

Community-led Futures of Mobile Networks: a Speculative Workshop










THE YEAR

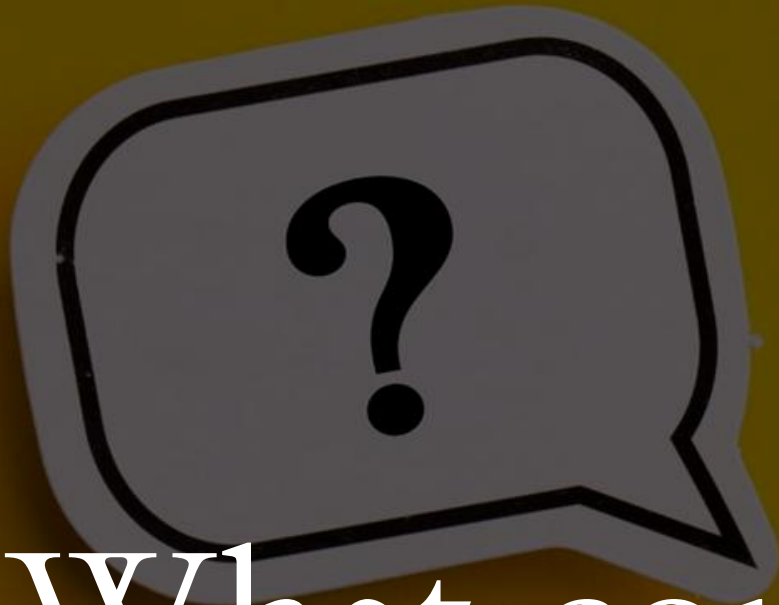
PESTEL Analysis

What *claims* are being made in these adverts?

What do they *imply* about the kind of future we're heading toward?

Whose perspectives or realities are missing?

P	Political	Political factors are government, trade and tax policies, general political issues, changes in leadership, regulation, and political trends.	
E	Economic	Economic factors may include inflation, interest rates, exchange rates, economic growth and unemployment levels.	
S	Social	Social factors are cultural trends and patterns in society. They may include lifestyle trends, age distribution, and consumer behavior.	
T	Technological	Technological factors may include technological advancements and developments, innovation and scientific breakthroughs.	
E	Environmental	Environmental factors may include climate change, environmental regulations, waste management policies and consumer environmental awareness.	
L	Legal	Legal factors may include labor and consumer laws, market and import/export regulations, health and safety policies and guidelines	



What comes next?





How would future mobile networks be structured if they were centred on communities and people, with the aim of bringing more equality and sustainability?

Different futures for mobile networks

- Infrastructures – how would it work if mobile networks infrastructures were community-owned, managed and maintained?
- Energy consumption – Each 5G base station is estimated to consume about as much power as 73 households. What do we do about that?
- Setting needs – Mobile networks are now deployed with a sense of ever-expanding connectivity. How to decide how much connectivity is enough?
- Individual vs collective use: How would it work if we did not connect through personal devices but through collective ones? What would that look like?
- What if the seamlessness was not the ultimate goal? What if it was ok if connection took time? How to make it meaningful, useful?

What if...?

What if mobile networks were governed by a code of ethics that set priorities for how they could be used and allocate bandwidth according to these decisions?

What if mobile networks were living beings—requiring care, tending, and mutual stewardship, rather than just maintenance by invisible hands?

What if mobile networks had a completely open-source design, allowing anyone to create their own mobile infrastructure and access?

What if mobile networks carried stories instead of data?

What if the technological infrastructure of 6G wasn't based on extractive mining, but on regenerative materials—like fungal biomaterials, biodegradable circuits, or resonance-based signaling?

What if mobile networks were designed to be fully decentralized, with peer-to-peer connections instead of relying on centralized towers?

