THE ROLE OF BLACK TOURISM IN LOCAL DEVELOPMENT - THE OLD CITY OF MOSUL AS A MODEL

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Article history:		Abstract:
		Black tourism is one of the terms that has recently appeared in the academic field and refers to tourism that is associated with dark and inhuman events such as death, suffering and violence. And that was behind the conversion of battlefields, battles, and prisons, as well as the sites of tragedies, incinerators, massacres, and disasters, into tourist destinations, museums, and dark tourism factories, regardless of the motive for that, whether it was inclinations, curiosity, or passion. This paper aims to spot the light on the concept of black tourism, and to study the reality of black tourism in Iraq, especially Nineveh Governorate, and the most important sites that can be exploited to activate this type of tourism and to highlight the importance of this type of tourism We concluded that Iraq is full of sites suitable for promoting black tourism, in light of the wars that Iraq has gone through throughout history, especially the war against the terrorist organization ISIS, which violated human and religious norms and values, and who tampered with archaeological sites, religious shrines, churches and temples, as well as massacres . And genocide during his control of some Iraqi cities. If tourism programs are developed to support black tourism in Iraq, and it is supported by the responsible authorities and the promotion of the concept of black tourism through the inclusion of some black tourism sites in the school curricula, as well as the promotion of black tourism by educating the local tourist first and then advancing the cultural and economic reality together

THE FIRST TOPIC
The concept of black tourism, its types and importance
1.1 Introduction:

"Black, "dark" or "horrific" tourism includes any form of tourism associated with visiting places that have been exhausted by death, suffering, pain and destruction. Dark tourism has become one of the issues that have caught the attention of scientists in the past years, as researchers Richard Sharpley and Phillip Stone, in their book entitled The Dark Side of Travel, focused on black tourism while taking into account all the anthropological factors that drive the tourist to visit the sites. in which others were tortured and exterminated (Sharpley, et al. 2009). The phenomenon of violence and genocide is present in many global destinations and is shared by a range of societies and political systems (Lennon, 2017). Perhaps one of the first manifestations of black tourism in modern times was the first guided tour of England in 1838, which was on a train to attend the hanging of two murderous men. Visiting morgues was also a common phenomenon on nineteenth-century tours of Paris (Body Worlds).

It can be said that the interest in black tourism started from the period that witnessed several political and social changes between 1985-1995, in particular the end of the Cold War, the conquest of Eastern Europe, and the emergence of the idea of Central Europe, which encouraged interest in the heritage of the Nazi and Soviet regimes, as in the case of the Holocaust; where the forgotten stories and events associated with this period became a major factor of tourist attraction), such as Hitler's hideout, Berlin, STASI museums located in several German cities, and death camps in Poland and East Germany. The end of apartheid in South Africa in 1994 attracted new interest in sites, events and personalities in ethnic communities, creating new tourism opportunities (Ashworth, et al. 2015).

The main objective of the development of black tourism is to travel to humanly dark sites, with the aim of evaluating them historically to identify the ugliness and danger of the decline of human values, and what may drift to it from the blind of vision, and what may be exposed to man as a result.

The dangers to which a person may be exposed as a result are capable of bringing him to the advantage,

making him feel the value of civilization, human advancement, social justice and the importance of human rights laws. It is not the purpose per se nor to witness death and suffering itself.

In Iraq, especially in Nineveh Governorate, we find that it is possible to exploit black tourism because of its positive impact on local development due to the events that this province has been exposed to throughout ancient historical as well as modern ones, especially in the period between (2013-2018). Local development is a method of social and economic work in a specific area based on the foundations and rules of the curricula of economic and social sciences and this method is based on bringing about a civilized change in the way of thinking, work and life and by raising awareness of the local environment (Al-Nabi, 1993).

Perhaps one of the most important sites that are attractive for black tourism is the old city of Mosul, which is located on the right side of the Tigris River, which was exterminated during the last war, and there are many religious and archaeological monuments and historical museums that have been demolished, such as the Prophet Yunus Mosque and the Nineveh Wall. As well as the historical museum in Nineveh province, which contains artifacts dating back to the Assyrian era, these artifacts have been demolished and broken by vandals. As well as the execution areas, which still keep the bodies of martyrs, as in the area of Al-Khasfa.

