

Do the unknown cities make the anti-utopians? Towards Visionary Utopia Plans in Egypt

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Abstract

In Egypt, many unknown cities have not taken the opportunity to be explored from a large number of researchers like the famous historic towns. Those distant cities should be taking part in future investigation works since they could have similar features to dystopian cities. The main issue in this paper not only discusses how to enhance the urban area to become liveable but also how to stop the urbanity's transformations that make cities run toward being anti-utopian and prevent it from being dystopian. The research method uses the descriptive-analytic to understand the purpose of evaluating the viability of public criticism. The current manuscript aims to activate methods of self-criticism to restrain the features of the unknown cities and move on to the bright prospects of urban design as an art at the city level. Life is a tragedy, but in the same time, it is illuminated. Generally speaking, in utopia, there would be a system that was created to be good; in Dystopia, there is no system. Otherwise, the anti-utopia was supposed to be good but utterly failed. The lack of understanding about how architecture has transformed people's lives in Egyptian sites has led to dystopian cities. This paper revolves around two questions: Is there a need to build a utopian city before improving the current dystopian cities in some of the Egyptian sites? Is these revision helps to redraw anti-utopian or/and dystopian situation? In most Egyptian cities, especially in the unknown metropolitan cities — sites, there is no residential area has not been affected. Hypothetically, there are three fears involved in Egyptian urban reality. The pressing issues are the ruralisation of urban areas, the loss of human connectedness, and the lack of awareness of human rights. Also, the intellectual illiteracy/ignorance cognitive spreads among the people, administrators and experts. Two factors prevent the damaging impact in urban areas: human and specific features, such as buildings and network movements. Humans are the sources of life and the protection in the city is man-made. These two elements cannot be seen separately. This paper is an intervention in the epistemology and methodologies of an urban design discipline. It seeks to understand the ways of thinking that deal with the meaning of unknown Egyptian cities — sites in the status quo of the urban reality. The research topic is primarily concerned with the formation of anti-Utopia. It presents the notion of anti-utopia as attacking the impractical and unrealistic intellectual traditions. Taking into consideration, respecting the traditional ideology may lead to catastrophic results through increasing the thought of xenophobia. Continuing dissatisfaction with the existing reality causes the utopian. On the other side, a utopian tendency may come without providing any support to the current social order or rejecting the prospects of radical social change.

Keywords: Anti-Utopia, Dystopia, Liveability, Self-Criticism, Unknown Cities, Urban Design.

Introduction: “Loss of Hope” is a logic mean to create scientific research

This manuscript is an intervention in the epistemology and methodologies of an urban design discipline. It seeks to understand the ways of thinking that deal with the meaning of unknown Egyptian cities — sites in the status quo of the urban reality. This research topic is primarily concerned with the formation of ideas — “anti-Utopia.” This article presents the notion of anti-utopia as follows: attacking the impractical and unrealistic intellectual traditions; respecting the traditional ideology that led to catastrophic results, increasing the thought of xenophobia, continuing dissatisfaction with the existing reality that is already utopian, and opposing utopian tendency without providing any support to the current social order or rejecting the prospects of radical social change.¹ Habitually, lots of people do their best, looking forward to a better life. But in conditions of dystopia, one finds his hope unheeded. This way makes suffering people lose hope. The loss of faith causes communities that cannot work with equivalent outcomes for those who do not deserve. In such cases, those people have one of three futures. First, he/she remains persistent through increasing duty whatever the odds. Second, the averse person puts the feeling out of the mind without leaving the desire to be retired completely. Third, the negative actions push the person to become anti-labour or anti-everything he believed that he had spent in the hopes of a bright future. He/she tries by every way to make for others a grim future. The notion from our point of view is that it is necessary to be based on the principle of hope. If you wish a better future, then your hopes are not enough to be achieved by them. One first has to strive and make all your energy and effort and then hope to achieve what you want.

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Hypothetically, there are three fears involved in Egyptian urban reality. The pressing issues are the realization of urban areas, the loss of human connectedness, and the lack of awareness of human rights. In addition, the intellectual illiteracy/ignorance cognitive, which spreads among the people, administrators and experts. There are two factors that prevent the damaging impact in urban areas: human and concrete features, such as buildings and network movements. Humans are the sources of life and the protection in the city is man-made. These two elements cannot be seen separately. Thus, this article focuses on two main issues that have led to the understanding of the problem. Why are the people turning urban areas into anti-Utopia?ⁱⁱ Moreover, what are the manifestations of the urban areas under the influence of anti-Utopia? Answering prevents the rise of the anti-utopia in the cities and helps people and experts improve the urban areas affected. There are several features used to describe the “architecture of dystopia”ⁱⁱⁱ. Most important reasons revolve around why some people, who are anti-urbanization, can describe dystopian cities as follows: The people live in troubled economic situations and are affected of livelihood disruption; they are even threatened of expulsion from their places of residence and temporary work; they do not have a sense of belonging and cannot adapt; there is a lack of justice, fairness, equality, protection, safety, and dignity. Most of them feel alienated; and decrease of people’s choices and voices^{iv}; there is political disenfranchisement, deceptive illusion, underrated crime, persecution, and racial discrimination between the sexes or in ethnic and caste systems. In addition, the transformation of the anti-relationship between innocent civilians and other criminals lead to intimate connections. These are urban decay, abandoned buildings, inhospitable city landscapes, and expansion slums; the place is unclear and missing a distinctive character. It may become unfriendly, unfamiliar, and thoroughly corrupted. Furthermore, it is a city transcending to an urban anarchy. Is there necessity for publishing research results in the known cities every across educational scientific research forums without any appropriate response to the reality that comprises more than the unknown cities? What might be made of utopian urbanism for unknown cities’ today?

Research Justification: content analysis searching for the Unknown/ Invisible Cities –Sites

Administratively, Egypt divided into twenty-seven governorates or it called '*Muhafazat*' as a designator terms. It is the highest level of the administrative classification. *Muhafazat* is divided into cities and rural villages. These include more than two hundred and seventeen cities. Additionally, more than eighty percent of these cities would be classified as unknown city. If any researcher tries to find out any information about cities or sites, he will record just thirty of Egyptian cities. In spite of all those cities have a telephone code number, but most of the Egyptian people do not know its name or location but also ignore its history. This ignorance makes some of them invisible through experts’ development plans. The motivation for doing this research came from the content analysis of both an academic website (Ibrahim & Ibrahim, 2004) for publishing the scientific distraction and recent conferences that took place in Cairo during 2010-2014. The main objective is to find out whether the researches are homogeneously distrusted in the researchers’ interest. The analysis of the website was on December 2014. The following remarks were (Figure 1; Figure 2):

- The total numbers of listed/mentioned cities are 97 out of 217 cities (44.7%). These cities are within the boundaries of 27 regions out of 27 regions.
- Total numbers of research works that have a city/site in the case study are 450 manuscripts (69.3%) out of 648 manuscripts.
- Most manuscripts that listed a certain cities are concerned on Cairo. 148 manuscripts (23.88%) out of 450 manuscripts takes Cairo City as a case study. If we consider the Greater Cairo agglomeration, the number of manuscripts would be 244 manuscripts (45.22%) out of 244 manuscripts.
- The authors’ affiliation to universities that located outside Cairo do their research works in Cairo/ Greater Cairo not in their city they belong.