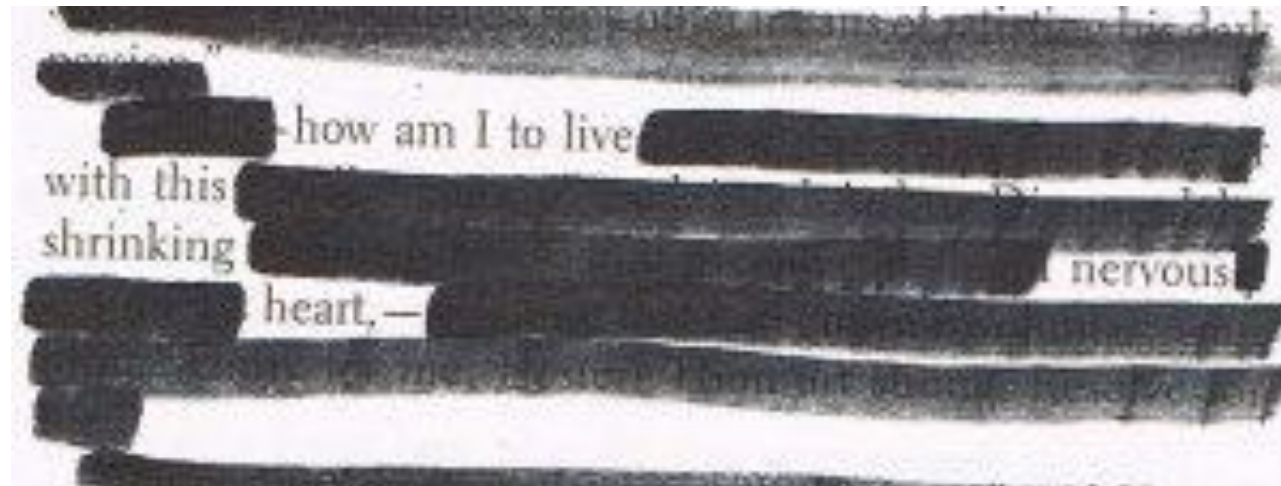
...

New things from this future

- A new object, artefact or technology
- A new way of working or living
- A new form of social relationship or social interaction
- A new role
- A new event, ritual, celebration
- An aspect of life that already exists but that would be transformed by these new networks
- A new situation generated by this network or how it is deployed
- And more...!

Short story featuring new things

- A conversation between 2 or more people (ex: announcement, argument, casual exchange, transfer of information, decision-making...)
- Following someone who wakes up on a special day : there is a special event happening, there is a breakdown of the network...
- A non-human perspective on what is going on in this future – from an object, a technology, an animal, a natural entity...
- Any other narrative or more poetic exploration of the things you have imagined!



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ELECTRICITY.

to be beyond the striking distance from the earth, pass quietly without making noise or giving light; unless it meets with other clouds that have less.

Tall trees and lofty buildings, as the towers and spires of churches, become sometimes conductors between the clouds and the earth; but not being good ones, that is, not conducting the fluid freely, they are often damaged.

Buildings that have their roofs covered with lead, or other metal, and spouts of metal continued from the roof into the ground to carry off the water, are never hurt by lightning; as, whenever it falls on such a building, it passes in the metals and not in the walls.

When other buildings happen to be within the striking distance from such clouds, the fluid passes in the walls, whether of wood, brick, or stone, quitting the walls only when it can find better conductors near them, as metal rods, nails, and hinges, windows or doors sliding on wainscot, or frames of pictures, the silvering on the backs of looking-glasses, the bells, and the bodies of animals, as containing fluids. And in passing through the house it follows the direction of these conductors, leaping as many in its way as it can find, it in its passage, whether in a straight or crooked line, leaping from one to the other, if not far distant from each other, only rending the wall in the places where these partial good conductors are too distant from each other.

And if a rod is placed on the outside of a building, from which it continued down into the moist earth, in any direction straight or crooked, following the form of the roof or other parts of the building, will receive the lightning at its upper end, attracting it so as to prevent its passing any other part; and, affording it a ready conveyance into the earth, will prevent its damaging any part of the building.

A small quantity of metal is found able to conduct a

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THE RIPENING OF THE FRUIT

But the motions of friendship are quiet and slow, and much the same from day to day; whereas the motions of hatred are quick and stirring, and changeful as the colors on a serpent. So Pura-mitra came to think less and less of his friend, and more and more of his enemy. Every day he returned at sundown to the retired place in the garden, where an orange-tree shaded his favourite seat with thick, glossy leaves, and surrendered himself to those meditations in which his deares were hid bare to his gods.

At first he gave a thought to Indram, who had helped him, and served him, and always spoken well of him; and this thought he called love. Then he gave many thoughts to Vishmanorsu, who had opposed him, and thwarted him, and mocked him with bitter words and laughter; and these thoughts he called just indignation. He reflected upon the many misdeeds and offences of his enemy with a grave and serious passion. He considered curiously the various punishments which these indemeanours must merit at the hand of Heaven, such as poverty and pain and disgrace and death, and,



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