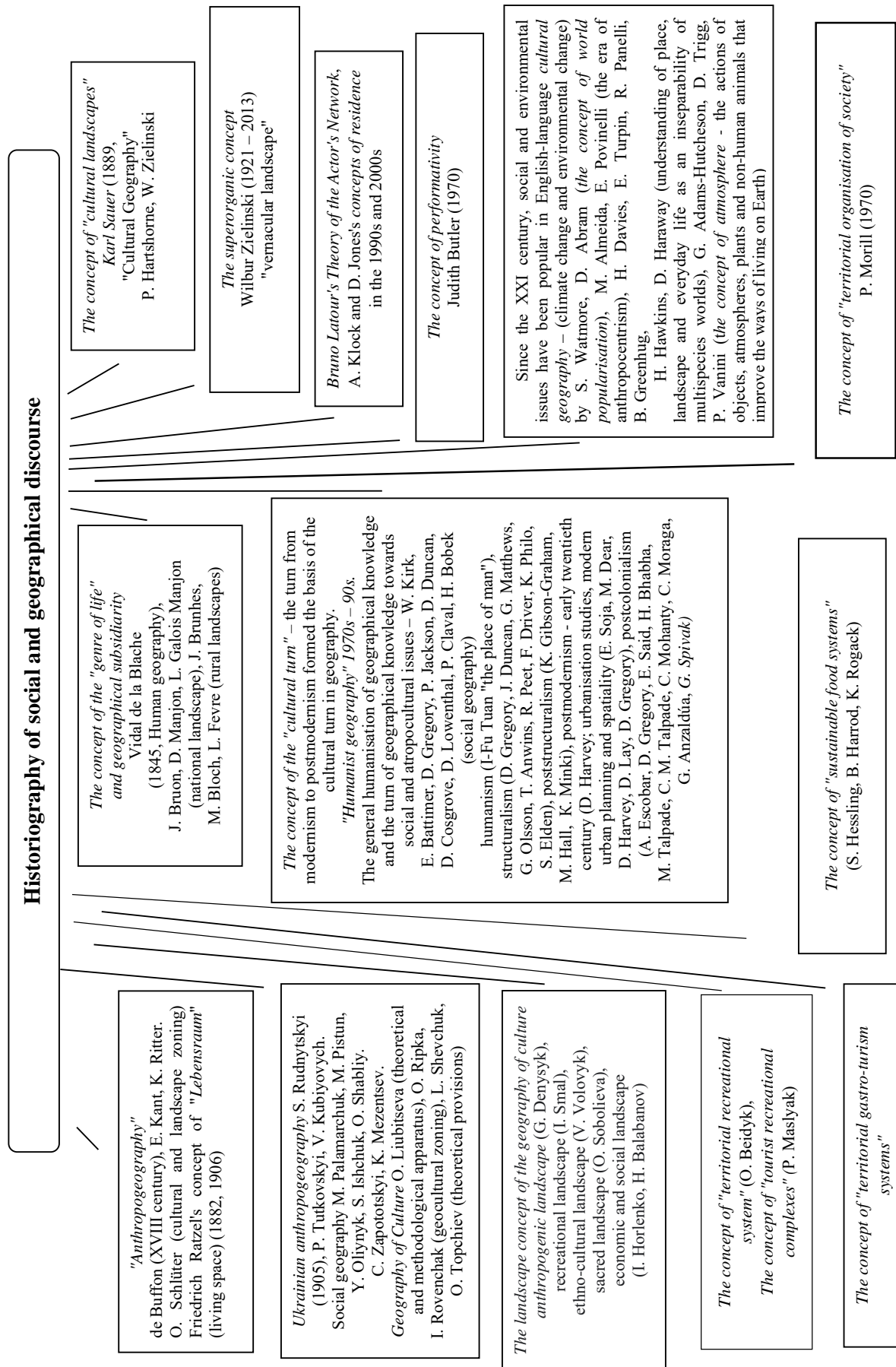


Fig. 1. Historiography of socio-geographical discourse

people shaped the landscape through agriculture, engineering and construction, and how the landscape reflects the people who created it. Following postmodernism, cultural landscape scholars have increasingly emphasised the local context: landscapes associated with economic or ethnic groups, including minorities. Consequently, K. Sauer proposed a "landscape paradigm" in which he emphasised humans as agents of "modelling" the natural landscape.

