

critical feminist framework to include this range of perspectives, the editors have made a contribution to scholarship on the history of feminist activism because their edited volume includes both well-known figures in the movement and lesser-known individuals who made an impact during this wave of feminism. Although the editors use a historical framework to organize the central themes of slavery, abortion, women's rights, imperial (referring to imperialism) feminism, suffrage, nationalism/internationalism, citizenship, moral reform, sexuality, birth control, work, and peace, these documents can provide a lens for understanding how this first wave of feminism has influenced feminist thought in social work and other disciplines.

This book fits nicely within the social work curriculum in social welfare history and policy courses because it provides insights into the historical origins of feminist thought that influenced social policy, as well as the shifting roles, power, and perspectives of women during contemporary struggles. The content is also relevant to macro-focused courses on community organization, social movements, and activism because the selected documents reveal the thoughts and motives for the "calls for action" through the writings of these diverse activists in their own words. This book is an example of how the experiences of the past can be used as a foundation for applying social change efforts in contemporary social work practice.

Jennifer L. Griffiths

Traumatic Possessions: The Body and Memory in African American Women's Writing and Performance Charlottesville: University of Virginia Press, 2010. 144 pp. \$19.50 (paperback). ISBN 978-0-8139-2884-5

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This book provides the reader with a provocative lens by which to examine trauma from a sociocultural, historical, and political context. Jennifer Griffiths uses the arts as not only a means of expression for women of color in the aftermath of a traumatic event but goes further by examining how historical trauma and meaning making are firmly embedded in the mind, body, and spirit of women encountering contemporary traumatic events.

In *Traumatic Possessions*, Griffiths draws on multiple art forms to create a lens by which the reader can gain entry into the subjective experience of women of color. In *Dessa Rose*, a performance piece by playwright Anne Williams, the body memory of trauma, as represented by whelps on her back from numerous beatings suffered in the era of southern slavery, provides a visceral image of the brutality. This performance acts out how this experience is embodied both physically and emotionally as well as how "others" question the validity of her experience. Robbie McCauley's "Sally's Rape" examines less obvious dimensions by juxtaposing how women from different racial backgrounds are confronted with the reality of the rape of McCauley's great-great grandmother Sally who was a slave. The performance puts forth to the audience the legacy of the denial of the occurrence of interracial rape and the historical meaning transmitted in families in which this historical event has not been acknowledged.

The strengths of this book are in the author's ability to integrate theoretical material into the analysis of the art forms she discusses. Griffiths focuses on concepts, such as body memory of trauma, historical and race-related trauma, subjective meaning, media and its attempt to order trauma, cultural memory and transmission, and the pedagogy of shame. She uses a womanist lens to give voice to the historical figures of the past, so the reader is confronted with the significance of the subjective and collective experience of women of color in contemporary times.

This book would be a welcome addition in academic courses that focus on trauma and would be an asset for those who work with survivors of trauma who are struggling to make meaning of a traumatic event. It would stimulate discourse on how to use performance and writing to “give voice” to experiences for which language is not sufficient or available. *Traumatic Possessions* puts forth the value of using the creative voice as a powerful tool in the process of healing.

Jessie Klein

The Bully Society: School Shootings and the Crisis of Bullying in America's Schools New York: New York University Press, 2012. 307 pp. \$29.95 (paperback). ISBN 978-0-8147-4888-6

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In *The Bully Society: School Shootings and the Crisis of Bullying in America's Schools*, Jessie Klein shines a light on the relationship between school violence and a society that values competition, aggression, economic attainment, social status, and power. Klein draws upon interviews, statistical data, and her own personal experiences to uncover how rigid gender expectations create oppressive social hierarchies and school cultures defined by aggression and hypermasculinity. She contends that “there are inextricable connections between school shooting outbursts, the ‘everyday’ violence of bullying, and the destructive gender pressures and social demands created by the larger culture and endured by virtually all children in our schools” (p. 3). Although not explicitly written from a feminist perspective, Klein’s analysis is clearly informed by feminist theory, as the intersectionalities of race, class, sexuality, and gender guide her examination of the roots of school violence.

Various accounts of school shootings across the United States underscore the key themes put forth in this book, namely, how gender policing, a masculine imperative, and normalized bullying play a crucial role in the development of situations of extreme violence. The book is divided into 10 chapters and begins with an examination of the social and economic trends that contribute to the development of a “bully economy.” Firsthand interviews and research from numerous studies provide insights into how the values associated with extreme capitalism have helped “institutionalize masculinity prescriptions (i.e., aggression and dominance) and intensified gender policing in multiple forms” (p. 5). The following chapters examine how rigid social structures built on symbolic, economic, and social sources of capital create school cultures that support, condone, and even encourage violence. Klein also presents theories of masculinity that provide a framework for examining how school shootings and other forms of violence are linked to increasing pressures associated with gender norms and narrowly held gender expectations. She addresses how the sexist and heterosexist values and behaviors in our larger society transcend school cultures and create environments in which sexual harassment, dating violence, cyberbullying, and gay bashing become the norm. The final chapters compare the bully economy in the United States to the more compassionate and community-oriented economies of many European countries. Klein challenges schools to transform systems based on competition, aggression, and punishment to caring communities that emphasize connection and relationship. She reviews several promising programs that challenge schools to create cultures of acceptance and move beyond the gender, economic, social, and cultural divides that plague our current systems. These chapters are of particular interest to social workers who may find themselves in the position to inform antibullying policies and practices in schools.

Klein presents an engaging and thought-provoking analysis of the factors that contribute to a bully society. Her focus on the larger contextual forces that influence school violence not only