**Integrating Narrative Summary into the INTRODUCTION to Set Up Narrative Evidence**

According to the United States Bureau of Justice Statistics, a black male of the age of 16 faces a 29% percent chance of spending time in prison during his life, whereas a white male in the same age group only has a 4% percent chance of being incarcerated. In Cook County Illinois, for each black male enrolled in their universities, 2.5 African American men are either in jail or on parole. These incarceration rates show that many black males can end up in a cycle of unemployment, poverty, and crime. These percentages are even higher in inner city neighborhoods due to these places having higher crime rates and drug use, and a lack of good educational and career opportunities. One text that represents these issues is *The Pact.* Drs. George Jenkins, Sampson Davis, and Rameck Hunt wrote an autobiography, *The Pact*, which tells the story of three inner city youths who make a commitment to each other to not surrender to the crime, drop-out rates, and hopeless conditions of their environment. Instead they make an agreement or life-long pact to go to college and become doctors. George, Sam, and Rameck grew up in the projects of Newark, New Jersey during the 1980s where they dealt with unstable home lives, financial struggles, drug abuse, poor schools, and limited resources to change their situations. But these three young men decided they would not give up on their potential to become doctors, so they faced these challenges together to earn their college degrees. After graduating from medical school and becoming doctors, George, Sam, and Rameck decided to return to live and work in their communities, and they continue to inspire young people to push for their goals today. One significant theme illustrated in *The Pact* is that sometimes young people are motivated to achieve their educational goals when they want to give back to their communities by paving the way for others.

Many youth are not only driven to succeed for personal goals, but they also feel responsible for setting a good example for their family and community. Rameck was motivated from a young age to make a difference, especially when he wanted others to have opportunities. He says, "I discovered early in my childhood that you don't need money or status to enrich another person's life. Anybody with passion and purpose can do so" (137). Rameck realized that the best way to help people, especially young people in his neighborhood, was to be a positive example by overcoming his own temptations and challenges. Many times Rameck wanted to party too much, get into fights, and even quit the Medical/Dental college program, but he kept holding onto what his college counselor said, “There are kids behind the gates in your neighborhood wanting to be doctors. They need you to do well for this program to continue to get funding. You have to pave the way for them” (65). . . . Rameck felt that his actions could affect other kids’ futures. This is called a community mindset . . .

**Integrating Summary of Author’s Point(s) into the INTRODUCTION to Set Up Essay’s Theory/Lens**

As a society we tend to believe in the ideal that people are not stuck in one socioeconomic class, but they have the freedom to succeed as long as they work hard. This national belief called the American Dream keeps many people hopeful to keep trying to have a better life than their parents. James T. Adams was the first person to define the American Dream in 1931. He wrote, “Life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement, regardless of social status or birth circumstance.” Adams claimed that the U.S. has social class mobility; one’s social class circumstances do not greatly influence achievement, but mostly effort and persistence. Richer lives are for everyone. But how true is the American Dream today? If it were true, would there be such a disparity in wealth? America’s wealthiest 1% hold 34% of total national wealth, while 60% of the population hold less than 6%. Additionally, in 2004, the average income of 99% of the US population grew by little more than 1 percent, while the income of the richest 1% saw their income rise by 12% in the same year (Lawrence Mishel, Jared Bernstein, and Sylvia Allegretto). Why are the rich getting richer and the poor getting poorer if we all are working as hard as we can? Do American institutions perpetuate barriers to social mobility?