The "superorganic concept" was proposed and introduced into the study of cultural geography by anthropologists at the Berkeley School, an influential school of cultural geography in the United States. Wilbur Zelinsky, in his book "The Cultural Geography of the United States" (Zelinsky, 1992), described the peculiarities of supergranularity that shapes cultural landscapes in America. This concept, however, has been heavily criticised, but has had a major impact on traditional cultural geography research. The discourse focused on the usability and limitations of the superorganism concept: the correct use of the method of causal analysis, the different possibilities of using the superorganism concept in studies of different scales of cultural landscapes or different social perspectives.

In fact, for half a century, a supra-organic, Sauerian understanding of the cultural landscape dominated cultural geography, especially in North America. The emergence of "humanistic geography" in the 1970s and the so-called "cultural turn" of the late 1980s transformed the sub-disciplines and broadened interpretations of what was meant by culture. The emergence of a "new cultural geography" in the 1980s had an impact on the whole of scholarship, as culture became increasingly central to thinking about the world (and perhaps the world itself). Attempting to resolve the tension between structure and activity, the new cultural geography explored the cultural dimensions of virtually every aspect of the human world – from national culture and landscape painting to the masculine cultures of global finance – encompassing high culture, popular culture, subcultures, and the impact of globalisation on indigenous cultures.

During this period, cultural studies scholars began to engage *new theoretical ideas* within social theory, including humanism and structuralism. For example, D. Gregory developed the concept of Lévi-Strauss structure. Duncan J. discussed Barthes's structural and poststructural interpretation of landscapes as texts and communication

systems. "Foucault's geography" was presented by G. Matthews, G. Olsson, T. Anwins and R. Peet. Poststructuralists – K. Gibson-Graham, M. Hall, K. Minki – developed the doctrine of "radical reconfiguration of the concept of space". The study of urbanisation, modern urban planning and the spatiality of Los Angeles is covered in the work "Postmodern" by E. Sodge, M. Deer. The works of D. Harvey "Postmodernism and America", D. Lay "Postmodern Urbanism in Vancouver", D. Gregory "Areal Differentiation and Postmodern Geography", show the changing role of the media and representation, the dynamics of consumption.

The proponents of the postcolonialism scholarship (A. Escobar, D. Gregory, E. Said, H. Bhabha M. Talpade, C. Mohanty, C. Moraga, G. Anzaldúa, G. Spivak) sought to critically analyse and explain the past and present conditions of colonialism and developed a feminist position, proclaiming the differences experienced on the basis of gender, in particular the marginalisation of women.

From the perspective of the new cultural geography, the landscape was not just a material artefact that directly reflected culture, but was filled with symbolic meaning that needed to be decoded in terms of social and historical context, using new techniques such as *iconography*. Similarly, it was argued that other cultural practices, artefacts and representations needed to be theorised and analysed in much more contextual, contingent and relational ways. Here, new cultural studies argued that cultural identities are not essentialised and teleological.

Most importantly, culture itself was viewed as a fluid, flexible and dynamic process that actively constructs society rather than merely reflects it. The achievements of the "new" cultural geographers were significant: D. Gregory, P. Jackson, D. Duncan. This theoretical shift was necessary for researchers interested in resisting oppression in order to understand human cultural differences, challenge the idea of "race", reveal the gendered nature of social institutions, and destroy conservative ideas of "normal" sexuality and family. The meanings of culture were no longer perceived as fixed or stable, but instead as images and representations of places and peoples. Geographers embraced popular culture – once considered fantastic, escapist or ordinary – as a new field of study.