The analytical reviews for some of the topics and themes at scientific published conferences where the literature showed that a considerable number of researchers only focus on particular cities—sites in Egypt. From regarding to some conferences that hold in Cairo, Egypt during (2010-2014) most of the articles that were presented focused on the known Egyptian cities-sites. Those conferences such as (1) 8th International Architectural Conference, Dept. of Arch. Eng., Faculty of Engineering, Asyut University, Egypt, Architecture & Built Environment Contemporary Issues, (2010); (2) Al-Azhar Engineering twelfth (2013) and thirteenth (AEIC 2014) international conference. Scientific gathering hold in Housing and Building National research center HBRC, Cairo, Egypt during (2013-2014); (3) Sixth International Conference on Nano-Technology in Construction- NTC 2014 (4) Built and Natural Environment Research Papers 2011 Volume 4, No. 1, pages 1–148 referring to Future Intermediate Sustainable Cities Conference, 23–25 November 2010, Egypt; (5) SB13 Cairo, Sustainable Building Conference, Democratic Transition and Sustainable Communities, Overcoming Challenges through Innovation Practice Solutions, 6-7 November 2013, Cairo, Egypt; (6) 6th International Conference on Responsive Urbanism in Informal Areas: Towards a Regional Agenda for Habitat III, Faculty of Engineering, Cairo University, November 25 - 27, 2014. On the contrary, for instance, the contribution of some American forum for the designing of the city is apparent. In their 1928 Athens Charter, the International Congress of Modern Architecture CIAM- signed and presents the topics of liveable street (Allan Jacobs and Donald Appleyard, 2013, p. 218). Also, in 1933, Le Corbusier presented his notions about the distribution and ordering of the functions of the city (Curl,

1999, 2006, p. 50). The first urban design conference was held at the GSD on April 9 and 10, 1956 define the essence of urban design. It discusses the participation of architect, planner in urban design or physical planning, as well as a series of other professionals (Marshall, 2012, pp. 110-111). In 1993, based on The Congress for the New Urbanism (CNU) in Alexandria, Virginia was founded a movement – like the Garden City Movement –advocating the tenets of New Urbanism that formulated in the Charter of the New Urbanism in 2000. (Michael Leccese and Kathleen McCormick, 1996-1996, p. 1)

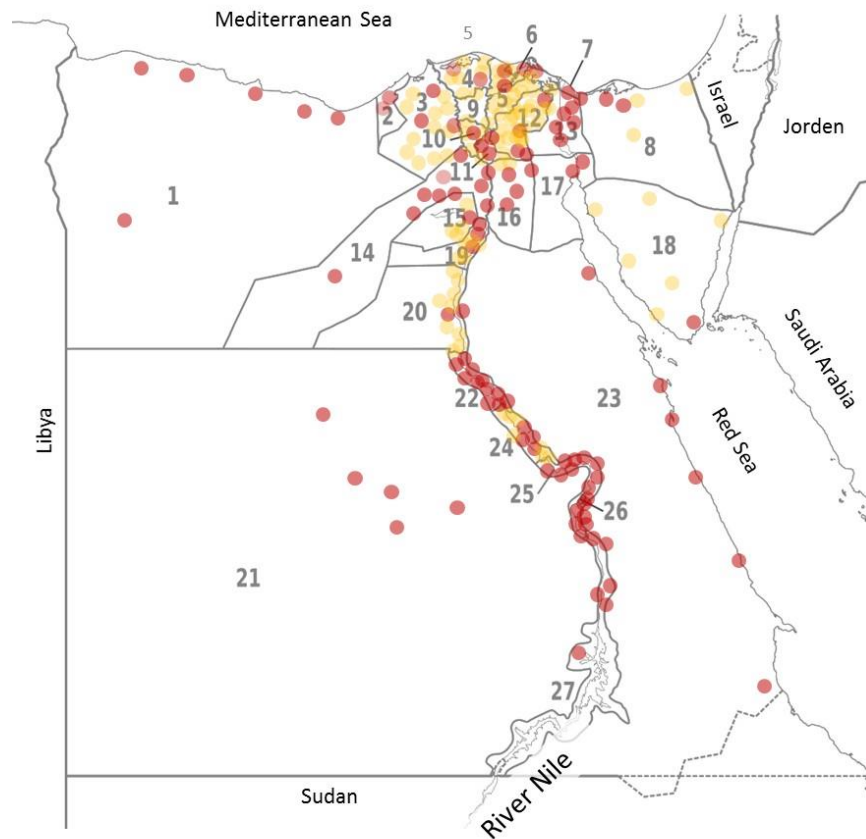


Figure 1: Listed cities/ sites vs. Unlisted Cities/Sites Manuscripts

During December 2014, an experimental study conducted and launched on the Internet by using the Facebook. It has been aimed to measure three issues. A) What is the extent of knowledge of the names of fifteen cities, generally? b) What are the names of the cities that never came within research papers and doctoral degrees? c) The author's selection was adopted on the phone Code numbers, to be among cities that they do not hear in previously. These cities are Alzarqa, Sidi Salem, Om Hanan, Nader, Akoaz, Alrgona, Naser, Mena Wahla, Tamyra, Achtesasy, Kafr A'mar, Meet Kanana, Taha, Atfia and Degoa. The result was that it was also unknown cities for more than ninety percent.

In spring 2014, an analytical study launched to discover the loss of hope. The selected sample was in a residential area with multi uses, residential, commercial, and administrative. The study focused on the urban affairs in Cairo, which has rural areas in its outskirts and, in some cases, in urban agglomeration. It also focused on the residents of urban areas who leave their places in search for a better life outside Cairo in the new towns once they can afford it. On one hand, Cairo citizens have a kind of hidden loss of hope, and this is noticeable in the sequence where they move to another place outside Cairo but near to it. On the other hand, it doesn't matter to expatriates even if they are suffering inside Cairo. The loss of hope in the ability to create liveable places in Cairo is relatively balanced between Cairenes and expatriates. Cairo holds a lot of different cultural districts; it ranges from urban to rural and even informal areas. The residents originated from rural communities in Delta or Upper Egypt. Their socio-cultural background plays a significant role in the feeling of losing hope for better life for people who do not have enough. The feeling of satisfaction comes first from having their needs for shelter and food met. In Cairo, people who live in informal or unplanned settlements are not interested in being appropriated in the place where they work in Cairo or even the place where they lived outside. The propriety of the place comes from issues not related to constructed environment. Thus, the loss of hope for being able to live in a utopian place moves to the backstage when compared with other living affairs. The sample indicates that people who live in planned areas in Cairo (57% of the total number) are un-appropriated to their site, whether it is a working site or a residential one. Outsiders, such as informal vendors, cause the loss of hope in their spirit. In some cases, the loss of hope comes from the rehabilitation projects in their residences, which do not have public facilities in terms of design or purpose. The people who come from outside Cairo for daily/temporary work or for administrative services do not feel a sense of belonging. Additionally, they exhibit distractive behaviour in the place. Their behaviour can be described as being anti-utopian, such that the place where they are in Cairo is degraded into dystopia.

The research concentrated on the known, famous, and similar cities in any particular region. Most of the researchers ignored the entirely unknown, neglected, and mysterious sites and themes. In addition, these works discussed relatively well-known sites that bear distinctive features. A large number of the researchers had no ability to choose places that are still unknown, neglected, or mysterious. Instead, these researchers insisted on exploring the known sites in the capitals and large metropolitan cities that have an attractive character reputation. The inherent problems in the multitude of Egyptian cities that are still relatively unknown, neglected, and mysterious persist because these cities are still far from the sight of researchers' critics. Although these unknown cities are not listed in research papers institutional reports, or student projects, these sites have played a large role in shaping human beings' lives. The lack of understanding about how architecture has transformed people's lives in Egyptian sites has led to dystopian cities. This paper revolves around two questions: Is there a need to build a utopian city before improving the current dystopian cities in some of the Egyptian sites? Is these revision helps to redraw anti-utopian or/and dystopian situation?



State's Region		
1. Alexandria	12. Al Sharqia	21. New Valley
2. Beheira	13. Ismailia	22. Asyut
3. Kafr E-Sheikh	14. Giza	23. Red Sea
4. Dakahlia	15. Faiyum	24. Sohag
5. Damietta	16. Cairo	25. Qena
6. Port Said	17. Suez	26. Luxor
7. North Sinai	18. South Sinai	27. Aswan
8. Gharbia	19. Beni Suef	
9. Monufia	20. Qalyubia	
● Listed/cited cities	Listed/un-cited cities	

Figure 2: Number of listed/cited cities/sites in Egypt

On Concept: What are Beyond the Concepts of known cities, Utopia, Dystopia, and Anti Utopia?

