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A Review of *Black Appetite. White Food.*: Issues of Race, Voice, and Justice Within and Beyond the Classroom

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Lyiscott, J. (2019). *Black Appetite. White Food.: Issues of Race, Voice, and Justice Within and Beyond the Classroom*. Routledge. 104 pp. \$31.45 eBook. ISBN: 978-1-351062-38-1.

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Black Appetite. White Food.: Issues of Race, Voice, and Justice Within and Beyond the Classroom by Jamila Lyiscott encourages all educators to reflect upon themselves and evaluate their classroom practices. The author invites readers to reflect on white privilege, how they resist white privilege, and how they are implicated by it. Lyiscott introduces the “Fugitive Action Framework,” which serves as a theoretical lens to critically evaluate social situations for the existence of white privilege and oppression (p. 72). This framework is influenced by the 4 “I’s” of oppression: ideological, interpersonal, institutional, and internalized. Overall, Lyiscott argues that many educators have good intentions in creating classrooms that serve their students of color, but, in reality, these educators perpetuate oppressive power structures that harm, rather than empower, their students of color. In this review, I will describe Lyiscott’s main arguments for how educators fail to decolonize their classrooms, the relevance of the book for feminist pedagogy and transnational feminism, and how the book is applicable in educational settings.

Lyiscott succinctly explains the Black appetite, white food dynamic as one in which educators may exploit the rich cultural diversity available to them but do not question the roots of the predominant white educational system. This creates a “hunger” for the racialized “Other” while maintaining a diet of “white food,” which maintains the status quo and further damages students of color (p. xi). This framework assists educators to evaluate their pedagogies and practices, and offers them tools for corrective action. The author argues that while many educators believe they address inequities in their classrooms appropriately, their pedagogies are aligned with colonialism and white privilege, regardless of the racial background of the educator (p. 22). Throughout *Black appetite. White Food.*, Lyiscott provides various examples emphasizing moments of good intentions by utilizing culturally sustaining pedagogical approaches where the impact is damaging or missing. For instance, the author mentions that during their time working with a group of teachers to address their own internalized biases, the teachers realized, for the first time, that they cannot recall one book authored by a person of color that they had read during their educational path (p. 23). In another example, the author retells a story where one teacher asks how they could teach genres such as hip hop and spoken word to their students, without having any

mastery of them (p. 87). Here, Lyiscott illustrates how teachers who perceive themselves as progressive often remain complicit in white privilege by maintaining canonical knowledge.

Black Appetite. White Food. appeals to feminist pedagogy and transnational feminism, drawing from Freirian culture circles, culturally sustaining pedagogy, and pedagogies of hope for the "Fugitive Action Framework." The author argues that confronting white privilege in educational spaces requires critical literacy influenced by Paulo Freire's cultural circles (p. 58). Lyiscott also includes the practice of dreaming in the form of critical hope, as they perceive such critical hope to be "tangible and active" (p. 71). Thus, it is the combination of critical literacy and hope that builds the foundations of the "Fugitive Action Framework." The author successfully combines some of the most crucial pedagogies in the field and applies them to decolonization efforts inside classrooms. In transnational feminist discourses, with decolonization at the heart, Lyiscott's book is a well-needed piece. It becomes clear that the Black appetite, white food dynamic is not only an American phenomenon but also describes the hunger for the "Other" in the Global South. For instance, pedagogues might consider the veil debate as a discussion topic that educators often frame as an example for women's oppression, even though the reasons for veiling vary widely by location and individuals' circumstances. Nonetheless, many educators include the topic of veiling in their courses as an act of inclusion, while the discussion itself is led by misinformation, harms Muslim women, and leaves out the daily sexism women in the Global North experience, thereby feeding into exceptionalism. Lyiscott's strategies and the "Fugitive Action Framework" are applicable and should be applied within any transnational classroom setting.

By combining theories by Paulo Freire and Django Paris to form the "Fugitive Action Framework" with its four "I's," Lyiscott contributes an innovative perspective to Black feminist scholarship that can be read in tandem with scholars such as bell hooks and Audre Lorde. Considering hooks's legacy and the endless pedagogical approaches she discusses, placing hooks's and Lyiscott's work into the larger scheme of feminist pedagogy allows the reader to see the specific angle Lyiscott brings to the table. Moreover, scholars like Teresa L. McCarty and Tiffany S. Lee have further developed Paris's pedagogical approach into Culturally Sustaining/Revitalizing Pedagogy based on their research with Native American communities, and Lyiscott's *Black Appetite. White Food.* reads itself as an extension of Culturally Sustaining/Revitalizing Pedagogy for the Black community.

Some of the themes the author introduces, including “the Fugitive Action Framework,” are helpful to check one’s classroom for the power structures surrounding white privilege. For instance, Lyiscott mentioned the murders of Michael Brown and Trayvon Martin as examples that emphasize the importance of analysis and action for educators and their classroom interactions. It becomes apparent that teachers must answer the question of what they fight for before they advocate for their students of color. The optional activities throughout the book are helpful tools for any teacher to evaluate their classroom practices and find the answer to what they fight for. In summary, *Black Appetite. White Food.: Issues of Race, Voice, and Justice Within and Beyond the Classroom* is valuable for any feminist teaching, learning, and/or pedagogy course. Educators can assign it for units on educational inequity, racial inequity, or course development, as well as courses in the field of transnational feminism, where decolonization is a central concern. Lyiscott’s work can enrich discussions on the politics of location, white feminism, and body politics, and would be a great benefit for courses on gender and feminism.