However, during the 1990s and into the 2000s, cultural geographers themselves

expressed dissatisfaction with the dominance of the *representational direction* of cultural geography. The argument was that cultural geography had become too dependent on textual analysis and cultural discourse without the ethnographic research necessary to understand how these representations affect people, social policy, and the material landscape.

One response was to import another set of external theoretical influences, this time from the history and philosophy of science and the work of Bruno Latour in particular. This is the so-called "*actor network theory*", which focuses not on representations or discourse, but on the relationships that are constantly formed between people, objects, plants and animals [957]. The basis of this theoretical perspective was the recognition that humans did not have a monopoly on culture or freedom of action. Instead, non-human objects, animals and plants were theorised as agents with the same capacity to exist and act in networked sets of relationships with humans and other creatures. These sets of relationships – often described as "assemblages", "actor-networks" or "hybrid geographies" – move cultural geography away from a purely discursive focus and contribute to an understanding of the world in which dualistic ideas of humanity and nature as separate spheres lose their force. While "actor-network" theory has become an excellent tool for critiquing the "nature-human" dualism, concerns have arisen about how understandings of place are based on this conceptual framework.

A. Klock and D. Jones extended the *concept of networks* by addressing the *concept of habitat*. This offered a deeper understanding of how (non)human actors are interconnected in landscapes and places, as well as in networks. Examples include a "city", an "orchard" or a "backyard", conceptualised not as bounded geographical entities but as a set of dynamic relationships between people, material objects (such as cars, roads and ports, in the case of a city) and ecological systems (plants, birds, insects, etc.).

N. Thrift also pointed to the failure of "actor-network theory" to conceptualise place using the term "ecology". He noted that thinking about relational places involves understanding the interactions between a wide range of entities: some human, some physical, some biological, some human-made (Thrift, 2004). In addition, N. Thrift argued that actor network theory gives conceptual priority to the technical over the human body, i.e. mech-

anisms of perception, memory over various bodily skills. Thus, N. Thrift extends relational thinking about space by drawing attention to the "*concept of performativity*" (Butler, 1990).

From this perspective, identities are unstable rather than innate; instead, they are re-constituted by subjects who interact (whether consciously or on an embodied, unconscious level) with historically rooted discourses, norms and ideals. Gender is not a given biological fact; rather, it fulfils subjective social norms. This allowed us to rethink the relationships between scale, subjectivity, body and mobility.

Humanist geography has sought to be more than just a critical philosophy. In fact, in 1978, Anne Battimer tried to revive the tradition of Vidalin and argued that any spatial units should be studied from a local perspective (similar to Blasch's concept of "payment") with a historical approach.

One of the first geographers to advocate for humanistic geography was the Irish geographer William Kirk in 1951. He published his ideas in an essay entitled "Historical Geography and the Concept of the Behavioural Environment". But perhaps the timing was not right, as geography was then largely inspired by the positivist tradition.

Later, in 1976, Yi-Fu Tuan, within the framework of humanistic geography, brought to the fore the problems of people and natural conditions. He argued that humanistic geography seeks to understand the world through insight into the relationship between humans and nature, and the geographical behaviour of humanity, which is based on ideas about space and place. Geographical activities and phenomena were seen as a manifestation of human consciousness and knowledge.

After the 1980s, humanistic geography differentiated. One direction tried to merge with the humanities, exploring the knowledge that stems from human feelings and experiences of being human on this planet. The other tried to connect with different philosophies of man and the society of sciences.

According to D. Ley and M. Samuels, *humanistic geography* was based on three main *principles: anthropocentrism, subjectivity, and the concept of place* (Ley & Samuels, 2014). After the 1990s, *humanistic geography* disappeared as a separate subfield of geography, but interest in humanistic topics still persists, especially among philosophers-phenomenologists in relation to the phenomena of space.