Despite the fact that these sites are damaged and destroyed, it is possible to invest them for the benefit of black tourism in order to serve the development side of the province in terms of economic, cultural and social, and the ongoing reconstruction campaigns have a positive impact on the city in general, but it may constitute an obstacle to the progress of black tourism in the city.

1.2 The importance of black tourism

The main goal of black tourism is to enter the depths of grief and tragedy tourism by traveling to humanly dark sites for the purpose of evaluating them historically to identify the ugliness and danger of the degeneration of human values and what may lead to it from blind vision and the dangers to which man is exposed to the nadir as shown in torture prisons, Nazi detention centers and genocide graves in Bosnia and Herzegovina and others that make us seek the values of civilization, human advancement, social justice and the importance of human rights laws and not for a purpose Watching death and suffering The main motivation for black tourism may be curiosity, such as

visiting the grave of a family member, or visiting the public area where he fell. Or even grieved for a family member and his remains were not found, some even made the trip while the war was still ongoing. War-related death sites are likely to constitute the largest single category of tourist attractions in the world, traveling to relive events, simulating death, or traveling to watch public executions (Juranovic, et al, 2020). , et al 2021), as it gives the tourist a moral, heritage and cognitive benefit, as well as the development of the emotional and educational side such as learning patriotism, belonging and pride in the value of life, learning disaster prevention, fulfilling the role of relief and encouraging voluntary humanitarian work (Oren et al., 2021).

1.3 Advantages of black tourism:

Black tourism may seem very annoying to some people, but it provides a societal benefit by educating the community and encouraging tourists to learn from dark periods in human history, and social media platforms such as Twitter and Instagram play a role in increasing the community's fascination and awareness of the historical sites of wars and conflicts. Interacting with a part of history and reviving it internally with trauma has a significant impact on understanding the dark side of human nature and feeling empathy while keeping the memory of the event alive (Robinson 2016).

1.4 Types of black tourism

There are seven main types of dark tourism. These seven types are fun factories, resting places, shrines, conflict sites, genocide sites, fortified dungeons, and disasters.

1. Dark Fun Factories: They are what can be considered the most light dark tourism sites. They are usually aimed at children and provide some form of entertainment. Since they are aimed at children, they lack the true darkness that most dark tourist spots have. It refers to those commercial shows and tourist places that seek to recreate and transform death and suffering in a less dark, more enjoyable and entertaining way. We find them interested in strange paranormal phenomena such as ghosts or alien creatures. (Stone,P,R. 2006)

2. Dark Exhibitions: They aim to present products related to death, often with a commemorative, educational and reflective message. Despite conservative ethics, these sites include some infrastructure aimed at tourism and focused on trade. Dark galleries are often located far

from the actual place where a particular tragic event took place. (Kunwar, et al, 2019).

3. 3. The Dungeon Visitor Attraction: refers to those sites and attractions that introduce ancient penal and justice codes to the current tourist, and revolve around (former) prisons and courts. It blends medieval history with black tourism. Many of these sites are found in Europe. They include old castles and forts that have been reconfigured – as a model for black amusement factories and a lighter picture of black tourism (Fonseca, et al 2016, Stone, P, R. 2006).

4. Dark Resting Places: These are about historical, conservative and memorial ethics. People visit cemeteries primarily to respect and perpetuate the memory of their missing loved ones but also to exercise, relax, study nature and local history (Fonseca, et al 2016)

5. Dark Shrines: Shrines are often located near the site of death and within a short period of time of death. Most dark shrines have very little tourist infrastructure. These sites are temporal in nature and serve as an act of commemoration (Kunwar, et al, 2019).

6. Battlefield Tourism (Dark Conflict Sites): Battlefield tourism can be considered one of the types of dark tourism, which was confirmed by Stone, who included it in his ladder among the blackest types of tourism, because of its great attachment to death and a great degree of originality; some sites are considered blacker than others due to the short or long period of time between their occurrence (Stone, P, R. 2006).