In his 1972 novel 'Invisible Cities', Italo Calvino described the known cities in term of invisible sites in the agglomeration. He mentioned a notion of such as the city that is a thin as a sheet of paper, but which “seems to continue, in perspective, multiplying its repertory of images”, or the city that consists merely of the props of its construction (cranes, scaffolding, 'beams that prop up other beams’’. Unknown sites or cities may have its own identity and sociable enjoyable way of life for their inhabitants. In a similar way, Paul Knox (2009) describe the ignored small towns that have potentiality of being heavens in fast world, places whose inhabitants think globally but act locally [1, p. 1]. Ernst Bloch’s book “The Principle of Hope” may indicate Utopia as a sign of hope, the instillation of hope present the “Outlines of a Better World”. For Bloch, hope is coupled with the concept of utopia to indicate the utopia as a sign of hope. Neal Leach (1979) describes Bloch as being a utopian aesthetic theorist who looked to art and literature as a means of illuminating a better future (Leach, 1997, p. 41). In her book the Concept of Hope, Ruth Levitas (1990) creates links between the thoughts of Bloch and Marx concerning the concept of hope and utopia. As Kellner says; “Bloch finds utopian traces throughout the field of culture, demonstrating that: “Mankind and the world carry

enough good future; no plan is itself good without this fundamental belief within it” (Kellner, 2010, p. 46) (Bloch, *The Principle of Hope*, 3 vols trans. Neville Plaice, Stephen Plaice and Paul Knight, 1986, p. 447)^v. During his life, Bloch remained faithful to the idea that concerned the possibility of the existence of the utopian world. He said that it did not exist without the preservation of hope among members of the same society. He tried to create this world repeatedly through reviving the utopian schemes. As such, we find that the problem of hope for Bloch was closely linked with the concept of utopianism. Also, he invented the relationship between utopia and a better future in his book *The Principle of Hope*. Continuously, Bloch points out that the future of utopia is not formed yet. Bloch's way of thinking is moving towards the future that will be developed by using real possibilities. He explores utopianism and develops the philosophy of hope and the future. Utopianism is an alternative of the utopian scheme, the act of imagining and sweeping plans. It is the aim to activate the present with awareness of what is for the future (Ashcroft, 2012, p. 4). Clays says; “Utopianism consists of three components, the literary utopia, utopian ideologies and communal movements” (Clays, April 2013, p. 146). Utopia is not which it is commonly assumed to be. It is not an exclusively literary tradition, not a branch of theology, not simply a state of mind, a psychological impulse or ‘principle’, an aberrant, deviant or pathological form of extreme fantasy, or a ‘personality type’, and not a synonym for visionary social improvement” (Clays, April 2013, pp. 148-150). Hope is the heart of Bloch's philosophy, utopia is the notion, and the intent is the better life of tomorrow. For Bloch, the problematic concept of hope is closely linked with the concept of utopia, and there is a strong link between utopia and the better future of life. So, Bloch tries to make a connection between hope and a better life. In fact, the notion of hope for a better future emerged to reflect the dream of defeating hunger for the sake of underprivileged. Based on this aim, according to the line of reasoning that Bloch was leading us to pass through, to achieve a better future in the communities, it is necessary to understand the meaning of “unappeasable hunger” (Bloch, *Literary Essays*, 1998, p. 402).

Dystopia is a derivative form of the definition of utopia. It is a note of hopelessness and warning, a downtrodden society, and it is a miserable place (Prakash, 2010, pp. 217-227). A dystopian community is commonly seen as abhorrent and undesirable. The pessimism of anti-utopian thinking was 1984. It is not a dystopia; it may be a kind of failed utopia. Ellin indicates that one of the reason of emerging anti-utopianism in his summarized on the component of post modernism as; “In reaction to the political agenda of the Modern Movement, the utopian belief that a new architecture will engender a new and egalitarian society along with the desire to bring this about (assuming environmental determinism), the belief in salvation through design, the belief in a perfectible world, the search for truth and purity, faith in linear progress, faith in science and reason, faith in technocratic solutions, and certainty and hubris among architects and planners A politicalize, humility, a lack of faith and a search for something to believe in; anti-utopianism; belief perhaps in “vest packet utopias” or “heterotopias.” (Ellin, 1999, pp. 111-112)

In a dystopia, there is no system. It is an anti-utopia that was supposed to be good but utterly failed. However, there are other terms taken from the same derivation but that did not receive the three previous terms' vogue. Eutopia is considered a wilderness of complete felicity and perfection. Ecotopia comes from the name of an ecological utopia in the novel *Ecotopia* by Ernest Callenbach or any ecologically ideal place or situation. It is an ideal place that does not yet exist where humans live in just a relationship with the environment. Uchronia refers to a hypothetical or fictional time period of our world in contrast to altogether fictional lands or worlds. The previous need some revisions in an attempt to identify these concepts not in absolute terms but through searching about hope to links between its indications and the aims of our book. However, there are variations between a utopia, dystopia, heterotopia, and anti-utopia. All these terms explain the general concept while the terms utopias, dystopias, heterotopias, and anti-utopias express the places. Plato, in “Plato's Republic,” is viewed as one of the first Utopians in history.^{vi} The term “utopia” was coined in 1516 and goes back to Thomas More, who wrote the philosophical text to emerge a “new thesis,” drawing inspiration from Plato. From a Western viewpoint, “The Garden of Eden” is one of the numerous distinct patterns^{vii}. The term Utopia comes from the Greek words Outopi (Οὐτοπεία) and Eutopia (Εὐτοπεία), meaning ‘no place’ and a ‘good place,’ with TOPOS meaning PLACE and OU meaning NO. It literally means “nowhere” or an imaginary place; a perfect place that is untrue. From the community point of view, Utopia means well-planned cities, with no hovels or slums. It concerns a liveable life and a healthy society, with a single God and the freedom of religious beliefs, in addition to respect for the human morality. Chordas says that, according to the American Heritage Dictionary of the English language, Utopia means “An ideally perfect place” And “An impractical, idealistic scheme for social and political reform” (Chordas, 2010, p. 2). Arabian philosopher Al-Farabi (874-950 AD), known in the West as Alfarabius, believed in the ultimate harmony of the opinions of Plato and Aristotle, and wrote about Utopia in his work *Al-Madina al-Fadila*. Al-Farabi wrote: “Utopia that achieves happiness by reaching the perfection. The happiness achieved through the creation of a higher power to work on behalf of the members of the society. In addition, it meets the wishes of justice and equality. Individuals seem like in a mission dedicated in the city work.” anti-utopian city is “the ignorant, misbehaving, misguided and porn city” (AL-Farabi, 1972). There are excellent renowned works of 20th-century dystopian literature^{viii}. Utopian programs appear in the political realm, in the context of anti-communism and anti-socialism and the empirical intellectual traditions of Anglo-American society. Indicators of xenophobia explore instigators of catastrophes in all cultures and societies (Kumar, 1987). As Prakash says, a form of dystopia rejects dehumanizing development in the Machine City but does not entirely reject technology (Prakash, 2010, p. 4). In addition, she indicates some features of dystopian cities in several essays. AS Clay defined it as; “‘anti-utopias’, ‘critical dystopias’ or ‘flawed utopias’” (Clays, April 2013, p. 156), As James Donald says, dystopia is “Hell of modern urban noise” (Prakash, 2010, p. 4). Jennifer Robinson says; “it is Disastrous effects of neoliberal capitalist globalization. Ravi Sundaram says; “it is proliferating squatter settlements, illegal markets, and informal work, the dreams of modernist planners and bureaucratic elites unravelled.” ix Sundaram spoke about how

a dystopian city creates an endless loop between material and imagination. He describes a dystopian city as a “dynamic media city of informality, proliferation, speed, piracy, and commodity that appears in the sensational image of an out-of-control” (Prakash, 2010, p. 12). All concepts have something to do with the public realm and the people that live there as in Figure 3 (Kumar, 1987) (Ruth Levitas and Lucy Sargisson, 2003) (Clays, April 2013, pp. 145-158) (Sargent, *The Three Faces of Utopianism*, 1994) (Sargent, *Utopianism: A Very Short Introduction*, 2010, p. 9) (Atkinson, 6–7 December 2005) (Ellin, 1999) (Blackshaw, 2014)

The common current terminologies that describe the concept of Utopia and literary derivatives are multiple and varied. Although some of these terms have different meanings, in this work the term ‘Utopian’ will be used from the perspective of how to organize society to realize hope. On the other hand, the word ‘dystopia’ is used to describe cities that are the opposite of utopian communities. They are places full of hardship and devoid of hope. In these cities, “the conditions of human life are exaggeratedly bad due to deprivation, oppression or terror.” Dystopia means ‘the worst.’ It is characterized by dehumanization. Furthermore, it is a term used to describe, “What happens when attempts to build a better world go unintentionally wrong.” Dystopia is an unpleasant society, often intended to be utopian. It is a society, which does not exist, an imaginary wretched place. It describes a reality that is much worse than the reality of the reader himself. In the history of Western thought, there have been various ways to represent the concept of utopia, extending from utopian fiction to Thomas More’s ‘Utopia’ or ‘Eutopia’ and expanding to the term ‘heterotopia’ that expresses actual reality. Today, Utopia is seen, as a message is applicable internationally, aiming to emerge everywhere in the future to reign over and control the expansion of cities.

