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## **UNDERLYING MASTER NARRATIVE AND COUNTER-STORIES ON SELECTED AMERICAN ONLINE NEWS**

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### **Abstract**

This paper extrapolates the contrasting discourse of master narrative and counter stories through an analysis of online news articles dealing with the marginalization of African-American students in Newark. The discourse of master narrative works to maintain the ongoing racism that limits the opportunity of African-American community in Newark educational field. The claim of equal opportunity, as is propagated by the discourse of Cami Anderson, the superintendent of Newark works to conceal the prevailing ideology of Whiteness and color-blind view that deny special privileged to the Whites. Employing Fairclough's CDA (2010) under the framework of Critical Race Theory (CRT), the study underlines micro-structures of linguistic features within the wider scope of racism in American education. This paper argues that Whiteness as ideology remains prevalent in American educational system, and one avenue to subvert this view by increasing the involvement of marginalized group in the policy making decision. The discourse of the public, as seen in Baraka's narration aligns with the African-American community's struggle for equal access to through its advocatory tone as a catalyst for social change.

**Keywords:** Critical race theory, critical discourse analysis, master narrative, counter stories

### **Introduction**

The United States of America is perceived as a democratic nation which is founded upon the pluralistic ethos of the multi-ethnicities that constitute America as a nation. The myth that "the U.S was created by God as an asylum in which liberty, opportunity, and reward for achievement would prosper" (Fuchs, 2012, p. 3) places multiculturalism as a central tenet in American society. America invents itself as 'the first global, cosmopolitan polity.... a cosmopolitan federation of foreign cultures...a world federation in miniatures' (Jusdanis, 2001, p. 12) in which equal opportunity exists for any citizen and immigrants. Proclamation such as American Dream becomes the prevailing symbol for equity in American society.

A critical outlook concerning American multiculturalism conveys a more distressing outlook of America. Multiculturalism in American society, as proposed by Tate (1997, p. 216) actually works to "legitimate [the dominant culture's] power and position" in which the claim to equality obscures the repression of ethnic minorities. Tate positions multiculturalism as one example of master narrative, stories woven by the dominant culture into the fabric of social structures in which the discourse of multiculturalism works to

conceal the disparities within American society. While multiculturalism is foregrounded as a shared bond among the diverse ethnicities that constitute America, this myth conceals disparities based on racial divide. The minorities remain struggling for equality up into the contemporary period.

The recent movement of Black Lives Matters (BLM), initially a response towards a police officer, George Zimmerman's acquittal for killing Trayvon Martin in 2013 underlines the ongoing struggle of the African-Americans community against the disenfranchisement of the ethnic minority. (Chase, 2018) BLM movement underlines the stark disparities between the privileged whites and the disadvantages African-American ethnicity. This movement further implores the hypocrisy of American multiculturalism, while America proclaims itself to be a tolerant nation founded on the fundamental aspect of freedom, democracy and equality, its history is marred with racial injustice, discrimination, and forced assimilation into the dominant White, Anglo-Saxon Protestant culture. (Boyer, 2012; Sowell, 2008; Taylor, 2014)

One factor that hinder the erasure of racism is the denial of the existence of racism itself. Sensoy and DiAngelo (2017) criticizes how racism is only associated with certain action of individual labelled as 'racist' while disregarding the systematic and structural apparatus of racism. In other words, racism is only conceptualized in its micro levels, dealing with individual without perceiving the existence of a structure, the macro level that reproduces racism. Moreover, relating with education, by proclaiming that equal opportunities exist for all children, regardless of racial background, the Whites refuse to admit that they are benefitted by their status as White. This 'colorblind' view that claim to represent equal opportunity and meritocracy, actually functions to conceal systems and structures given to the maintenance of racial inequity. (Ladson-Billings & Tate, 1995)(Wing, 2016)(Bukowczyk, 2016)

The city of Newark, New Jersey provides an avenue in contextualizing the racialized state of American education and the contrasting discourse among the educators, students and parents, and the local authorities. The city's historical significance by hosting Black Power Conference in 1967 and the Newark Riots in 1967 highlights its importance in the struggle of achieving African-American's struggle for equality (2007). Despite this historical fact, glaring disparities remains between the Whites and the ethnic minority in which educational field is not exempted. Tractenberg, Orfield, & Flaxman (2013) articulate how racism remains an unsolved problem and Black students suffers from lack of access to higher education. Moreover, their study of the condition in New Jersey public schools conceptualizes the term 'apartheid school' due to the disparities of racial demographics in several schools.

