UNITED NATIONS VIRTUOUS CITY PROJECT

(UNVCP)

THESIS

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by

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UNITED NATIONS VIRTUOUS CITY PROJECT

(UNVCP)

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ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

Table	Page

LIST OF FIGURES

ABSTRACT

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There are seven billion people living on this planet and sharing its natural

resources. The question to ask is how long can this celestial ship bear the pressure of an

enduring energy need? Scientists agree on the necessity to change our consumption

habits and reduce our dependence on fossil fuel energy to preserve our environment.

The problem is not only the squandering of energy but the lack of morals and ethics that

guide behaviors and attitudes toward each other. The cure for our problems begins by

changing the way we humans treat and respect each other in an environment free from

greed and discrimination and governed by the power of social justice and dignity for all

mankind. The idea of my thesis is a project to build a virtuous city that could be a model for all the cities of the world, a city where dignity, justice and respect for human rights are the supreme laws of an idealistic citizenry. The virtuous city will be named for one principal donor who will finance its construction under the auspices of the United Nations. This virtuous city will be a "Mecca" for all the people who believe in the necessity of leading an exemplary life, to assure a decent one to everyone and to preserve this planet for future generations.

ABBREVIATIONS

AFD: Administration & Finance Division

CH-1: Citizens of the Host-country

CPRD: Communications & Public Relations Division

FAO: Food and Agriculture organization

ICJ: The International Court of Justice

ISDR: International Strategy for Disaster Reduction

NGO: Non-Governmental Organization

NATO: North Atlantic Treaty Organization

OCHA: office for the Coordination of Humanitarian Affairs

PFD: Principal Financier Division

RC: Resident of the City.

SI: Selective Immigration

TC: Tourist of the City

UN: United Nation

UNCIEF: United Nations International Children's Emergency Fund

UNHCR: United Nations High Commissioner for Refugees

UNEP: United Nations Environmental Program

UNVCC: United Nations Virtuous City Commission

UNVCP: United Nations Virtuous City Project

V-City: Virtuous City Logo

VC-HR: Virtuous City host-requisition form

VCID: Virtuous City Implementation Division

VCPF: Virtuous City Principal Financier

VCLD: Virtuous City Location Division

V- Athletics Games: Virtuous Athletics Games

V- Golf Cup: Virtuous Golf Cup

V-Tennis Cup: Virtuous Tennis Cup

VCMC: Virtuous City Medical Coverage

VCL: Virtuous City Location

WHO: World Health Organization

WFP: World Food program

CHAPTER I

<u>INTRODUCTION</u>

<u>1. Preamble</u>

Modern humans are derived from a species called Homo-Sapiens or "the wise man"

from its Latin name *Humanus*[1]. This species originated in Africa some 200.000 years ago

and evolved to reach full behavioral modernity around 50,000 years ago[2]. Humans have

a highly developed brain, capable of abstract reasoning, language, self-awareness,

introspection and problem solving[3]. This mental capability, combined with an erect body

carriage that frees the hands for manipulating objects, has allowed humans to make far

greater use of tools than any other living species on Earth[4].

Undoubtedly, today this being is the master of this planet. With no challengers, humans

have reigned over other species and taken ownership of Earth. But, are these humans

doing a great job in assuming this task of preserving the continuation of life in this world

or the opposite, contributing to the annihilation of other entities and paving the road to

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[1] Oxford English Dictionary, s.v. "Human"

[2] Smithsonian Institution "Human's Evolution by the Smithsonian Institution's Human origin program". *Human Origin Initiative*. http://www. http://humanorigins.si.edu/[Accessed on November16,2011]

[3] Alasdair MacIntyre, *Dependent Rational Animals*: *Why Human beings need the Virtues* (Chicago: Open Court, 1999), 60.

[4] Ibid.

a total obliteration of existence itself? In 1912, the Titanic, one of the most famous ships in naval history, sank in the Atlantic with many people not knowing that the ship was sinking or, even worse, not believing that the ship could sink at all; it was simply known as the unsinkable. The truth from the Titanic is that more than 1500 people lost their lives for no reason except for the negligence and carelessness of their peers. A century later, humans are still losing lives at an unprecedented rate, most of it in wars and conflicts. It is estimated that more than 200 million people have lost their lives due to conflicts during the twentieth century alone[5]. Is this the mastery that humans were looking for? Is this the noble mission they took on their shoulders to protect this world?

Either made by a divine power or not, humans are known for the superiority of their brains to think and use rationality and prowess in dealing with the surrounding environment. Unfortunately, this ability can also be used to destroy the same environment and turn it into an atrocious atmosphere. Throughout history, humans have mastered the art of war. Every empire has sought to invade and extend its geographical borders because of the need to acquire more of what the other humans have. Greeks, Romans, Macedonians, Egyptians, Persians, Mongols, Spaniards and more marched on foreign lands and occupied them. The common denominator was the voracity and the quest for getting more tangible things to satisfy their greed. I maintain the Creator of humans (God or Nature or whomever or whatever responsible for this

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[5] Mathieu White, *The Great Big Book of Horrible Things the Definitive Chronicle of History's 100 Worst Atrocities (*New York: W.W Norton & Company, 2011)

creation) did not intend to make a creature that would destroy this world. Scarcity is a phenomenon that I always thought is reason enough for all the problems humans faced throughout their existence, so if there is lack of sustenance somewhere, the logical explanation is to look for it somewhere else, where it is abundant and ultimately clash with its owners. Scarcity evolved from the physical materials to forms of ideologies and principles. Some people had the conviction that it is their duty to spread their beliefs and way of seeing things to others (religions, ideologies, and economic systems). Places where there was a scarcity were not always open to embracing the new ideological intrusion which created conflicts, clashes, or wars where humans took part in massacring other humans and destroying the peace and the tranquility of time and space. Definitely something is missing in this Diaspora of events and circumstances of conflicts. Humans are missing the point of something bigger than their materialistic existence—the essence of this life. The question to ask every human in our time is "are we happy with this life or satisfied with the way things are going?" the answers will vary from one to another and from country to country due to the imbalances of living standards throughout the globe. But the majority of answers will bear the mark of discontent and dissatisfaction due to the huge number of people living in poverty and lower quality of life. Humans have a problem of inequality and injustice which consequently creates tensions and conflicts. They also have a problem with a lack of symbiosis and mutual coexistence. Some humans have tried to find solutions to this dilemma and saw in philosophy a refuge and a field of idealistic experiment to ease human suffering. Indeed, philosophy tries to see beyond the physical aspect of things in

a world of metaphysics to discern the reality behind human existence and decode the secrets of life itself. Philosophy uses the power of the mind and its ability to function in an environment free of barriers, contradictions and pre-judgmental conclusions.

Two philosophers have looked into this predicament and came up with ideas to elevate humans to a status of dignity and decent living in a healthy environment free of greed and hate. Plato and Al-Farabi (*Alpharabius*) were two great philosophers who lived in different times and space but shared the basics of an idealistic city in which citizens live in harmony, dignity, and mutual respect under the umbrella of law and the well-being of society as a whole. The object of my thesis is to revive the idea of these two philosophers of creating a virtuous city in which citizens live and share the fruits of an idealistic system of governance based on justice, equality, freedom and respect for human rights.

2. Aims and Objective of the Thesis

My thesis aimed at finding solutions to mankind's problems through an exemplary way of life inside an exemplary virtuous city. What is innovative about my project is the possibility of bridging idealism with realism. In fact, this project is inspired by the virtuous cities of both Plato and Al-Farabi but presents a model of a realizable virtuous city based on an approach that takes into consideration the new circumstantial changes of time and space. Both Plato's and Al-Farabi's virtuous cities faced the obstacles of convincing people to construct and finance such idealistic projects. Both philosophers could not choose a better time than ours to present their projects. Fortunately, our time presents the best indicators for the success of such a project. There are people who

believe in the idea of building a healthy world, through the involvement of forming a

vigorous civil society founded on preserving and promoting dignity and rights for every

human around the globe. Our planet has never seen so many wealthy individuals as in

our time; these individuals have the ability to make this project a reality with the push

of a button if true will is present. The most famous billionaires in America, Bill Gates and

Warren Buffett, asked that the United States' billionaires pledge to give at least half of

their net worth to charity, in their lifetimes or at their death[6]. It is estimated that these

donations would add up to six hundred billion dollars' worth of philanthropic money

that is certainly a plausible source of financing the virtuous city. My virtuous city will

give the financier of such a project a sense of immortality because it will bear his or her

name and it will stand up as a model for all the other cities of the world.

In the first part of the thesis, I will analyze both Plato's and Al-Farabi's visions of the

idealistic virtuous city and extract the ideas that could be the basis of a modern virtuous

city. The rest of the thesis will present the different aspects of the project. If the city of

Las Vegas succeeded in marketing its destination as the center of entertainment and

gambling, by excellence, my virtuous city will be just the opposite, a city centered on

morals and ethics to lead the world to a higher, healthier way of life.

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[6] Loomis, Carol: The $600 billion challenge. http://features.blogs.fortune.cnn.com/2010/06/16/gates-buffett-600-billion-dollar-philanthropy-challenge/ (Accessed on November 24, 2011)

CHAPTER II

PHILOSOPHERS AND THE VIRTUOUS CITY

1. Plato

1.1 Life: Plato is considered as one of the pillars of Greek philosophy and perhaps one of

the founders of philosophy in general. Plato is well known by generations of scholars as

a sagacious student, teacher and thinker. Born in Athens in 428 B.C.E, Plato grew up in

an environment of wealth and aristocratic rule. He benefitted from this atmosphere of

ease and enjoyed the opportunity to learn at the feet of great philosophers, such as

Socrates, who inspired him and gave him the reason for searching for truth through the

world of philosophy. In his time, Athens was torn by successive political and economic

crises due to the wars with the Spartans. Plato saw in philosophy a refuge from tensions

and a way for enlightenment to solve Athens' political crises and chaos. He concluded

that the solution for any society's crises starts by finding solutions to the political

injustice that denies individuals the freedom of choice in a democratic system

enlightened by the virtue of a governor or a wise man ruling by the power of morals and

ethics.[7]

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[7] James Phinican, *Plato: His biography, Influence and philosophical doctrine* (Beirut: Dar Al-Mashreek, 1991), 33.

In 399 B.C.E, the death of his teacher Socrates, who had been found guilty of charges of corrupting youth and engaging in unusual religious practices, is considered as the catalyst that awakened Plato's discontent and rage over the moral injustice and the lack of true insight of the leaders of Athenian society. Plato turned away from politics and left for a twelve year journey dedicated only to philosophical studies in his quest for the truth. In his travels, he met with priests and thinkers from many places who helped him to learn not only philosophy, but also astronomy, geometry and religion. Plato returned to Athens in 387 B.C.E and founded the Academy which is considered to be the first university intended to serve as a school for future leaders of state[8]. Plato planned a curriculum based on philosophy, science and law. The Academy rapidly became the intellectual center of Greek life and attracted many brilliant thinkers who later were sent by Plato to help various city-states and colonies to form legislative bodies[9].Plato managed his Academy until his death and left it only twice for visits to Syracuse in 366 B.C.E and 361 B.C.E where he tried to introduce the young Dionysus II to the philosophical arena; disappointed by the unfavorable conditions for philosophy in Syracuse, Plato returned to Athens where he resumed his philosophical teaching at the Academy and most likely lived the rest of his days enjoying discussing and debating philosophical thoughts. Little is known about the last days of his life but he died in 347 B.C.E leaving the Academy to serve as a model for institutions of higher learning until it

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[8] Thomas Thornburg, *Cliffs Notes: Republic* (New York: Hungry Minds, 2000), 05.

[9] Ibid.

was closed by the Eastern Roman Emperor Justinian in 529 C.E for its teachings related to the existence of multiple gods[10].

Most of what we know about Plato comes from his writings which scholars divide into three groups: the first writings are called *The Socratic dialogues* written during his twelve years of travel after the death of Socrates; the second writings are known as "The transitional writings" in reference to Plato's life after returning from his travels; the last group is called "The later dialogues" representing his writings after his mentoring trips from Syracuse. Plato's stature resisted the vicissitudes of time for more than two thousand years and stands as an icon of the superiority of morals and virtue in the world of philosophy.

1.2 Plato's Republic: After deep reflections over the political crisis in Greece, Plato had an imaginative idea inspired by his philosophical illumination and Socrates' teaching influence. Plato saw the way to get out of the political disaster by changing the system of the very way of life itself. In his Republic, Plato imagined the emergence of a virtuous city based on political justice and human rights. He imagined this city ruled by philosophical and rational approaches in the pursuit of perfection and happiness through the practice of a closely related work-virtue ideology. In other words, the Platonic thought revolved around the idea that the good sought by all people resides in the perfection of their work which ultimately becomes the source of their happiness.

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[10] Ibid., 06.

In The Republic, Plato tried, in a series of extended arguments in the form of a debate with Socrates' ideas, to argue about the possibility of the emergence of an idealistic city that stands as a model for all cities and societies. Plato described the similarities between the human soul and the state; he divided the inhabitants of the state into three categories: the manufacturers, the soldiers and the philosophers. These three categories coincide with three categories in the human soul: desires, whims and minds[11]. For Plato, the goal of attaining universal happiness is when everybody in society is satisfied with his task according to his ability. In other words, the basis of social justice in every society is achieved when each person is doing the job he is assigned to do without interfering with others' jobs[12]. He continued that the manufacturers will have time to take care of their materialistic affairs, the soldiers will defend the state and the philosophers will manage government affairs. Plato argued that the philosophers, in their quest for wisdom and virtue, are the most qualified to orient the citizens to the true essence of mankind. Similarly, Plato argued that the human soul reaches happiness and tranquility when mind controls desires and whims in a systemic harmony guiding the inner balance. But in both the human soul and the state, he believed that there are forces that aim to destroy balance and create a climate of chaos and anarchy by letting desire dominate the mind and overpower the justice system and crush the rights of individuals[13].

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[11] Phinican, *Plato*, 39.

[12] Ibid.

[13] Ibid., 40.

Plato divided his manuscript into ten books where he defined the essential conditions

for searching for social justice and its realization in an idealistic city. He also underlined

the source of corruption that destroys the ethics of individuals and condemns the state

to chaos and injustice[14]. For Plato, the individual is a weak entity in need of the

protection of the group where tasks are divided among individuals in order to provide

for the group. This relationship cannot happen without the social justice that assures

everyone the right to the equal division of provisions and essential needs[15]. Plato turned

to nature to explain his theory of class divisions and gave the example of minerals such

as gold, silver and iron and how they differ in value according to predetermined

characteristics. He pointed out that divinity attributed the qualities of gold to the

philosophers and gave them the virtue of wisdom to suit them for governance[16]. For the

soldiers, he attributed the qualities of silver and the characteristics of courage and

perseverance. He stressed their importance in defending the state and laid out the

necessary conditions to raise them on a specific system of education based on

philosophical teachings and morals. He believed that the investment in their education

is rewarding not only for them, but for all society, which will benefit from their

dedication to social justice and guide the parish to the ultimate goodness. For the

industrialists, the iron class, he considered them as the dynamic class in charge of

producing the materialistic necessities for the society. Plato concluded that perfect

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[14] Amira Matar, *Plato's Republic* (Cairo: Egyptian General Authority of Books, 1994), 13.

