

THE HOOD FUTURIST'S CODE





CONTENTS

GLOSSARY, 4

**FOUNDER'S
NOTE, 6**

HOOD

FUTURISM, 10

**THE ROLE OF
THE FUTURIST, 16**

THE CODE, 20

GLOSSARY

PRIVATISATION

the transfer from public or government control and/or ownership to private ownership.

THE MANDEM

originates from Caribbean English, combining the words ‘man’ and ‘them’, and has been adopted in Multicultural London English. It refers to a diverse group of individuals, predominantly but not exclusively comprising racialised and/or working-class individuals.

THE ENDS // THE HOOD // THE BLOCK

refers to an area, neighbourhood, city, or space, often encompassing social housing estates that are owned by the state or public sector organisations.

GENTRIFICATION

the process in which a neighbourhood experiences a change that displaces existing inhabitants (people and businesses) and replaces them with wealthier newcomers.

PUBLIC SECTOR

a group of organisations that are usually owned and/or operated by government (“the state”).

PRIVATE SECTOR (DEVELOPERS)

a group of for-profit organisations that are usually owned and/or operated by private entities.

THE RIGHT TO THE CITY

the right to change and reinvent the city after one’s desires.

FREE HOOD

a term to describe an estate that has been privatised and is in full control by the Mandem.

HOOD FUTURISM

first emerged in 2013 as a subculture of Afro-Futurism. At its simplest, Hood Futurism is a genre that interprets the future of the Ends should it come under the ownership of the Mandem.

FOUNDER'S NOTE

This was written in December 2024 A.D., during a time when our cities were experiencing change at an increasingly rapid rate. A time when the Ends were being replaced with glossy gated-communities, complete with futuristic living facilities, logos and colour palettes to market a glamorous 'inner-city living' lifestyle experience — at the expense of the Mandem.

But we saw the beauty in the Mandem and the Ends — and fought to preserve and protect them. We refused to believe that the gentrification of our Hoods was inevitable and we rebuked the notion that we were undeserving of the land we occupied for generations. We refused to accept the false narrative that the Ends were “places of death,” or that the land we stood on was only valuable with our absence.

Our solution was simple, we sought to use existing private property rights to inherit the powers, and most importantly, protections that came with land ownership. Our rationale was that to ‘privatise’ was to own the Ends, to run the Hood, and to control the Block. Nobody could buy the Ends, if it wasn’t for sale. And nobody could sell the Ends, if they didn’t own it no more.

We understand that land ownership is deeply rooted in colonial ideologies and perpetuates the issue of the commodification of land — but we hope that our solution is used only as a temporary measure, to protect and preserve the Hood whilst future generations work towards transitioning away from the mutated ‘Lockean proviso’ ideology that underpins contemporary concepts of land ownership.

We have come to terms with the reality that our work may not come to fruition within our lifetime. Instead, we place our trust in subsequent generations to carry forward the mission of delivering freedom for the Mandem.

As time moves on and the relevance of our efforts fades amidst the tides of change, we hope it will be remembered that our fight was always for the freedom of our people. We fought for self-determination, self-sufficiency, and autonomy. We sought to give the Mandem the power to imagine, to dream, and to weave those dreams into the world around them. And most importantly, we wanted to give the Mandem the privilege of making mistakes, and learning from them, so that they may become better for themselves and for others.

Founder of the Hood Futurist Association,

A stylized, handwritten signature in black ink, featuring a large, sweeping initial 'N' followed by several loops and a long horizontal stroke extending to the left.

Nabil Al-Kinani

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HOOD FUTURISM

Think of a city as a vibrant mosaic of interconnected land parcels, comprised of multiple villages, districts, and environments. In this urban mosaic, landowners hold the unique power to shape and transform the land they claim, making it a direct reflection of their ambitions, motivations, and values.

In many instances, those who privately own land in our cities view it as a commodity – a product or an asset to trade with, in the interest of financial gain (“profit”). In other instances, some parcels of land in our cities are owned by the state, it is on these publicly owned parcels of land where we find the Ends - largely defined as Social Housing Estates, predominantly (but not exclusively) inhabited by the Mandem.