The present state of racialized Newark education system is further imperiled by the prevailing master narrative that the equal opportunity already exists. The prevailing master narrative works to conceal the educational achievement gap -the differences between the test scores of minorities and their White counterparts -(Paik & Walberg, 2007, p. 7), in which the family socioeconomic factors are strongly related to educational outcomes. In 2014 Newark instituted a universal choice system, 'Newark Enrolls', to replace the previous allocation that assigned students to a district schools based on the location of their residence. While this policy is a step in the right direction, the condition in Newark remains disadvantaged for the African-American community.

This paper seeks to explore the contrasting discourse between the master narratives and counter stories through analysis of several online news articles. Seen from the perspective of Delgado (1989) there exist a struggle between the dominant discourse (master narrative) which is employed to legitimize and naturalize the ongoing domination and the counternarrative that aims to challenge the master narrative. The dominant discourse as manifested through the account of school authorities proclaims that education

is accessible to all, regardless of race, a statement which is denied by the testimony of African-American parents. This study explores the contradictory discourse by employing Fairclough's model of CDA, especially genre and style to underline the microanalysis within linguistic features. Lastly, this study positions the findings among the macro-structures of present-day American education in which disparities remain a lingering problem.

Several prior studies have exemplified the applications of CDA in analyzing newspapers articles. A recent study by Mardikanto et al (2020) concerning the construction of news texts in Indonesian newspapers focuses on two dimensions, macrostructure and superstructure. Their study argues on the existence of the contrasting discourse that either reinforce or oppose the news statements. Another finding by Todo and Budiarta ((2018) concerns with how the macro and super-structure of the texts are employed by Kompas newspaper to demand the settlement of the profiteering on the name of the President and the then Vice President. Furthermore, a study by Yuniawan (2017) contextualizes how several articles found in Indonesian Suara Merdeka newspaper contains the language expression of conservation events, which is linked green discourse that criticizes the reification of living beings based on economic values. The present study builds upon the prior argumentation concerning the contrasting discourse and the two-steps fold of analysis, connecting the macro and super-structure of the texts although differs in several aspects. In line with the Critical Race Theory (CRT) as the framework, this study elaborates more on the racialized status of American educational field and how mass media works to contextualize the contrasting discourse of master narrative and counter stories and how they either support or challenge the dominant discourse of whiteness.

#### Theoretical Framework

This paper applies Fairclough's concept of CDA, mainly related with discourse, styles and genres within the broader scope of Critical Race Theory that expounds the racialized status of American society. Critical Race Theory (CRT) argues that race, especially the special privileges attributed to the White social group, or Whiteness is particularly important in ensuring the continuation of racism. One theorist of CRT, Delgado (1989) proposes the framework of master narrative and counternarrative to underline mechanisms that work to either conceal or uncover the ongoing racial oppression. Concerning the application of CRT in American education, the master narrative or dominant discourse is the belief that equal opportunity exists for all children, regardless of race. In Harris (1995)'s opinion, this master narrative perpetuates the privileges associated with being White by their refusal to acknowledge racism. By refusing to admit that certain privileges exist for White people or 'colorblind', this dominant discourse normalized the presence of racism. Counter stories, as proposed by Delgado (1989, p. 32) challenges the master narrative and the hidden agenda, ideologies or values which works to perpetuate the inequalities of American society. The conflict between master narrative and counter stories determines which discourse will be upheld in the society.

How can there be such divergent stories? Why do they not combine? Is it simply that members of the dominant group see the same glass as half full, blacks as half empty? I believe there is more than this at work; there is a war between stories. They contend for, tug at, our minds (Delgado, 1989, p. 9).

In order to highlights how the discourse in online news articles either maintain or challenges the master narratives, this paper employs several CDA concepts proposed by Fairclough mainly on discourse, genres and styles. Fairclough considers discourse as "ways of representing aspects of the world –the processes, relations and structures of the material world, 'the mental world' of thoughts, and the social world" (2003, p. 124) In other word, discourse can be defined as the way an individual socially, physically and mentally

constructs the world, which is varied among individuals. Genres is the linguistic features that regulate people's utterances, interaction, social rules or norms and the construction of identities within these interactions. Fairclough defines genre as the way people "produce, reproduce, enact or counter particular kinds of social relations" (Fairclough, 2010a, pp. 418–419)). Closely related with genres is what Fairclough coins as style, the various identity adopted by people regarding the way of representation, either themselves or by others and the social relations or identities in the way they talked. Furthermore, Fairclough differentiates between autobiographical self, how individual convey their life experience and discursal selves, the role individual plays in creating various discourse, whether support or challenge the dominant discourses. (Fairclough, 2010b, pp. 45–46) The interplay among discursal selves result in a struggle to achieve master narrative, the discourse held by the dominant group that normalizes power over others.