[15] Ibid., 22.

[16] Ibid., 23.

harmony in society is attained when each class is limited to its specialization without crossing over to the other classes' domains a necessary condition for the prevalence of justice in society[17].

2. Al-Farabi

<u>2.1 Life:</u> *Abu Nasr Muhammad Al-Farabi* or *Alfarabius* (as he is known in the western world) was one of the important philosophers who established the orientation of the Islamic philosophy and also the basic notions of metaphysics, epistemology and political philosophy. Al-Farabi was born in 870 C.E in Kazakhstan in an area that used to be called "Farab". The Arabs called him "the Second Master"; some historians believe that he was given that name because of his connection with translating and explaining Aristotle's theories—the First Master[18]. Al-Farabi did not leave an autobiography but what is known about him is his devotion to education, especially mathematics, literature, philosophy and languages. He travelled to Baghdad when he was fifty and continued to deepen his knowledge. He studied logic, medicine and philosophy and learned Arabic and Greek[19]. Al-Farabi liked the idea of travelling because it opened up his horizons of learning new things from others and teaching new things to others. He travelled extensively between Baghdad, Damascus, Egypt and Aleppo where he met the ruler Sayf al-Dawla Ibn Hamdan who took care of him and gave him an appropriate position in the sphere of the knowledgeable elite. Al-Farabi chose a life of asceticism and confined

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[17] Ibid., 25.

[18] Abd Al-wahed Wafi, *Al-Madina Al-Fadila of Al-Farabi* (Cairo: Nahdat Misr), 06.

[19] Ibid., 08.

himself to few dinars (the currency of some Arab countries) a day from the ruler for his

necessities. He preferred isolation and seclusion in order to focus on his meditation and

thinking.[20]

Albert Nasri reported in his book <u>Kitab Arra Ahl Al-Medina Al-Fadila</u> that when Al-Farabi

went to see the governor of Damascus for the first time, he entered a big room full of

dignitaries, scientists and high ranking soldiers. The governor asked him to sit Al-Farabi

replied "where? Where I am or where you are?" The governor said, "Where you are".

Al-Farabi broke out between the lines of people until he got to the governor's seat and

sat beside him and started to push until he pushed him away from his seat. The

governor spoke to his soldiers in a different language spoken only by few, "This old man

has just disrespected me, I am going to ask him some questions if he does not answer,

just take him away and take care of him" Al-Farabi replied in the same language "Just be

patient Prince, things always come with consequences" Surprised, the governor asked

him if he spoke that language, Al-Farabi replied "Yes Prince and more than seventy

other languages.[21] Al-Farabi started speaking with the governor's guests, debating with

them in all fields of knowledge until they stopped talking and just listened and wrote

down what he was saying. The governor asked everybody to leave and asked Al-Farabi if

he wanted to drink or eat, he said no; the governor asked him if he wanted to listen to

some music, he agreed. The governor then called for all the best musicians to come and

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[20] Ibid., 09.

[21] There are two explanations for the number seventy; either the author reported seventy languages that included dialects, but is still too many or seventy is actually seven but was changed throughout time.

play. They came and started playing all their different instruments. Al-Farabi went to every one of them correcting their way of playing. The governor asked Al-Farabi if he knew how to play music. Al-Farabi took out some chopsticks from his Turkish style garment and made a little instrument and started to play. Everybody started to laugh. He then disassembled it and made it in a different way and started to play; everybody started to cry this time, then he disassembled it and made it in a different way and started to play, everybody slept, even the guards. He took his instrument and left.

It was also said by some that Al-Farabi was the one who made "the Quanun", a musical instrument close to the harp[22]. Al-Farabi influenced many other philosophers who came after him, especially, Ibn Sina or Avicenna, who took from the reading of Al-Farabi's books, the basic concepts of essence and existence to elaborate his understanding of metaphysics.[23] Even though his contribution seems to be mostly in philosophy, Al-Farabi made immense contributions to science, logic, sociology, medicine, mathematics and music. He enriched the philosophy with extensive writings, especially in explaining Platonism and Aristotelism thoughts.

His works translating Greek philosophy have helped in building the bridge between the latter and Islamic philosophy. Al-Farabi spent the rest of his life focusing on his works in philosophy and the spiritual awareness that would guide the political orientations in the

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[22] Albert Nader, *Kitab Arra Ahl Al-Madina Al-Fadila* (Lebanon: Dar Al-Mashrek, 1968), 15.

[23] Richard Netton, *Al-Farabi and his* School (London: TJ International, Padstow, Cornwall, 1992), 01.

emergence of a society bound by the respect for law and the rights of its citizens. He died at the age of eighty in Damascus in 950 C.E.

2.2 Al-Farabi's "Opinions of the People of the Idealistic City": In this book, Al-Farabi presented a conceptual approach to an idealistic city based on his philosophical principles on happiness, ethics, the universe and his Creator and the rules of metaphysics.[24] The book highlighted the important issues in philosophy, sociology, politics and ethics. He divided his masterpiece into two sections. The first, mostly philosophical, treated the general aspects of his visions and aspirations for his idealistic city. The first chapters of this section explained the cause of existence (God) or the first cause and how it is crucial to understand things that exist in this world through understanding the existence of the first cause. In the following chapters he described the classifications of existence (spiritual and materialistic) and their relations to the first cause and the relation between each other in a systemic order obeying the rules of logical balances that preserve the foundation and essence of life.

 In the second section, Al-Farabi presented a plan for implementing his notion of the virtuous city. His plan was inspired by his readings of Plato and his visions of The Republic but Al-Farabi imagined a city that takes into consideration the principles of the Islamic teachings.[25]This section of Al-Farabi's most important book dealt mainly with political and social issues related to his Idealistic City. He was one of the first

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[24] Wafi, *Al-Madina Al-Fadila of Al-Farabi, 23.*

[25] Ibid., 29.

philosophers to speak about the existence of societies and how societies are divided to

complete and non-complete. The complete societies are also divided into three parts,

the global, the nation and the city; the non-complete refer to the county, the town, the

neighborhood and the house. For Al-Farabi, every human needs to gather with other

humans to be able to survive. This guarantees the obtaining of things that a single

person is not capable of obtaining alone, things that are produced by other people in

the society. He added that the perfect gathering and cooperation can lead to an

idealistic existence inside an idealistic city. He supported his idea by comparing the city

to the human body where the different organs work together in harmony to preserve

life. Al-Farabi believed that the city is the first cell in society and the well-being of any

society starts by how good the city is, how happy are its citizens and how keen are the

citizens to preserve dignity and social justice. The idealistic city for him cannot be

possible without the existence of a ruler capable of managing all of its facets. He

compares the ruler of the idealistic city to the heart, the essential organ in the body that

regulates other organs. He added that the ruler should acquire the mental

(philosophical) and physical abilities that would qualify him to rule with justice and

foresight.[26]

Al-Farabi emphasized that the ruler has to have twelve innate qualities that makes him

the perfect ruler for the perfect city. He has to be physically able, intelligent, educated,

fast learner, fast memorizer, articulate, just, content, honest, ascetic, not voracious and

strong-willed. Nevertheless, he admitted that it is difficult to find all these qualities in

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[26] Nader, *Kitab Arra Ahl Al-Madina Al-Fadila, 34.*

one person and that two or three people could have all the qualities and share the

ruling at the same time but eventually it would be condemned to failure. In the opposite

of the idealistic city, Al-Farabi talked about the four kinds of cities which do not have the

same principles and visions about life in a societal order.[27] The ignorant city (Al-madina

Al-Jahilia) is the city where the people do not know the true meaning of a perfect

happiness that sees things through the rational mind and wise foresight. The people of

the ignorant city see happiness only in materialistic things, such as the health of their

bodies, the possibilities of enjoying pleasures, the complete freedom to do anything

they like and being honored and well respected in society; the misery for its people is

when they lose all these materialistic things. The second city is called the transgressing

city (Al-madina Al-fasiqaa). The people of this city believe in the principles and ethics of

the idealistic city but do practice the same actions of the people of the ignorant city. The

third city is the renegade city (Al-madina Al-mubaddila). The people of this city follow

the principles and actions of the idealistic city but switch to different ideas and

principles that take them away from the right path. The last city is the errant city (Al-

madina Al-addala) the people of this city think wrongly about the existence of divinity

and the rational mind. The ruler who is thought to be the inspiration and the source of

illumination is only the source of their wrong belief and false prophecy. In the end, Al-

Farabi saw that those four cities are doomed to complete extinction and its inhabitants'

souls and bodies are destined to eternal punishment because of their lack of justice and

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[27] Oliver Leaman, The Biographical Encyclopedia of Islamic Philosophy, Volume 1 A-1 (London: Thoemmes Continuum, 2006), 129.

foresight. He believed that their justice is based on the oppression of the strong upon the weak and their resort to reconciliation is the result of fear of destruction and not the love of peace.

3. Plato and Al-Farabi: Critical Analysis

Both philosophers agree on the necessity for every human to associate with others since he is unable to provide all his needs for himself. This association is completed through the emergence of cities capable of assuring rights and responsibilities to individuals and groups. Plato and Al-Farabi believed that the attainment of an individual's highest perfection and complete happiness could only be achieved in an idealistic city where good leadership is present. The city's rules and regulations guarantee that individuals adhere to a social system based on practice of justice.

Both philosophers influenced many people who came after them but caused many others to look critically at their ideas and thoughts about the idealistic city. Aristotle believed that Plato's city would not be able to perform the many functions necessary for it to be and remain self-sufficient[28]. He pointed out that the goal of this community to achieve unity in the city is impossible because each city involves plurality and different class systems. He also added that different people must make different contributions, fulfill different roles, and fit into distinct social classes. Another crucial factor, in

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[28] Spark Notes Editors. "Spark Note on Politics." SparkNotes LLC. n.d.
http://www.sparknotes.com/philosophy/politics/ (accessed April 4, 2012)

Aristotle's view, is the dangerous path that the city will take if the governance of the city is left entirely in the hands of one class.[29]

Plato's theory of human nature was criticized as fanciful and seemingly inconsistent. Also, his legacy in politics was criticized as it included theocracy or rule by priests, militarism, nationalism, hierarchy, totalitarianism and complete disdain for the economic structures of society. In his Republic he aligned himself both to the most static conservatism and to the most wild-eyed utopianism[30]. Some scholars went further to question Plato's Republic and if it was even meant to be taken as a blueprint for a city. They argued that Plato was aware that his idealized city was not without problems which would arise if anyone used it as the model for an actual city[31]. And that Plato's idealistic city was not meant to be a model city which can be used as a guideline for a political constitution, but rather an invitation for readers to look inside their souls to find inner justice and equilibrium.

Al-Farabi was known for his efforts to harmonize the opposing views held by Plato and Aristotle. However, not all scholars agree on his exact message or beliefs, since he contradicts himself through the course of his voluminous works[32]. Nevertheless, some

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[29] Ibid.

[30] Lee Malatesta, "The Opinions (Right or Wrong) of Lee Malatesta." BlogSpot, entry posted on March 16, 2009, http://doxos.blogspot.com/2009/03/pilgrim-critique-of-plato-republic.html (accessed April 5, 2012)

[31] Simon Blackburn. "Voices of Reason. Simon Blackburn on Plato's Republic." *The Guardian,* 4 August 2006, http://www.guardian.co.uk/books/2006/aug/05/shopping.plato (accessed April 5, 2012)

[32] Lynn M.Zott, "Criticism of the Works of World Authors from Classical Antiquity through the Fourteenth Century, from the First Appraisals," *Classical and Medieval Literature Criticism, Vol. 58* (September 2003) http://www.enotes.com/al-f-r-b-criticism/al-f-r-b

scholars such as Leo Strauss[33] contend that Al-Farabi viewed Plato's philosophy as the true philosophy, and that he attempted to reconcile Aristotle's ideas with Plato's[34]. Others, mainly in the Arab world, such as Muhsin Mehdi[35] thought that Al-Farabi sought to reconcile the ideas of the best civilian systems, in the way it was understood by Plato, and the divine law of Islam[36]. Mehdi stressed that Al Farabi went from the point that there are similarities between the features of good Islam and the system as envisaged by classical philosophy. They both consider that the right beliefs about the natural world and the divine beings as the basis for the establishment of a coherent civilian regime[37]. Al-Farabi's belief lies somewhere between theoretical and practical knowledge on the one hand, and belief that citizens are supposed to embrace, on the other. Al-Farabi developed a philosophy of belief that embraces natural phenomena through linkages between humans and their divine beliefs. This philosophy was driven by the same sense of wonder that led the Greek philosophers to examine nature.

However, the political vision put forward by both philosophers was not welcome and was deemed unpractical. It is true that Plato succeeded in codifying law and mandatory conscription. He also called for the social distribution of wealth to all, and focused more on education and the power of knowledge. But his political concepts were more

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[33] German political philosopher (1899-1973).

[34] Ibid.

[35] Iraqi Philosopher, Professor of Islamic studies. Harvard University (1926-2008).

[36] Fatima Al-Mohsin, "Muhsin Mehdi and The political philosophy of Al-Farabi" Shehrayar, posted on January 18, 2011, http://www.shehrayar.com/ar/node_2110/node_4540 (accessed April 5, 2012)

[37] Ibid.

abstract than realistic. As for al-Farabi, his civilian political dogma took an important position in his philosophy, but remained confined within the scope of the theoretical. Al-Farabi's political thought was considered weak and does not meet the required realism in the Islamic state.

4. Conclusion

It is easy to draw a picture of Plato's reaction after witnessing Socrates's death; a complete hysteria and a total denial of how things were going and how things were managed by a so called democratic society abiding by the will of the people. His changing of the environment was a perfect solution in his quest to change the status-quo he judged as incorrect or at least unjust. Al-Farabi, for his part, presented a utopia based on his philosophical vision of a perfect society that will prevail and assure social justice for all its citizens.

After reading both philosophers, I was intrigued by two things; the first is how similar humans are in their behaviors and attitudes, even separated by thousands of years. I could see ourselves in the Athenians of Plato; the same greed and desire to control others through power and hegemony, even when some form of democracy is present. The second is completely the opposite and materializes in the existence of others who were trying to change things, others who saw the light of right inside the darkness of wrong and spoke about it and spoke about taking humans to a higher level of existence. Furthermore, is history just repeating itself? Are we destined to live in this circle of infinite conflict between ourselves and the image of being ourselves? In fact, we live in a constant inner-conflict between who we are and who we want to be, what we are

capable of doing and what we aspire to do. This feeling is responsible for creating imbalanced reasoning that produces tensions and dramatic quarrels with dire consequences. I agree with both philosophers on the necessity of creating an idealistic way of living that gives each person the right to live in an environment of peace and social justice. Human's behavior is radically connected to the lack of understanding the meaning of this life. This life is just a temporary test that starts with birth and finishes with death. So what is the purpose of our existence and what is the wisdom behind life in this world in general? The Pyramids of Giza were built in Egypt as a symbol of death-defiance. The Pharaohs tried to reach physical immortality but found the inspirational one which would rebel against time and space. Humans might have no control over the time they spend living on this planet but they have control over its quality and its best management.