The second topic
The most famous places of black tourism in the world
1-2 Hashima Island-Japan
It is a concrete island located two kilometers southwest of Takashima Island in Japan. Coal was mined at the Hashima mine under the auspices of Mitsubishi Corporation between 1890 and 1974. During the war between China and Japan and since 1937 conscription became mandatory in Japan, which needed all its human and material resources to support its military forces, but it was also important to have workers who could help produce ammunition and fuel, so Japan passed a customary law on the mobilization of human and material resources in 1938 which was in force until its defeat in 1945. Japan was able to use force to force Korean and Chinese prisoners to work forcibly to reduce labor shortages,

and with the end of World War II, Chinese and Korean workers were sent to the maze-like concrete site. To operate at a depth of 1,000 meters below sea level, where methane gas has accumulated in narrow passages. In exchange for very low wages, they were malnourished,. Of the 1,299 recorded deaths, 122 Koreans and 15 Chinese died in a range of accidents and illnesses including dysentery, cerebral hemorrhage, typhoid, and other pains.

2-2 Pripyat-Ukraine
The name "Chernobyl" is associated with the worst nuclear disaster that occurred in the world. In 1986 after the explosion of one of the reactors at the Chernobyl nuclear power plant, which was built to meet the growing energy demand of the former Soviet Union. Being located 120 km from Kiev - the capital of Ukraine, and its proximity to the border with other countries, the explosion of the fourth power unit exposed more than 200,000 square kilometers to radioactive contamination. The tragedy of this accident had a significant impact, especially on neighboring territories such as Belarus, and radioactive contamination reached Scandinavian countries, including Norway, Finland, Sweden and some European countries near Italy (Vu, M, D (2021). At the time of the accident. The city of Pripyat near Chernobyl was not severely contaminated by the initial release of radionuclides. But once the graphite fire broke out, it soon became clear that the pollution would make the city uninhabitable (Alfi, 2022). On 27 April, about 50,000 residents of the town of Pripyat now known as the "ghost town" were evacuated, followed by the evacuation of all residents. On an area of 10 kilometers around the nuclear power plant next month, bringing the number of evacuees to more than 150,000. The population was promised to be allowed to return in a few days, but they never had the opportunity to do so once the scale of the disaster was determined by the Soviet government. Nowadays, uninhabited houses and buildings with all the personal belongings left by the inhabitants have become one of the most attractive places to visit in Chernobyl(Pomper , 2009).

2-3 Oradour-sur-Glane
It is a memorial site for a massacre committed by the Second Tank Division of the Das Reich Division on June 10, 1944. It preserves the memory of 642 people killed there, including 18 Spanish refugees. The Second SS Tank Division was sent into the village of Oradour-sur-Glan in the Haute-Vienne department of the Limousine region, central France and gathered the

entire population to the main square. There, the SS gathered the men, shot them, and the women and children were taken to the church and the church was sealed with explosives that did not explode, but emitted thick suffocating smoke. Then they burned the village land. Only five men managed to escape from the garages, while only one woman jumped out of the church window and survived the shooting. Due to the scale of the massacre and the difficulty of identifying the burned bodies, the official list of victims was not issued until 1947 when 642 of the victims of Orador-sur-Glan were confirmed by the Rochschwart Court (Léger, 2014).

2.4 World Trade Tower Memorial United States of AmericaNational 9/11 memorial and museum, United States of America

During a terrorist attack on the World Trade Center in New York City, on September 11, 2001, nearly 3,000 people were killed in terrorist attacks there. The memorial to the events of September 11 was inaugurated on September 11, 2011, ten years after the atrocity. The museum was inaugurated in the presence of former President Barack Obama (Lewis et al 2022)

2-5 Aokigahara Forest-Japan

"Suicide forest in Japan" is called the Okigahara Forest or the Sea of Trees, this forest is one of the most famous places of suicide in the world, as it witnesses annually so far about a hundred cases of suicide, but in ancient times, this forest was an exile for the elderly during the famines in Japan, where they were left there until death (Sebai, 2022)