However, the curiosity of humanistic geography, with its focus on human action, human beliefs and awareness, on human interaction with their place in space and interpretations of that place in space, has been embraced by psychoanalytic theories. This has helped to overcome criticisms of a murky methodological and weak theoretical framework by focusing on enhancing the interaction between humans and physical geography, in particular by identifying the role of *individual perceptions in the creation of the physical landscape*. In contrast to the revival of historical geography, the Sauerian tradition, which had dominated cultural geography for decades, seemed to be losing its appeal in the 1960s and 1970s.

In fact, the position of the humanistic school in geography and the dominance of Marxist theories, as a response to the dominant quantitative and systemic approaches, gave rise to a *new cultural geography* in the 1980s. By the end of the 1980s, geography had undergone a *cultural turn* that redefined not only cultural geography but also other sub-disciplines, including historical geography. Furthermore, the cultural turn did not only affect geography. All the humanities took into account postcolonial criticism, which questioned the dominance of Western political and cultural concepts, as well as poststructural criticism of the relevance of Western models of society, raised by continental philosophy. Instead, it was recommended that geographers should contribute to efforts to "rematerialise" geography through a "new" cultural geography that should replace the "old" cultural geography of the 1980s and 1990s.

The turn from modernism to postmodernism laid the foundations for a cultural turn in geography. Postmodernism challenged intellectual hierarchies and allowed for the legitimisation of multiple perspectives on the world. Many geographers have used the plural form "geographies" rather than the singular "geography" to represent a world of many identities and perspectives that form different conceptions of space and especially of places.

Since the twenty-first century, socio-ecological issues of climate change and environmental change, the concept of world popularisation (S. Watmore, D. Abram), the era of anthropocentrism (M. Wattmore, D. Povinella), the understanding of place, landscape and everyday life as a (S. Watmore, D. Abram), the era of anthropocentrism (M. Almeida, E. Povinelli), the understanding of place, landscape and everyday life as an inseparability of multispe-

cies worlds (H. Davies, E. Turpin, R. Panelli, B. Greenhughes, H. Hawkins, D. Haraway), the concept of the atmosphere (G. Adams-Hutcheson, D. Trigg, P. Vanini).

The concept of "spatial (territorial) organisation of society" (R. Morill), human activity is always organised in different aspects and plans. The concept of "sustainable food systems" has been advocated by scientists (M. Hull, S. Hessling, B. Garrod, K. Rogack), as food systems link different dimensions of sustainability. The restaurant business and commercial kitchens can contribute to the promotion of sustainable food.

The current diversity of methodological and theoretical research reveals the creative potential of cultural geography – offering ways to see, feel and act on multispecies geographical realities. Observations on the effects of objects, atmospheres, plants and non-human animals point to perspectives on bodily variation that enhance the ways we live together on Earth. Connections to the categories of place and landscape expand the scope of relationships explored by geographical knowledge. Immersion in the vulnerability of places experienced by different earthly objects results in an understanding of the reciprocity and contradictions of contemporary tense geographical situations. Geographical knowledge open to understanding these mechanisms allows us to decipher the writing of the Earth, which overcomes human exclusivity in relation to the possibilities of living in horizons inhabited by more than humans. It is worth recalling that human life takes place in a natural environment that has its own natural resource differences and landscapes.

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Ukrainian scholars are keeping pace with foreign academics in the field of scientific geographical research. The beginning of the 16th – 21st centuries was marked by the geographical achievements of G. Boplan, who in 1650 published the book "Description of

Ukraine" with maps based on topographic surveys. M. Vepreyskyi studied the natural conditions and resources of Ukrainian territory, and S. Chirkov discovered coal deposits in Donbas. P. Tutkovsky conducted geological surveys of all the provinces of Ukraine, developed the first scheme of natural and geographical zoning of Ukraine and published a thorough work "General Earth Science".

