

## Chapter 1 : Mafia Brotherhoods | John Dickie

*Mafia Brotherhoods is a book of breathtaking ambition, charting the birth and rise of all three of Italy's mafias. It blends archival detective work, passionate narrative, and shrewd analysis to bring Italy's unique 'criminal ecosystem', and the three terrifying criminal brotherhoods that have evolved within it, to life on the page.*

History[ edit ] Most prisons in the United States were racially segregated until the s. As prisons began to desegregate, many inmates organized along racial lines. Several members of the Manson Family were not in prison at the time, and they attempted to join forces. However, the relationship did not last long as the Aryan Brotherhood considered Manson "too leftist", while members also took offense at the murder of pregnant actress Sharon Tate. It was believed that Silverstein and Fountain strangled Chappelle in his cell. The two men stabbed Smith 67 times. Silverstein then started to plan killing a prison guard. Silverstein killed a prison guard named Merle Clutts, stabbing him approximately 40 times. Several hours later, Fountain also killed a prison guard named Robert Hoffman. The tactics used were developed for a prior inmate murder; Silverstein used an improvised knife and handcuff key while being taken to the showers. He picked the lock, then attacked and killed Merle Clutts. Fountain used similar tactics to kill Robert Hoffman. The two groups then initiated the Lucasville Prison Riot which lasted 11 days. The two gangs took several guards hostage and killed nine inmates, then killed a guard in retaliation against the state government. Ten people died during the riot. Prosecuting the gang has been difficult, because many members are already serving life sentences with no possibility of parole , so prosecutors were seeking the death penalty for 21 of those indicted but have dropped the death penalty on all but five defendants. By September , the 19 indictees not eligible for the death penalty had pleaded guilty. On June 23, , after a month investigation, a federal strike force raided six houses in northeastern Ohio belonging to the "Order of the Blood", a criminal organization controlled by the Aryan Brotherhood. Thirty-four Aryan Brotherhood members or associates were arrested and warrants were issued for ten more. The Southern Poverty Law Center SPLC has said that although they clearly have a white supremacist ideology, the major motivation is money, and they have occasionally set aside racist views, such as allying themselves with Latino gangs, in order to make a profit. Johnson named the Aryan Brotherhood, Aryan Brotherhood of Texas , and the Aryan Circle as examples of white supremacist prison-based gangs which are radicalization threats. All members are Caucasian, and are either in prison or have been in prison. Joining is difficult; new members are on probation for a year, must swear a blood oath for life, and commit a violent act to join such as killing a rival inmate or assaulting a guard. The Aryan will also at times follow the iron clad rule, requiring the murder of a black or Hispanic prisoner for entry into the Aryan Brotherhood. As some of the leaders were sent to federal prison, they took the opportunity to start organizing in the federal prisons. This ended by creating two separate, but related organizations, the California Aryan Brotherhood, and the federal prison Aryan Brotherhood. The federal and state systems each had their own council and commission. For example, in the Arizona prison system, members are known as "kindred" and organize into "families". A "council" controls the families. Kindred may recruit other members, known as "progeny", and serve as a mentor for the new recruits. Symbology and identification[ edit ] The Aryan Brotherhood uses various symbols and images to identify members, and the organization, and spoken or written mottos and oaths to secure them. The image was either a green shamrock also called, "the rock" , the letters AB, the number Designs commonly include the words "Aryan Brotherhood", "AB", " ", Nazi symbolism such as SS , sig runes , and swastikas , as well as shamrocks and Celtic iconography. On the last entry of the page report, it broke down the "white supremacist movement" into six categories: But it also refers to them as "more flexible" than other white supremacist groups since "their criminal goals usually take precedence over ideology.

