

Providing a focus amongst the obscurity. I felt the attitude of the women might be contrived, so I use *we*, and third person narrative form, to make it seem like an involved effort on behalf of the ladies. And place their felt meaning of the game into a rather dim light. Their strength existed in their unity with one another and I think they wanted to extend the feeling of comradeship but sadly no one offered them this. The hushed manner of the women's games seem so contrary to what sport is. I think I have a clipped rhythm to each line—like Mussolini, *il Duce*, is just waiting to cut out this nonsense and move to the next distraction.

Ambiguity is used to make my reader confused, just like the *calciatrici* were also feeling. I wanted the reader to wonder if it could have been that these women were supportive of their wonderful men or were looking for equal participation in society. Raboni felt words carried moral responsibility, that poetry was a form of "ethical commitment" and each line leaps into the next with this still passion and representation. Media would cast these players as silly little women prancing around and I wanted to counter this viewpoint because their experience was very real and very important to women's current contribution to society, sports, and life that we are now privileged to be able to experience in the current era and so this is my own ethical commitment. I mostly employ diction to create ambiguity. In the first line "play" is used to showcase both the aspect of sport and the triviality awarded to women in sport. Then also to build on this the noun "mothers" personifies the forced role given to the *calciatrici*. The next line, "dashing after glory," counters the idea of "play" in the previous line to make their efforts on the field serious. And then I wanted a dramatic little shift, "yet none can see", to make the viewer question what they are imagining. Are they really seeing the women? Are the women really showing them what they can do on the field? "Defend Defend the Fatherland" has rhyme, it is infectious almost, to relate to the forming and flow of the Fascist state that hypes you up in a whirl of emotion to manipulate your reasoning into their own.

The uniform was a contributing factor to allowing these women to play so I paid homage to that in the poem by mentioning their skirts. The skirt and the ball meeting can be seen as a metaphor for women's need to feminize actions that would otherwise have just been about the movement of the ball and players on the field. The next two lines feature allusions to domestic life wrapped up in the play to connote the dualism of their being there. I again use rhetorical devices and then imagery to place the viewer in the cleats of these women who played to empty stadiums and supported the men in their lives but found no support in return. Women typically have to deal with a double standard in life of having to perform femininity to the perfect ratio of not too girly and not too boyish. So I used repetition of the word *too* to emphasize the constant need to reorganize oneself within gender. And something I really enjoyed in Raboni's and Vittorio Sereni's work (another Italian twentieth-century poet) were the dismal feelings felt toward the end so I hoped to bring that feeling through by mentioning the whistles and a flat tone. It is supposed to be like the whistle at the end of a game that signals the end and also how the women were sexualized to the point where they could no longer play because it was seen as too scandalous. Finally, I relate the imagery of a soccer game, the goals, and the empty stadium to the feeling of regret in Raboni's work when he mentions stadiums.

Uno studio sul Derby Lombardo by William Logan McGrath

Introduction

In his acceptance speech for the 1998 Nobel Peace Prize, John Hume said "all conflict is about difference, whether the difference is race, religion or nationality" (1998). But what if there is an exception to this rule? What if some conflicts persist because of similarities rather than differences? The Italian region of Lombardy is a cultural hub comprised of 12 provinces: most notably Milan, Monza & Brianza, Como, Bergamo, and Brescia. The region is internationally renowned for the beautiful Lake Como, the Formula One racetrack in Monza, and the city of Milan and everything

it entails. However, aside from Inter and Milan, the two legendary clubs of Milan, the region has not, until recently, been highly regarded for its *calcio*, soccer (at least at the professional level).

The two neighboring provinces of Brescia and Bergamo have been long pitted rivals; and this is no "small-town" rivalry either. From politics to *casoncelli* pasta, the Bergamaschi and Bresciani will find anyway to dispute each other as both claim to truly despise the other. From where did this disdain originate and how long has it persisted? This document will aim to answer that question and also identify how the rivalry, which once occupied battlefields, has translated to the football pitch in recent years.

History and Culture – Bergamo and Brescia

Like most of Italy, the region of Lombardy and its provinces have experienced a tumultuous and divided past. The first documented conflict between the two provinces came in the year 1126 AD (Arese, 2020). At the time, the Bresciani were allied with the province of Milan in support of the Roman Empire, whereas the Bergamaschi were allied with the Vatican to support the Papal State. In an attempt to try and support the financial endeavors of the Roman Empire, some land went up for sale in Brescia. And the Bergamaschi bought it. This sole action would lead to several brutal battles and over 900 years of conflict between the two provinces. Now, consider you were a Bergamasco or a Bresciano during this time period. Your city is completely walled to protect from outside invaders, so it is unlikely that you would ever need to travel outside of it. Because most of the population has no reason to leave the city, in this timeframe, citizens would develop new language patterns (dialects) and would essentially create a culture specific to that town. One aspect of this created culture would be the devotion to the local *campanile* or, bell tower. As time progressed, these bell towers created a cohesiveness within these Italian communities and became a unifying symbol. From this, a uniquely Italian term *campanilismo* was coined. *Campanilismo* is a sociological construct that refers to the overwhelming sense of pride felt by citizens of a particular community. Simply put, the