One of the founders of scientific physical and socio-economic geography in Ukraine is S. Rudnytskyi, known for his scientific achievements in geomorphology, historical and political geography, cartography, local history, general earth science, and physical geography of Ukraine. Vernadsky developed the doctrine of the biosphere. V. Lipsky studied mineral radiation sources in the Zhytomyr region and algae in the Black Sea. One of the founders of Ukrainian encyclopaedic geography was V. Kubiyovych, who published two fundamental works on the geography of Ukraine – "Atlas of Ukraine and adjacent lands" (1937) and "Geography of Ukrainian and adjacent lands" (1938) and was engaged in researching the history of the national economy, development and distribution of productive forces of Ukraine, developed a scheme of its economic zoning.

Ukrainian scientists have conducted research in the field of socio-economic geography of Ukraine in two directions – anthropogeographical and economic. Anthropogeographers focus on human geography and environmental factors (S. Rudnytskyi and V. Kubiyovych, partly A. Dibrova). Representatives of the economic direction focus on the geography of the economy, and the person is an important factor in its development and location, labour resource, consumer (M. Palamarchuk, F. Zastavnyi, M. Pistun, Y. Oliynyk). Scientific research focuses on the tasks of managing regional socio-economic processes, the economics of natural resources management, the development of the social sphere, and regional food markets (S. Zapototskyi). The concept of regional development forecasting has been developed, the theory of socio-geographical zoning, socio-geographical principles of regional policy of Ukraine, geography of religion of the world and Ukraine, perceptual geography of Ukraine have been deepened (K. Mezentsev).

*Human economic activity* is inextricably linked to *landscapes* and landscape studies. Modern landscape studies of the XX-XXI centuries in Ukraine are represented by sev-

eral scientific schools. Scientists of the Lviv school – K. Gerenchuk, I. Voloshyn, G. Miller, S. Kukurudza, A. Melnyk, V. Petlin – developed the concept of the unequal importance of interacting natural components and factors and the landscape as a nodal unit in the hierarchy of natural territorial complexes. Scientists of Chernivtsi School – L. Voropai, M. Rybin, M. Kuniytsia, Y. Zhupansky, V. Hutsulyak – initiated research on evolutionary changes in landscapes, landscape-geochemical studies of the features of natural and urbanised landscapes of the Chernivtsi region, and the use of the landscape-geochemical method in medical and geographical research. Kyiv University School – O. Marynych, O. Porivkina, N. Syrota, A. Lanko, P. Shyshchenko, M. Grodzynskyi, L. Malysheva, O. Dmytruk, V. Udovychenko – worked in such areas of research as theoretical and methodological, landscape-geophysical, geochemical, landscape-ecological, historical, urban, environmental, information and aesthetic landscape studies. In Kyiv Academic School – P. Pohrebniak, F. Volvach, L. Shevchenko, V. Halytskyi, O. Marynych – geochemical studies of landscapes and landscape mapping became priority areas of research. Representatives of the Crimean school – V. Yeni, P. Podhorodetskyi, L. Bahrova, M. Oliferov, H. Hryshankov, V. Bokov, K. Pozachenyuk – studied the spatial and temporal organisation of landscape complexes, positional properties of landscapes, theoretical foundations of ecotization of the landscape sphere, structure and dynamics of mountainous landscapes of Crimea, developed theoretical and methodological foundations of landscape expertology and landscape science substantiation of environmental expertise and environmental monitoring of Crimea using GIS technologies.

Odesa school, which embodies the achievements of G. Schwebs, T. Borysevych, G. Pylypenko, T. Bezverhnyuk, F. Lisetskyi, concerning theoretical foundations and methods of research of valley paragenetic and estuarine landscape complexes of the Black Sea region, typology of landscape territorial structures, including information and field, concept of natural and economic territorial systems, concepts of eniological and holistic concepts of landscape science, the concept of desertification of steppe landscapes, conceptual foundations and methods of contour and reclamation land management on a landscape basis, the use of GIS technologies in the preparation of landscape maps and agro-landscape zoning. Vinnytsia School of

Landscape Science – G. Denysyk, Yatsenyuk, O. Babchynska, O. Valchuk, O. Chyzh, V. Volovyk – is known for developing theoretical foundations of regional anthropogenic landscape science.