THE THIRD TOPIC
Black Tourism in Iraq
3.1 Tourism in Iraq

Iraq has a lot of diverse and unique tourist wealth, but these resources have not been exploited within the national development plans, so the tourism sector in Iraq is still modest compared to other countries for several obstacles, including that Iraq is considered one of the developing countries that face many problems in the tourism sector, successive governments have not given any attention to tourism despite Iraq's natural, historical and human potential unexploited, tourism as an economic activity cannot be overlooked. As one of the components of the country's economic policy, the political and economic crises and challenges that Iraq faced left a significant impact on Iraqi society and the most complex challenge was in the field of tourism (Mohammed, 2021)

3.2 Black Tourism in Iraq

After 37 years of wars and internal crises that continued from 1980 until the end of 2017 when the Iraqi government announced the end of the war on ISIS, the Iraqi decision-maker had the opportunity to talk about the possibility of developing the tourism sector, but for many years of wars and crises left a negative general impression in the mentality of foreign tourists, Iraq is full of black tourist attractions such as genocide sites, battlefields, memorials and graves of military leaders as well as shrines and religious shrines. Various distributed throughout Iraq.

3.3 The relationship between black tourism and local development

The tourism sector is of great importance in the local development agenda in many countries, where tourism is one of the most important sectors that are an important resource in the modern economy. As well as its importance in providing permanent and seasonal job opportunities, which in turn reduces the size of unemployment and contributes to addressing social problems such as poverty and famine. Perhaps the adoption of the traditional tourism approach in some countries has left a negative impact in those countries, as the development followed focuses on the economic aspect only.

And neglecting the social and humanitarian aspect and thus limiting the results of local development in those countries, so countries resorted to adopting the concept of black tourism and exploiting it because of its social and women's impact by transferring the tragic events experienced by the residents of those areas and the torture, displacement and killing they were subjected to, as these areas narrate facts and events that may not be covered by the television scene, reports or newspapers, as well as being supportive of the economic aspect. In this research, the most important areas in Nineveh were presented, which can be exploited in black tourism in the provinces of Iraq, especially those that fell under the control of the terrorist organization ISIS in the period between June 2014 and December 2017), a period that simulates the most horrific crimes in the modern era.

3.4 Black tourism sites in Nineveh

3.4.1 Old Mosul:

The old city of Mosul is characterized by spatial boundaries because it is located directly on the right bank of the Tigris River opposite the monuments of Nineveh to become a defensive fortress at the transit area, and it constitutes with the city of Nineveh a model for the cities of twins within the framework of the general site, as well as its emergence as a model for breeding cities, and it inherited its location from a

series of places that are all located within the framework of the spatial site of the city (Al-Rahbi, 2008). The old city is characterized by a spatial space represented by its wall extending from the door of the bridge "Abbasid Bridge", whose stone pillars are still standing close to the iron bridge that currently exists, and the wall extends to the Bab al-Brick area at the western square of the Wednesday market currently, called Bab al-Boub Dora and then extends to Bab Lagash adjacent to the northern square of the Directorate of Electricity and the building of Nineveh Governorate to the Thulmi area between Bab Lagash and Bab Jadid. Then it extends to a new door in the square called the cycle of a new door and then extends to Bab Al-Bayd at the Ziwani Mosque and to the Ras Al-Jada area, and the fence continues with the parallel of Ibn Al-Atheer and then to Tel Kanas at the intersection of the fifth bridge with Ibn Al-Atheer Street currently to the site of Bab Sinjar, which was called the old Bab Al-Midan, then the fence extends from Bab Sinjar with parallel to Ibn Al-Atheer Street and reaches the gunpowder smoke "brick khana", which is located next to the central preparatory school, then To Bab Al-Emadi, and the wall continues with the extension of the Tigris River towards the south to Bash Tabia "Al-Asaker Castle" in front of which is located the military training field, which was locally called the Green Square, then extends to Karataray, "Dar Al-Amarah Al-Athari of Badr Al-Din Lulu overlooking the Tigris River, then to Bab Al-Seri to Agej Qala, the place of the current Nineveh Iron Bridge (Khader, 2011).