The idealistic citizenry starts by people having faith in their important roles in society away from selfishness and greed, and by understanding that their time in this world is limited and the best outcome from life is to use this time to provide a safe environment for everyone and work for the continuation of future generations. There is no place for bad deeds in this world. It is not worth it to be a bad element in society because nothing will last forever, the smartest way to be is to live everyday as if it is the last day and work every day as if you are going to live forever. A virtuous city is an idealistic vision about the principles of giving and taking the best from our existence without greed and gloating, without selfishness and discrimination in sharing this exciting journey on this ship, the mother Earth.

CHAPTER III

<u>THE UNITED NATIONS VIRTUOUS CITY PROJECT (UNVCP)</u>

<u>1. Planet Earth (Balance sheet)</u>

<u>1.1 Demography:</u> We are now seven billion people sharing life on planet Earth. Is it good news or bad news? Are we proud of our achievement or nervous about what lies ahead? The answer is mixed depending on the context and how we approach it. Some people see the present demographic situation as alarming in that our present population drains its natural resources and that drastic measures need to be taken to reduce or at least limit the number of births. Others see the ageing population and the low-fertility rate in many countries as a greater danger to the continuation of preserving the multi-cultural identities that characterize humans. They also believe that more drastic measures need to be taken but this time to raise the fertility rate as an assurance for future generations. In a report by the United Nations "The State of World Population in 2011", it is estimated that by 2050, there will be 9.3 billion people up from one billion around 1800 and two billion in 1927; in 1987, the population reached five billion and it

took only twelve years to reach six billion and now twelve years later, it is seven billion. (see Fig 1)[38].
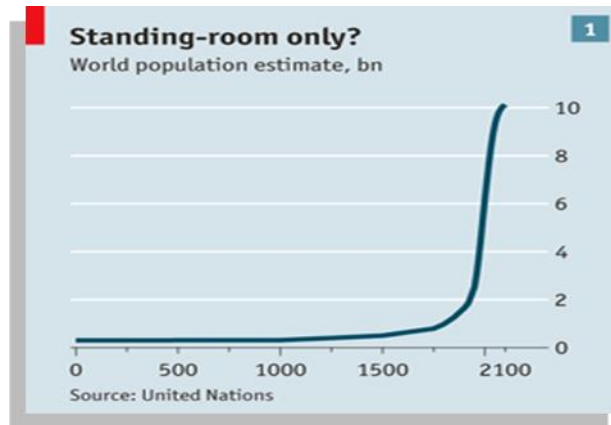
Fig-1: World Population Estimate

Studying and analyzing the demographic issues are crucial to any discussion related to planning and envisioning specific modalities of human development. The futuristic orientations of any policies have to be correlated with the demographic transformations that determine the viability of such policies. The Chinese "one child per family" policy initiated in the seventies was meant to slow the rapid expansion of births and ultimately reduced births by three hundred million, claims the Chinese government.[39] This unprecedented policy has some negative effects, especially for females. The Chinese culture prefers boys over girls which doomed the latter to abortion, neglect or even abandonment. Another effect is the disparate ratio of 114 boys to every 100 girls

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[38] The Economist, "Now we are seven billion" The Economist, 22 October 2011.

[39] Hesketh, Therese, and Zhu Wei Xing: The Effect of China's One-Child Family Policy after 25 Years. http://www.nejm.org/doi/full/10.1056/NEJMhpr051833 (Accessed on November 26, 2011)

making it difficult for males to find wives and start families[40]. Also, the ageing Chinese

population is putting more pressure and hardship on the shoulders of younger

generations facing the dilemma of conciliation between developing the economy and

caring for the rising number of the elderly. The draconian measure taken by the Chinese

was a policy devoid of an important feeling, the human aspect. It would have been

much better to invest in education and health to tackle the population problem. It has

worked in Europe and other parts of the world. The education of girls and the granting

of equal rights will automatically drive down the birth rate and contribute to the

development of the economy. How many people we have is not the worrisome factor in

the demographic equation but the neglect of the quality of life these people have is the

danger that would drag everybody to uncharted areas of misery.

1.2 Politics: No one would deny that the last decades have seen much tension and

conflict related mainly to mistaken politics and the lack of good governance in dealing

with domestic and foreign affairs. Politics is the art of managing and manipulating

relations with other countries for self-serving purposes. It is as old as the

institutionalization of citizenry and the notion of statehood and it is here to stay, direct

and dictate the paths of submission of the individual and the group. As part of the

balance sheet, let us take a 360^0 tour of the political climate of the six continents to

come up with a clear picture of the phenomenon at work. In Africa, the Libyan rebels

have just succeeded in toppling forty-two years of dictatorship creating a void of

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[40] Ibid.

leadership and throwing the country into the mayhem of violence and uncertainty. The Egyptian revolution brought down the president but the military machine is still in control, threatening the foundation of the revolution and creating an atmosphere of political ambiguity and discontent. The Syrian government, in defiance of the whole world, spoke about a successful training for its new Russian made missiles capable of shooting down the most developed military aircrafts. A mob in Iran stormed the British embassy in Teheran, in protest against Britain's economic sanctions, taking relations between the two countries from bad to worse. The international conference on the future of Afghanistan held in Bonn, exactly ten years after the war started, is just another face-saving scene in a long line of failed policies aimed at stabilizing this problematic land. The Pakistanis asked the Americans to stop using the Shamsi airbases in Baluchistan for its drones after twenty-four Pakistani soldiers were killed accidently by NATO helicopters. In Russia, hundreds of angry crowds, mostly young, took to the streets protesting against the party of Vladimir Putin, who is expected to be the next president. The American Secretary of State, Hillary Clinton, visited Myanmar after fifty years of severed diplomatic relations. The move came after signs of political openness shown by the one party regime. In Mexico, the Interior Minister died in a helicopter crash in suspicious circumstances, Francisco Mora was known for his leading role in Mexico's war against organized crime. In the United States, a big scandal about selling arms to criminals in a failed operation by a federal agency, threatened the credibility of the government in its war on crime. Our world is full of insecurity and violence. Politics is problematic because of its purpose in either protecting or controlling interests against

others' politics which triggers tensions and conflicts. The Europeans, in order to avoid wars that would alter the geography of the continent, agreed to put their heads together and work for their mutual benefit and interest, so they created a bloc of cooperation aiming at preserving their rights and weight in the international arena. This form of symbiosis, if generalized among the major countries of the world, should reduce tensions between countries and shrink the nuisance of individualistic politics that creates turbulence for world stability.

1.3 Economy: Some define economy as the wealth and resources of a country or region in terms of the production and consumption of goods and services. Others add the logistics of distribution and management of the flow of these goods and services between regions. I add to this definition, the hidden agendas, governments' sabotage, political pressure of some countries over others, vetoes of some countries in the United Nations, and the carelessness of some policymakers in their quest for self-interests. It would be imprudent to differentiate between politics and economy. They are bound by the ultimate goal of one man's superiority over others. Wars sometimes are waged for economic reasons but promoted as political or humanitarian reasons. The Libyan conflict is a perfect example. Muammar Kaddafi was a bloody dictator who killed scores of innocent people. Nevertheless, the speed at which NATO intervened to end the conflict was more than questionable. Some explained it by the superior quality of Libyan oil as other conflicts not far away are still experiencing extreme violations of human rights. This political hypocrisy is stimulated by the economic greed of the few and especially the lobbying of some big corporations having the wrong idea that the safety

and security of their investments reside in the accumulation of wealth despite the cost

to human misery and suffering. The world has become more interdependent and the

economies of the countries have become dependent on each other. So policies that

destabilize the current system of exchange by prioritizing the interests of the few are

threatening to take down the whole world economy and ultimately to an inevitable

destructive clash of our civilization. The global economy is a powerful tool in need of

critical calibration to assure the continuation of safe system of symbiosis based on the

equal rights of individuals and their rights for a fair share of the bounties of this world.

1.4 Environment: Until the Earth Summit in Rio de Janeiro in 1992, many thought that

the world had not effectively woken up to the necessity of preserving the environment.

From this United Nations conference, humans have come to realize that there is no

spaceship in which they can escape to another planet when the environmental situation

collapses. Instead, the work has to focus on changing our habits to preserve this

ultimate refuge and the continuation of life for future generations. The environmental

situation is worrying based on reports from the United Nations Environmental Agency.

Humans are growing in numbers and so is the pressure on the environment to cover the

ever increasing production of necessities. The wise solution is to transform our

behaviors and attitudes and start to care about our environment. Governments need to

make environmental issues priorities in their planning and to harness the essential tools

to make their efforts successful. Businesses need to adhere to this green ideology whose

impact is not impeding progress and development but rather complementing their

success toward a horizon of bright endeavors. The earth is not expanding but sea levels

are rising which makes the whole effort of reversing what has been ravaged by a few

decades of incautious development, a survival imperative. Some statistics from the

United Nations Environmental program (UNEP) will give us a snap shot of what is really

happening to our planet:

Table-1 UNEP Annual Report 2010

Cons	Pros
Deforestation destroys 2 million hectares annually. Since 1990 the world has lost 50% of its wetlands	Ecosystems deliver essential services worth $21 to $73 Trillion a year. The Global Gross National Income in 2008 was $58 Trillion.
In the last 300 years the global forest area has shrunk by 40%	
Some 20% of the world's coral reefs have been destroyed.	
Approximately 60% of the earth's ecosystem services have been degraded in the last 50 years	

The development of medicine has contributed to increasing the life span of humans and

reducing the mortality rate. People certainly need food to eat and a place to live but not

at the extreme expense of destroying nature totally, which at the end is the life boat for

all humans and to preserve it is an ultimate goal.

1.5 Social Structure: Since their first steps outside the cave, humans divided tasks; who will hunt and who will gather, cook or guard the enclave. Society is a set of structured elements, each with a specific role, function and purpose. Each element complements the job of the other to achieve a functional social order. Karl Marx taught that Capitalism was doomed because of the exploitation of laborers by the owners of the tools of production but it was communism (Marxism inspired) that saw an abrupt end that triggered the collapse of the Soviet Union in 1989.

Humans are different; their brains are not made the same nor are their abilities and qualifications. The distinction between who owns the tools of production and who uses these tools is an evident equation that assures the continuation of the cycle of production that provides for all society. Nevertheless, what is not acceptable to many is the extravagant difference between the social classes that creates hate and confrontation between the elements of the social classes. The rich people are called rich in comparison with those who are not, and rich people also could not be so if the poor were not to work for them; we cannot all be rich or all be poor, but we can share the bounty of everybody's work. Most people think that there is a certain social injustice that prevents equality and the prosperity for all. What is missing is a codified calibration of the class system, there can be no prosperity of one class without the other; and we have tried all economic systems such as communism and capitalism. We know their pros and cons, the solution is to take the best from each model and establish a perfect economic system that will preserve the rich a predominant position at the top of the class pyramid and at the same time guarantee a comfortable living for the poor and the

middle class, a middle class content with life and not worried about the burden of economic fluctuations. The middle class should not only be looked at as a source of enrichment for the upper class but also as an active class which holds the key to success and prosperity; the middle class has immense potential that, if well nourished, will give a productive results. The upper class should address the question of income and inequality with other classes to avoid the scenes of hatred that would take the whole system to undeniably bad consequences similar to what happened in the Arab Spring in 2011.

2. The Virtuous City: Historical Literature

Many visionary thinkers and scholars have conceptualized ideal communities or societies possessing perfect socio-political systems. In "Utopia", for example, Thomas More attempted to offer a practical response to the crises of the fifteenth and sixteenth centuries by carefully defining an ideal republic.[41] He focused on politics and social organization as keys to establish basic pillars of a sound society. More's Utopia discussed four organizing principles necessary to visualize the perfect social order[42]. The primary organizing principle of Utopia is the elimination of private property. All goods are held in common and dispensed freely. In this society, everyone has a job producing for others with no need for long workdays[43]. For More, Utopians produce

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[41] English lawyer and social philosopher (1478-1535)

[42] Andrew wood, "Summary of Thomas More's – Utopia" http://www.sjsu.edu/faculty/wooda/149/149syllabus4summary.html (accessed on April 6, 2012)

[43] Ibid.

only what the community needs to survive[44]. The second key principle is the universal

nature of labor. Utopia is different from Plato's Republic in that all people (with the

exception of a handful of scholars and officials) must work - and all must benefit from

their communal labor. The third key principle is the role of moderated pleasure in social

life. Public life in More's ideal community is organized around the principle that one can

be happy on this earth insofar as one is moderate in one's pleasures and does not seek

to limit the pleasures of others. The last key principle is the role of the family in being

the microcosm of the state; family life is centered on the needs of the state[45].

In another utopian literature, Edward Bellamy's[46]"Looking backward" attempted to

portray a perfect human society. Bellamy's ideas for social reform were carefully

choreographed in a way not to anger a nineteenth century audience extremely hostile

to the idea of socialism[47]. In his ideal society, the government remains a respected,

powerful means to maintain social order. Personal freedom is not threatened, but

enhanced. Consumer choice is enhanced because every demand is met, and every

citizen has access to all of the nation's products. Overall, Bellamy represents his

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[44] Ibid.

[45] Ibid.

[46] American author and socialist (1850-1898)

[47] SparkNotes Editors. "SparkNote on Looking Backward." SparkNotes LLC. n.d..
http://www.sparknotes.com/lit/lookingbackward/ (accessed April 5, 2012).

imagined utopia as a flexible society with a wide range of personal freedom because of publicly owned capital, not in spite of it[48].

George Orwell[49] touched upon the utopian principles in his "<u>Nineteen Eighty Four</u>" in the form of a dystopia. He described the danger of a totalitarian state and its repercussions on individual rights and civil liberties. Orwell portrayed total obedience to the Party of the State as the ultimate freedom and the absolute truth. The notion of control is omnipresent in Orwell's state; it also represents tools for having power over citizens. "Big brother" symbolizes a regime that terrorizes everyone who dares to question it. The book sheds the light on government's interference with individual liberties. He expressed, tacitly, the risk of such interference and the damages that can result.

In another dystopia, "<u>The Iron Heel</u>" Jack London[50] portrays a society under the control of a group of monopoly capitalists called The Oligarchy. London had insight into the mechanism by which unrestrained capitalism could turn society into an extremely oppressive and dismal environment for human beings[51]. He depicted a world where government serves the business community, not the people. A place where there has

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[48] Ibid.

[49] English novelist and journalist, (1903-1950).

[50] American author, journalist and social activist, (1876-1916).

[51] Thom Hartmann, "The Iron Heel: Jack London's Vision of Fascism" Davidcogswell, December 30, 2002, http://www.davidcogswell.com/Reviews/IronHeel.html (accessed on April 6, 2012)

been an incredible concentration of ownership in the hands of few. Speaking out against this concentration is confronted with a crushing iron heel.