bell towers created an “us versus them” mentality within these neighborhoods and towns that still persists today. This construct of *campanilismo* has been a key factor in Italy’s ongoing issue with localism. An article written by Dr. Livianna Tossuti of Brock University in Ontario, Canada, describes how theories of Italy’s leading modernization since the economic “miracle” of the 1950s-60s would “erode so-called ‘parochial’ sub-state loyalties” (2010). However, it seems that these inter-provincial tensions have remained, despite the modernization. From an interview in the Copago Film *900 Years of Hate | Derby Days Lombardia*, one Atalanta fan stated, “Italy has never been unified, we are all city states, and we all hate each other” (2020). Despite the differences, there are a considerable number of similarities between Brescia and Bergamo that seem to fuel the rivalry rather than quell it. With both provinces residing in the Po Valley, the land was able to provide both settlements with fertile soil and a plethora of natural resources. This foundation is what has allowed the provinces to grow and become the industrialized powerhouses, or “engines,” of the region. Brescia’s utilization of resources has made them renowned agriculturalists and manufacturers while the Bergamaschi are concerned with labor and construction. While the two provinces don’t see eye to eye on much, there is a mutual understanding of the similarities of their dialects and their significance in creating the region of Lombardy that the world knows today.

Italian Fan Culture

Despite the illustrious history of Italy’s footballing past, it has been plagued in recent decades by the culture surrounding the sport. In the 2009-2010 season, the Italian government implemented *la tessera del tifoso* or fan identification cards to attempt to counter football hooliganism. Since the implementation, violence has decreased but so has fan attendance. Since the 2009/2010 Serie A season, Italian stadiums did not average above 70% stadium capacity until the 2019/2020 season (Sakr & Smith, 2021). Now, of course these numbers are not indicative of every club in the league. Larger clubs like Inter Milan, Juventus and AC Milan have little

trouble in selling out their season tickets and filling the terraces, while smaller clubs like Lecce and Sassuolo rarely sell out. The implementation of *la tessera del tifoso* has been beneficial on the part of the general public but has seemed to kill some of the spirit that surrounds football as many fans are unwilling to attend matches where the cards are compulsory. In the aforementioned COPAgo documentary, director Martino Arese states “Italian fans see the obligatory ID cards as football in its darkest, ugliest form” (2020).

Both Atalanta and Brescia have faced issues regarding the fan identification cards. In the second most recent derby, the match on November 30th, 2019, the Italian Football Association stated that fan identification would be necessary for entrance into the match. Because of this, both ultra-groups decided to boycott the match.

The Derby - Brescia contro la Dea

The two clubs have faced each other 60 total times with Brescia owning the head to head tie with 21 wins. However, the derby is of rare occurrence in modern times. Of all clubs to have played in Italy’s second division, Serie B, no club has played more seasons than Brescia (63). The first actions of contempt were performed by Brescia Ultras in the 1930s when they released rabbits onto the pitch. This was done to imply cowardice on the part of the Bergamaschi. In reply to this, the Bergamaschi began referring to their neighbors as *suini*, or pigs, a mantra that still remains today.

As far as derbies are concerned, the battle between Atalanta and Brescia was relatively calm until the derby of May 1993. Before the game, visiting Atalanta fans had been destructive and the high tensions continued within the stadium. Although Brescia walked away 2-0 winners, the match was suspended 3 times due to ongoing brawls within the stands, specifically the *Curva Nord*. All in all, five people were arrested and twenty hospitalized (Arese, 2020). Another particular incident that raised tensions between the clubs was the derby of September 2001, otherwise known as the “the run of Mazzone.” In the match, visiting Atalanta fans were vocally abusive towards then Brescia manager Carlo Mazzone; but when Brescia equalized in the 92nd minute, no one could stop Mazzone for returning

the favor. Pushing past his technical staff, Mazzone sprinted towards the *curva* and stood beneath the Bergamaschi. Mazzone was promptly sent off for his actions. In recent years, the two clubs have not experienced the same. Atalanta is a club that consistently finds itself in the top half of Serie A, fighting for spots in European competitions every season. With Brescia being the staple of Serie B, the club has not experienced true success since the 1990s during the days of Baggio, Pirlo and Hagi.

Conclusion

While it may not be true that all conflicts are a result of differences, this conflict has not escaped that generalization. The dispute that divides the Bergamaschi and Bresciani might have an identifiable root, but the issues persist because of ingrained senses of righteousness in their own province. Perhaps a safe assumption would be that this divide only grew because of how comparable the two provinces are. Despite the great successes in building Lombardy together, proposing a resolution to the disdain between the two would be in vain. The two provinces have been at war with each other (literally and figuratively in a footballing sense) for far too long and too many events have transpired to think this rivalry will die out anytime soon. Because the essence of violence has been long removed from the rivalry, it is possible that ongoing competition between the two is beneficial in driving each province and its economy forward.

When one thinks of Italian derbies, the Derby della Lombardia is not one that comes to mind. But maybe it should be. Hopefully the next time the two clubs meet, *la tessera del tifoso* will not be required, and both ultra-groups can be seen again in their truest form.

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