## **Method**

This research is a qualitative study that explores the phenomenon of educational inequity of African American students through the lens of Critical Race Theory (CRT) and Critical Discourse Analysis. CRT offers a framework for a race-conscious approach to understanding educational inequality and structural racism. (Parker & Lynn, 2002, p. 15) The analysis is conducted through CDA methodology based on the framework of Fairclough. CDA methodology emphasizes the connection between written/verbal texts within the larger social processes and/or ideologies. Aleshire (2014) argues to employ Fairclough's model in terms of relating both the analysis of written and verbal texts as the microanalysis with the ideology and social processes as the macro structures. By employing Fairclough's model within CRT framework, the present study aims at highlighting the linguistic features as a manifestation of institutionalized racism within American educational field.

This study foregrounds several online sources as the primary data. The online sources mainly consist of local events on Newark concerning educational disparities in both local and national online sources. The articles are taken from [www.chalkbeat.org](http://www.chalkbeat.org), <https://www.huffpost.com> and [www.njnews.com](http://www.njnews.com). The data concerns on the utterances which is positioned as discourse as a site of struggle between local school authorities, black students' parents and government official to maintain or challenge the dominant discourse. Besides the data from online new articles, this study also examines the data from several reports, American census bureau on demographics, New Jersey Department of Education and Newark Public Schools (NPS) Board of Education as secondary data. It is hoped that the information from the secondary sources can conceptualizes the macro-structure of present-day American education, with Newark as the case study or the lens in viewing wider American contexts.

## **Findings and Discussion**

The analysis on this section utilizes the Fairclough (2010) three stages dialectical-relational approach of CDA. The first stage, Transdisciplinary Focus on Social Work focuses on a social wrong through a transdisciplinary outline. From the perspective of CDA, all data as language is inseparable from a wider social context, or in Fairclough's assertion, moving from biological phenomenon into a social phenomenon which focuses on "connection between language use and unequal relations of power" (1983, p. 1). On the second stage, Understanding the Social Wrong to Right Social Wrong, the emphasis is on the interplay of various discourses that represent master narrative and counter narrative. Within the scope of the analysis, this paper focuses on underlying the existence of master narrative, Whiteness and the counter narrative of the minorities. Lastly, the final stage, Need for the Social Wrong in the Social Order concerns with the necessity of social order

in which it cannot be righted without radical change. As stated by Fairclough (2010, p. 9), CDA does not concerns with interpreting the world but should contribute in changing it, that implies the necessity of finding ways to challenge the dominant discourses. The analysis concludes by arguing that the counter narrative and empowerment of the disadvantaged group can challenge the master narrative.

In the first part of the analysis, this study positions the data within the present state of Newark educational system, or in other word, a transdisciplinary analysis of a social wrong. Deriving from Fairclough's dialectical-relation approach of CDA, discourse as meaning-making is a part of social process which is inseparable with others. (2010, p. 230). Language on online media, as it is used to convey meaning is inseparable with the wider context, in which racism is a recurring theme in selected news article that concerns with Newark Public Schools (NPS). This paper posits that employing CDA to studying issues of race and racism is in line with the framework of Critical Race Theory that already devote particular concerns on this field.

Several online news articles highlight the educational disparities based on racial lines through the exposition of racism in Newark Public Schools (NPS). On an online article with the headline "Racial tensions flare at Newark's elite Science Park High Schools amid Debate over Admissions Policies" (2019), Patrick Wall contextualizes the difficulties students who originated from largely black population to enroll in this school. His article elaborates the disparities over school demographics, in which students are overwhelmingly consists of whites and small share of blacks. On his other article (2019b), "Newark School Board Members call for Investigation at Science Park HS after Reports of Cultural Insensitivity", Hall underlines several reports of racial abuse. He states how "reports of some students using racial slurs, including the N-word, prompted the school to hold a forum on racism and cultural insensitivity." Similarly, another of Hall's article (2019a), "Lingering Anger over Teacher's Trump-hat Halloween Costume Fuels Racial Tensions at top Newark High School", foregrounds the "deep polarization across the country" after the election of Donald Trump.