Aldous Huxley[52] wrote "Brave New world" as a dark utopian future stamped by a population unified under the World State. It is an eternally peaceful, stable global society in which goods and resources are plentiful and everyone is happy. A society where there is constant prosperity and the people are well provided for. All people have been programmed to like their society in all respects. Everybody is constantly content and has no wish to do anything other than what is required of them[53]. In another book, "Island" Huxley switched course from the evils that he has been warning people about, over-population, coercive politics, militarism, mechanization, the destruction of the environment and the worship of science to their opposites in the gentle and doomed Utopia of an island called Pala. Huxley wanted to communicate his ideas about how people in a good society would interact with each other and their environment[54].

Apart from being a visionary perception, Utopia has manifested itself as project close to reality in some parts of the world. In Indiana, New Harmony was founded based on an utopian model envisioned by Robert Owen. He imagined a city in which a socialist

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[52] English writer (1894-1963)

[53] SparkNotes Editors. "SparkNote on Brave New World." SparkNotes LLC. 2002. http://www.sparknotes.com/lit/bravenew/ (accessed April 4, 2012)

[54] *Velma Lush, "*The Influences of Eastern Philosophies in Aldous Huxley's Island" http://www.huxley.net/island/ (accessed on April 6, 2012)

community will thrive and prosper by adopting specific social reforms. Unfortunately, the project failed due to lack of resources and belief of its seriousness[55].

3. Why do we need a Virtuous City?

There are many events that have changed the course of history and contributed to the development of humans' way of life, the discovery of fire, the invention of the wheel, the engine, and electricity. In my opinion one invention has changed this course to a dark violence and condemned humans to a life of misery and struggle. Some historians claim that this invention might have had an enormous effect in helping the Europeans to defeat the Ottomans in the bloody wars of the fifteenth century. The rifle, this mighty tool that allows killing from far distances, has acquired some respect in the mayhem of "the killing machine". Unfortunately, the rifle has evolved becoming missiles and airplanes to cause more damage and suffering to satisfy the satanic thirst for evil. Humans need to understand the philosophy of this transient existence to understand the whole idea behind life as a systemic notion of physical and metaphysical interactions. There will be no progress toward fixing the problems about the quality of life and its repercussions over both the individual and the group if the concept of an altruistic existence is not fully grasped. If somebody is waiting for a train in a station, would this person resort to destroying this station and then leave? Most of us would see no point in such an act because it simply does not obey the rules of sane reasoning. Therefore, humans should just adhere to the idea of a brief passage in this world and

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[55] Josiah warren, "*Periodical Letter II*" 1856, New Harmony.

that there is no need to destroy it by killing others or participate in ruining it in any way just for the sake of devastation. The good news is that we can change. We have the keys to modify and alter things to match our willingness and determination to live civilly and harmoniously with each other.

We need a Virtuous City because we simply need to start somewhere; we need a place to be a model for all humans to adhere to the idea of living morally and ethically, of respecting the rights of everybody to the same decent life we all aspire to. Many people believe that it is now the time to do something different from the usual course of events that dominates the world of politics and economy. The Virtuous City will be the new place of pilgrimage for those who believe in the power of the mind in attaining the ultimate peak of reasoning and wisdom of social justice for all.

4. The Project (UNVCP)

The United Nations Virtuous City Project is a proposal to construct a city inspired by the philosophical visions of both Plato and Al-Farabi but presents a model of a realizable virtuous city based on an approach that takes into consideration changes of time and space. The virtuous city will be named for one principal donor who will finance its construction under the auspices of the United Nations. The project will be the fruit of a joint effort between the private and public sectors.

The UNVCP will present a unique opportunity for private donors to stamp upon history an exceptional achievement that will stand as a model for all cities of the world. Through the United Nations, the Virtuous City will acquire the legitimacy needed to be a part of the universal heritage of humanity. The implementation of the project will be

assigned to the United Nations Virtuous City Commission (UNVCC) which will be established and operated under the guidelines of the United Nations' rules and procedures. The UNVCC will be in charge of studying applications of both private donors and also of the countries willing to house the Virtuous City. The UNVCP will present an opportunity for humans to reconcile their differences over what is good for all away from political calculations and greed of self interests. The Virtuous City will be a neutral space in which global disparities are treated in a civil way putting the interests of humanity as priorities through the best possible consensus. The Virtuous City will house projects and studies in all spectra beneficial to the international community and it will be the "Mecca" for all scientists and thinkers who believe in the idea of working for others through actions that will make this world an ultimate refuge for us and for future generations. The Virtuous City will also be opened, through selective immigration, to regular citizens who believe in its idealistic vision and adhere to its charter and regulations.

5. Why the United Nations?

Many people believe that the United Nations is only a tool in the hands of powerful nations aimed at exercising their might and will on poor nations. Others defend the United Nations as an institution trying to maintain global peace and security and achieve cooperation to solve political, economic, cultural and humanitarian problems. The issue is debatable. But I tend to measure things by their levels of goodness; at least we have an entity that is trying to resolve our issues by democratic compromises. What if we did not have a United Nations? I simply imagine complete chaos and universal tension and

conflicts. Certainly, the United Nations did not prevent some conflicts but surely did

prevent many. The United Nations officially came into existence on 24 October 1945,

when its Charter was ratified by China, France, the Soviet Union, the United Kingdom,

and the United States and by a majority of fifty other countries. The signatories

committed to maintaining international peace and security, developing friendly

relations among nations and promoting social progress, better living standards and

human rights for all humans by being a centre for harmonizing the actions of nations to

achieve these goals.[56]The United Nations is still the first body to turn to when disasters

occur and is the most qualified organism to manage humanitarian crises. The United

Nations' umbrella will legitimize the Virtuous City project and assure its donors of the

seriousness and safety of their philanthropic investments. The international character of

the project will give it the full support of the member states of the United Nations which

will provide it with the financial, logistical and technical means necessary to make it

succeed and become an absolute reality. The role of the United Nations is important for

the realization of this project. Not only that the UNVCP's vision coincides with the

United Nations major futuristic strategies and plans but that it will present the

international community with the raw materials for a unique place to study and

experiment with ideas and inventions aimed at making this world better for us all.

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[56]United Nations Charter, http://www.un.org/en/aboutun/index.shtml (accessed on April 6, 2012)

CHAPTER IV

<u>THE UNITED NATIONS VIRTUOUS CITY COMMISSION (UNVCC)</u>

<u>1. What is The UNVCC?</u>

The United Nations Virtuous City Commission is the body in charge of the realization of the project. The project to create the UNVCC will be submitted to The United Nations General Assembly for vote and ratification by the member states. After creation, the UNVCC will set out the framework for a strategic partnership with different key players in order to promote the feasibility of the project. The commission will take care of launching vigorous marketing campaigns to sensitize the international community to the project and its benefits to humanity in general. The commission will be headed by a secretary-general who will report to seven commissionaires' trustees. The Secretary-general will preside over the five divisions in charge of the operations; Administration & Finance Division (AFD), Communications & Public Relations Division (CPRD), Virtuous City Principal Financier Division (PFD), Virtuous City Location Division (VCLD) and Virtuous City Implementation Division (VCID). The temporary UNVCC headquarters will be determined according to the codes and regulations of the United Nations until it moves to its permanent location in the first Virtuous City.

2. The Structure of the UNVCC

2.1 Commission's Trustees: The Trustees represent the board members of the UNVCC, their role is to protect and advance the interests of the Virtuous City project by effectively governing operations, promoting the image of the project and supervising the development and implementation of the project. The Seven trustees are selected by a majority of votes at the United Nations General Assembly; each member state of the United Nations can elect one candidate with proven qualifications and experience related to the work of the United Nations Virtuous City Project.

2.2 The UNVCC's Secretary-General: The position of the Secretary-General of the UNVCC is crucial to the success of the whole project. The candidate has to have proven qualifications and experience in organizational management. The candidate has to be approved by the office of the Secretary-General of the United Nations. The candidate is also elected by a majority of votes on the floor of the United Nations General Assembly. The Secretary-General (SG) of the UNVCC is in charge of developing and implementing the framework and strategies necessary to the success of the project. He will ensure that the common interests of the project are effectively preserved and represented within the sphere of key players in the international community. The Secretary-General will be working closely with donors and countries to coordinate the process of implementing the project. Other than reporting to the Secretary-General of the United Nations about the course of the project, the UNVCC's Secretary-General is to provide the leadership needed to harmoniously coordinate and supervise the work between the different divisions of the UNVCC.

2.3 Divisions and Sub-divisions of the UNVCC: The UNVCC' headquarters will house the offices of the five divisions and their sub-divisions working in coordination under the supervision of the Secretary-General to make the whole project a reality.

2.3.1 Administration & Finance Division (AFD): This division is the lifeblood of the whole organization. The division's functions include a variety of tasks to keep the project running. The AFD is in charge of overseeing all administrative and financial activities, heading the development of operations and tracking the budgeting process for all departments. The AFD has three sub-divisions that aim to make the job of the division more efficient.

2.3.1. A) Statistics: This sub-division is in charge of recording, providing analysis and interpretation of data. It also provides the lines of communication to all interested components of the organization.

2.3.1. B) Accounting: This sub-division carries the primary responsibility for financial records, oversees the efficient use of funds and related tasks. The sub-division works closely with donors, countries, major corporations and financial factors key to the project. It also helps to prepare financial reports for future investments.

2.3.1. C) Audit: This sub-division is unequivocally the most important part of the whole project, it is the one responsible for making sure the accounting system and the financial operations are reliable and compliant with policies and regulations.

2.3.2 Communication & Public Relations Division (CPRD): This division is responsible for developing and implementing a communications plan aimed at sensitizing the international community about the UNVCP and inviting it to participate in the development and success of the project. The division also focuses on building good relations with the various key actors in the project.

2.3.3-Virtuous City Principal Financier Division (PFD): This division's principal mission is to study, analyze and rule over applications by potential donors. Each application will go through rigorous processes comprising investigation and consultations before the division's final decision.

2.3.4 Virtuous City Location Division (VCLD): The role of this division is to study, analyze and rule over applications by potential countries willing to house the Virtuous City. Each application goes through a rigorous process comprising feasibility studies and risk factors of the location before the final decision.

2.3.5 Virtuous City Implementation Division (VCID): The role of this division comes at the final stage of the project. The construction of the Virtuous City is assigned to this division which will work with different factors from political, economic, social and cultural arenas to arrive at a unified vision about the final structure of the utopia.

3. Charter and Regulations of the UNVCC:

The UNVCC is an independent United Nations organization engaged under the banner of making this world a better place for all humans and preserving its sanctity for future

generations. The Commission is to abide by the guidelines of the charter of the UN in implementing the Virtuous City project. The strategic decisions of the commission will be taken by a majority of votes by the trustees. The employees of the commission are obliged to respect the neutrality of the work of the commission. The commission is engaged not to work in favoritism, nepotism or to be associated with any form of favoring applicants in the candidates' selection process. Any staff found guilty of misusing their positions within the commission will be criminally prosecuted.
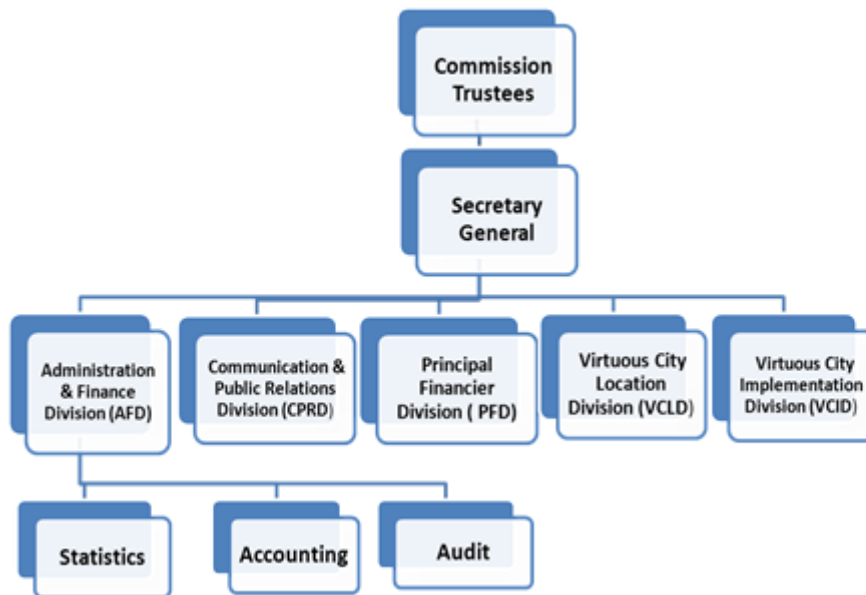
Fig-2: United Nations Virtuous City Commission Organizational Chart

CHAPTER V

<u>THE VIRTUOUS CITY PRINCIPAL FINANCIER (VCPF)</u>

<u>1. Who is the VCPF?</u>

The Virtuous City Principal Financier is the backbone of the whole project. The VCPF is

the person who believes in the ideology of the project and gives the resources necessary

to make it a reality. He is responsible for making available no less than 70% of the liquid

assets necessary for the realization of the project; the rest will be acquired from

different sources and institutions. The Virtuous City will be named for the VCPF and his

or her name will be put on all the official maps of the United Nations; other vital infra-

structure and facilities will also be named for the VCPF:

- Main International Airport
- Main Port
- Main Hospital & Medical Research Center
- Main Theatre and Cultural Center
- Central Square
- Main Boulevard and Park
- Main Railway Station and Bus Station
- Central Market
- Main Stadium & Sports Center

- Main University & Scientific Research Center

- Main Universal Library

- Main High School and main Elementary School

- Central Power Station

The VCPF will be considered as the father-figure of the Virtuous City where he will have an honorary residence and a statue in the central square symbolizing his role in the virtuous dream as an honored reality for generations.

2. The Requirements for the VCPF

2.1 The Financial Ability and Stability of the VCPF: Building a new city from the ground up is not an easy or cheap project. The candidates are limited in number due to the magnitude of such a project and the funds necessary for its completion. Financial ability and stability are crucial to the success of the operation. In the process of studying the application, the PFD is in charge of verifying the financial strength of the VCPF by rigorous background checks on the sources of his finances and its compliance with the legal codes and regulations of the international finance system. Any application lacking transparency concerning the source of its finances is automatically rejected. Financial ability is another decisive factor in the selection of a candidate. The VCPF has to prove his capability to assume the task of financing the whole project. If selected to be the VCPF, the candidate is asked to donate money up-front before the announcement of his name's attribution to the Virtuous City.

2.2 The VCPF's Commitment to the UNVCP: The VCPF has a special role in promoting the image of the project in the international scene. Furthermore, the VCPF will be

committed to the implementation of the project by acquiring a consulting function that will allow him the possibility of laying out some in-put. The VCPF is permitted to engage, either personally or via an agent, in the auditing program of the UNVCC to get more assurance about the financial situation of the project. After the name attribution, the VCPF is committed not to withdraw from his obligations toward the project. In case of the death of the VCPF, the project will go on as if he were still alive.