Is the Senselessness of Utopia considered Realistic?

Oscar Wilde (1901) writes, “A map of the world that does not include Utopia is not even worth glancing at, for it leaves out the one country at which Humanity is always landing. Moreover, when Humanity lands there, it looks out and seeing a better country, sets sail! Progress is the realization of Utopias” (Wilde, 1910, p. 27). For Krishan Kumar (1987), utopia is “a distinctive literary genre carrying a distinctive social philosophy.” (Kumar, 1987, p. 3). As Lyman Tower Sargent mentioned, “Today ‘utopianism’ (the idea of Virtuous Republic) is dreaming of or imagining better societies, and sometimes it is expressing on creating of the ideal cities (Utopia)” (Sargent, *Utopianism: A Very Short Introduction*, 2010). Quoting from Stephen Bann (1995) in ‘Utopias and the Millennium’, the book introduces ‘the end of utopia’ as “a concept that seems to suit our contemporary experience of society and politics on the world scale” (Krishan Kumar and Stephen Bann, 1993, p. 1). On the other hand, some commentators believe that utopianism did not exist anymore, but they see that utopian died. As for Maria Bernieri 1999, David Pinder (2002), Fredric Jameson (2007) and Lyman Tower Sargent (2010) and Ruth Levitas 2010 say, “Utopians tend to forget that society is a living organism and that its organization must be an expression of life and not just a dead structure,” Utopia has come to an end.” (Pinder, 2002, p. 229) (Bernieri, 1999, p. 286) (Levitas, 2010, pp. 44-45). They indicate that in some of the literary records of human thought, Utopia is seen as an older or non-existent version of Earth (Jameson, *First Published*, 2005) (Sargent, *Utopianism: A Very Short Introduction*, 2010, p. 15). Utopia still used as expression toward a better way of living.

A city that is free from sin, begging, ugliness, deformity, cheating and swindling. It's paradise, God's committee on Earth. Anyway, nobody thought that these places could be realized in any way on planet Earth, or that anybody could produce anything similar. As a matter of fact, Utopia is a phenomenon, and the human being does not need to create this form of living areas. Furthermore, there is no need to be living in this city in the real world, and if urban designers attempted to create this kind of life at any time or place, they would fail. Consequently, if these cities were allowable, the devil's era would already be gone, and Satan himself would be dead. Thus, thinking about this phenomenon becomes a demanding issue. Life is a tragedy, but in the same time, it is illuminated. Indeed, until now, there are no particular areas for living in an emotional purity among people on Earth^x. What do utopian advocates/thinkers say about the violent environmental impacts that damaged the green fields, sandy shorelines, everything, and even everybody? What do they say about the cyclones, earthquakes, desertification, sand dunes, shortage of drinking water, and destroyed agriculture? What are the views of those dreamers around successive exacerbation of chronic diseases? When viruses are spreading, do the patient and doctor overcome them together? What do they say about the internal and external conflicts in the metropolitan cities all over the world, colonists, terrorism, and intimidation? What do they say about poverty?

Perhaps the urban designer opportunity came to prove that the ideas called idealism are ridiculous. At the third millennium, the conflicts among people in the urban cities is accelerating or moving fast to create urbanism's human disaster. In addition, these urban problems were growing rapidly until they became very clear. Furthermore, the world has never seen these urban problems before in terms of typology, morphology and even numerically. In fact, the true problem does not only touch on the behaviour of those who are living in these urban areas, but also implies professional procedures, which aim to upgrade or rehabilitate these areas. However, those bricks make these areas deteriorate. **Error! Reference source not found.** and **Error! Reference source not found.** display selected samples of the catastrophes around the world.

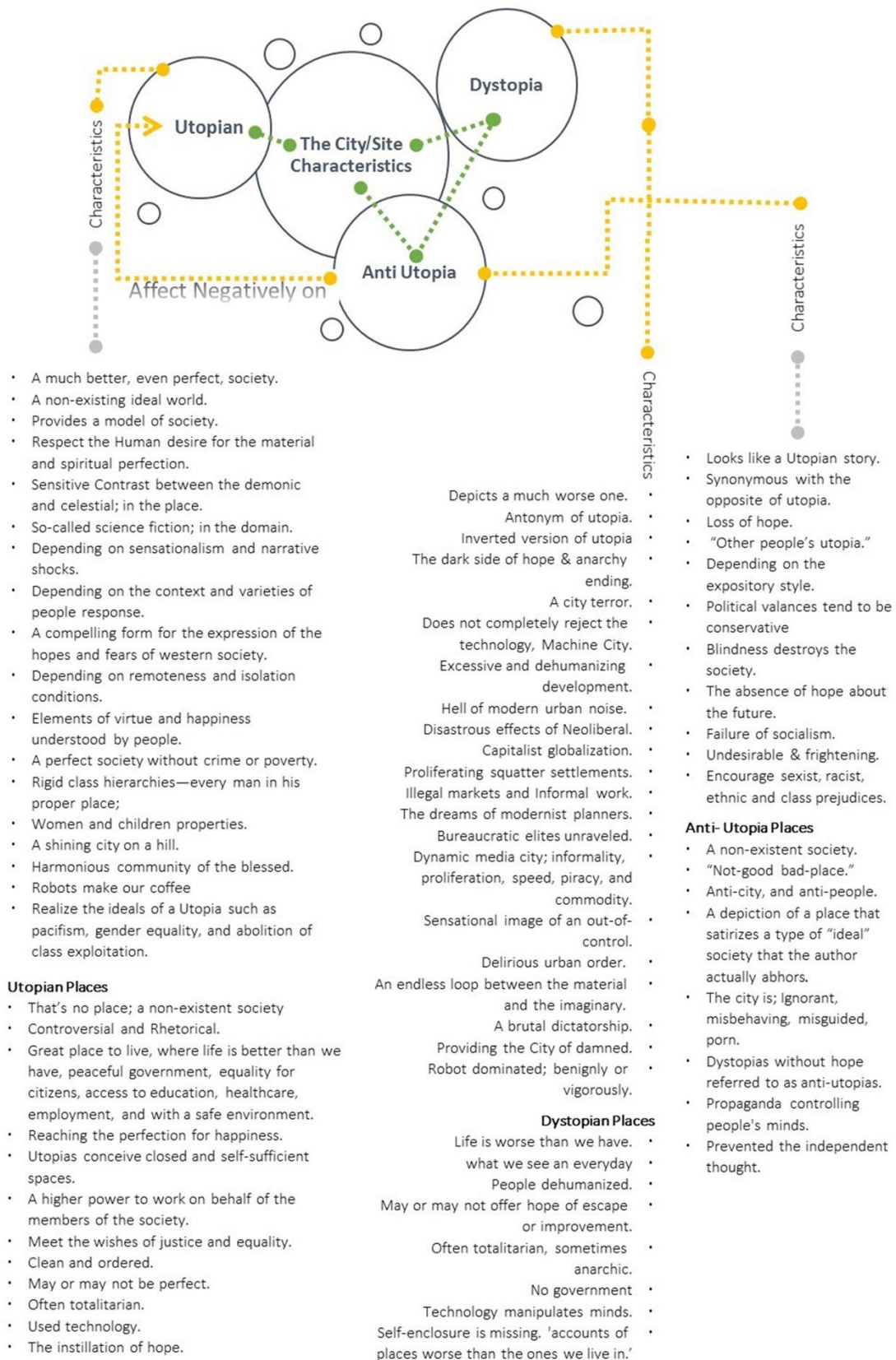


Figure 3: The Composite notion of utopia, anti-utopia, and dystopia and in the public realm

Is Anti-Utopia an Authentic Concept to Define the Egyptian Reality?