The gentrification of the Ends is one of the most pressing issues our cities face. In broad terms, gentrification is a market-driven process of the class remaking of urban areas. It involves the ‘perceived rehabilitation’ and transformation of the Ends by for-profit investors and developers, subsequently driving up property values - and pushing original residents out of the Ends, subsequently changing the social and cultural character.

History has repeatedly shown that both public and private sector landowners consistently fail to address the needs of the Mandem and the Ends. Decisions about urban change made by these landowners rarely reflect the interests of our communities. It often feels as if they are committed to a cycle of disinvestment, demolition and privatisation - where ‘estate regeneration’ programmes lead to the Mandem being forced out of the Ends, to live in far-away suburbs that diminish their social networks and sense of belonging.

This broken dynamic will end. The Mandem can no longer entrust the responsibility of the Ends to those who neither prioritise our well-being nor act in ways that protect our needs.

By taking control of the Ends through private ownership, we not only stop outsiders from imposing their visions of a 'regenerated' estate — a vision that often leads to dispossession, displacement, and gentrification — but we also open the door to a new future for the Hood, futures envisioned by us.

It is inevitable that each community, with its unique identity and needs, will come up with its own vision for the future of its Hood. And when we ask, 'what could we do if we controlled the Ends?', the answer would look different depending on the imagination of each collective. This means we'll see a variety of futures unfold across the city, each one a reflection of the community it serves.

These futures are not some distant, utopian fantasy. The word 'utopia' comes from the Greek words *ou* (meaning "not") and *topos* (meaning "place") — implying a future that doesn't really exist. But when we talk about our futures, we're talking about real, achievable ones. These are practical, possible futures, where the freedom to shape the Ends can lead to continuous improvement and positive change.

With this freedom, anything is possible. We'll have the freedom to try new things, make mistakes, and learn from them. We will undoubtedly fluctuate between good times and bad times. When we get it right, we can build on those successes. And when we make mistakes, we'll learn from them, adjust, and keep moving forward. It's a process

of growth — some changes we introduce will be good, sometimes not — but overall, we'll be moving towards something better than what came before. Over time, with this freedom, we'll develop a deeper understanding of ourselves and what it means to become better; not just for ourselves, but for wider society.

Mistakes will happen, and when they do, charge it to the game, learn from them, and move on. Progress will also happen, and when it does, we'll celebrate it, share it, and keep building.

It's important to remember that as we improve and evolve the Ends, we might have to let go of some old beauties and comforts, and will undeniably face new problems — but this is the cost of freedom. But the freedom to be self-determining is worth that cost.

To ensure our Hoods thrive and succeed, the Mandem must have a clear vision for their Hood, and make conscious decisions about who they are, what they want their Ends to achieve, and how their Block serves them, the wider city, the country, and the world. Our success can only be realised if we have a clear vision, guided by strong and inspiring direction. Without it, the Ends will remain vulnerable to those who seek our downfall.

To support in achieving this, we need to create memories for our future selves — reminders of the world we wish to bring into being. These dreams and aspirations form the foundation of Hood Futurism.

Hood Futurism first emerged in 2013 on Tumblr through an account called 'YungFuturist'. It is a visual style that fuses the vibrant energy of contemporary Black art, performance,

and culture with the imaginative aesthetics of science fiction and futuristic elements. Hood Futurism has carved out its own identity as a subculture within the larger realm of Afrofuturism.

At its core, Hood Futurism is a genre that imagines the future of the Ends when the Mandem take ownership.

Hood Futurism can be expressed through countless mediums — music, film, photography, painting, animation, literature, theatre, etc. It also extends to architectural renderings, estate management strategies, planning minutes, contracts, etc. Though it is a form of speculative fiction, Hood Futurism does not stray far from reality, unlike other forms of speculative fiction or alternate histories. Instead, it is grounded in the present history of the Ends and envisions a possible future shaped by the Mandem following privatisation.

The purpose of this genre is intended to allow the Mandem to fall in love with a potential future, one that sees the Mandem become the sovereigns of their Hood. The genre allows us to create memories for our future selves — reminders of the world we wish to bring into being, describing a vision of a future shaped by the lived experiences and perspectives of the Mandem in Ends. It focuses on how design, investment, technology, and innovation can be used to improve the lives of the Mandem, addressing both challenges and opportunities faced by the community.

