

At-Home Fathers and Breadwinning Mothers: Variations in Constructing Work and Family Lives

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This interpretive study investigates the experiences of couples in which mothers are the primary wage earners and fathers are main childcare providers. We take up social constructionist and feminist perspectives on 'doing' and 'undoing' gender as well as the co-construction of multiple masculinities and femininities in relation to work and family. Research on dual-earner couples' marital negotiations, 'opting' out of the workforce, and stay-at-home fathers inform our in-depth interview-based work. We present our findings in the form of five homemaking and moneymaking stances: (a) reversing, (b) conflicting, (c) collaborating, (d) improvising, and (e) sharing. These stances embody the couples' diverse orientations toward identity construction, role eligibility, and task responsibility. We discuss implications of this study along with research directions and limitations.

Communicating Manufacturing as Masculine Domain: How Women Get Noticed at Work

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This study examines how manufacturing workplaces are communicatively constructed as masculine domains. We used a qualitative research design and conducted in-depth interviews with 20 participants currently working in the manufacturing field and found several themes clustered around the way women are noticed when they enter presumptive male space. We argue that through the communication practices respondents reported, manufacturing organizations were constructed as places where men's presence is normative, and women's presence is seen as an intrusion. In this position, women are constrained from participating as equal partners with men regardless of their skill level or job performance. We conclude that communication practices in manufacturing workplaces create troubling binds for women that are deeply embedded into the organizational fabric of these organizations.

The Dilemmas of Post-identity Organizing: Unmaking feminist Ties in Southern Rwanda

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Since the 1994 genocide, local feminist organizations have sought to rebuild Rwanda and reconcile intergroup hostilities. Women-led non-governmental organizations (NGOs) have trained women for public office and helped them to win local elections. But as Rwanda has transitioned into the post-conflict phase of reconstruction, these groups have found it difficult to gain traction locally, nationally, and as players in the international development community. Field research with women's groups in the southern province revealed the power of homophily, or shared identity, as both an organizing force and an impediment to interorganizational collaboration with national elites and outsiders. This study suggests that we have not yet resolved the dilemmas of post-identity organizing in struggling communities.

Disciplining Sex in Hollywood: A Critical Comparison of *Blue Valentine* and *Black Swan*

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The films *Blue Valentine* and *Black Swan* depict the same sex act but received different ratings from the MPAA. We draw from theories of the male gaze and the panoptical male connoisseur to argue that *Blue Valentine* challenges the power of patriarchal surveillance by producing a resistant cinematic gaze that privileges a female vantage point and affirms female sexual pleasure. Conversely, we contend that *Black Swan* reinscribes patriarchal power by following traditional conventions of the male gaze to emphasize themes of lesbian-spectacle, sexual pleasure as madness, and the good-girl-gone-bad. We demonstrate how cultural knowledge of female sexuality is disciplined and argue that it was *Blue Valentine's* challenge to patriarchy and not the explicit nature of its sex scene that earned it a punitive rating by the MPAA.