### Chapter 2 : Mafia Brotherhoods: Organized Crime, Italian Style - Letizia Paoli - Google Books

*Mafia Brotherhoods Organized Crime, Italian Style* Letizia Paoli *Studies in Crime and Public Policy*. Relying on previously undisclosed confessions of former mafia members now cooperating with the police, Letizia Paoli provides a clinically accurate portrait of mafia behavior, motivations, and structure in Italy.

Once I started researching the group, it quickly became clear what a giant gap existed in my knowledgeâ€”not just of organized crime but, really, in how the world works. As one of the biggest money launderers on the planet, washing not only their own wealth but also that of other mafias from Asia, Africa and the Americas, they move markets and change lives in more than countries around the world. Millions of us live in their buildings, work in their companies, eat in their restaurants, trade in their shares and elect politicians they fund. That almost no one outside a small group of Italian anti-mafia prosecutors, policemen and journalists knows about them is unnervingâ€”and also, I came to understand, a testament to their intimidating professionalism. I spent a sizable amount of the two and a half years that it took to report and write *The Good Mothers* attempting to correct my ignorance. The following is my selection from that elevated list. The prosecutors exposed Cosa Nostra not as a myth or legend but a global criminal enterprise headquartered in Sicily, with an extraordinary reach inside the Italian governmentâ€”and set about cutting them down to size. Some paid the ultimate price, including the legendary prosecutors Giovanni Falcone and Paolo Borsellino, killed in bomb attacks within two months of each other in But eventually Cosa Nostra was humbled, and its political protectors and a generation of bosses jailed. Dickie combines scholastic precision with an accessible writing style and an eye for jaw-dropping detail. Dickie was kind enough to let me interview him for *The Good Mothers* and to fact-check part of the text. Though the book is fifteen years old now, its insights still feel fresh, both in explaining Italy and the present rise of populism. When everyone suspects everyone, and certainty and truth is lost, charlatan politicians and organized crime find it easy to take over. Gomorrah, Roberto Saviano Saviano is not as appreciated at home as he is overseas; there are persistent grumblings from his Italian contemporaries about accuracy and fabulism. But nothing can take away either from the breath-taking subterfuge it took to write this bookâ€”working in mob-controlled factories, as a waiter at a mob wedding and in mob businesses in Aberdeen, Scotlandâ€”or the impact it had. No single work has done more to correct the image of the mafia and dispel the glamour it so assiduously cultivated. But it is the original book that still blows me away. Very few journalists have penetrated so deeply into organized crime. *Mafia Life*, Federico Varese Varese is a fascinating combination of academic and relentless on-the-ground observer who has done a better job than any writer alive at penetrating and even befriending mafiosi around the world. Combining history, unparalleled contacts and excruciating reporting, Grillo, a British journalist based in Mexico for fifteen years, offers a comprehensive account of the past and present of the cocaine trade and how its corruption and violence devastated several nations. Anyone who imagines cocaine as fashionable or harmless should read Grillo. The long list of journalists executed by the cartels only make his work more courageous and more necessary. Most anti-mafia magistrates hate it, and the films based on it, for lending mafiosi the kind of folkloric allure of which they had previously only dreamedâ€”and they have a point. If myths are to be believed, it can help if they are true. But far more important is that they are entertaining. There is not much in the way of narrative or story here. Rather, this is a precisely accurate briefing from two of those most qualified to give one.

**Chapter 3 : The Brotherhoods News Updates**

*"Mafia Brotherhoods" is a well-structured treatise that is tremendously complex and rich in detail. It examines Cosa Nostra and 'Ndrangheta from various angles, highlighting similarities and differences and trends over time up to the turn of the 21st century.*

