James Paul Gee and Amy Cuddy both discuss ways to become who you want to be and how to become what you want to be. Gee and Cuddy have very different views of how to get the status or roles you want to achieve. Gee believes that if you miss the apprenticeship or miss the proper training then you cannot enter a different social class or gain the social goods associated with that class. Gee also believes there is a way to pretend to be in a certain social class, but people in that class will know a pretender in their class and will not give them the social goods that accompany that status. People are in certain groups when they are at home as compared to when they go to school or work or participate in other activities. These activities and interactions are called “Discourse” by Gee. There are many different discourses and everyone has many discourses in their life. Amy Cuddy does believe in “Discourses” and that there are many but she believes that people can fake their way into a discourse. Even though they have many different views, some of the Cuddy’s views can help strengthen Gee’s points. While Gee says that you cannot enter a Discourse after missing the apprenticeship, and Cuddy says you can “fake it until you become it”, I say that even if you miss the apprenticeship you can work to become who you want to be by using Cuddy’s idea that putting yourself in uncomfortable situations with people who are more fluent in a Discourse and acting in the same way they do even though you don’t really feel it will help you become them. This strategy is important because people who were not able to have an apprenticeship or have been excluded to still have the opportunity to gain the social goods and status that come with a Discourse.

 Entering a Discourse comes with many challenges and very few paths that Gee explains in his paper. Gee believes “Discourses are not mastered by overt instruction, but by enculturation into social practices through scaffolded and supported interaction with people who have already mastered the Discourse”(7). Gee thinks that to become fluent in a Discourse one needs an apprenticeship to gain another Discourse and without it one cannot become fluent in a new Discourse. If you miss the apprenticeship with a master in the Discourse then you can never become fluent so in turn you can never acquire the social goods that come with different Discourses. It is also hard to obtain a new Discourse if it is in a different social class because the members in that class will know that they do not belong. Even though Gee says that there is no way to become fluent without an apprenticeship he does say you can pretend to be in a certain Discourse. Being a pretender allows you to interact with people on that Discourse but you will not acquire any of the social goods that come with that Discourse. Those social goods could be power or money. Gee also says you can mushfake a Discourse. Gee states “Mushfake Discourse means partial acquisition coupled with meta-knowledge and strategies to make do...”(13). Mushfaking is just using what you have to get to where you want to be. Cuddy agrees with Gee on mushfaking but uses her own language with science behind it.

Cuddy believes that if you fake it then eventually you will become even if you don’t want to. Faking it will only take you so far but eventually you will have become it and you will no longer be faking. You will have become a part of a new Discourse by learning from those people whether they are a master in the Discourse or not. Cuddy’s views partially agree with Gee; however, Gee believes that you will never become fluent in the Discourse because those who are fluent will know that you are not. Cuddy thinks at some point you will become fluent while Gee says you will never become fluent but you can gain some of the social goods that come with the class you are “mushfak[ing].”