One area of social class immobility is caused by disparities in the educational system. Not only are schools unequally funded, but “hidden curriculum” is another source of inequity that exists between upper class and working poor schools. According to the ethnographic study of public schools, “Social Class and the Hidden Curriculum,” Jean Anyon theorized that teaching methods and philosophies track students to go into future careers that are dominant in their social class. After observing the fifth grade classes in different socioeconomic schools, she found that the types of instruction, curriculum, and classroom management strategies actually prepare working poor students for future menial labor or lower prestige jobs, while opposite types of teaching methods in upper class schools prepare these students for professional and leadership positions. Anyon claims that teachers in upper class schools have the power to shape attitudes, skills, and cultural knowledge, which reinforce the abilities of upper class students to be assertive critical thinkers because they are rewarded daily for initiative, curiosity, problem-solving, and leadership. However, students in working poor schools are socialized by their teachers to be obedient, to follow steps, to accept rules, and not to question or lead. Anyon argues that this daily socialization within very different educational environments leads to a school system that reinforces unequal social classes. By applying this theory of hidden curriculum, I will demonstrate how teaching methods do in fact greatly impact students’ futures and their likelihood of staying in the social class of their birth.

**Integrating Summary of Research Details into the BODY PARAGRAPH as Evidence**

The pattern of teaching methods used in elementary schools in working-class communities creates disadvantages that prevent people from moving up to a higher social class. In the same study, Anyon discusses how shocking it can be to learn the immense differences in the curriculum that is given to students in working poor schools. This teaching method demonstrates that instructors have low expectations for students’ learning, which does not socialize the value of learning or of their academic futures. One example of these working class teaching approaches is shown when Anyon observed a 5th grade math class. During one class, the teacher introduced two-digit division. The teacher first delivers a four-minute lecture on the terms (divisor, dividend, and quotient) and then instructs the students to copy these terms in their note books. She does not help the students understand the meaning of the terms, but expects them to memorize definitions. The instructor then dictates the steps to divide a number by a number. Anyon states, “The teacher listed the steps on the board, and they appeared several days later as a chart hung in the middle of the front wall: ‘Divide, Multiply, Subtract, Bring Down’” (3). This important math skill is presented as a step-by-step procedure. The procedure is mechanical involving memorized actions but little critical thinking. Thus, students are learning to rely solely on the teacher’s steps and the classroom chart to do division rather than to understand how to do division on their own. Additionally, the researcher did not observe any discussion about why people use division. The teacher did not use any real life examples to help students see how division relates to them. This shows that teachers do not value the students’ learning process, just following steps and rules. In this kind of classroom, students are less likely to engage in their own learning because they are being told that the teacher has all the answers. Also, memorization of steps on a chart stuck in the classroom prevents students from gaining solid math knowledge and skills. Math skills are a foundation for many other classes from elementary school through college, so if a student does not gain critical thinking skills in elementary school, they are less likely to succeed when subjects get harder. Anyon also points out that the teacher rarely asks the students if they have questions. Being able to ask questions is one of the most important critical thinking skills for students. They do not feel like their ideas or feedback is important. They may also be shaped to believe that school is not related to their lives, since the instructor never connects learning to their lives. Losing interest in school can lead to tuning out and dropping out from education. Thus, this hidden curriculum can greatly influence a cycle of lower academic attitudes and abilities leading to working class occupations. When schools continue to teach with lower expectations, many students will feel more comfortable in jobs that don’t require problem-solving or leadership. We all know that our educations are the most important steps to opportunities, and hidden curriculum in poor schools can be a major block.

**Integrating Summary of Author’s Point(s) into the BODY PARAGRAPH to Set Up Analysis**

Deafness can be defined as a culture in terms of the shared pride in this community and resistance to assimilating into the hearing world. According to an anthropological definition of culture, culture is the complex integration of the knowledge, beliefs, customs, laws, and behaviors that describe the participation of members into a society or community (International Encyclopedia of the Social Sciences). However, a more recent sociological definition of culture by A. L. Kroeber and Clyde Kluckhohn is that culture consists of both visible and inward patterns of specific behavior that are transmitted through language and that provide a core set of consistent values, beliefs, and habits that provide adaptation and yet continue to evolve over time. Based upon this definition, deafness is a culture through its shared community of beliefs and values. Tucker highlights this cultural perspective when she quotes the leaders of the National Association for the Deaf (NAD): “Deaf culturists claim the right to their own ethnicity with their own language and culture the same way Native Americans or Italians bond together” (2). . .