Harvey concentrates in his book "Space of Hope" on the image of the city in the film "Laine" in 1995 (Harvey, 2000, p. 8). As Sargent says; "there are three aspects of utopianism that should be distinguished from one another and clearly defined: the literary (to which could be added other artistic representations and imaginings of alternatives), the communitarian, and utopian social theory" (Sargent, *The Three Faces of Utopianism*, 1994, p. 4). If the problem in Egypt it should be the content analysis based on the status quo. Thus, it can be a focus on the characteristic of the dystopian city pictures in some of the Egyptian movies. For instance Youssef Chahine movies; "Cairo Illuminating its People" in 1991, "The Cairo scene that appears is a messy mixture of poverty, overcrowding, luxury, and increasing religious intolerance... which result in very different scene reminiscent of the era of silence "city symphonies" and Fellini's Rome (14ww). The second movie is "Is a mess?" In 2006, the story revolves mainly around the figure of one, as embodied in the film highlights the direct repression, bribery, nepotism, electoral fraud and control brute power and sexual repression.^{xi}

This paper attempts to apply the concept of Anti- Utopia in the urban design discipline depending on the search for the instigators of the city's failure^{xii}. Either they were residents, newcomers or immigrants, as well as even those responsible for building or rehabilitating the urban areas in the cities. From this viewpoint, most of the Egyptians in urban areas have hundreds of higher authorities; each worker is in isolation and may do all the jobs instead of the majority. Furthermore, each member of the family collaborates to earn a living from sunrise until sunset, voluntarily or involuntarily; the mosques and the churches are occupied all the time. On the other side, ignorance, deceit, and sorrow are rampant. Shameful behaviour exists near all the corners, public and private places, and elsewhere in the daylight or in secret. Life has never been comfortable; the issues of justice and equality need to improve. How could there be a comparison between the rich people and the naked poor? Those ones are naked not for pleasure, but for having no clothes, live on the streets sidewalks. The next is a very limited survey, taken from some regions in Cairo city's characteristics that have many similar issues in time and place. This investigation concentrates on some of the urban communities' features as expressed in the cultural and behavioural settings, depending on the content analysis and direct observation method. It serves as an attempt to show the differences between Utopia, anti-utopia, and Dystopia. This analytical review concludes that there is no need to search for Utopia in the current cities but rather for the improvement of the anti-Utopian city before turning to become Dystopia. That is required to deal with any of the unknown, neglected, and mysterious Egyptians cities based on respecting the notion of Utopia and Dystopia.

These are considered an attempt to protect the rest of the capitals and large metropolitan cities—sites from both urban specialists and citizens alike. This protection will be in the form of archiving by using critique methods and practices in the research. Criticism is first a humanitarian necessity that becomes a professional necessity, but when used in the professional practice, all experts must be familiar with the criticism methods and techniques, with acumen. Unquestionably, life in the cities is not only a residents' place, but it is also a rare experience. Today, the choice is not finding a city for living, working, transportation, and recreation, but creating a liveable city. Liveability is an urban system and a universal concept from the early eighties.^{xiii} Liveability is frequently equated with sustainable development (Manish Mandhar and Kathleen Watt, 2011, p. 553). It has two faces livelihood and ecological sustainability (Evans, 2002, p. 1). Ernest Callenbach 1975, in his notion 'Ecotopia' explains, "What life would be like if a country were dedicated to sustainable living"^{xiv}. Many commentators discuss the term liveable as Lynch 1981 in his good city form introduce a city to be liveable "must be responsive to the human situation and further determines the connection between human values, their actions and the physical form of cities." Lenard in 1997 defined liveable city as a 'living organ' (Lenard, 1997, p. 4). Hahlweg 1997 says in his titled papers 'The City as a Family'; "liveable city to be a city for all people" (Hahlweg, 1997), Timmer and Seymoar 2006 says; "Liveability will be defined as a 'quality of life'" (Vanessa Timmer and Nola-Kate Seymoar, 2006, p. 2), Marshall 2011 define it as "The term invokes various ideas pertaining to human wellbeing and quality of life," And The Oxford Dictionary defines liveability as "fatherhood makes life more liveable." (Oxford dictionaries, language matters, n.d.)

Is the Egyptian Status Quo a Utopia, Dystopia, and/or Anti Utopia affair?

Utopia is probably criticism of the existing social order or organization (Mateos-Aparicio, 2014, p. 272). Criticism, derived from the Greek word critics (critics) to judge that which already exists. Today, most Egyptian citizens are suffering from pains as never before on cognitive, mental, literate, and progressive professional growth levels. Most of the communities in the Egyptian reality suffer from overpopulation, traffic crowding, building decay, living fragmentation, and the destruction of the local economies. Furthermore, they suffer from societal corruption, lack of ethics, and business' religion. The features of this situation look different between the elite and the majority of ordinary people. The underlying circumstances following the essence of the urban city indicates that the poverty line became glued with the land. All of this, with other critical issues, led to a change in most Egyptian cities' reality on the level of urban formation and character. They transform the urban communities to become rural areas. While maintaining all phenotypes of harmful elements that exist, that does not convert to beneficial properties, except in its cognitive domain context. According to a report by the United Nations Program for Development (UNDP) and the Arab League made public Sunday in Cairo, 140 million people live below the poverty line (Ennahar Online

English, 2009). More than half of the population of the Egyptian motherland live in unhealthy and dangerous cities. They are living in urban informal communities, shantytowns, and huts, with funerary tombs as the cities of the dead (**Error! Reference source not found.**).

Almost, in most Egyptian cities, especially in the unknown metropolitan cities — sites, there is no residential area has not been affected. There are architectural styles starting from the ground floor to the fifth floor because there are following stipulated rules in the building codes. Starting from the fourth floor, or even twelve levels and higher, architectural configurations tend to be matching with the "thought of looting." The building from the ground level and above (to the fourth or fifth floor) appears to follow a particular architectural style: the traditional or modernist movement. Whereas, on the floors above, it seems to follow another school of thought: support the trading thought. These violations show that there is no doubt the money has become the greatest interest today. In fact, nobody doubts that all of these infringements apparently, ostensibly, encourage innovative thinking, but obviously it is not a form of rational thought. Most of the participants in this societal harm say that it may require application help in solving the housing problem. If those remarks are taken seriously, it will be a tragic architectural catastrophe.

In some unknown Egyptian cities, there are many communities held miserably acquired conditions and turned to fixed characteristics (Figure 4). In addition, today, most of them become street vendors, until it turned into a communal terrible phenomenon. The phenomenon of urban-to-rural transformation covered most of the Egyptian metropolitan cities— sites. In Egyptian urban reality, all architectural style patterns exist in one place. Whatever the economy's status and urban societal circumstances, rich or poor, old or new, large or small, they will not depart from the previous characterization. In unknown urban areas, the dilemma is obvious, visible, and recognizable. The poor come to live in urban areas with their own ideas, instead of experts who go to the actual living places. In recent years, several factors have attacked the Egyptian urban reality. These factors can be seen through the concept of 'Ruralisation' in urban areas. It is identified by the lack of urban character, the disappearance of urban vitality, the demise of happiness of the majority, people overcrowding, transfiguration of behaviour, and the disturbance of visual culture. Two main effects indicate what happens during the transformation of unknown urban areas. The first is in regard to the people, such as "the thought of looting," "the rights of equality canard," "moral and intellectual transgressions," and "rampant ignorance and poverty." The second is in regard to the experts and administrator, such as "non-innovative thinking" and "participation of non-specialists." The transformation of urban areas becomes apparent and speedy. It is because all different gatherings of people work in multiple teams or separately in one side, while urban designers and administrators each play individually on the flipside. Recently, all these working groups do everything all the time and in any place for their own benefits, but they do not serve in order to improve the urban reality. Despite this, they are working separately but contemporaneously reaching the decaying status, which causes the conversion of the urban areas to anti-Utopia. Eventually, it will become Dystopia.