Oxford University Press, p. The individual mafia groups are "fully developed organizations" with ruling bodies to enforce their normative order p. For many years, the power apparatuses of the single families were the sole ruling bodies within the two associations p. A sense of unity originally came from institutional similarities, including parallel features in the organizational model, culture, and normative rules, while coordination was ensured by informal meetings among the most influential members of the most powerful families p. The first to formalize these occasional gatherings were the chiefs of the Palermo province who, allegedly upon the advice of American mafia boss Joseph Bonanno, formed the so-called provincial commission in The commission had two main competencies, conflict resolution and the regulation of the use of violence p. For essentially the same purposes, an interprovincial commission was set up in the mids p. However, instead of avoiding conflict it increasingly became an instrument in the enfolding power struggle that led to the quasi-dictatorship of Toto Riina. In Calabria, a superordinate body was created only in as the result of negotiations to end years of inter family violence p. The strength and weakness of the two mafia associations lie in the brotherhood bonds through which their members are connected p. The rite of mafia initiation establishes not only a status as "man of honor", but also a ritual kinship, an almost religious communion p. These ties promote trust and provide a basis for specific purposive contracts p. The weakness of brotherhood bonds, apart from the fact that the brotherhood principles have routinely been violated p. The status and fraternization contracts of mafia membership can only be imposed on individuals who already know and at least vaguely subscribe to the underlying values p. As a result, mafiosi have found it increasingly difficult to internalize the competencies necessary to compete successfully in international illegal markets p. The brotherhood bonds have in recent decades come under strain due to various developments. In their quest for power, Riina and his Corleonesi faction systematically sowed distrust and suspicion p. Internal cohesion has also been undermined by the increasing cultural value attached to material wealth which has led to a spread of economic relations among mafia members and alliances with nonaffiliates. This "entrepreneurial transformation" has produced a "cultural lag" between the behavior and aspirations of mafia members and the "mafia subuniverse of meaning" p. There are tensions between generations over what illicit activities a mafioso is permitted to be engaged in, and between low- and middle-ranking mafiosi and their chiefs. While higher-ranking members invest much of their time in profit-making, lower-ranking members are still socialized to understand "honor" in the traditional way as the capacity to use violence p. Finally, intensified law enforcement has reduced interaction between mafia members so that novices are only superficially schooled in mafia norms. As acceptance into a mafia family only represents a convenient way to advance economically and socially, members can rapidly revise their decision without having to radically redefine their personal identity p. The weakening of communal solidarity has caused the recent growth in the number of pentiti turncoats and further undermined the feeling of common belonging within the mafia. In response, Bernardo Provenzano, the new Cosa Nostra leader, is said to have drastically restricted the number of new initiations and fostered a return to old mafia principles and rules p. Membership in the Santa is only known to other members. These connections were often established through the Freemasonry, which the santisti - breaking another rule of the traditional code - were allowed to join p. Members of the Sicilian and Calabrian mafia have used their status and bonds to pursue extremely different ends and to carry out greatly varying functions. Mafia groups are not economic enterprises aiming at the maximization of profits. Profit making activities are not systematically planned or coordinated by each cosca or by the mafia consortium as a whole, although, illicit activities are sometimes run by the heads of the single families and the profits divided more or less equally between the affiliates p. Some businesses even encompass the involvement of more than one family, like the bulk importation of drugs or extortive kidnappings. On some occasions the superordinate