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THE ROLE OF THE FUTURIST

The rise of Hood Futurism will undoubtedly produce visionaries dedicated to reclaiming and transforming the Ends into “Free Hoods” — sovereign, self-sustaining spaces governed by the Mandem. These individuals are known as Hood Futurists.

To be a Hood Futurist is to be an individual who is committed to uplifting the Mandem — while actively working towards creating a prosperous future for us, driven by a desire for self-determination. A Hood Futurist reimagines the Blocks we live in through the eyes of the Mandem, as dares to shape the future after our own hearts desires.

In short: a Hood Futurist actively helps create / shows us a future of Ends under the ownership of the Mandem.

Adrienne Maree Brown, a 21st-Century writer and thinker, asserts that: the world we live in is shaped by someone’s imagination — people construct the world around them based on their vision and perception of what holds value — but the values driving these imagined realities are not absolute truths. Historically, it is landowners who have held the unique privilege of imagining and shaping the world. As the only ones with the means and resources, they have dictated how land is used, who it benefits, and whose lives it displaces, building realities that serve their interests while marginalising others.

This historic monopoly on imagination and transformation has left the Mandem and the Ends subject to external visions that do not reflect their lived experiences or desires. Hood Futurism disrupts this cycle, reclaiming the power of imagination and the means to shape the Ends according to the Mandem’s values. It empowers us to envision and create realities that prioritise independence, self-determination, and

prosperity over exploitation and erasure.

As landowners, the Mandem gain the transformative power to imagine, create, and shape the Ends according to our imaginations. This power unlocks immense potential, and under our stewardship, the Ends may reflect our beauty, culture, and aspirations—spaces that truly honour and uplift the Mandem. The possibilities are boundless, offering a future where our cities not only serve our needs but also celebrate our identities.

Here, the Hood Futurist plays a pivotal role. As visionaries, they must illuminate the promise of this future, presenting it in ways that inspire and captivate. The Hood Futurist is both an architect and storyteller of possibilities. Their task is to translate abstract potential into tangible, desirable realities — Hoods where prosperity, creativity, and joy are undeniable realities.

Their responsibility is to connect the Mandem emotionally and practically to this future. By making the Mandem fall in love with the future, the Hood Futurist ignites the collective will to strive for it. Their work turns imagination into action, and action into lasting change.

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THE CODE

The Hood Futurist Code was specifically crafted to protect the Mandem and preserve the Ends for generations to come. Emerging in the wake of the works: **Privatise the Mandem** (2021) and **To Free the Ends** (2024), the Code is intended to be both a shield and a compass. It was born from the urgent need to address two critical threats: the external forces of gentrification, exploitation, and neglect, and the internal threat posed by those among us who, whether through ignorance or misstep, might compromise the mission.

Recognising that land ownership and autonomy are powerful yet dangerous tools, the Code establishes a framework that ensures every Hood Futurist serves the Mandem without succumbing to self-interest, or exploitation.

Every clause in the Code is sacrosanct. It binds Hood Futurists to principles of integrity, love, and honour, and demands absolute accountability. No short-cuts. No abridgements. No revisions. No deviations. The Code is not merely a guide but a safeguard against becoming the very forces of greed and domination that we resist. Its permanence ensures that the mission endures the test of time, immune to the temptations and corruptions that can undermine our mission for freedom.

The Code is a promise.

THE CODE //
WHO A HOOD
FUTURIST
MUST BE:

A SERVANT TO THE MANDEM.

You ain't benevolent, and ain't doing nobody no favours.
You're a servant, nothing more.

AN INDIVIDUAL WHO LOVES ALL THE MANDEM.

Yes, all of them. The 'bless' ones and the 'not-so-bless' ones.

SOMEONE WHO LISTENS ATTENTIVELY TO THE MANDEM.

You don't always know best. Listen to what your people have to say. They have the answers.

AN INDIVIDUAL WHO WANTS TO PROTECT THE MANDEM FROM BADNESS.

You have to cast out badness - on a physical, spiritual, emotional, intellectual, and social level.