All the previous geographical works organically fit into the study of social geography, human geography and cultural geography.

The research in the field of human geography is presented by the academician and classic of Ukrainian geography S. Rudnytsky, who distinguished in anthropogeography (somewhat similar to the division of modern social geography): human geography, economic geography, cultural geography, and political geography. Leading scholars of economic and social geography adhere to different approaches to defining the structure of social geography, although certain similarities can be identified. The most widespread is the approach of M. Pistun and O. Shablii, who distinguish six analytical (branch) disciplines in social geography: economic geography, social geography, political geography (the first three are the main ones), geography of culture, geography of management, and geography of infrastructure (Pistun, 1996).

Nowadays, the geography of culture is studied by O. Liubitseva (1999), O. Ripka, I. Rovenchak (2008), L. Shevchuk, O. Topchiev (2018), who investigate the geographical aspects of culture and the issues of their geographical distribution, the concept of geo-ecological systems and cultural landscapes. Indeed, the geography of culture is an authoritative and rapidly developing field among other geographical sciences, covering the study of culture in geographical space, the identification of spatial differentiation and diversity of its components, their expression in the landscape and connection with the geographical environment, as well as the reflection of geographical space in culture.

In particular, O. Liubitseva presents *the landscape as an indicator of culture and the basis for the development of recreation and tourism*. People and their activities have been constantly adapting to the opportunities and limitations of the environment, and have shaped the landscape and biological environment to varying degrees. This has led to the accumulation of experience over generations, increasing the range and depth of their knowledge systems.

## Results

*Algae plankton communities of the ponds. In our research, we focus on the regional Polissya land use systems and landscapes and agri-cul-*

*tural heritage, which are rich in significant food biodiversity, which is developing as a result of the joint adaptation of the territorial community to its environment and its needs and aspirations for sustainable tourism development.* Traditional farming practices were shaped by the local climate and terrain, historically creating a food culture of ethnic groups, a unique agro-cultural heritage for the region.

*Agricultural heritage* is a "living heritage" that continues to exist, develop and adapt to changes in society and nature, does not deplete natural resources (soil, forest, water), has a low environmental impact, and contributes to the conservation of biodiversity, including endemic animals.

Obviously, the achievements of cultural geography in the development of the concept of "*agro-cultural heritage*" in the context of recreation and tourism studies call for a rethink. Based on the strong heritage of geographical and landscape studies, tourism studies in Ukraine, within the framework of the geography of recreation and tourism, gastronomy in particular, it is considered appropriate to propose and develop the concept of "*territorial gastronomic systems*" as a theoretical basis for responding to the challenges posed by the current practice of recreation and tourism.

Accordingly, let's consider the essence of "*territorial gastronomic tourism systems*" for the purposes of gastronomic tourism development (Fig. 1, 2). Territorial gastronomic tourism systems (hereinafter referred to as TGTS) are complex open systems.

When studying socio-geographical objects, processes and phenomena, it is necessary to use different approaches of social geography. In this study, we used the following approaches to identify and define TGTS in geographical space: *historical and geographical (retrospective) approach* (Topchiev, 2018).

Within the framework of this approach, the socio-geographical object, economic and geographical categories, is considered in historical dynamics. It makes it possible to make an economic and geographical forecast of the future based on the analysis of the past, to identify the causes and factors and to study the stages of development over the entire period of time. In our case, we traced the development of the TGTS in the historical context (the territory of ethnic settlement in certain geographical conditions that dictate the rules of food production and food culture, gastronomy), where a bifurcation point appears and the following spaces are stratified: sacred food, which forms