First: Al-Sarjakhana locality: One of the shops I mean the neighborhoods of the old city of Mosul, and it was located within the wall, it is in the old city, and its age is up to 7000 years, and the word Sarjakhana is a Turkish word that means (the place of the sarja); Al-Sarjakhana started a locality famous for making horse saddles, overlapping with many shops, including the locality of Hosh Al-Khan, the locality of the Great Mosque of Al-Nouri, the locality of Al-Qattanin, the locality of Al-Aws (Al-Joulaq), and the locality of the small market.

Second: Al-Qala'at locality: It includes the following:
- The square: It is the square that used to extend in front of (Ig Qala) in the Ottoman era, and the castle was inhabited by the Janissary army. Bab al-Qalaa is one of the well-known gates of Mosul and is located on the Tigris River.
- Hosh Al-Khan: In this place there was a large caravan khan belonging to the Al-Dewa Ji, inside which a house was built called (Hosh Al-Khan), then houses

multiplied inside and outside it. The locality was named by that name.
- Bab al-Nabi: relative to the mosque of the Prophet Zarzis (peace be upon him).
- Ras El Kor: The area was full of stucco coats in which the stucco and ceramic vessels made by the coazon such as habbab, sherbet and bread skirts made so far are proud. To the north is the locality of al-Shahwan, relative to the Shahwan tribe that inhabited it.
- Imam Ibrahim: Relative to the Mosque of Imam Ibrahim, peace be upon him (Al-Rahbi, 2008)
It extends along the west bank of the Tigris River and is considered the historical nucleus on which the construction of the old city of Mosul and is called the river front of the right of Mosul in which about 4,500 houses out of 15,000 houses in the old city, in which 4,931 houses were completely and almost completely destroyed and a building of a section of the houses of the Klayaat area belongs to the Christian endowment and the other to the Sunni endowment and some to the Department of Antiquities, including the municipality of Mosul, and what was destroyed from the "Klayaat" about 3,000 houses out of 4,500, including 2,000 houses in the locality The field alone, which is the most destroyed and damaged, was completely destroyed 62% and severely damaged 38% in varying proportions between (50% – 70%) and with the campaigns to open roads and remove rubble, and each house needs between 10,000 – 15,000 dollars as a minimum for its reconstruction and the local government in Nineveh, despite allocating billions and spending them on removing rubble from the old city, but there are more than 70% of them that still constitute the greatest burden on the people. Abdul Qadir al-Dakhil, executive director of the Mosul Reconstruction Committee, confirmed that 75% of the ruins of the Old City have not yet been removed.

3.3.2 Sinjar and the Yazidi genocide at the hands of Daesh
During the fall of Mosul in June 2014 to ISIS fighters, Yazidi cities, especially Sinjar, were attacked by ISIS elements, militants killed a large number of Yazidis and captured others, after nearly a thousand fled to the fortified Mount Sinjar to get rid of ISIS. The United Nations said the Yazidis had been subjected to attempted genocide and crimes against humanity. The results of ISIS's terrorist campaign were: 3,000 Yazidis were killed, 5,000 were kidnapped and 400,000 Yazidis were displaced in Dohuk, Erbil and Zakho, 1,500 Yazidi women were gang-raped, and 1,000 women were sold in the market as slaves. Following these events, the Yazidis in the Sinjar region established the Tawoos al-

Mulk Brigades, and announced on August 28, 2014 that 700 Yazidis and Yazidis had joined these armed battalions based in Mount Sinjar, with the aim of liberating their areas from the control of the terrorist ISIS (Dawood, 2019).