3. The Application Procedure

The applicant procedure starts by filling out a complete package of forms and documents required by the UNVCC. Candidates have to submit a comprehensive application that includes an essay, detailed Curriculum Vitae, letters of motivation, letters of reference, previous philanthropic work, donations to other institutions, detailed documentation of assets, businesses and political affiliations if any. The list is not limited but the volume of the application weighs on the final decision.

 3.1 Review of the Application by the PFD: The PFD is the division in charge mainly with reviewing the applications for VCPF. The study could take months before a final decision about an application is reached. The PFD examines the credibility of each application by working with various local and international institutions to come up with a clear idea about the candidate. The main point is to make sure that the candidate has no criminal ties in the past or present, no illegal business activities, no political affiliations with a history of bad reputation and any detail that could tarnish the candidate's image. At the end of the study, and if the application is accepted, the PFD submits a detailed report to

the office of the Secretary-General. Refused applications will receive a detailed report about the UNVCC's decision.

3.2 Review of the Application by the Secretary-General: After receiving the PFD's report about a potential applicant, the Secretary-General of the UNVCC, after consultation with the United Nations Secretary-General, has no more than sixty days to decide about the candidate. Another report is to be given to the Board of Trustees for further review and a final vote.

3.3 Review and Vote by the Commission's Trustees: There is a time limit of sixty days for the Trustees to take a final decision. The vote for an applicant has to be by a majority from the seven members.

4. The attribution of the VCPF's name to the Virtuous City:

After the Trustees have voted for the winning applicant, a ceremony is hosted at the temporary headquarters of the UNVCC inviting all dignitaries and decision-makers of the international scene. The media will also be invited to advertize the new project and officially announce the name of the principal financier as the new name for the Virtuous City. This event will be an opportunity for the UNVCC to network and meet other potential donors and also awaken public awareness to the work of the commission and its strategic plans to create a better world for all mankind.

CHAPTER VI

<u>THE VIRTUOUS CITY LOCATION (VCL)</u>

<u>1. What is the VCL?</u>

The Virtuous City Location is where the project will be built. All member states of the United Nations can apply to house the Virtuous City. Before applying, countries need to take into consideration the quasi-independent status of the Virtuous City and, if needed, adjust the laws and regulations of their constitutions to permit its construction. Governments applying for the VCL contribute by donating the land on which the project will be built. The land has to obey certain basic qualities before being accepted by the UNVCC; it should be:

- Owned by the government; or if expropriated fully justified reimbursement to the owners.

- Not in a conflict zone with other countries

- Located on the ocean or on a major river.

- Not close to major urban areas.

Other conditions are also considered by the UNVCC (climate, terrain, fertile land etc,.) in the process of finding the best location of the Virtuous City.

2. The Requirement for the VCL

2.1 The Country's Political Stability: Political stability is an important component in the application for the VCL. The country applying has to show credible evidence of how the governing institutions are assuring safety and stability for its citizens according to international standards of democracy. The country has to score high in the political stability index which measures the level of threat posed to governments either by social unrest or economic distress that underlines the predicament of unsafe environment for the project.

2.2 The Country's Economic Stability: Economic stability is another decisive factor in the selection of the location of the Virtuous City. The environment has to be encouraging and a catalyst to the success of the project and not a source of concern. The country's economy has to be solid, robust and capable of providing citizens with jobs and daily needs, guided by the principles of the free market. The Virtuous City will not be built in a location where thousands would rush to get jobs and sustenance. It would be simply impractical and could lead the failure of the whole project.

2.3 The Country's Adherence to the Charter of the United Nations: Being constructed under the auspices of the United Nations, it is crucial that the country applying for the VCL be a member adhering and implementing the principles and regulations of the UN charter:

- To practice tolerance and live together in peace with one another as good neighbors.

- To unite our strength to maintain international peace and security.

- To ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest.

- To employ international machinery for the promotion of the economic and social advancement of all peoples. (UN Preamble)

The country applying for the VCL has to take in consideration the international and semi-autonomous status of the Virtuous City and that the host country is not to prevent access to the City to persons or entities already granted entry by the City authorities. The host-country is also to respect the internal laws and regulations of the Virtuous City and work with its authorities to facilitate the implementation of the general guidelines of the project.

3. The Application Procedure:

Each country is to deposit, via its diplomatic representation at the United Nations, an official Virtuous City host-requisition form (VC-HR) at the office of the Secretary-General of the United Nations and then follows by filling out a complete package of forms and documents and submitting it to the UNVCC. The application package includes detailed statements of economic and political performance, and any projects or measures taken by the government that would make the UNVCP a successful experience. The list is not limited but the volume of the application weighs on the final decision.

3.1 Review of the Application by the VCLD: The Virtuous City Location Division is the division in charge of studying the applications for VCL. The study could take months

before a final decision about an application is reached. The VCLD examines the credibility of each application by working with different local and international institutions to come up with a clear idea about the country and its ability to host the project. The main point is to make sure that the country abides by the laws and regulations of the international community; there are free elections, freedom of communication and speech, the rule of a democratic governance and protection of human rights. At the end of the study if the application is accepted, the VCLD gives a detailed report about its decision to the office of the Secretary-General. Refused applications will receive a detailed report about the UNVCC's decision.

3.2-Review of the Application by the Secretary-General: After receiving the UNVCC's report about a potential Host-country, the Secretary-General of the UNVCC has a period of no more than thirty days to examine the report and take a decision about the country. Another report is to be given to the Board of Trustees for further review and a final vote.

3.3 Review and Vote by the Commission's Trustees: There is no time limit for the Trustees to take a final decision about a VCL application. The vote has to be approved by the majority of the seven members of the commission. After the vote and final decision about the host-country, the Secretary-General is to invite the representative of the country to the United Nations and present the commission's final decision. The potential host-country has no more than thirty days to approve the decision and to start the procedure and formalities to implement the project.

CHAPTER VII

THE VIRTUOUS CITY PROJECT: IMPLEMENTATION

1. The Government of the Virtuous City

1.1 Status of the City: The Virtuous City is a semi-autonomous entity inside the host-country abiding by its general code of laws and regulations but benefitting from adopting its own charter of laws and regulations specific to its special status. The Virtuous City's regulations do not contradict or oppose the host-country's regulations but instead work in harmony to establish an equitable and complementary set of legislations which makes the project unique and realistic. The Virtuous City shall exercise its democratic governing system through legislative, judicial and executive principles and procedures within its territory. The Virtuous City will have the privilege of having its own flag flown besides the host country's on all major buildings.

1.2 Laws and Principles: Laws and principles of the Virtuous City are mainly inspired by the United Nations Universal Declaration of Human Rights. The Virtuous City will be a place to experiment with the essence of morals and ethics in a self-governing body which the international community has always dreamed of having. The Virtuous City will be a place where all human beings are born free and equal in dignity and rights. The

citizens of the City will have the right to freedom of expression, the right to hold opinions and seek any information.

The Virtuous City will be the symbol of goodness targeting a radical ramification of human behavior and attitudes toward a world of decency and esteem. Laws of the Virtuous City will be constituted via consensus of the principal actors in the project and the citizens of the City grouped in a nomenclature called "The General Code of the Virtuous City".

1.3 The Virtuous City Council: The council is the heart of the City. Its mission is legislating and governing the City. The Council is composed of fifteen members to be elected democratically by the citizens of the city for a period of five years. The first council will be elected, for a period of three years, by a consensus of the major actors of the project due to the insufficiency of citizens' voting power at the beginning of the project. The principal mission of the council is to pronounce on all policy matters concerning the daily lives of the citizens of the Virtuous City. The council adopts the city's budget and carries out plans for maintaining and preserving the utopian character and vision of the Virtuous City. The council is also commissioned to regulate and license all commercial and non-commercial activities in the City. In addition, it can inquire into the conduct of city institutions through audit and investigation.

1.4 The Executive (The Mayor): The mayor is vital to the success of the mission of the Virtuous City. He is the face of the City to the world; his task is to make the project work by providing the professional management necessary to implement policies and laws of

the City. The mayor is to provide the overall coordination and the managerial leadership of the City's operations. He is also expected to develop, in conjunction with the City Council and his staff, the evaluation, finances and implementation of capital projects. The mayor also works in coordination with the Chief of security to secure peace and serenity inside the City. The security department, in conjunction with the host-country police department, will work to ensure that the department offers and maintains an effective and positive community oriented policing philosophy in order to maintain the highest possible credibility level within the Virtuous City.

1.5 The Judicial: The judicial system is represented by the Virtuous City Court which is committed to administering justice in a fair and efficient manner. The first judges are elected through examination and rigorous selection by The International Court of Justice (ICJ). The court will adjudicate on all criminal, civil and business cases. The court system will rule according to the judicial framework of the host country but formulated to fit the specific status of the Virtuous City. The Court may rule on disputes arising from enforcement of norms enacted by the legislative body of the Virtuous City. Other than temporary jail time of a period less than thirty days, all other jail sentences are to be served in prisons outside the City in the host-country.

2. Citizens of the Virtuous City

The Virtuous City is a place of civilization's confluence, a place where it is forbidden to classify people by gender, race, color, nationality, ethnicity, religion, wealth or any manner that differentiates between humans and creates tensions and conflicts. This is the City of the elite, Plato's philosophers, who are supposed to think for others and

guide them to fields of knowledge and wisdom. The only difference with Plato though is that here the philosopher could be anyone who believes in the Virtuous project and could be a positive asset to the whole idealistic experience. There are only two ways to be in the Virtuous City, either by being a Resident (RC) or by being a Tourist (TC). Residents of the Virtuous City are all humans who successfully pass the residency requirements. Tourists are all humans who are not residents and for whom the purpose of being in the Virtuous City is either for tourism or temporary work of less than three months that could be extended to another three months.

2.1 Residents of the Virtuous City (RC): The Virtuous City is not an ordinary city. Its purpose is to find solutions to humanity's problems through an exemplary way of living that could be copied by all the cities of the world for a better and healthier present and future. The City is open through Selective Immigration (SI) to every human who qualifies and passes the tests and requirements.

2.1.1 Requirements:

- To be 18 years old.

- To be a citizen of a United Nations member state.

- A high school degree or equivalent.

- A strong belief in the United Nations Declaration of Human Rights.

- A strong belief in the mission and ideology of the Virtuous City.

- A strong belief in the laws and principles of the Virtuous City.

- An extensive record showing similar interests to the work of the Virtuous City.

- No criminal background.

- No history of drug trafficking or abuse.

- No contagious diseases.

- Not being affiliated or associated with any organization judged unlawful by the
  UN.

- Not being associated with any act deemed unlawful to human rights.

- A job offer inside the Virtuous City or a certificate of property ownership inside
  the City (to own a property is conditional on passing the other residency
  requirements)

- Pass the written test of residency.

- Pass the oral test of residency.

- Pass the medical test.

- Pass the language exam in one of the six official languages of the Virtuous City
  (Arabic- Chinese – English – French - Spanish and Russian).

2.1.2 Application Procedures: All interested applicants are to fill out an online residency

application at the UNVCC website. After this preliminary application is processed and

studied, the applicant will receive either an affidavit of continuance or a letter of regret.

The affidavit of continuance will give the applicant the right to complete the residency

process with any UN representative in the world and take the required exams and

medical examination. The last step is the background-check with the applicant's country

of citizenship and international institutions such Interpol and the International Court of

Justice. After passing all the requirements, the applicant is then informed through an

official courier of the results and asked to send his passport and processing fees to the

authorities of the UNVCC to obtain an entry visa which will allow the applicant to get a host-country visa if applicable. If the applicant has a family, the spouse also has to pass the basic requirements of residency to be eligible for entry; spouse could be exempted from written and oral exams. Children under eighteen are automatically admitted if no major residency requirements are violated.

2.2 Tourists in the Virtuous City: Tourism in the Virtuous City is unique. It is called the "Virtuous Tourism". It symbolizes the new way of living. Tours inside the City will give the visitors an idea of how the whole pattern of embracing a holistic life is practiced. The City will present a snap-shot of a futuristic city with all its modern innovations and technological advances. Tourism is important because it is free advertizing for the morals and way of life inside the city and also it is a way to bring income to sustain the virtuous dream. All people are welcome to the Virtuous City. To enter the City as a tourist, a person needs to apply for a visa. Applicants for visitors' visas must fill out an online application at the UNVCC's website with detailed answers to the following questions:

- The purpose of their trip: for work, pleasure, or other;
- The length of their stay.
- Evidence of funds to cover expenses during their stay in the Virtuous City.
- No criminal background.
- No history of drug trafficking or abuse.
- No contagious diseases.

- Not being affiliated or associated with any organization judged unlawful by the UN.

- Not being associated with any act deemed unlawful to human rights.

After the application has been studied and a final decision made by the UNVCC, the applicant will receive either a letter of regret or an official courier detailing the next steps to get a visa to visit the Virtuous City.

2.3 Citizens of the Host-country (CH-1): Citizens of the host-country have a special status in the Virtuous City called (CH-1) which allows one entry to the City as tourists without visa or restrictions for a period of twenty days every six months but if they want more entries they have to get a visa through the local office of the Virtuous City in the capital of the host-country. The citizens of the host country could also obtain temporary passes for specific reasons such emergencies, daily business, daily labor, or any activity that does not require a stay of more than seventy-two hours. If a citizen of the host-country wants to become a resident in the Virtuous City, he or she will have to follow the general immigration procedures for residency.

2.4 Expulsions: With no exceptions, no one is above the law in the Virtuous City. The City will prosper with the respect of laws and regulations in the General Code of the Virtuous City. Any resident found guilty by the Virtuous City Court of a major infraction of the law is automatically expelled in addition to the normal sentence. If the resident has a family, its members have the right to choose between staying in the City or leaving. Any tourist guilty of transgressing the law is not allowed to re-enter the City. Any host country

citizen transgressing the law is also banned from entering the City. There are thousands of cities in the world where people can visit and practically be free to do whatever they wish. The Virtuous City is a place with a noble mission to save this world from humans themselves by changing the way they live and treat their planet; there is no place for wrong-doers inside its walls.

3. Construction of the Virtuous City

The Virtuous City Implementation Division is in charge of the construction of the City. The division will work closely with other divisions and with outside factors from political, economic, social and cultural arenas to realize the project.

3.1 Contractors: Contractors/companies are crucial to the implementation of the basic structure of the city. Contractors can provide expertise in specialized fields necessary to the execution of the project's outlines. However, it is imperative to put in place an independent system of contractors' hiring procedures in order to maintain the integrity of the project. Even though using local country-host contractors could contribute to the development of the local economy and workforce, it is highly recommended that hiring procedures be opened to the international community but to include hiring no less than fifty percent from the local workforce for the winning contractors. The VCID will open an expression of interest for each section of the project to all interested companies. Application and information can be downloaded from its website. Companies interested in bidding for any of the projects must ratify their qualifications and expertise through

the UN representative of their countries to be approved for bidding. Each company's

application must include:

- Company profile which shows current activities, background of shareholders and

  management structure, along with evidence of incorporation, certificates,

  registrations, audit accounts, evidence of civic and statutory compliances and

  contact details.