It is a Domain of Human Disaster

This article concentrates on respecting the necessity of recognizing unknown cities—sites in the status quo of the Egyptian urban reality. The purpose is to improve livelihoods of the people who live in a place but don't belong to it. Meanwhile, today, we believe in the necessity of recognizing that there are numerous unknown cities, in the Egyptian status quo, in urban and rural areas. These cities need to appropriate and secure care from the responsible government authorities, scientific experts, as well as the people. The primary objective, in our perspective, focuses on or revolves around improving the livelihoods of the people who reside in places in which they don't belong. Thus, this work depends on the identification of the people's behaviour, primarily considering it as a crucial factor, transforming urban areas from being pleasant into becoming a dystopia. Regarding the people, who hate the areas where they live but do not own them, they embrace anti-utopian ideas all the time. Subsequently, all of those things will happen because these people, over and over, will feel the loss of hope towards their environment, and it will become unliveable for them. All these social transformations will happen for many reasons mentioned in this book. Therefore, we are introducing these issues as attempts to improve those people's intellectual beliefs, which lead to reforming the dystopian cities through converting their negative feelings into helpful living responses. This book aims to develop an understanding of the concepts of utopia, dystopia, ecotopia, and anti-utopia and to apply this knowledge to improve the status quo, particularly in unknown Egyptian cities. It has been mentioned that some of the Egyptian cities are in this work because it represents the same conditions of dystopian cities; we see the people who live in these cities as anti-utopian people, or they are people who are anti-urbanism.

Recently, in the first decade of the twenty-first century, there was a definite human crisis that emerged in the Egyptian cities at the level of local urban communities, which reflects on the whole city and the attached ones. The problem seems to be in the transformation of some urban sites in the metropolitan [and small] cities to become dystopian places, regarding the dynamic impact of the anti-utopian people. The concept of anti-utopians stands as an intermediate step between liveable cities and dystopian communities through the transformation that occurs due to the lack of strategic plans by the administrators and/or the experts, with a special mention to the plans for poor people. Therefore, from our perspective, there is an urgent need to say that the majority of Egyptian cities should be declared as "domains of humanitarian disasters," which are caused by human hazards rather than the natural disasters, e.g. earthquakes, volcanoes, floods, whirlwinds, and hurricanes. Thus, the first/headmost city that will announce its failure in the structural and human scene will get the self-respect and world's estimate as well. It is no

secret; urban designers are leaders, entrepreneurs and initiators in the field of “the art of the city.” As such, the urban designer should be directly related to the marginalized people in the state. Their role is to reform, care for, and improves the urban circumstances of cities to prevent urban decay while at the same time creating liveable places. The predictions of urban designer futurists devote considerable attention to mainstream subjects, such as equilibrium stability between social aspects, cultural trends, economic transformation, and environmental issues.

In a field of 'the art of the city,' there is a technical and professional dilemma appears on two levels. First that exists at the academic level, either in the educational process and research applications, where are ignored the real use of urban design paradigms in most of the cities, whether they are known or unknown. The second dilemma lies in the mistakes, which are related to the management of cities, and located in the professional practice process. In the developing countries, and in Egypt specifically, there is a vital need to activate the absent role of the pioneers in urban design discipline concerned with the field of the art of the city. Frankly speaking, urban design in its conventional application did not begin in Egypt till now in the area of professional practice, except in educational and research plans; but in a purely theoretical procedure. Even though presently, many of practitioners confuse between urban design and urban planning, most of them still ignore the urban design paradigms. The visions revolved around the extreme need for the skilled and thoughtful urban designer more than brilliant architect, urban planner, and city planner. Furthermore, it should search for progressive experiences in the field of urban management, in which employees who are non-specialists are seriously considering personnel for replacement.

Today, in the domain of practice, supporting the point of ‘unknown cities,’ there is a need to really stress for extended preparing of the advanced scientific studies, related to rights applicable to urban design dimensions including respecting its principles. This studies should be dealt with ‘understanding people’s behavioural responses’ toward ‘the temporary settlements’ which means ‘cities for daily work’ and not ‘permanent living settlements.’ Also, it should be known through more advanced research, are those people will change to be anti-utopian people? Moreover, if that truly happens, what are the characteristics or features that describe the reason for this change, or maybe we can say transformation? Furthermore, is this transformation to anti-utopian people transforming any cities, either known or unknown, into becoming a dystopia, or, at least, unliveable places?

The outcome of this part displays the issues of the intellectual effort based on the central theme is ‘the art of change.’ The methodology of this research comprises three stages, a literature review, the analytical study of the Egyptian context, and proposed action plans. This research concludes unique concepts such as ‘loss of hope,’ ‘the urban age,’ ‘the essence of the city,’ ‘the right to the city,’ ‘the rebel cities,’ ‘subjective well-being [and] self-satisfaction,’ and ‘ten-minute neighbourhood.’ Also, this work presents rare nomenclatures such as utopia, dystopia, and anti-utopia. In this context, the main contribution of the current research revolves around display; the new term is the ‘unknown cities.’ This work uses all the mentioned above as an attempt to present visionary and inspirational plans to reform the Egyptian cities, to be liveable cities for better future living, which is based on meet the human needs and requirements. ‘[T]he unknown cities’ can transfer from the unliveable cities situation to become liveable, and meet the high quality of life as a target of desirable places to their citizen. Based on the notion of dystopian sites, the interest may require developing the built environment from the perspective of enhancing the people’s behaviour. Then we need not only to improve liveability beliefs but also it should be understood the meaning of the term ‘Lovability.’ This term means how you perceive any public realm in all the cities always belongs to your resources.

Cities that have a dystopian reality are not necessarily lacking in standards, but they may pose harm not only to residents but also to all the cities in adjacent areas. The negative feelings that are transferred to these citizens contain hatred and hostility not only for the group but also for the whole community. The attributes of these feelings can be observed firstly in the constructivist composition and, hence, will appear clearly in the behaviour and values of citizens. Therefore, the research vision tends to spread the concept of ‘anti-utopian people’ to be not only involved in the confrontation of particular government policies by drawing on the walls, street protests, and in a science-fiction novel, but also to understand this concept within two types. The first type concerns an investigation of extremist changes in individual differences for the people who lost hope in better living. The objective matter in this type indicates to correct and reform their circumstances of life moral with other citizens through rediscovering the quality of the living structure via supporting the justice. The second type is that some members of the local or central governments, who have the ability to make decisions, are unqualified to take decisions related to urban design realm. These arguments could be accelerated by the urban improvement, in known and unknown cities, but less than one condition, who they have not enough experience to deal with the principles of the art of the city should stop them from making decisions. Particularly, regarding the decisions that were turning all development initiatives to heavy burden and additional development problems. Arguably, both the ‘loss of hope’ and ‘anti-utopian people’ are two issues that lead to a ‘loss of belonging to a place.’ It happens as a result of the feeling of inequality, which expands the sense of favouritism, which driving to ‘the eras of injustice’ and lead to ‘the death of the urbanism.’



Figure 4: Selected photos of the unknown Egyptian cities miserable situation. 8: (a) Growing urban sprawl on agricultural lands; forcibly (Saber, 2012). (b) Shortages of surrounding green land urban areas as a result of construction without permission (Brief History of Housing Policies in Egypt, 2014). (c) & (d) Enlargement of informal housing sectors due to unlawful encroachment on state-owned lands (Sims, 2014) (Sirgany, 2012). (e) Providing the utility networks of the stolen lands and reconciliation with the trespassers (Manshiet: Participatory Urban Upgrading Project in Manshiet Nasser (Ezbeth Bekhit), Phase I and II). (f) Decay of architecture of the valuable ancient city centre as a result of breaking laws, regulations or disregard it (Save Historic Cairo, n.d.). (g) Continuation the internal dynamics additionally underrated in the application of building construction regulations and codes (The Alexandria mafia's new adversary: civil society, 2012). From (h) to (l): Of migration processes and invasion the local migrants the unique places in the metropolitan cities. Capture each corner in the city, presently they are working in everything, starting from higher positions to the less reaching regular services.

Frankly, the primary objective of this work is not concerned with describing a daily Egyptian life cycle fully as much as it involves explaining remarkable, controversial facts and uniqueness of the Egyptian lifestyle. This work aims to deal with the characteristics of this lifestyle in known cities and sites to achieve a minimum level of liveability or susceptibility to live in unknown cities. Our objective is to determine how people in any civilian society can cooperate to reform the place where they live, either temporarily or permanently. Supposedly, the concepts and terms that are used in this manuscript helps us to define the significant problems that are latent behind the transformation of some of the Egyptian cities regarding dystopia, as well as individuals who have become anti-utopian people. All of this will happen through following the causes of losing hope whether in known or unknown cities. Arguably, some of these concepts need particular attention from the makers of civilian policies, and the most important is to recognize that there are unknown cities, never studied before by any urban designer's practitioners. Fundamentally, the authority should deal with the public decision-makers as a priority in the context of future development plans, which raises the level of all cities and sites together. The futuristic plans should move from inside, not only to par with known cities sites that were identified by the government but also focusing on the unknown cities sites, precisely, to make them apparent to everybody and to raise the standard of living with the highest level of services. It is accomplished with the development of the plans for the future through the fostering of the principles of the right to the city and the sense of belonging. The achievement of justice and citizens' rights are necessary to achieve high rates of belonging and to decrease losing a sense of hope or hopelessness and generate a sense of responsibility and creating hope for a better tomorrow.