- The girl Yufa (3/8/2014), during the events in Sinjar, where the residents of the city were forced to leave to escape the control of ISIS, to safer areas such as Dohuk and Erbil in northern Iraq. Haidar made the decision to flee with his family outside the city, so he gathered his family members in one vehicle, and the child Yufa was one of the members of that family. Haidar had to not stop while driving his vehicle, whatever the reason, because he was chased by the elements of the terrorist organization, in the mirror of the vehicle, Haidar saw that his daughter Yufa had fallen from the vehicle, and at this moment Haider was forced to make the most difficult decision in his life, which is not to stop to retrieve his daughter to save the rest of the family members from an inevitable massacre. Yufa became in the hands of criminals. After Haidar arrived the rest of his family members to a safe place, Haidar's wife searched for her daughter Yufa, but she did not find her among the children, so she asked her husband Haidar: Where is my daughter Yufa?? Tell her what happened to Yuva, and this is one of the horrific true stories that happened in Sinjar.

- Nineteen-year-old Gilan Barjas, on (3/8/2014) The terrorist organization ISIS took control of the center of Sinjar district, which posed a threat to thousands of safe Yazidi families, forcing families to flee from the hell of the armed organization's control, but those who were unable to escape fell into the hands of the terrorist organization. During the kidnapping, Jilan was a student in the eleventh grade of middle school and after seven of her family were killed, Jilan was transferred with two of her sisters, her mother and stepmother to Al-Baaj, where the girls were separated from the old women. The eyes of one of the princes of ISIS fell on Jilan, who was exhausted from escaping and detention, as she was taken with her two sisters and Yazidi girls kidnapped from Sinjar to a middle school building in the district of Al-Baaj (southwest of Sinjar), and there they were distributed as slaves to the militants of the organization, but Jilan preferred to end her life after cutting the arteries of her hand with a razor, as Jilan said I will not allow anyone to rape me even if I have to die.

3.4 Obstacles to Black Tourism in Nineveh
1- Not allocating financial support for black tourism in Nineveh.

2- Black tourism lacks a qualified tourist guide to deal with visitors.
3- There is no plan to include all black tourism sites on the tourist map of Iraq.
4- Many tourism companies stay away from including some sites in their tourism programs for security reasons.
5- Lack of awareness about the concept of black tourism, its objectives, motives and characteristics of the pioneers of this type of tourism.

FOURTH TOPIC
CONCLUSIONS AND RECOMMENDATIONS
4.1 CONCLUSIONS:
1- Black tourism has become a well-known term at the present time, as interest has increased globally to travel to places where the worst human diamonds have occurred, where this type of tourism enables interaction and development of knowledge gained for the visitor and the promotion of moral values, and black tourist sites contribute to commemorating the memory and preserving historical memory and honoring and immortalizing the victims.
2- Dark tourism gives immunity and tranquility from actual death or a horrific event by creating an opportunity for the tourist to meditate and face the "moments of death" and think about them from a distance and a safe conceptual environment.
3- Black tourism helps individuals within society to announce issues with realistic meanings, and therefore it maintains social order and supports the continuity of existential security and public welfare.
4- Strengthening the national identity of the local tourist to the dark tourism sites in his country, as well as a sense of solidarity with those affected.
5- Black tourism is affected by the image displayed in social media channels and the media, as well as the image that the tourist carries in his experience at the tourist site.

4.2 RECOMMENDATIONS
1- Since tourism contributes to the economic growth in Iraq in general and in Nineveh in particular, solutions must be found to maintain its leadership despite the terrorist attacks on its territory, organizing mega cultural events is a way to improve the image of the city.

2- Developing black tourist attractions in Iraq effectively and appropriately, as well as managing and properly promoting dark sites.

3- Encouraging visitors from different countries to visit black tourism sites. Black tourism is also included as an activity in government institutions to nurture the national spirit and a sense of the value of life among local visitors.

4- Conducting future studies aimed at developing an understanding of the motivations and experiences of tourists visiting the site from an anthropological perspective.

5- Providing tourist facilities and developing the infrastructure environment because of its role in attracting visitors.

6- Creating harmony between tragic heritage and tourism by adopting the approach of black tourism programs

7- Introducing tour operators to dark tourism sites in Nineveh at reasonable prices.

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