- Evidence of knowledge of the specific project areas and of work to be done.

- Minimum of five years experience related to the designing, building, financing

  and operations of similar projects.

- General description and audit of plant and equipment available for the execution

  and implementation of the project.

Other requirements and bidding details will be specified on the website of the VCID;

these will depend on the nature and complexity of each project. After precise study of

each application, the VCID will grant the successful bidder the ability to conduct the

operations of the project according to the rules and regulations in force.

3.2 Structure of the City: The twenty-first century was a century of development. The

majority of countries have seen a tremendous change, from a rural lifestyle to an urban

one, from an agrarian style of life to an industrial one, from local economic patterns to

global ones. However, this process neglected the importance of the environment and

the necessity of preserving the surroundings to assure a better life for future

generations. The twenty-first century has to learn from the mistakes of the previous

ones starting by changing our habits of energy consumption and our dependence on fossil fuels as a foundation for energy supply. The Virtuous City will not swim far away from the ideology of building cities of the future. Cities where the foundations obey the rules of building a sustainable future by investing in climate change solutions and green urbanism. This new era of virtuous urbanism will present positive changes that will bind sustainability with social justice, and political and economic stability with better living standards.

3.2.1 General Design and Architecture: The Virtuous City is located at an intersection between the reality of our modern cities and the idealistic vision of a qualitative pattern of living that respects morals and ethics in a sane environment. The City will be constructed according to the rules of urbanism with the entire infrastructure necessary to make it habitable. The only difference is that the focus will be placed on redefining what is necessary to improve environment-friendly facilities able to engender a dynamic perspective of a simultaneously modern and sustainable city. The architecture of the Virtuous City will ameliorate the everyday life of its citizens by improving their urban environment and making it sustainable for them and for future generations. In addition, the Virtuous City's general design will uphold the vision to realize comfort and convenience mixed with innovation and development. Architects from all over the world will have an opportunity to participate in the ultimate design of the Virtuous City through competitive design projects.

3.2.2 The City Downtown: The Virtuous City's downtown is the center of a new world, the one with visions and aspirations to new horizons aiming at saving this planet from the insouciance, neglect and greed of its inhabitants. The downtown will be the new hub of decision-making, free from political calculations and self-interest. It will be a sophisticated and sublime place where humans come together to share energy, ideas and creativity for the sole purpose of transforming this planet to an idealistic refuge for us and future generations. The downtown will house the government of the Virtuous City and will also include a modern city-style living with skylines and buildings conforming to rule number one in the City: sustainability. However, this downtown will not be boring. It will be a vibrant and attractive place with open and enjoyable green spaces and an atmosphere oriented toward developing the "Virtuous Tourism" to promote the noble mission of the city. The City center is for pedestrians only, no vehicles are allowed except for business-related trips at specific times. The mode of transportation will be bikes and electrical carts. An electric system of circulation between major sections of the downtown will be put in place. The downtown construction plan will incorporate retail shops, business offices, hotels, convention centers and residential habitations. Nevertheless, businesses and retailers would have to fulfill all requirements of the UNVCC to be able to conduct business inside the City. It is not a question of making profit but rather a vision of preserving the resources of this planet. A company that sells clothing made from animal fur will never pass the requirements or a company that uses child labor either explicitly or tacitly will not be

allowed in the City. The Virtuous City has to preserve the image of purity and dedication to changing the status quo, so there is no place for hypocrisy or deceitful intentions.

3.2.3 Streets and Squares: Streets and squares are an essential part of any city's design; in the Virtuous City they will play a role in orienting norms and habits of the citizens. Streets will be designed to encourage more human mobility. The new design will divide some street spaces between only public transportation (electric or natural gas buses) and bike lanes, other streets will incorporate spaces for tramway and rails and electric personal cars. Sidewalks will have the most care and attention. I believe that most health problems have some relationship to the lack of burning calories and on the use of different modes of transportation in our urban lifestyle. The citizens of the Virtuous City will be healthier, they will walk more often, the sidewalks will encourage them to do so by being like gardens with different trees and lighting to make walking a desirable and healthy experience.

Fig-3: Marty Bruinsma, Los Angeles County Model Design Manuel for living streets.

The design will also take in consideration the age and physical ability of its citizens. Access to electric belts will be placed in major streets with heavy traffic. Square design will also stamp the unique characteristic of the Virtuous City. Each square will present an architectural splendor by highlighting an important event or achievement of mankind.

3.2.4 Buildings and Houses: The essence of ambiguity some humans have with issues concerning the environment, is the feeling that environment is not part of their immediate space such as their house or yard or even work. They naively think that it is someone else's problem as long as they are safe in their surroundings. In the Virtuous City, the environment is every citizen's concern; caring for the environment starts by the home itself. The buildings and houses will be self-powered with huge potential for energy savings. Buildings will be smart and equipped with fully integrated and efficient power systems that regulate energy consumption and production. All units will have green surfaces with complete energy production such as solar panels, wind energy converters and other energy solutions to reach a reasonable percentage of energy self-sufficiency. Houses and buildings will have systems connected to a central control command in each neighborhood to check security matters and maintain the proper functionality of the new technology. A broken AC unit in a specific house is noticed by the local system which will send a repair request to the central command which will send it to the repair company that will notify the house owner of the problem and schedule a visit to come and repair the AC unit. The new house will be an active entity that helps humans reach tranquility of mind and body.

3.2.5 Green Spaces and Parks: To stand as an innovative model for other cities with visions of protecting the environment. The Virtuous City is a hub for botanical revolution. Green spaces and parks will be part of the Virtuous symbolism, the City council will adopt projects to create and maintain the green facet of the city all year round. Citizens of the Virtuous City are responsible and nature lovers. Green space community gardens will be established in all major neighborhoods and competitions will be conducted monthly for the best community garden of the City. These green spaces will provide the citizens with beautiful places where they can meet, bond and improve their health and the health of the environment. Parks are another relaxing outlet for recreation and enjoyment. Citizens will use the parks for different activities mainly sports such as running, biking, walking, soccer, volleyball, etc. Parks will be designed to fit the description of the healthy lungs of the City with trees and creeks that present, beyond the clean environment, a panoramic view to visitors such as The Queen Elizabeth Park in Vancouver, Canada. (Fig. 4)

Fig-4: The Queen Elizabeth Park Vancouver, Canada

3.3 Transportation: Transport has an important role in human development. This simple mean of moving people and materials from one place to another has contributed to attain this level of modernity we are all proud of. Transportation is the catalyst enabling civilizations. In the Virtuous City, it will be a part of the dream and a solution to the dilemma of movement. It will reduce our dependence on fossil fuel energy and will present a clean, efficient and cheap way of travel.

3.3.1 Tramway and Rails: Tramway or the "V-Tram" is an efficient mode of public transportation; it will connect the major squares and intersections of the City. The V-Tram will use electrical power, lessen gas emissions and contribute to a cleaner environment. It will also provide a higher level of comfort and service to its citizens. The V-Tram will be used to transport cargo and freight to reduce air pollution, traffic congestion and damage to road surfaces. A rail transport system that connects the Virtuous City to other major cities of the host-country is crucial to the emergence of its social vitality and economic endeavors. However, protecting the environment will be rule number one in the rail industry, only electric or hybrid trains will be used; the first are confirmed to have no carbon emissions and the second to reduce the carbon emissions of Diesel Trains by 19%.[57] (Fig.5)

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[57] DellaValle,A.,Pede,G.,Coccia,A.,Sciubba,E.: Thermo-Economic Analysis of Dual Mode Hybrid Trains: Abstract. Institute of Electrical and Electronics Engineers.http://ieeexplore.ieee.org/xpl/freeabs_all.jsp?reload=true&tp=&arnumber=4272362&isnumber=4272347(Access January 10, 2012).

Fig-5: The V-Tram

3.3.2 Electric and Hydrogen Vehicles: Movement is necessary to our modern way of life. Throughout history we have managed to invent and improve the tools of movement and travel which have helped us to have a better control over our surroundings and more possibilities of exploring further horizons. However, this ease of movement came with a heavy price degrading nature and contributing to its demise. The dilemma is how we can manage to move efficiently and respect our environment at the same time. The answer is simple, to use other clean alternatives for transportation that are less damaging to our environment, less destroying to our habitats, less harming to our biodiversity and less depleting to our natural resources. One of the main concerns the scientists have is ozone depletion which is triggered by chemicals (CFC's) released by industrial processes and vehicle emissions. In the Virtuous City, vehicles will be less

polluting and more environmentally friendly. The Virtuous City will be the leader in the

fight against pollution and the protection of the environment. The whole fleet of

vehicles will be either electric, hybrid using hydrogen or natural gas or any other new

invention leaning towards saving the environment.

3.3.2. A) Electric Vehicles: The advantage of these vehicles is that they are propelled by

an electric motor powered by rechargeable batteries with tremendous benefits for the

environment. First, the electric vehicles emit no pollutants into the atmosphere. Second,

the electric engine reduces dependence on fossil fuel energy and provides quiet and

clean engines that require less maintenance.

3.3.2. B) Hydrogen Vehicles: These vehicles use hydrogen as its fuel. The power plants

of such vehicles convert the chemical energy of hydrogen to mechanical energy either

by burning hydrogen in an internal combustion engine, or by reacting hydrogen with

oxygen in a fuel cell to run electric motors. Hydrogen can be produced from many

sources (such as wind, solar) to directly propel vehicles.[58] The positive points about

using hydrogen are its non-polluting character and its abundance in nature; some

scientists criticize its use to the possibility of crashes and the heavy investment of its

delivery infrastructure.[59] But I do believe that the Virtuous City will be an ideal place to

experiment with its use and harvest its benefits.

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[58] Harisson, Kevin: "Wind-to-Hydrogen Project". *Hydrogen and Fuel Cells Research*. Golden, CO: National Renewable Energy Laboratory, U.S. Department of Energy.http://www.nrel.gov/hydrogen/proj_wind_hydrogen.html (Accesses January 10, 2012)

[59] Ibid.

3.3.2. C) Buses and Shared Cars:

The V-Bus will be the public transportation of choice for the citizens and tourists of the

Virtuous City. As well as being eco-friendly and running on natural gas and electricity,

this bus is free and runs all over the city. The V-Bus will play a major part in the Virtuous

tourism industry. Tour buses will be available to take tourists to view local attractions

and scenery. Other buses will assure connections with major cities in the host-country.

Shared cars is a new practice used in many countries of the world, it will be expanded in

the Virtuous City [60](Fig: 6). Electric cars owned by the city will be shared by citizens and

tourists as long as they are registered with the program. Special cards will be supplied to

the users and bills will be sent monthly. Shared cars will have stations in all the major

sections of the city and their use will be restricted to people twenty-years old and up.

Fig-6: Shared Electric Cars

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[60] Blanco, Sebastian: In Depth: Car2go goes electric in San Diego.
http://green.autoblog.com/2011/07/14/in-depth-car2go-goes-electric-in-san-diego/ (Accessed on January 12, 2012).

3.3.3 <u>Airport:</u> The Virtuous City's airport is the first introduction to the dream. It simply should represent the city in the most proper way. Its futuristic design will give the impression of travelling through time. Sophisticated and eco-friendly, the airport will stand as one of the wonders of the city. Its operations will bear the mark of green engineering and sustainable functionality. The structure of the airport will include a commercial zone with shops, restaurants and cafes. It will also house a library, museum, theatre, conference rooms and a gymnasium for travelers. The futuristic architecture of the airport will combine technology and artistic genius; oeuvres d'art will be brought from all around the globe to be exhibited and to illuminate the glassy roofs of the terminals. Other International airports' new technologies could be copied such as London's Heathrow's new laser guided travel pods that work without drivers or timetables and reduce the time it takes passengers to move from terminal to car park by sixty percent.[61]

3.3.4 <u>Port:</u> The port is an important hub for the city. It will play a crucial role in the economy by handling the flow and storage of products coming in and out of the city. Great attention will be put into the eco-friendly design and structure of the port. The port will house huge complexes of diversified public and private facilities that will represent the catalyst for growth and development for the Virtuous City. It will generate

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[61] Brook, Philip: Futuristic pods whisk travelers around UK airport. http://www.reuters.com/article/2011/09/16/us-futuristic-pods-idUSTRE78F48M20110916 (Accessed on January 14, 2012).

jobs and opportunities to citizens and allow businesses to flourish. However, the port authority has to operate under the guidelines and rules of the business code of the city.

3.3.5 <u>Highways:</u> The highway system in the Virtuous City is efficient and connects major places. One highway will be built to join the axes of airport, port and downtown. Another will circulate around the city to connect the major neighborhoods and alleviate traffic on local roads and intersections. The highway system will also be connected to the highway system of the host-country to create a homogeneous system of roads. The highway system is free, reliable and ecological. It will be built according to international standards of road safety. The highway system is an important economic tool that helps in the development of the city; adding to its impact by lowering the flow of traffic and reducing the risk of accidents.

3.4 <u>Sources of Energy:</u> The twentieth century has seen great human achievements in all spectra thanks to the fossil fuel energy revolution. In fact, fossil fuel energy is the principal factor for development in most economies of the world. The dependence on this source is due to its efficiency as usable abundant energy and its relative ease to transport and store. However, burning fossil fuel is responsible for environmental issues caused by the large amount of released carbon dioxide in the atmosphere which leads to the elevation of the earth's temperature (global warming). Also, fossil fuel energy sources are non-renewable and their rate of depletion is high due to increased demand. For these reasons, it is wise to explore other sources of energy that are renewable and eco-friendly. And since the Virtuous City is raising the banner of protecting the

environment as a core-value of its principles, 80% of the energy used is projected to come from renewable sources.

3.4.1 Solar Energy: In the Virtuous City, this clean source of energy will not fall victim to the aggression of fossil fuel lobbyists in other parts of the world. It will be the main source that will contribute to the development of the clean energy revolution. Solar panels will be designed and placed artistically all over the city. Each house and building will be equipped with solar technologies capable of capturing and converting solar energy to electricity. The advantages of using solar energy are enormous and its use is vital to reducing our dependence on fossil fuel consumption so harmful to our environment. The electricity generated from solar energy is practically free, renewable and does not require transportation or transmission from one place to another. It is simply consumed where it is produced and does not need to be connected to a power or gas grid.

3.4.2 Wind Energy: It represents a new trend of responsible government. Wind farms are another priority in the Virtuous City. Wherever technically possible, wind turbines will be placed to make the most of wind energy. It is an efficient, renewable resource that is clean, emits no air pollution and presents a viable alternative to fossil fuel. Wind turbines are becoming cheaper and more efficient day after day; in the Virtuous City, this renewable source of energy will help to offset the total cost of electricity and will contribute to the development of the green energy revolution.

