

resulted in Sinatra being stranded for three days as airport staff refused to refuel his private jet (immortalized in Paul Goldman's 2003 film *The Night We Called It a Day*). Since Kaplan explores this period as one in which Sinatra's power seems to be both simultaneously exercised and challenged, this seems an odd exclusion. At the same time, Kaplan's use of a number of key sources, Kelley's included, to compile an otherwise extensive overview of Sinatra's life and career and interrogate their often contrasting versions of events makes this an interesting and useful introductory resource for Sinatra scholars.

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*Daughters, Dads, and the Path through Grief: Tales from Italian America*.  
By Donna H. DiCello and Lorraine Mangione.  
Atascadero, CA: Impact Publishers, 2014.  
253 pages.

There is no shortage of books that purport to offer solace and advice for the bereaved. What is distinctive about *Daughters, Dads, and the Path through Grief: Tales from Italian America* is that Donna DiCello and Lorraine Mangione aim to shed light on the multi-faceted relationship between fathers and daughters in Italian American families and how this bond undergoes changes throughout life and the experience of loss—in this particular case, the deaths of the fathers. Psychologists themselves, this book's authors intend to convey messages of hope and acceptance through their own stories and those of several other women who have lost their fathers. The book offers readers a window into the experiences of a diverse group of women rather than a prescription for dealing with grief and bereavement.

Through the lens of psychology and an understanding of Italian American culture, the authors weave together their own journeys and those of fifty-one others, women from all walks of life, representing a diversity of ages, religious beliefs, education, sexual orientations, careers, and family structures. Some of the women grew up in Italian American communities while others did not. One common thread they all experienced is the death of their fathers. The women in the study were self-selected, willing to be interviewed, and had largely "sound" relationships with their fathers, that is, no experience of abandonment or abuse.

The authors organize the book by the stages of life, taking readers through the relationships between the women and their fathers from childhood through adulthood. There are six sections in the book. The first three deal with the relationship between daughters and fathers throughout the life span. The last three parts deal with loss, grief, and negotiating that relationship after a father's death.

Themes for each stage are illustrated using excerpts from the interviews. In the first half of the book, readers are introduced to several fathers as seen through their daughters' perspectives against a backdrop of traditional Italian American values. The women emphasize the centrality of families, of humble beginnings, and of their fathers' strong work ethic. The authors describe how some traditional values and expectations are sustained throughout these developmental periods and can amplify ordinary father-daughter disagreements. Yet through these conflicts, relationships evolve and change and in many cases serve to help renegotiate adult relationships between daughters and fathers.

The authors draw on attachment theory and object-relations theory to shed light on how the bond between fathers and daughters is formed and transformed. Attachment theory rests on the assumption that early attachments shape later relationships, world-views, and self-regard. In a similar vein, object relations theory assumes that the ways in which women internalize and incorporate their caregivers' roles (in this case, those of fathers) early in life "sets the stage" for how the women think about relationships later in life.

In the book's second half, on dealing with loss and grief, the authors draw together moving stories of loss in cases that range from prolonged illness to unexpected death. It is here that readers are invited to witness and perhaps relate to emotional experiences. Careful to acknowledge current understandings of grief, the authors offer brief summaries of various conceptualizations, from Freud's outdated thoughts on the grieving process to the often misconceived stage theory of Elisabeth Kübler-Ross to George Bonnano's notion of resilience as a normative response. The authors describe the ways the Italian American women in their study experience grief, how they cope as time passes, and how they integrate their lost fathers back into their lives.

Because one of the aims of the book is to offer hope, DiCello and Mangione invite readers to "pause and reflect" on their own experiences and relationships with their fathers. These invitations are offered at the end of each section, with a final reflection at the end of the book. The nature of each response mirrors the topic of each section, from recollections of a father's character and personality, to family connections, changes in relationships, and experiences of grief, to ways to remember fathers and incorporate memories and experiences into one's life. The authors emphasize the importance of doing it at one's own pace and remind readers that there is no right path through grief. Hence, for some readers, skipping to the sections on grief may be what they need. Others may prefer to read, pause, and continue when they feel ready.

At its best, the book offers poignant narratives of loss and the women's search for meaning in their relationships with their fathers within the context of contemporary Italian American culture and family life. The authors provide a refreshing take on the meaning of loss at a time when the study of death and dying is rampant with archaic, unsupported models that often blame survivors for not "dealing with grief" in ideal ways. The authors acknowledge that the emotional component of grief can include not

only expected sadness, regret, and anger but also relief, particularly when survivors have spent months or years dealing with a father's suffering. Readers may find in the narratives glimpses of themselves as they undergo the psychological, physical, spiritual, cognitive, and behavioral dimensions of grief. The authors do not offer a "healthy" or "unhealthy" version of the grieving process but rather affirm that there is no "one size fits all" approach to dealing with personal loss.

The first half of the book, on the dynamics in the relationship between Italian American daughters and their fathers, stresses key developmental stages that readers can use to examine their own relationships and build their own narratives. There are benefits to organizing the book according to developmental periods; but there are some costs to this as well. Most notable is a possible disconnect between the first and second parts of the book. Without revisiting each specific father-daughter dyad presented in the book's first half, readers do not have a roadmap to tie the grief experiences to the earlier developmental relationships.

*Daughters, Dads, and the Path through Grief* is a poignant reminder that the death of a loved one does not define life or mark the end of a relationship. Growth and change are possible, often through the different narratives we create as life progresses. This book is appropriate for anyone interested in learning more about Italian American father-daughter relationships, loss, and the experience of grief.

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### *The Neighborhood Outfit: Organized Crime in Chicago Heights.*

By Louis Corsino.

Urbana: University of Illinois Press, 2014.

157 pages.

Vito Corleone and Tony Soprano have cast long shadows, reinforcing stereotypes about Italian Americans and the Mafia. Louis Corsino's *The Neighborhood Outfit: Organized Crime in Chicago Heights*, however, adds to a growing list of recent scholarly books challenging popular perceptions and Hollywood depictions of the link between Italian immigrants and organized crime in twentieth-century America. Like most of these studies, *The Neighborhood Outfit* mentions the exploits of the usual larger-than-life characters, such as Al Capone and Johnny Torrio, refers to high-profile gangland "hits," including the St. Valentine's Day Massacre, and is filled with references to men with colorful names, such as "One-Armed Jimmy," "Tootsie," and "Black Mike." Although Corsino concludes that Italian Americans dominated organized crime in Chicago (and beyond) for much of the last century, he also argues that there was nothing intrinsic to Italian culture and tradition that connected Italian Americans to criminal enterprises and gangland activities. To the contrary, according to Corsino, the link to organized crime was "historically contingent" (126), reflecting the specific social conditions of early twentieth-century America.