Preceding paragraphs have contextualized racism in educational field as a major theme in selected online news articles. Moving into the second stage of Fairclough's formulation, this study underlines the contrasting discourses through the analysis of linguistic features of styles and genres that either support or challenge the dominant discourse. As previously stated, the prevailing master narrative in American educational system focuses on the myth of multiculturalism and equal opportunity and accessible public schools. Through the analysis of the contrasting discourse in selected online news articles, this paper argues that the ideology of Whiteness and the color-blind view is the underlying presumption that maintain the educational disparity in Newark.

This study analyzes the differing discourse of master narrative and counter narrative through Fairclough's (2010) differentiation of subjects, clients, and publics. In this context, the subject is the former superintendent of Newark as the policy makers and the clients consists of the students and their parents. Furthermore, publics, as Fairclough concerns are the group in which the messages are addressed and plays a part toward validating a particular discourse without direct interaction with the subjects. (2010, p. 41). The discourse of this group within the context of this study is local authorities' statements to posit whether the discourse of the publics aligns with the subject or the clients.

Several information concerning Anderson and her policy is important to underline here. Anderson who was employed in 2011 had changes many aspects concerning educational policy in Newark through his controversial policy, One Newark. Although this policy is planned to eliminate the segregated neighborhood school by offering families to choose from both district and charter school, this program is then followed by mass sacking of headmasters and teachers, a lot of schools were closed and the city grows even more

depended on charter schools instead of publicly funded one (Welner, Mathis, & Molnar, 2017, p. 22) This policy disproportionately impacts the African-Americans minority as African-American students made up 53.4 percent of the student enrollment in 2011-2012 school year. (Bureau, n.d taken from <https://www.census.gov/quickfacts/fact/table/essexcountynewjersey/PST045218>)

Anderson's reform led into mass criticisms for producing irreversible changes and creating instability in the NPS system and she later resigned in 2015. (Mooney, 2014)

The discourse of Cami Anderson, the former superintendent of Newark articulates the prevailing master narrative of Whiteness and color-blind discourse. Her article, published in 2015 entitled "Boldly Breaking Patterns" illustrates the aforementioned ideologies which is analyzed through Fairclough's terminologies of genre and style. On her narration, Anderson (Anderson, 2015) exclaims the success of Newark Public Schools in reducing the rate of dropouts and graduation rate, "last year, 68 percent of our students graduated – up, from 54 percent in 2009." It can be underlined how the style of Anderson's article, using personal pronoun such as 'we' and 'our students' positions herself as her discursal selves. The genre of her article is informative, in which she is speaking in her official position as the superintendent of Newark board of education and describing various achievements under her tutelage. Although it should be noted that later on, the style of Anderson's article also evokes her autobiographical selves, mainly concerns with positioning herself as one of the educators and also her life history, experience and personal connection with people of color. This following passage changes the style used into autobiographical, in which she recounts her past experience in New York city and asserts her qualification as a superintendent:

During my tenure in New York City, I worked with a group of people to found a network of high schools for court-involved youth called ROADS (Reinventing Options for Adolescents who Deserve Success). ROADS — and other schools like them across the country — are building models that combine intensive counseling, extended school day and year, career connections, and cutting-edge work on literacy and numeracy for students who either struggle academically or who have missed many years of school (Anderson, 2015).

Besides exclaiming the success of her administration in reducing the dropout rate and increasing graduation rate, Anderson's article also foregrounds the issue of multiculturalism in Newark education. Anderson notes how the Newark Public Schools is able to eliminate the 'drop out problem', in which ethnically disadvantaged students are more prone of being unable to continue their education. She states that

in Newark, all schools, including elementary schools such as Quitman Street, are accountable for equity. Every Newark public school has chartered a Student Support Team comprised of teachers, administrators, guidance staff, and relevant service providers, trained in a "case management" system to identify and discuss students who begin to struggle academically, behaviorally, or both. (Anderson, 2015).

Through Anderson's contextualization of the success of NPS in reducing dropout rate and how NPS is 'accountable for equity', her narration put a blind size toward the ideology of Whiteness and color-blind view. Through her proclamation that NPS is 'accountable for equity', she glosses over the unfair advantage the Whites have, simply because they are White. As proposed by CRT theories such as Di Angelo (2016)), Whiteness as ideology arise from the unwillingness of the Whites to admit that they are benefitted for being white.

