

Atlantis Selected Narration

Public baths

Wifi: Due to our upgraded water filtration system, we have access to a lot of freshwater so the residents decided to splurge a little and set up a public bath.

Anet: It's inspired by Arabic mathematical architecture. We also try to include plants wherever they aren't a nuisance in order to maximize our oxygen output. It helps us keep up bio diversity here on the bottom of the ocean.

Wifi: We have found that making decisions in the interest of public good is an important part of life here at the bottom of the sea.

Anet: We can no longer privatize our profits and socialize our losses. We want to avoid a system of bailouts and risk taking that hurt the people most vulnerable while allowing those with capital to take all of the gains.

Wifi: Rapid growth in wealth inequality results in the inevitable isolation of a very small, very rich, very privileged section of the community from the material experiences of everyone else. And when this out-of-touch minority group is enfranchised to make the decisions on behalf of people they don't know, can't see, have no wish to understand, and think of entirely in dehumanized, transactional, abstract terms, the results for the rest of us are devastating. (Sally McManus)

Anet: Capitalism is built upon the assumption of greed. Greed as the primary and most important motivator of all human action. However, in my experience, if you give people freedom and security, they will better themselves, and as a result better society. People aren't greedy they just want to live with dignity in a system that promotes greed. Unchecked capitalism is a self-fulfilling prophecy.

Wifi: People are at worst greed adjacent. Greedy by rules, greedy by convention. But greed is not simply want, it is want beyond your means, want to the detriment of others. And it is unfair to say that humanity's most powerful motivator is greed when there are so many examples that it is not.

Anet: To build a society you must make a guess, a hope, a leap of faith in what people are, because who can summarize the totality of the human experience? What does it take to build a society not on the assumption of greed but of compassion and dignity?

Wifi: At the very least it necessitates a shift in social mentality. A shift in assumption, priority, and value. It requires a fundamental change in perception of fact and of people.

Anet: To believe that people are not lazy or greedy, but that they deserve to be believed in, to be helped, to be trusted.

Executive

Anet: Welcome to the executive branch.

Wifi: Our mayor is elected every five years.

Anet: When I study the mechanisms of power, I try to study their specificity... I admit neither the notion of a master nor the universality of his law. On the contrary, I set out to grasp the mechanisms of the

effective exercise of power; and I do this because those who are inserted in these relations of power, who are implicated therein, may, through their actions, their resistance, and their rebellion, escape them, transform them—in short, no longer submit to them. And if I do not say what ought to be done, it is not because I believe there is nothing to be done. Quite on the contrary, I think there are a thousand things to be done, to be invented, to be forged, by those who, recognizing the relations of power in which they are implicated, have decided to resist or escape them. From this point of view, my entire research rests upon the postulate of an absolute optimism. I do not undertake my analyses to say: look how things are, you are all trapped. I do not say such things except insofar as I consider this to permit some transformation of things. Everything I do, I do in order that it may be of use. (Foucault)

Wifi: Sometimes, because my position has not been made clear enough, people think I'm a sort of radical anarchist who has an absolute hatred of power. No! What I am trying to do is to approach this extremely important and tangled phenomenon in our society, the exercise of power, with the most reflective, and I would say prudent attitude. Prudent in my analysis, in the moral and theoretical postulates I use: I try to figure out what's at stake. But to question the relations of power in the most scrupulous and attentive manner possible, looking into all the domains of its exercise, that's not the same thing as constructing a mythology of power as the beast of the apocalypse. (Foucault)

Anet: My point is not that everything is bad, but that everything is dangerous, which is not exactly the same as bad. If everything is dangerous, then we always have something to do. So my position leads not to apathy but to a hyper- and pessimistic activism. (Foucault)