The frames of the characterization of various concepts and terms in this work are not new, as much of what been developed to provide an overture explanation has aimed to improve the lives of citizens in the cities in general—either known or unknown—through a comprehensive vision. Consequently, our procedure will implement specific proposals for respecting the human concerns as a basis. This work followed the concept of disciplinary, interdisciplinary, and trans-disciplinary urban design. In this concept, it depends not only on the design of the built environment but it also provides some of the strategic planning in individual fields of specialization such as architecture, city planning, urban planning, and sociological planning; in addition, it works in the area of civil engineering. This work reaches conclusions behind the concept of a 'loss of hope' as establishing knowledge network systems, which are considered the primary source to deal with the current and future issues in developing plans. These systems represent a cognitive centre for the experts in the field of professional practice, either for educating or scientific researching. At the first stage of development and as a primary priority, this centre produces data, information, and knowledge to help us to identify the locations, positions, sites on one the one hand, and identities, status, and characteristics on the other for the unknown cities. Afterward, the decision makers should start drawing the formulation of plans for the development of all cities equally. Consequently, when all cities are inside the scope of development, all people will feel hope for better future living.

The conclusion of this argument is based on the analytical approach of previous study and general review to the Egyptian context. The adequate action plan needs to break out the circle to start from the national context in the priority. In general, the objective also should pay attention towards the cities in the era of modernism that focused on creating a new compositions matched with the existing forms. On concluded words, the planner and urban designer should deal with the invisible site or cities in term of people's needs to words urban/environmental reclaiming. On other words, these cities or sites can move from liveability to achieve the quality of life as a target to be preferable places to their citizen. Comparing these with the dystopian sites, the matter may do not require redeveloping from the perspective of built environment unless the behaviour was enhanced. The cities with dystopian reality are not necessarily that lack such standards, but it is also those areas that pose harm not only for residents but also for all the cities in adjacent areas. The negative feelings move to its citizens including holding of hatred hostility not the groups only but for the entire community. The attributes of those areas can be monitored in the formative structure to the extent that clearly appears in the behaviour and values of their citizens. It is possible to extend the term anti-utopia to be not interested in only to confront particular government policies but to demonstrate or to draw on the walls or in the demonstrations fictional. The term handles this research into two types. The necessity of raising the citizen awareness through a media press, in parallel with enhancing complementary initiatives aimed at achieving the equality between people, justice, better living, freedom, security, and peace.

Towards a Superlative, Visionary and Inspirational Plans

This research depends on the concept of the art of the city, and through the scope of the urban design, discipline presents an attempt to provide a comprehensive framework for an improvement of the citizens' daily lives through bringing hope to the city's residents for a better life. The contribution is inherent in exploring new terms concerning this discipline. It succeeds in presenting two new exceptional terminologies that are 'the Unknown Cities' and 'hope as keywords.' This argument was established based on addressing the essence of the city while reviewing several ideas, which are a utopia, a dystopia, an anti-utopia, and the rebel cities. Moreover, the outcome presents different well-known concepts, which are the urban age, the right to the city, and well-being and self-sufficiency. Theoretically speaking, this manuscript is considered one of the attempts at stopping the unacceptable urban transformation that happened in the realm of the Egyptian cities from utopia to dystopia, which was being done through the thorough understanding of the reasons for turning citizens into anti-utopian people due to a loss of hope. The outcome points out that anti-utopian people were responsible for the conversion of Egyptian city-states to dystopias, as

referred to by some of the people, in addition to presenting some of the common manifestations that resulted from this situation. Furthermore, this manuscript focuses on imagining the reasons that inevitably led some citizens to transform into anti-utopian people. It is a worthwhile theme to be studied, particularly in unknown urban city-states, and it represents the reasonable attempt at development plans that aimed to achieve a better urban life for citizens that should be seriously researched.

The main arguments are related to governmental authorities, what should be done in the future, and what city specialists should do in the present. It also deals with the question of whether any innovative strategic programs should be proposed to address the deterioration of urban reality in most Egyptian cities, especially the plans that should be proposed by high governing authorities, their consultants, and those unknown by the experts in the urban design disciplines but who are actually responsible for drawing up development plans. It is to encourage the progress of the development plans based on the right way of thinking and opening the way to progress for everyone, which is endeavouring for liability between all citizens, based on messages of compassion, freedom, justice, and equality. It means achievement liveability, cities for people, and providing an adequate shelter for all through the appropriate understanding of the slogan ‘sustainable urban development.’ Supposedly, the following proposal should provide answers to most of the questions that revolve in the minds of every resident living in or visiting the city; it should also represent support of and inspiration for the experts' visions. First and foremost, these visions are not only restricted to studying the man-made elements and physical features, but also, they will tend to discuss people's behaviours and experts' performances. The recent proposal consists of a multi-axial syndrome-oriented approach to show several action plans that concern three beneficiary groups: all people, authorities, and experts, taking into account the advantage of urban physical features. The main purpose is to apply uncomplicated procedures to establish the urbanisation process and stop the operation of losing the city's urban character and transforming it into a rural or peri-urban character. That is happening not as a physical result of rural sprawl but due to the immigration of families or individuals from the countryside to the cities bringing with them all the habits, traditions, and behaviours. The current work concludes the following points regarding the action plans related to the known and unknown cities—sites.

- Prevent temporary or daily exodus from the rural to all Egyptian cities, especially the surrounding metropolitan and known urban cities, not by oppression and subjugation but through stopping the support of newcomer groups from governmental authority and indigenous people. Notably, this daily exodus happens due to poverty. It should present more subsidies for the people who live in this rural township. Moreover, it should prevent the people who are coming from this town by making it non-repellent but having an attractive point based on the principles of liveable and loveable urbanism. In those rural repellent towns, it should improve the protection of identity; update the present social life; promote a sustainable future; raise the economy efficiency; provide group amenities through small services, activities, and business; upgrade educational institutions and recreation facilities, and reduce taxes.
- It should be taken into account that the movement of inhabitants from rural townships to urban cities for interim work is serious, and they work to provide a better income to their original settlements.
- Prevent, without any exception, the violations accumulated from the past, to extend the informal housing and slums, through an executive order that is issued by higher authorities, which are non-retractable and implementable.
- Toughen the penalties and the ways to protect the ownership rights of the state, where each property of the government is the property of the citizens.
- Stop all types of building constructions inside the urban areas at least for ten years, mainly for all mega-structures projects such as educational facilities, medical and official institutions, services, and industrial installations as well as industrial establishments, huge markets, and labour-intensive projects. It should transfer or move to outside the cities and replace the vacant land with cars parking and outdoor recreational areas.
- Unload or evacuate the metropolitan cities from everything that contradicts with the residential uses, the significant historical and aesthetic buildings, and the tremendous recreational and commercial sites.- Prevent more government jobs inside the metropolitan cities towards respecting the thought of unloading the cities of all uses that are causing overcrowding.
- Prevent more government jobs inside the metropolitan cities to respect the thought of unloading the towns of all uses that are causing overcrowding.
- Transfer all labour-intensive activities and those that are frequented by citizens outside the cities after dismantling small sectors in each small town such as college campuses, crafts areas, workshops, exhibition marketing, and even hospitals, courthouses, and airports and move them outside the cities in the direction of the desert.
- There is an essential factor when the established sites of these new settlements are in different places far away from the metropolitan area where they should not belong to the metropolitan city (the mother city).
- Prevent the settlements' sprawl toward the existing human settlements by using green belts and other shapes of artificial barriers.
- Find vacant lands that are considered lost spaces created by crumbling deteriorating buildings to create open spaces, public plazas, gardens, and parking areas.