SOMEONE WHO'S COMMITTED TO DELIVERING CHANGES THAT ARE IN THE INTEREST OF THE MANDEM.

The only change that is welcome is change that benefits the Mandem.

SOMEONE WHO'S OPEN TO COLLABORATING WITH OTHERS AND WELCOMES NEW THOUGHT.

Allow the solitary ting. The link ups have to run regularly.

SOMEONE WHO POSSESSES THE AUDACITY TO TRY NEW THINGS.

Stay audacious. Stay dangerous.

SOMEONE WHO RECOGNISES THE POWER, BEAUTY, AND AUTHORITY OF THE MANDEM.

We don't need no external validation. We trust in us.

AN INDIVIDUAL WHO IS BOUND BY THEIR WORD.

No lying. No euphemisms. No dishonesty.

SOMEONE WHO UNDERSTANDS THE MANDEM'S PASTS.

You have to know where you come from, to know where you're going.

SOMEONE WHO RECOGNISES THE VARIOUS PERSONALITIES AND IDENTITIES THAT MAKE UP THEIR HOOD.

The Mandem are not a homogenous monolith. Have you considered everyone?

AN INDIVIDUAL WHO MOVES WITH GRACE AND FORGIVENESS.

Kindness, consideration, and compassion is the name of the game.

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THE CODE //
WHO A HOOD
FUTURIST
CAN'T BE:

**AN INDIVIDUAL WHO DOES NOT HONOUR WOMEN,
MEN, AND EVERYBODY IN THEIR HOOD.**

Sort out your issues – because you cannot serve those you do not honour.

**SOMEONE WHO IS WILLING TO OFFSET THE
RESPONSIBILITY OF THEIR HOOD ONTO ANOTHER.**

Palming off your duties to someone else? Dead. You don't handle business.

**SOMEONE WHO ACTS ALONE AND CANNOT BE
HELD TO ACCOUNT BY THE MANDEM.**

Can the Mandem check you? Do they know who you are?

**SOMEONE WHO EXPECTS TO BE LOVED IN
EXCHANGE FOR THEIR LOVE.**

This ain't transactional. Don't be a beg.

**SOMEONE WHO SEEKS TO MAKE ECONOMIC
PROFIT FROM THE ENDS.**

Exploitation ain't it.

SELF-INTERESTED.

It is not about you.

SOMEONE WHO'S UNFORGIVING AND RESENTFUL.

Heal yourself before you try heal the hood, because hurt people hurt people.

**AN INDIVIDUAL WHO SEEKS RETRIBUTION AND
REVENGE FOR HISTORICAL PAINS.**

You can't allow others to inherit your beef. You have to take yours with you to the grave.

SOMEONE WHO SPEAKS THE BUSINESS OF THEIR HOOD UNNECESSARILY.

Don't be loose lipped. Don't be a chatty patty. And obviously, no snitching.

AN INDIVIDUAL WHO DOES NOT PLACE THE YG'S ON A PEDESTAL.

The village has to embrace the next gen. Non-negotiable.

SOMEONE WHO IS COMPLACENT.

Never get gassed. There's always work to do.

BELIEVES THAT THE MANDEM ARE A HOMOGENOUS MONOLITH.

There's more to the Hood than meets the eye. Chat to your neighbours more

SOMEONE WHO BELIEVES THEY ARE INCAPABLE OF MAKING MISTAKES.

Humble yourself. Ediat.

BELIEVES IN THE SUPERIORITY OF A GIVEN RACE, GENDER, AND/OR CLASS.

Kmt.

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THE CODE //
WHAT A HOOD
FUTURIST
VALUES:

LOVE

INTEGRITY

HONOUR

RESPECT

LOYALTY

DIGNITY

HUMILITY

PROSPERITY

AUTONOMY

LIFE



**STRICTLY FOR
THE MANDEM.**

**THE “MANDEM”
BEING: THE
AUNTIES, THE
UNCLES, THE
YOUNG BUCKS,
THE GIRLS,
THE GUYS, THE
SISTERS, THE
AKHIS, THE
PREACHERS
AND THE
SINNERS.
ANYONE AND
EVERYONE
THAT MAKES
UP OUR
INNER-CITY
COMMUNITIES.**