bodies have collected funds to invest in large-scale business ventures p. Mafia groups are political organizations because of their claim to exercise territorial sovereignty and to levy tributes from licit and illicit enterprises. However, it would be reductive to classify them as "power syndicates" specialized in the sale of protection and to oppose them with "enterprise syndicates" involved in the provision of illicit goods and services given the mixture of profit-making activities and territorial control. This is exemplified by the public building sector. The mafia groups initially simply demanded tribute from all main productive activities in their territory but soon shifted their interest to directly influencing the bidding processes of large-scale public works for the benefit of firms controlled by mafia groups or their members p. At least until the end of World War II, mafia groups enjoyed consistent popular legitimacy. Mafia members were entrusted with the enforcement of the code of honor which the mafia had widely shared with its social environment p. Correspondingly, mafia associations did not recognize the primacy of state law and claimed to be in a position of equality with the state p. Since then and increasingly from the s onward, the mafia associations have undergone a process of delegitimation p. At the same time the quality of relations between mafia and political power deteriorated as mafiosi emboldened by the tremendous profits from heroin trafficking stepped up their demands for influence on official decisions p. The increasingly violent confrontation with state and civil society culminated in the murders of judges Falcone and Borsellino, events that vitalized the anti-mafia movement and provoked strong countermeasures on the legislative and law enforcement levels p. Since then, however, the anti-mafia efforts have been weakened by various factors, including the lasting problem of unemployment and the "prima donna behavior" of some prosecutors and judges. Silvio Berlusconi, for one, has been suspected of investing and laundering Cosa Nostra money at the beginning of his career and he has been trying to block the anti-corruption and anti-mafia investigations that targeted him and several of his associates by staging delegitimation campaigns against law enforcement officials ever since he officially entered the political game in p. Even more than in the past, the survival of mafia groups seems to depend on how their relationships with politics are set up in the future p. Like Gambetta she draws on pentiti statements to reject earlier claims that there are no mafia associations in the form of clear cut organizational entities. But she is closer to the interpretations provided by Hess and Arlacchi when she emphasizes the cultural aspects of mafia membership and argues that mafia associations are "multifunctional entities" p. As such it is certainly the major reference work in the field to date. However, there are some caveats that should not be overlooked. The first point of critique is the adversarial approach taken with regard to particular mafiologists, including Diego Gambetta. The thrust of the argument often centers more on proving their contributions wrong than on exploring to what degree they can be fitted into an overall framework. This shifts the emphasis away from the question what the mafia is to statements about what it is not. The result is that on certain issues the reader is confronted with seemingly incompatible assessments. For example, Paoli rejects the popular notion of the mafia being an economic enterprise p. At the same time, in also rejecting the notion that mafia groups can be classified as power syndicates specialized in the sale of protection, she emphasizes that "mafia groups and their members are actively involved in a plurality of business activities" p. Both views are integrated in the proposition that in fact there is an "overlap between force-using and profit-seeking enterprises" p. But this view of the multiplicity of goals and functions, it seems, can only be maintained when the empirical referent remains fuzzy. Indeed, when Gambetta speaks of the mafia as "an industry of private protection" he refers to the mafia association as a set of firms who share a particular trademark Gambetta, Interestingly, in one remark Paoli seems to fully agree with Gambetta when she states that "the extortion racket is, without exception, the only economic activity run by the group as a whole" p. Another point of critique is the prominence of references to the general sociological literature throughout the book. Drawing on the concepts of Weber, Durkheim and others is often but not always helpful in clarifying certain aspects, and at times these references appear to have been given too much weight in the analysis. According to Paoli, mafia associations first came into being through the mutual recognition of the "institutional similarities, including parallel features in the organizational model, culture, and normative rules" p. However, there is no evidence to support this claim. In fact, it is at odds with the fact that, as Paoli herself explains, there are mafia groups who are not affiliated with the two large mafia associations p. The relevance of "mechanical solidarity" gains some plausibility when one

assumes that the mafia is primarily about cohesion and male bonding, as the title of the book and much of the discussion contained therein suggest, and not about conflict avoidance. Instead of drawing parallels between segmentary societies and the mafia, one could perhaps better interpret the sharing of initiation rituals, codes and a sense of quasi-religious unity as a culturally grounded legitimization of the mutual recognition of potentially competing groups. References Pino Arlacchi, *Mafia Business: The Structure of Power*, Farnborough: Saxon House, Further Reading: Catanzaro, Raimondo, *Men of Respect*:

## Chapter 4 : Aryan Brotherhood - Wikipedia

*Mafia brotherhoods is Dickie's history of the three main criminal societies from their birth up until the War. It is a highly engaging book, packed with incident and characters, based on sound scholarship.*