3.4.3 Biomass Energy: Biomass will represent a key factor in the renewable energy

production of the Virtuous City. It will help in acquiring energy from diversified eco-

friendly sources. Biomass is the organic material made from plants and animals

(microorganisms). It contains stored energy from the sun absorbed by plants in the

photosynthesis process.[62] When burned, the chemical energy in biomass is released as

heat to produce steam for making electricity or to provide heat to industries and

homes.[63] Biomass could also be used to generate bio-fuel such as ethanol and biodiesel

for vehicles. Biomass is considered a renewable energy source because the growth of

new plants and trees replenishes the supply.

 3.4.4 Hydro-Power: It is the energy derived from the force of falling water. Our

ancestors used it to irrigate fields and operate mechanical devices such as watermills.

Today, the most common use of hydropower is to generate electricity or hydro-

electricity. In the Virtuous City, the use of water to harness electric energy will be

essential and a priority. Hydroelectricity has many advantages that are compatible with

the vision of the city to acquire energy from cleaner sources. Hydroelectricity reduces

the emissions of CO^2 by not burning fossil fuel. Hydroelectricity is a renewable source

that is clean and sustainable. It offers a stable and reliable electricity system able to

improve and maintain the quality of life.

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[62] US Energy Information Administration. Renewable & Alternative Fuels. U.S Department of Energy.
http://www.eia.gov/cneaf/solar.renewables/page/biomass/biomass.html (Accessed on January16, 2012)

[63] Ibid.

3.5 Social Infrastructure: Social infrastructure is the basic facilities and social services needed for the functioning of a community or society, such as health care, education and other public institutions including cultural and sports facilities. In the Virtuous City, a unique system of social services will be put in place to support citizens in their daily lives. The goal of this system is to alleviate the burden of costs related to health care and education. I believe that these two elements should be taken care of by any government. Healthy citizens are the backbone of any society. Any government should consider providing good healthcare as a priority. Education is a universal right that every human should have access to. Our ancestors did not pay for education; knowledge was transmitted from one generation to another. We are using numbers and letters that we have not invented, without paying royalties or dividends to their owners because they simply did not intend to charge people for it. By limiting access to education we are reducing the chances for development because we do not know who will be the next genius. To pay for education is a burden and not a road map for success. Doctors, teachers and all personnel in these fields should be paid the most and not the opposite. The Virtuous City is a place to experience a newer life modality that envisions a superior qualitative existence based on social justice.

3.5.1 Hospitals: For many humans, hospitals are the last institution they see before leaving this world. The role of hospitals should require more attention from legislators and decision-makers. Hospitals are in the frontline in the fight against disease and illness and are crucial to any healthy society. The Virtuous City hospitals will be equipped with the latest technologies to provide the best health care and treatment. The main hospital

& medical research center will include specialties in all fields in order to provide comprehensive care to patients. Also the medical research center will work closely with the university to promote teaching and research for medical students. In the Virtuous City, health care is free for residents who are covered by the Virtuous City Medical Coverage (VCMC). Temporary coverage is available for purchase for visitors and tourists upon entry to the City. Hospital staff will be recruited from all over the world through rigorous examinations and tests and only the most qualified are selected.

3.5.2 Education: The United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees the right to education to everybody as a human right (Article 13).[64] Education is the master key to any civilization's will to prosper and provide a decent life for its citizens. Education is a powerful driver of development and one of the strongest instruments for reducing poverty and improving health, gender equality, peace, and stability.[65] Everybody should have access to knowledge and learning skills; this access to education will simply contribute to development and prosperity for all. The Virtuous City's citizens are educated, informed and well connected to the world. Education is also free in the Virtuous City. Every resident has access to learning from kindergarten to doctoral studies. The Virtuous City's main university will accept brilliant students from all over the world. Successful students who get degrees from the Virtuous City will be offered jobs and a path to residency.

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[64] Office of the High commissioner of Human Rights. International Covenant on Economic, Social and Cultural rights. http://www2.ohchr.org/english/law/cescr.htm (Accessed on January 24, 2012)

[65] The World Bank. Education: An instrument for Reducing Poverty. http://web.worldbank.org (Accessed on January 26, 2012).

3.5.3 Culture: It is what gives us identity and a sense of existence. Culture is an instrument to travel in the past and future at the same time. It allows us to bridge our reflections with the inspirational environment. The ancient Egyptians immortalized their culture by marvelous sculptures and drawings that defy time and space. The Virtuous City is the protector of culture. Museums will be built to preserve our culture and save our national treasures for future generations. Art will have a special place in the City. The artistic design of the City will reflect the idealistic vision of its citizens. The main Theatre & Cultural center will provide talented artists from all over the world with the basic foundations and elements to nurture their talents and develop their artistic sense. Based on the Disney model of the world exhibition, the Virtuous City will host "The Universal Exhibition of Cultures" in which countries will exhibit the basic elements of their culture and the core-values of their heritage. The Virtuous City will be the center of the cultures of the world in which literature, music, art, food and all human creativity come to shine and express their rights for existence and eternity.

3.5.4 Sport: Obesity is a serious problem today. Many experts suggest that the reason for this sickness is the food we eat and the behavioral patterns we associate ourselves with. I tend to agree with the explanation that blames both the burning of calories and the food itself as source of the problem. The way our bodies are formed is to store energy for when it is needed, so when usage is limited or absent, the stored energy becomes fat. In the Virtuous City, citizens will have a lot of outlets. The culture of the City will be centered on health and sport. Sport's infra-structure will be abundant, access to its facilities will be free and the practice of competitive sports will be

rewarding. Major tournaments will be held in the City to compete with teams from the host country.

3.6 Economy: Although the Virtuous City's economy will be based on services and activities related to the non-profit sector, other sectors will play a tremendous role in the development and prosperity of the City.

3.6.1 Manufacturing: In the Virtuous City, manufacturing has a pivotal role in the economic system. On the one hand, it will be the major supplier for the City's industrial needs and on the other, the ambassador to the world for the City's ability to produce products that respect the environment and present viable industrial performance.

3.6.1. A) Products: The Virtuous City will work with reputable manufactures in the world known for their green products. It will also provide them with attractive privileges to encourage their establishment and investment in the City. The manufacturing sector will focus on locally produced products that provide healthy alternatives to satisfy the needs of its citizens. By adopting a strategy that focuses on developing a green production solution, the Virtuous City will succeed in promoting its better knowledge and use by its citizens which will ultimately help to conserve resources, reduce costs and improve life in general.

3.6.1. B) "The V-City" Brand: Marketing is always qualified as a subtle way to get a product known. Making the Virtuous City known is purely marketing but this time it is for a noble cause that tries to save humanity from destroying itself by providing a better vision and way of life to protect the environment. The V-City Logo will be stamped on all

the products made in the Virtuous City. The logo symbolizes that the product is made according to the rules and regulations of the City. It also guarantees that the product is not made from elements that harm the environment either in the material used or in the process of making it. All products made in the Virtuous City will have side notes describing the mission of the City and its goals in promoting healthier life for us all and for future generations.

Fig-7: V-City Logo

3.6.2 Agriculture: The backyard of the Virtuous City will be reserved for agriculture. It will play a major role in providing its citizens with the necessary nutrients for their bodies. Agriculture in the City will be sustainable and use ecological principles in farming, harvesting and producing organic crops. The benefits of sustainable agriculture are countless. The natural ecological system will protect itself from soil erosion, severe herbivore predation, and crop disease. The sustainable organic agriculture will improve production by optimizing available resources, maximizing nutrient recycling and water conservation and providing the principles of health, ecology, fairness and care.[66]

3.6.2. A) Organic Products: Organic refers to the way agricultural products and foods are grown and processed. Organic production is based on a system of farming that maintains and replenishes soil fertility without the use of toxic pesticides and

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[66] FAO. Sustainable Land Management in Practice. Principles for Best SLM Practices. Natural Resources Management and Environment Department. www.fao.org/docrep/014/i1861e/i1861e02.pdf *(Accessed on January 28, 2012)*

fertilizers.[67] Food for the Virtuous City is mostly organic and made according to the international standards of organic food. Livestock and poultry will also be considered as organic and its production must take in consideration the organic management of feeding and breeding processes.

3.6.2. B) New Farming Technologies: The pressure on agricultural production is increasing day by day to satisfy the needs of an increasing world population. The Virtuous City will be a perfect place for experimenting with new farming technologies. These experiments will benefit from being close to the University Agriculture Research Department which will oversee the production and development of research in cooperation with FAO and other international research institutes. The Virtuous City will take the lead in the agricultural revolution by instituting smarter practices that will increase agro-production, avoid both degrading soil and overusing water resources. These new cultivation practices will take into consideration the implementation of sustainable options capable of optimizing production and promoting a healthy environment.

3.6.2. C) Aquaculture: Aquaculture, which is probably the fastest growing food-producing sector, is now accounting for nearly 50 percent of the world's food fish.[68] Aquaculture could be the breath needed to satisfy the need to feed an increasing population. It is based on farming and cultivating fisheries under controlled conditions.

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[67]Cascadian Farm Organic. Answers to common questions.http://cascadianfarm.com/organic/Default.aspx (Accessed on January 28, 2012).
[68] FAO. Aquaculture topics and activities. Aquaculture. In: *FAO Fisheries and Aquaculture Department* [online]. Rome. Updated 3 February 2012. [Cited 8 March 2012]. http://www.fao.org/fishery/aquaculture/en (Accessed on January 28, 2012).

In the Virtuous City, this practice will be developed and promoted according to the latest research in the field and international regulations of environmental protection. Aquaculture is an important factor that helps easing the stress on wild catch fisheries, restoring and maintaining depleted stocks of wild fish and other aquatic organisms.[69] It also provides large and consistent quantities of seafood practically all year round to satisfy demand. In addition, it will offer steady jobs for some citizens of the Virtuous City. Nevertheless, the aquaculture in the Virtuous City will be mainly marine-based to offset the requirements of inland fish farming such as water and land availabilities, soil characteristics and other technical related obligations.

3.6.3 Sustainability: Today, if a person claims that the Earth is round and not flat, people would believe him but if he claims that Earth is in danger because of its ecosystem's degradation by human's activities, he would be treated as environmentalist zealot and that the ecological issues are debatable due to scientists' disagreement. The question here is why we are even taking chances with important matters such our environment. If there are alternatives available to make our planet more ecologically robust and healthy let us just adopt that and hope for the best. Sustainability is key to promoting this new trend of using our natural resources efficiently and without compromising it for future generations. The United Nations Conference on Sustainable Development defines sustainable development as any integration and any balanced consideration of social, economic and environmental goals, with objectives in both public and private

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[69] FAO. Sustainable Marine Aquaculture: Fulfilling the Promise; Managing the Risks; Report of the Marine Aquaculture Task Force January 2007.http://www.fao.org/fishery/aquaculture/en (Accessed on January 30, 2012).

decision-making, emphasizing an intra-generational and intergenerational equity. The Virtuous City will not swim away from the sustainable development culture but it will nurture its expansion by creating the perfect conditions for a healthy ecosystem and environment.

3.6.3 A) Waste Management and Recycling: Today our societies are characterized by the rise of consumerism, a tendency to purchase goods and services in greater amounts, without even a real need in some cases. Consumerism increases both product purchases and its waste. In the European Union alone each year 3 billion tons of waste is thrown away and 90 million tons of it is hazardous to the environment.[70] In the Virtuous City, a waste management plan is as equally important as building the foundation of the City itself. The citizens are conscious of the waste problem and eager to follow the guidelines of a waste management plan that will help to protect the environment.

 Recycling is crucial to the City's vision of a sustainable environment for us and for future generations. It starts by an efficient system of collecting waste through sophisticated trucks that select and sort recyclable materials on the spot to avoid further triage steps. The collected materials will be cleaned, transformed and remanufactured into new products that will participate in generating financial, social and environmental benefits to sustain the Virtuous dream.

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[70] European Commission. The EU's approach to waste management.
http://ec.europa.eu/environment/waste/index.htm (Accessed on February 02, 2012).

3.6.3 B) Green Urbanism: Cities that exemplify green urbanism are cities that strive to live within their ecological limits, fundamentally reduce their ecological footprints, and acknowledge their connections with and impacts on other cities and communities and on the planet.[71] It is basically a consortium of public and private elements of a community striving through projects and lifestyle to make their cities sustainable. The Virtuous City will be a hub for green urbanism. Trees and green spaces will be an important tool for building a healthy ecosystem capable of generating clean air, pure drinking water and pleasant living conditions.

3.6.4 Employment: The Virtuous City is an active city with an exceptionally low unemployment rate. Apart from being a requirement for residency, having a job is a necessity for all citizens capable of work. The Virtuous City Labor Commission is in charge of formulating systems of regulation in parallel with the regulations of the host country and the international bodies of labor regulations. In case of a job loss, a resident who does not own a property has a period of two years to find another job or risk potential eviction from the city, even though residents have priority in case of vacancies or recruitment in the City. Having two or more jobs is not allowed in the city to give residents the ability to focus on their ultimate goal: reinventing our world to make it better for others. Residents of the City will have a stress-free lifestyle with a higher wage scale comparable to the United Nations salary system to create an atmosphere of ease and an environment of creativity and excellence. Maternity leave is up to one fully

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[71]Beatley, Timothy. *Green urbanism: learning from European cities*. Washington: Island press, 2000.

paid year to allow mothers sufficient quality time with their infants. An efficient, free daycare system will also be established to maintain a proper education and an early investment in the future generation.

Table 2: United Nations Salaries of Professional and Higher Categories in U.S dollars [72]	
Secretary General	189,349
Assistant SG	172,071
Director-2	141,227
Director-1	129,047
Professional-5	106,718
Professional-4	87,933
Professional-3	72,267
Professional-2	59,267
Professional-1	46,399

3.6.5 Financial system and Taxation: The Virtuous City Central Bank will be in charge of monitoring and regulating financial activities and monetary policies. The Central Bank will work closely with the central bank of the host-country to come up with basic formulas for a unified monetary policy to regulate and promote economic activities. The Central Bank will also work with international financial institutions and monetary organizations to develop investments and encourage the endorsement of the virtuous dream. Three sets of currencies are accepted and circulated in the Virtuous City, the host country's currency, the dollar and the Euro. Taxation is a key source that the City

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[72] United Nations. Salary Scales for Stuff in the General Service & related categories. http://www.un.org/depts/OHRM/salaries_allowances/salary.htm (Accessed on February 08, 2012)

will use to fund its activities and serve the public. Both individuals and companies will have to file income tax annually on income generated in the City. Taxation system in the City is progressive in which higher income earners will pay higher tax rates compared to lower earners, but in any case tax rates in the Virtuous City will be among the highest of the world and will range between 30% and 50% in order to sustain the Virtuous dream.

Life in the Virtuous City is not only about taxes and income but it is about a qualitative choice of being among the elite who chose to take on the mission of saving this world by changing the way we live with and care about others, the way we approach our surroundings and preserve our environment, and the way we aspire to the future by preparing and educating future generations to take the lead in the fight for the survival of the human race.