The acclamation of multiculturalism, such as the case is NPS is intended to promote this discourse. Moreover, by focusing on the graduation and reduced dropout rate, Anderson omits the issue of enrollment, in which she is heavily criticized for her intended reform. Equality concerning enrollment, as is later seen in the counter narration does not exist, as the ethnically diverse children, coming from less-well neighborhood and lower quality schools have a hard time in grasping the higher level of education. She also does not mention about her intention to close many of the neighborhood schools in favor of privatization or charter school. This following excerpt, although describes ‘different and new models’ does not provide clear illustration of her major scheme,

When traditional schools — even those that have been redesigned — do not work, we need different and new models with even more intensive academic acceleration, time on task, and social-emotional support (Anderson, 2015).

While Anderson’s narration is positioned as the master narrative that works to sustain the ideology of Whiteness, the counter discourse of the students and their parents articulates their critique toward this prevailing discourse. This counter narrative particularly addresses the entrenched racial disparities between the Whites and the Blacks, which is denied through Anderson’s claim of equality. On his article, “Racial Tensions Flare at Newark’s Elite Science Park High Schools amid Debate over Admissions Policies” (2018), Wall conducts an interview towards one African-American student in this school to contextualize his experience. The student, Aze Williams considers that racism remain a troubling issue in his school. His recounts, which used first-person personal pronoun, “we” foregrounds the uncomfortable situation himself and his fellow minorities faced due to their ethnically disadvantaged status. Different with Anderson’s narration which primarily employs discourses to inform readers on NPS achievement under her tutelage, Williams uses autobiographical selves to recounts his personal experience of being racially excluded, “We don’t feel comfortable, Black students, in particular feel outcast –we feel like we are not protected.”

From Williams’ experience of being subjected into racial disparities in Science Park High School, this counter narrative challenges the master narrative of Whiteness. Contrary to the claim that the situation in NPS is ‘accountable for equity’, the personal experience of the African-American student conveys a different state of education in Newark. Similarly, this discourse of the black parents reveals the difficulty of enrolling process in one of the reputable schools of Newark. The style of the narration is activism, as defined by Urrieta (2005, p. 185) as the various ways people actively participate and advocate a particular set of issues. The activist, or the advocacy tone of the African-American parents can be underlined through this following passage from Kevin Maynor,

“I told them quite clearly: We need more African Americans in that school — and we have to do it now, immediately,” said Kevin Maynor, whose son graduated from Science Park and whose daughter is in 10th-grade there. Presently, the school’s population “doesn’t reflect the brilliance that’s here in the city” (Maynor in Wall, 2018).

From the prior assertion, it can be stated that the style of Maynor’s narration emphasizing on the autobiographical self. He is speaking from the position of an African-American parent who criticizes the disparities of demography in Science Park High School. Compared to the demographics of Newark which is a majority-minority city, the enrollment rate of African-American students do not reflect this reality. The African-American community remains hindered in their quest to achieve equal education

opportunities.

The data from NPS Summaries Fall 2017 contextualizes the differing opportunities White and ethnic minorities student in enrolling toward prestigious school. (Newark Public Schools, 2018) Similar with the situation in Science Park High Schools, three of the most reputable higher education, Wilson Avenue, Ann Street Schools, and Lafayette Street only has the enrollment rate of 2% African American students. Focusing on the situation in Science Park HS, it can be stated how the claim of equal opportunity for all children, regardless of racial background advances the ideology of Whiteness. Their admission test is purely based on state test score, in which African-American students who graduate from lower quality school is distinctively disadvantaged, a fact which is unaddressed by the policy makers. Hence, the claim of equality and accessibility in NPS is designed to maintain the privileged situation of the Whites through the discourse of Whiteness.

Such a lawsuit drives directly into New Jersey's core, a practice of generation in which mostly white children have the opportunity to attend better schools, with better staff, in better environment. And for the others? Old often outdated schools, with lackluster results, in the state's poorer communities (Woolston, Panico, & Haydon, 2018).