University of Toronto Press Format Available: Unfinished Business is the first book to examine Italian mafia cinema of the past decade. It provides insightful analyses of popular films that sensationalize violence, scapegoat women, or repress the homosexuality of male protagonists. Dana Renga examines these works through the lens of gender and trauma theory to show how the films engage with the process of mourning and healing mafia-related trauma in Italy. Unfinished Business argues that trauma that has yet to be worked through on the national level is displaced onto the characters in the films under consideration. In a mafia context, female characters are sacrificed and non-normative sexual identities are suppressed in order to solidify traditional modes of viewer identification and to assure narrative closure, all so that the image of the nation is left unblemished. Oxford University Press Format Available: Political and social commentators regularly bemoan the decline of morality in the modern world. They claim that the norms and values that held society together in the past are rapidly eroding, to be replaced by permissiveness and empty hedonism. But as Edward Rubin demonstrates in this powerful account of moral transformations, these prophets of doom are missing the point. Morality is not diminishing; instead, a new morality, centered on an ethos of human self-fulfillment, is arising to replace the old one. As Rubin explains, changes in morality have gone hand in hand with changes in the prevailing mode of governance throughout the course of Western history. During the Early Middle Ages, a moral system based on honor gradually developed. In a dangerous world where state power was declining, people relied on bonds of personal loyalty that were secured by generosity to their followers and violence against their enemies. That moral order, exemplified in the early feudal system and in sagas like *The Song of Roland*, *The Song of the Cid*, and the Arthurian legends has faded, but its remnants exist today in criminal organizations like the Mafia and in the rap music of the urban ghettos. When state power began to revive in the High Middle Ages through the efforts of the European monarchies, and Christianity became more institutionally effective and more spiritually intense, a new morality emerged. Described by Rubin as the morality of higher purposes, it demanded that people devote their personal efforts to achieving salvation and their social efforts to serving the emerging nation-states. It insisted on social hierarchy, confined women to subordinate roles, restricted sex to procreation, centered child-rearing on moral inculcation, and countenanced slavery and the marriage of pre-teenage girls to older men. Our modern era, which began in the late 18th century, has seen the gradual erosion of this morality of higher purposes and the rise of a new morality of self-fulfillment, one that encourages individuals to pursue the most meaningful and rewarding life-path. Where people once served the state, the state now functions to serve the people. The clash between this ascending morality and the declining morality of higher purposes is the primary driver of contemporary political and cultural conflict.

## Chapter 5 : Mafia Brotherhoods by John Dickie

*Secrecy is one of the defining characteristics of the Italian Mafia. Wiretaps, financial records, and the rare informant occasionally reveal its inner workings, but these impressions are all too often spotty and fleeting, hampering serious scholarship on this major form of criminal activity.*

## Chapter 6 : Mafia Brotherhoods

*The mafia, Paoli demonstrates, are essentially multifunctional ritual brotherhoods focused above all on retaining and consolidating their local political power base. A truly interdisciplinary work of history, politics, economics, and sociology, Mafia Brotherhoods reveals in dramatic detail the true face of one of the world's most mythologized.*

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### Chapter 7 : The Truth About the Mafia | CrimeReads

*A truly interdisciplinary work of history, politics, economics, and sociology, Mafia Brotherhoods reveals in dramatic detail the true face of one of the world's most mythologized criminal organizations.*

### Chapter 8 : Mafia Brotherhoods: Organized Crime, Italian Style - Oxford Scholarship

*Preface to the American Edition T he main aim of this book is to reconstruct the culture, structure, and action of the Sicilian Cosa Nostra and the Calabrian 'Ndrangheta.*

### Chapter 9 : Download [PDF] Mafia Brotherhoods Free Online | New Books in Politics

*The Aryan Brotherhood, also known as the Brand or the AB, is a white supremacist and Neo-Nazi prison gang and organized crime syndicate in the United States with an estimated 15,, members in and out of prison.*