4. Relations with the World

4.1 Subsidiary Headquarters of the UN and Its Institutions: The Virtuous City will work hard to gain the status of a UN headquarters subsidiary. The neutrality principle will help the UN office at the Virtuous City represent the international community's interests away from political calculations and will also facilitate its diplomatic activities and international relations. The main problem facing UN agencies is the fact that they are spread out all over the world and are often accused of being bureaucratic and less efficient in dealing with international issues and concerns. The Virtuous City will represent a solution to this issue by regrouping all the different bodies and agencies of the United Nations in one place through offices that represent its interests. In the case of a natural disaster for example, the WFP will coordinate directly with UNHCR, UNCIEF,

WHO, OCHA and ISDR to come up with a unified, rapid intervention strategy to save lives and help build a better future for affected areas.

4.2 The Mecca of the Non-profit World: The grouping of all the UN agencies in one place will be a magnet to all non-profit organizations and NGO's willing to work closely with them and take advantage of their experience and prestige. Also, these organizations will benefit from being the center of donations. It will be much easier for donors to know that their contributions are funneled to one area known for its integrity and seriousness in helping people in distress than spread out to different areas and places where the risk of scams and fraud is a possible eventuality. In addition non-profit organizations, like the UN agencies, will profit from proximity to work efficiently together and share research, studies and experiences to develop the sector and promote the noble cause of helping other people secure a decent and prosperous life.

4.3 Political Neutrality: The problem of politics in our day is the miscalculation of other parties' intentions which then leads to unsuitable actions that trigger a cycle of negative action-riposte and so on until finally a disastrous outcome. What is needed in the world of international relations is an atmosphere of trust and positive expectation. Being neutral is the key to solving any conflict or litigation. The Virtuous City will be the neutral spot of the world; this is the city where countries delegations can meet and discuss matters without being worried about diplomatic or political repercussions. As long as the goal is to reach consensus to solve humans' problems and construct a better future for all, the Virtuous City will be open to any country or entity and facilitate the success of their ambitions.

4.4 International Conferences: The Virtuous City will be the crossroad of civilization where everything is open to debate and everybody is heard. Conferences are an important tool for exchanging knowledge, concerns, issues, problems and solutions in an environment of trust, motivation and serious responsibility. International conferences will attract people from all over the globe and will serve as a hub for exchanging ideas and introducing new ones that will have positive impact in all spectra.

4.4.1 Political Conferences: The impact of politics over the course of history is comparable to being left alone rowing in an ocean of uncertainty and constant distrust. At the Virtuous City's political conferences, governments, international institutions and special interest groups will have a broad field for discussing political matters clearly, expressing opinions and ideas openly to achieve compatible policies benefitting the whole international community. The political conferences will allow attendees to learn from each other's strategies and share practices with an open dialogue and mutual goodwill.

4.4.2 Economic Conferences: The economic conferences in the Virtuous City will be less stiff and more accessible than the World Economic Forum at Davos. The idea behind these conferences is to open up platforms to debate global economic challenges only, away from politics, religion or any other field of interest that might distract from the essence of these gatherings. The economic conferences will be a valuable source for economists, academicians, professional and field experts to exchange research data, results and practices in a cross-disciplinary atmosphere and educational environment.

4.4.3 <u>Cultural and Religious Conferences:</u> The thought of Earth without the stamp of culture is almost unimaginable. This pattern of human knowledge, belief and behavior ought to be preserved and nurtured through international conferences that shed light on its excellence. The Virtuous City will host conferences that open discussions and debates about what needs to be done to give culture a dominant position in holding the torch of saving values that characterize the uniqueness of humans in this world. Some qualify religion as a cancer responsible for scores of death and suffering. Others defend it as an important spiritual window that brings peace to souls and hope for heavenly afterlife. What is certain is that one group is right and the other is not, because there is only one truth. The beauty of this truth is that no one has it and everyone claims to have it. I believe when it comes to religion, each one of us has both sides of the coin, each one of us is right about his own belief and wrong about thinking that others have the wrong belief. The Virtuous City will be the ground for interreligious discussion and debate. It will give religious acceptance a privileged position and tolerance of faith a wise start into finding the essence of our existence.

4.4.4 <u>Scientific Conferences:</u> Since the beginning, humans have been curious about understanding their surroundings. They spent thousands of years decoding the function and the purpose of things that form the homogenous system of life. Science is the master tool that gives humans the ability to understand the composition of elements which can transform our environment to a useful truth. The Virtuous City is the place where science is freely conducted and explored. Scientific conferences will give

opportunities to the scientific community to debate and share its findings about an array of subjects and research.

4.4.5 Diverse Conferences: The Virtuous City will be the crossroads of human gatherings; it will host an array of subjects and fields of research. These forums will provide an opportunity for humans from all over the world to come together and learn from each other in an atmosphere of ease and mutual respect. What is needed to solve most of our contemporary problems is to sit together and talk and debate our opinions to reach consensus away from foolish decisions stemming from miscommunication and biased judgments.

4.5 International Sporting Events: Some see in sport the competitive side through which skills allow the practitioner to excel and win prizes. Others see the entertaining part that makes this activity a human accomplishment. Hosting international tournaments will be an important factor in bringing income to the city and a marketing tool defining the image of a superb city with morals and values taking upon itself the preservation of the human race.

4.5.1 Football (Soccer) Event: Every four years The World Cup grabs the interest of hundreds of millions around the world. Football is considered as the most popular sport of our time. Every two years, the Virtuous City will host a similar event called "Super World Cup" in which club teams and national teams compete. Both winners of continental tournaments for nations and teams are qualified for the Super World Cup.

There will be two teams from the six football confederations competing in four groups of three teams. The winners qualify for the semi-final and subsequently the final.

4.5.2 Other Sports Events: The Virtuous City will host other international events and tournaments such as "The V-Tennis Cup", "The V- Golf Cup", and "The V- Athletics Games". Also The Virtuous City will be known for hosting games and events honoring sports celebrities for their achievements.

4.6 International Music Events: There is no vibrant culture without the stamp of its music. Music is an important part of our life with which we express feelings and emotions, amuse and entertain others and break the silence of sorrow and ennui. Every year, the Virtuous City will celebrate the mystical tone of happiness and joy in an event dedicated to international music. The event will invite famous and aspiring artists to showcase their talent and excellence in an atmosphere of tolerance and enchantment.

CHAPTER VIII

<u>Conclusion</u>

When a natural disaster occurs, it is always heartening to see the humanitarian

machinery in full force. Governments, NGO's, private donors and scores of volunteers

rush with a fervent enthusiasm to rescue and save lives in desperate need. An alien

visiting Earth would be amazed to see how kind and caring for each other we are and

how altruistic and cooperative we are. But what about the times with no disasters, we

just go back to our true self, hatred, selfishness, greed and killing each other. Do we

suffer from split personalities or is it merely the psychology of fear that pushes us to act

well. Is it not time to step back and think about who we are in terms of the essence of

our being here? What is life and why we are here? Why are we different from other

species? Why do we have to think and care for them and sometimes even eat them?

There is only one answer to all this: we are programmed to be like this and we are either

lucky or not. Most people would agree that we are lucky as a species to control things in

this world. We are enjoying many goods and bounties with relatively little effort and hardship. The problem humans are facing right now is the inner-greed and dominant selfishness that disturbs the balance and harmony of our systemic order. Humans have survived for thousands of years facing obstacles and difficulties and have succeeded in mastering the art of adaptation and taming their surroundings. Today, humans are the danger itself. The extravagant lifestyle and carelessness have sped up jeopardy and demise to the whole planet. The earth's environment is suffering from excess and abuse. Resources are dwindling and our natural habitat is in dire decline. The dilemma of neglecting the environment is not limited to the destruction of our habitat with all of its negative consequences but it is also connected to the annihilation of habitat for future generations. It is a completely unfair equation. The solution that will save humans from themselves is embedded inside our heads; our brains are capable of humongous achievements and it is the only cure for our mistakes. Philosophy could help us change the status-quo by opening doors for our brains to contemplate horizons of metaphysics and the essence of life. If humans approach their surrounding with curiosity, they will treat it differently and they will care about it. Humans will also seek to understand the essence of nature which will lead them to a total fusion and symbiosis with it. Definitely, the creation of a sane environment helps to change how people treat it. The idea of the Virtuous City comes from my firm conviction that we are built correctly and that our surroundings are critical for our behaviors. People can still save this planet but only if they change their vision toward objects, space, time and the

endless possibilities that this existence offers and adhere to a philosophy of altruism and social justice.

My thesis is not a copy-strategy of what needs to be done to shed the light on the Virtuous City dream. Hundreds of people from all over the world need to combine their efforts and ideas to make it an absolute reality. Nevertheless, this idea, if is to be realized, will make tremendous changes and colossal achievements towards fixing our disengagement with our environment and initiate new behavior patterns that correct our relationship with it. These patterns could be transmitted from one city to another and from one country to another in a diffusion process able to generate conclusive results. Whatever spiritual belief a person holds, it is necessary to include with it another logical green belief that gives priority to life in this world with all its components to make this journey a pleasant one and to save this planet for others. Until this project becomes a reality, each human should build an inner virtuous city inside his brain to assimilate the goodness of a world ruled by the power of social justice in an idealistic citizenry guided by morals and ethics.

APPENDIX

<u>Potential Virtuous City Principal Financier</u>
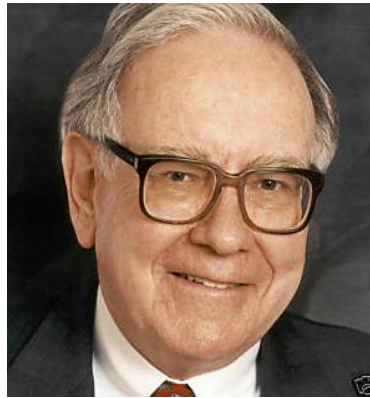
<u>Bill Gates</u>

Net worth: $59 billion[73]

Foundation: Bill & Melinda Gates Foundation

Source: Microsoft, self-made

Citizenship: USA

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[73] Forbes. Bill Gates Net Worth $61 B. http://www.forbes.com/profile/bill-gates/ (Accessed on March 04, 2012).

Warren Buffett

Net worth: $44 billion[74]

Foundation: The Buffett Foundation

Source: Berkshire Hathaway, self-made

Citizenship: USA

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[74] Forbes. Warren Buffet Net Worth $44 B. http://www.forbes.com/profile/warren-buffett/ (Accessed on March 04, 2012).
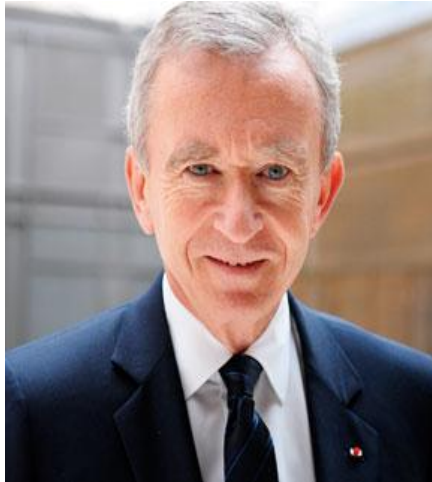
Larry Ellison

Net worth: $ 36 billion[75]

Foundation: The Ellison Medical Foundation

Source: Oracle, self-made

Citizenship: USA

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[75] Forbes. Larry Ellison Net Worth $ 36 B. http://www.forbes.com/profile/larry-ellison/ (Accessed on March 04, 2012)

Bernard Arnault

Net worth: $ 41 billion[76]
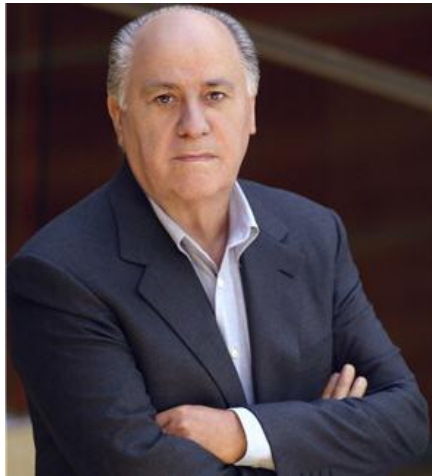
Foundation: LVMH Foundation

Source: Louis-Vuitton, Fendi, Dior

Citizenship: France

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[76] Forbes. Bernard Arnault Net Worth $ 41 B. http://www.forbes.com/profile/bernard-arnault/ (Accessed on March 04, 2012).

Amancio Ortega

Net worth: $ 37.5 billion[77]
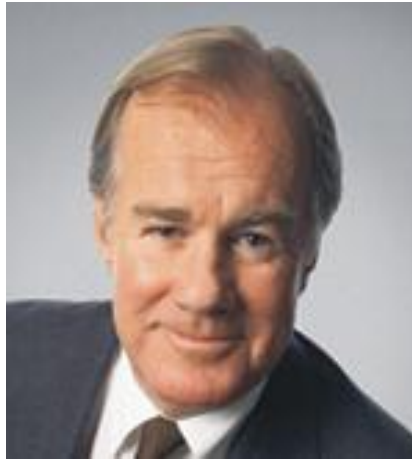
Foundation: The Amancio Ortega Foundation

Source: Zara

Citizenship: Spain

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[77] Forbes. Amancio Ortega Net Worth $ 37.5 B. http://www.forbes.com/profile/amancio-ortega/ (Accessed on March 04, 2012).

Stefan Persson

Net worth: $ 26 billion[78]

Foundation: healthcare, medical research and drug rehabilitation

Source: H&M Hennes & Mauritz AB

Citizenship: Sweden

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[78] Forbes. Stefan Persson Net Worth $ 26 B. http://www.forbes.com/profile/stefan-persson/ (Accessed on March 04, 2012).

Li Ka-shing

Net worth: $ 25.5 billion[79]

Foundation: Li Ka-Shing Foundation

Source: Diversified

Citizenship: Hong Kong

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[79] Forbes. Li Ka-Shing Net Worth $ 25.5 B. http://www.forbes.com/profile/ka-shing-li/(Accessed on March 04, 2012).

Charles Koch

Net worth: $ 25 billion[80]

Foundation: Charles Koch Foundation

Source: Diversified

Citizenship: United States

Michael Bloomberg

Net worth: $ 22 billion[81]

Foundation: Bloomberg Philanthropy Program

Source: Bloomberg LP

Citizenship: United States

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[81] Forbes. Michael Bloomberg Net Worth $ 22 B. http://www.forbes.com/profile/michael-bloomberg/ (Accessed on March 04, 2012).

Al-Waleed Bin Talal Al-Saud

Net worth: $ 18 billion[82]

Foundation: Al-waleed Bin Talal Foundation

Source: Kingdom Holding Company

Citizenship: Saudi Arabia

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[82] Forbes. Al-Waleed Bin Talal Al- Saud Net Worth $ 18 B. http://www.forbes.com/profile/prince-alwaleed-bin-talal-alsaud/ (Accessed on March 04, 2012).

Richard Branson

Net worth: $4.2 billion[83]

Foundation: The Virgin Foundation

Source: Virgin

Citizenship: United Kingdom

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[83]Forbes. Sir Richard Branson Net Worth $ 4.2 B. http://www.forbes.com/profile/richard-branson/ (Accessed on March 04, 2012).

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