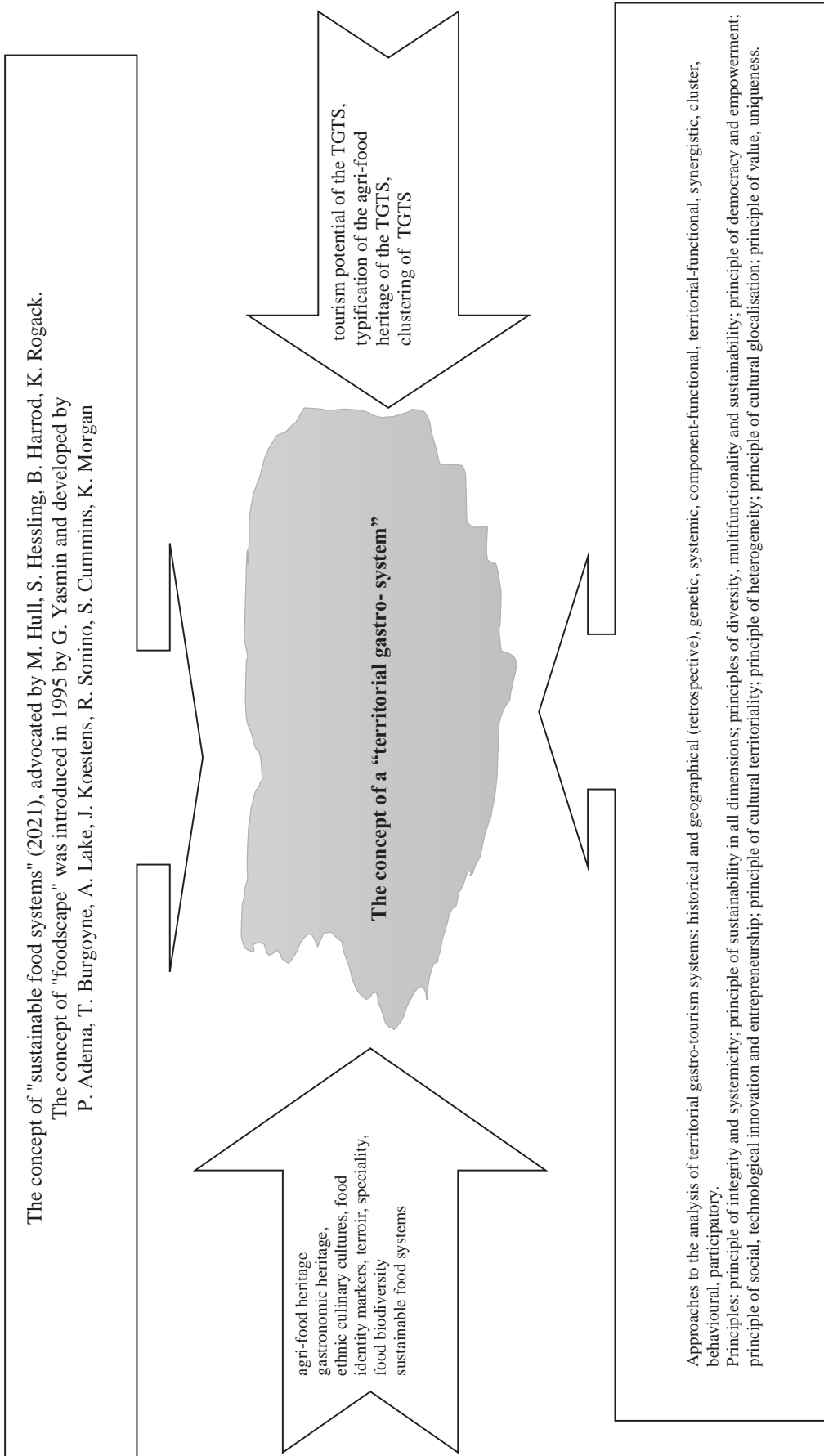


Fig. 2. The concept of a territorial gastro-tourism system for the development of gastronomic tourism

the national food in the future, which becomes a recognisable gastronomic image of the country in the menus of national restaurants, and develops the food industry).

*The genetic approach* is important (Yavorska, 2018), which analyses the causes and timing of the emergence of the objects and phenomena under study. Changes in functions and structure are studied, which are influenced by many endogenous and exogenous factors during their development. In the process of developing the concept of the TGTS, the trajectory of its development and, accordingly, the range of problems that may negatively affect it are traced.