After analyzing the discourse of Anderson as the subjects and the African-American's student and parent as the clients, it is important to underline the discourse of the publics. Within the scope of this paper, the publics is Ras J. Baraka, Newark's major. This discourse aligns with the clients' discourse or the counter narrative that seeks to reform and challenge the Whiteness within NPS administration. Moreover, the articulation of Baraka's discourse, especially through his discorsal self as the major foregrounds the resistance of the local power towards the state appointed superintendent. The resistance by the local voices is primarily intended to "restore local control to the Newark Public School System" (Tat, 2017). For many years, the African-American community in Newark, although demographically speaking are the majority remains unable to regulate their own educational policy. The superintendent, in this case Anderson is directly appointed by the governor which might not acting in behalf of the local community.

For more than 20 years, local administrators have had little leverage over the finances or operations of the state's largest school district. Choices about curriculum and programs were made mostly by a state-appointed superintendent, often an outsider. The city could not override personnel decisions" (Chen, 2017)

Baraka's discourse and his strong condemnation toward Anderson's policy is reflected through two of his letters, one addressed directly to Anderson and another toward the then president, Barack Obama. His discourse is advocatory in tone in which he seeks to address the catastrophic 'One Newark' plan that will lead into the closure of many neighborhood schools, mass sackings of the teachers and privatization of public schools. Although Baraka employs first person pronoun, "I" to emphasize his personal opinion in this particular issue, his discorsal self also prominently features in which he is speaking through his official status as the major of Newark. Being an African-American himself and a local of Newark, he especially criticizes Anderson's lack of accountability in her "One Newark" plan,

This plan affects 28 of the district's 70's schools and was designed without a community engagement process that is representative of the diversity of people and perspectives that make up our city. This lack of community engagement is a violation of state and federal laws requiring parent and community engagement. (Baraka, 2014)

Extrapolating Baraka's prior assertion, it can be underlined how the "accountable for

equity”, as is propagated by Anderson’s narration is just a false premise. Instead of promoting the local neighborhood schools and African-American community in which Anderson is accountable of, her proposed project will disturb education in Newark. By commenting her ‘One Newark’ plan without any community engagement, it can be foregrounded how Anderson only advances the ideology of Whiteness in which her intended plan will bring turmoil to the African-American community.

Baraka’s discourse, especially the advocatory genre in which the emphasis is on a social critique towards the marginalization of African-American students under the master narrative of Whiteness reflects the third stage of Fairclough’s model, Need for the Social Wrong in the Social Order. On his article, Fairclough contemplates whether the failure, or the social wrong in society is inherently linked with the dominant social order. To rephrase, the prevalent ideology within society works in a certain way to maintain power and marginalize the outgroup. In Fairclough’s words,

Stage 3 leads us to consider whether the social wrong in focus is inherent to the social order, whether it can be addressed within it, or only by changing it. It is a way of linking ‘is’ to ‘ought’: if a social order can be shown to inherently give rise to major social wrongs, that is a reason for thinking that perhaps it should be changed (Fairclough, 2010, p. 238).

Phrasing Fairclough’s assertion under the context of African-American education in Newark, it can be stated that the dominant ideology of Whiteness, as reflected in Anderson’s discourse deliberately restrict the opportunity of the ethnically disadvantaged group. Under the guise of multiculturalism and equal opportunity, Anderson’s discourse omits her intended policy that aims at breaking down the African-American community and neighborhood schools. To challenge this discourse, Baraka proposes his idea of local control, in which policy-making in NPS should be in the hand of a locally appointed superintendent. Locating Baraka’s policy under Fairclough’s model, this paper concurs that the social wrong, in this case the ideology of Whiteness can only be addressed by empowering the disadvantaged group, by enabling African-American community in Newark to shape the future of Newark educational system.

## **Conclusion**

This paper posits that based on the analysis of online news articles dealing with the African-American educational system in Newark, the contrasting discourse of master narrative and counter narrative can be underlined. Anderson’s discourse, as the state appointed superintendent focuses on her various achievements in reducing the dropout rate and graduation rate, while omitting the controversy of her One Newark plan. The idea of equal opportunity for all children, as stated by Anderson through her master narrative is challenged by the counter discourse of African-American student and parent. The discourse of the client counters the claim of equality by presenting evidences concerning the continuation of racism and limited opportunity for African-American students. The discourse of the public, as seen in Baraka’s narration align with the African-American community with its advocatory tone as a catalyst for social change. In line with Fairclough’s Third Stage of Need for the Social Wrong in the Social Order, this present study conceptualizes the idea that the ideology of Whiteness, which is entrenched within American educational system can only be countered by empowering the disadvantaged group and including them in the policy-making decision.

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