- Extending and improving the green belts, as an invisible line designating a border around a particular area, to define the city borders to prevent any future development sprawl, and it should design following the international standards.
- Provide a range of network infrastructure solutions to meet every customer's needs, especially for the 'unknown city-sites.' It means the major facilities and systems serving a country, such as circulation patterns, bridges, water supply, sanitation, as well as the communication path and services between users, and telecommunications electrical and systems. Also, solving the transportation problems and traffic jams, metro and highway systems in the metropolitan Egyptian cities that are operating separately.
- Activating sustainable development and mobility, where the unknown cities do not only exceed local solutions for its major problems. Perhaps even those projects that cost billions in the preparation of the technological and ecological support systems, which may not add up to the appropriately professional level, scientifically and technically. Consequently, in the future, when they necessary require making strategic plans to serve the unknown city's population, high technology should be suitably used, taking into consideration the speed of changing patterns of the troubled transportation related to the change of behavioural attitudes of those people who have stable lives in these places.

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Notes

ⁱ As Sargent says; “it is useful to have a term to describe those works that use the utopia form to attack either utopias in general or a specific utopia” (Sargent, *The Three Faces of Utopianism*, 1994, p. 8). Balasopoulos (2011), based on the analysis of some fictional and nonfictional literature, selects five types to explain the anti-utopia trend: satirical, dogmatic fictional, dogmatic non-fictional, pre-emptive, and critical anti-utopia. It could summarize significant characteristics as the following: I. that attacks intellectual traditions impractically and unrealistically utopian; II. That realizes the catastrophic results because of respect of the traditional ideologies; III. That focuses on the thought of xenophobia, “born in the great upheavals of the Enlightenment and the age of political revolutions,” especially in Anglo-American society; IV. that concentrates explicitly on the existing reality and seen as already utopian but indicates that continuing dissatisfaction, implicitly or explicitly, is considered illegitimate or even dangerous; and V. that focuses on the theories of philosophy, psychoanalysis, and politics. This was a dominant trend in post-1968 with Foucault’s heterotopia, Deleuze and Guattari’s pure immanence, Derrida’s impossible, and Negri’s constitutive dystopia. These writers opposed utopian tendency without providing any support to the current social order or rejecting the prospects of radical social change. (Balasopoulos, 2011, pp. 60-64)

ⁱⁱ For the origin of the term anti-utopianism “working with what ‘is’ rather than what ‘should be’” see the essay entitled “Beyond the Modern Movement.” It is published in the issue of the Harvard Architecture Review. (Hays, 1998, p. 240)

ⁱⁱⁱ It is discussed as a complex concept from some commentators such as Kumar 1987, Lefebvre 1996, and MacLeod and Ward 2000. (Lefebvre, 1996) (Kumar, 1987) (Gordon MacLeod and Kevin Ward, 2002)

^{iv} ‘choice’ can be understood as people trying to ‘make the most out of what they have,’ while ‘voice’ as the attempts of people to actively change things by speaking out, individually or collectively. Both, they interests is how residents participate, as well as how they communicate preferences and give meaning to the residential environment. (Lei Qu and Evert Hasselaar, 2011, pp. 10-11)

^v As Kellner says, in the second volume (Part IV) utopia depicts “Outlines of a Better World,” focusing on social and political utopias, including technological, architectural, and geographical utopias, as well as quests for world peace and a life of leisure (Kellner, 2010, p. 40). Also, he says; “The Principle of Hope, which provides a systematic examination of the ways that daydreams, fairy tales and myths, popular culture, literature, theatre, and all forms of art, political and social utopias, philosophy, and religion often dismissed tout court as ideology by some Marxist ideological critique– contain emancipatory movements which project visions of a better life that put in question the organization and structure of life under capitalism (or state socialism).” In addition, he says; “Bloch finds utopian dreams not only in the social and political utopias of the great utopian

theorists, but also in a variety of technological, architectural, and geographical utopias, as well as in painting, opera, literature, and other forms of art” (Kellner, 2010, p. 47). Ferns Quoting from reference named (Metamorphoses of Science Fiction, New Haven, Yale University Press, 1979 p.49) define “Utopia is the verbal construction of a particular quasi-human community where socio-political institutions, norms, and individual relationships are organized according to a more perfect principle than in the author’s community, this construction being based on estrangement arising out of an alternative historical hypothesis” (Ferns, 1999, p. 11). ‘Dictionary of Literary Utopias’ define utopia ‘a Literary Genre’, it should distinguish between “utopia as a literary genre and Utopianism, which is openly accepted among experts on utopia.” (Vita Fortunati and Raymond Trousson, 2000, pp. 634-643)

^{viii} The Republic to be “a blueprint for an ideal political state,” ‘myth in prose,’ and a ‘city in words.’ While, “the Western tradition of interpreting Plato’s Republic as a utopia is problematic.” [5, p. 11]

^{vii} The literary Utopias of early modern Europe, focusing mainly on Thomas More’s Utopia (1516–17) and dealing briefly with Tommaso Campanella’s City of the Sun (1623) and Francis Bacon’s New Atlantis (1629) (Miles, 2008, p. 7). Harvey says; “Utopias have been discovered that were written well before more invented the word... ‘Dystopia’, meaning bad place...was first used in 1747 by Henry Lewis Youngue.” (Sargent, Utopianism: A Very Short Introduction, 2010, p. 4)

^{viii} These include Evgeny Zamyatin’s “We” (1920), Aldous Huxley’s “Brave New World, A Defence of Paradise-Engineering.” (1932), Arthur Koestler’s “Darkness at Noon” (1940), “Nineteen Eighty-Four” or “1984” by George Orwell’s (1949), Anthony Burgess’ “A Clockwork Orange” (1963), and Suzanne Collins’ “The Hunger Games” (2008) [16, p. 230]. In addition, American mythologies present the concept of utopia, dystopia anti-utopia clearly, while Gotham City offered the urban conditions of dystopia in the film portrayal of Nolan’s The Dark Knight (2008).

^{ix} “Squatter” only be used in the specific cases where settlement occurs without permission, on land owned by others. (Peter Kellett and Mark Napier, 1995, p. 22)

^x Ben Wisner’s book and his colleagues which entitled “At Risk: natural hazards, people’s vulnerability and disasters” in 2003 presents the international decade for natural disaster reduction. The book argued urban growth and the growth of urban concerns, changes in earth care, the emergence of the ‘precautionary principle’, critiques of economic globalization, Changes in human development and well-being, War and humanitarian relief, Media and policy selectivity. (Ben Wisner, 2003, pp. 21- 28)

^{xi} It is appearing bi sexual repression and political repression- BBC Arabic- posted October 23 - 2007 - Check- June 4 – 2009. (Is a mess? (Film), n.d.)

^{xii} As Aniko-Spain analysed Wells’ old proverb ‘In the Country of the Blind, the One-Eyed Man is King’ in his short story ‘the country of the blind’ in 1927. A quote of Desideratum Erasmus of Rotterdam in Adagia (first published 1500), III, IV, 96. She says; “that the anti-utopian element is the blindness, it destroys the perfection of the Utopian society.” Thus, it seems that the individuality that shows the difference between normality and disability, lead to turn the utopian society to become anti-utopian.” (Aniko-Spain, 2010) (Brian Furze and Pauline Savy and Robert J. Brym and John Lie, 2011, p. 410) (Wells, 1927, pp. 123-146)

^{xiii} Liveable city is a place for the people, for all citizens; reach or poor, male or female, and educated or ignorant. It is well-managed environment, provides the infrastructure networks; services, facilities and utilities, affordable housing, meaningful employment, parks, urban and green open spaces. In addition, liveable cities can be walkable and provided by a chance for easy mobility; foot, bicycle, public transportation, and even by car where there is no other choice. It should be attractive, worthwhile, and safe for the children and elderly people. As well as, they provide a healthy life, comfort, a kind of sanctuary, have privacy, sleep, eat and relax. Achieving of accessibility, equity, social justice, and residents’ participation in decision-making to meet their needs, “sustainable livelihood security”, and ecological balance, thriving in a global economy. (Evans, 2002, p. 2) (Vanessa Timmer and Nola-Kate Seymoar, 2006, pp. 2-5) (Allan Jacobs and Donald Appleyard, 2013, p. 115) (Maryam Safavi Sohi and Mohammad Taghi Razavian and Gholamreza Kohestani Faruj , 2014, pp. 574-576)

^{xiv} Ecotopia is a politics fiction (Callenbach, 1975, p. Back Cover). It helps to create a “stable-state” ecosystem, seeks a balance between human beings and the environment. It is an imaginary ecologically ideal region or form of society.