The studied TGTS reveals previously unknown or little-known, scattered or poorly used tourist resources of a particular territory: gastronomic, cultural and historical, physical and geographical, human, soil and ethnographic. The development of the TGTS depends on finding optimal combinations for these resources and factors of production involved in the development goals.

Therefore, we believe that determining the tourism potential of the TGTS and conducting an audit of natural conditions and ethnic cuisines as "hidden" resources of the territory will allow us to adequately assess its development potential.

The use of a *systematic approach* will allow to study the processes of system formation (Yavorska, 2011; Topchiev, 2018), functioning, development (especially typical industrial, agrarian and recreational), energy and substance exchange and adaptation with the natural

environment. The modern realities of spatial-component design of territorial systems require the study of new challenges. A systemic study involves the study of its structure, functional relations, types of relations, i.e. the system is functional (Shablii, 2015).

*The component-functional approach* is used in the process of studying the

component and territorial structure of the country economy and its individual regions, objects, territorial subsystems, components, system-forming relationships between them, external relations (Palamarchuk, 1998; Zastavetska, 2013; Topchiev, 2018).

*The territorial-functional approach* will be useful for studying the links and relationships between the components and the territory of the territorial system. Through it, we learn how components are located in different types of territorial entities (for example, territorial communities), which reflects the geospatial organisation.

*The synergistic approach* (Zastavetska, 2013) includes a detailed study of the factors

of territorial systems and the processes that take place in them in order to identify the processes of interaction between their elements and subsystems, as well as their internal and external relations.

*The cluster approach* (Smirnov, 2013) is used to analyse the economic structure of territorial systems, identifying sectors involved in the formation of interregional heritage.

*The behavioural approach* (Baranovsky, 2010; Mezentsev, 2005) is used to explain the territorial identity of territorial systems, regional depression, forecasting regional development, determining perceptual portraits of regions, settlement systems, etc.

*The participatory approach* (Mezentsev, 2020), in the modern realities of transformation, takes place in the development of strategies and concepts of their functioning by representatives of local institutions in various fields.

### Discussion

In a broad sense, tourism is a complex socio-economic system with a large number of elements and subsystems and various links between them; in a narrow sense, it is an industry that produces services necessary to meet the needs arising in the process of travel. In any case, tourism is a system consisting of a large number of subsystems.

Territorial gastro-tourism systems are geographical spaces that have a holistic unity of various types of interdependent elements connected by common processes. Within this space, economic, social and other relationships are formed between business entities, entrepreneurs, various groups of the population, local authorities and visitors (tourists). The territory attracts tourists with its specific characteristics, identity (in many cases, artificially created). In our case, it is the unique agro-cultural heritage, culinary cultures of the regional ethnic groups and, in general, its own peculiarities of nature and economy, historical, ethnographic, and gastronomic resources, on the basis of which gastronomic products are developed. The system-forming elements of the territorial gastrotourism system are: agri-food heritage, gastronomic heritage, culinary cultures of ethnic groups, food identity markers, terroir and speciality. Specific features are food biodiversity and sustainable food systems.

### Conclusions

In summary, TGTS encompasses the full range of actors and their interrelated activities, including tourism, that add value to the production, aggregation, processing, distribution,

consumption and disposal of food originating from agriculture, forestry or fisheries, as well as parts of the wider economic, social and natural environment in which they are embedded.

Social practice proves that geographical knowledge reflects the unity of nature and man. This integrative sense is confirmed by the evolution and differentiation of geographical knowledge. In this process, there is a symbiosis of interpretations and interpretations that

require the identification of specific features of the territorial gastro-tourism system. Following the unfolding of this idea, the relevance of such a discourse in the geography of recreation and tourism, in particular gastronomy, is revealed by introducing the concept of a "territorial gastro-tourism system", which has existed for a long time and in many different places, but has only begun to be recognised for its tourism potential for sustainable tourism development.

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