

Reporting During the Black Death

Directions: After reading various documents from the period of the Black Death, you now have a grasp of the circumstances from the time period. While reading the documents, you should have analyzed the various sources for their content, author, purpose, impacts on the culture, and tone. In addition, you should have identified the individuals controlling the narrative, those whose voices were lost in the narrative, and also be able to identify the misinformation/rumors that surrounded the spread of the Black Death. Now, it is time for you to be the journalist. Imagine that you are a journalist from the time period. You now have the power to give voice to those who were voiceless during the period. You will do the following:

1. *Identify the demographics of the individual that you are interviewing.*
2. *Identify why they are an under-reported story during the period.*
3. *Discuss how their story is different from the narrative that is told in other sources (be sure to use evidence from the sources provided in the DBQ).*
4. *You will “conduct an interview” by writing your questions and their responses from their point of view. What would they say about this time period? What information would they want us to know? Each response must be elaborate, detailed, and take us to the events from the period. (You will write one to two paragraphs for each question (minimum of six questions)).*

Demographics of Interviewee	
Age	37
Gender	Female
Occupation	Caretaker
Location	Rennes, France
Religion	Judaism
How are they different from the narrative in other sources?	In the previous documents, the narratives were represented from a religious and person of power’s point of view, but they had not once represented an actual Jewish person’s point of view during the times in which they were being killed and oppressed after being accused of bringing the plague now known as The Black Death. The narrative was controlled by a wealthy man of power named Heinrich Truchess von Diessenhofen in the 1300s that is evidently biased and has based his perspective on the matter on his religious beliefs. Christians who are said to have

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	<p>been corrupted by the Jewish people made confessions supporting the claim. Jews were killed and burned for the crime and they related it back to God saying they died and were damned forever as they were “plotting the extinction of his church”.</p>
<p>How are they an under-reported story?</p>	<p>Aceline Garnier and her family’s story is indeed an under-reported story because as stated before, in the seen documents, the perspectives of Jewish people were never represented. They were seen as horrible people and they had been accused of bringing the Bubonic Plague to places in Europe like France which is where she and her family reside. An under-reported story covers an issue that is important that doesn’t get the proper attention it deserves. The story had been told but only from the side of the oppressor not fulfilling the always two sides of a story. This matter remains important because hundreds and maybe thousands of Jewish people may have lost their lives after being falsely accused.</p>

Interview: Please put in as a question and answer format

Q: Were you or your family affected by the Bubonic Plague?

A: “The Bubonic Plague had just begun to spread in 1346 throughout France and in particular, Rennes. One morning in late October of 1348, I had sent my daughter, Elizabeth to her room to fetch me a new sewing needle when suddenly she shrieked. She had seen a rat so I fetched my husband, Emile before he had gone off to work on the land. He picked the rat up and threw it outside and later that day, Emile had come home ill. I explained to him that it must’ve been the virus going around! His head was hot and he would shiver with chills every once in a while so he remained in bed till’ he was better. Days later, the persecution of Jewish people had begun. We were being captured and tortured into confessing to crimes we knew nothing of. They accused us of bringing the disease, saying we poisoned the wells and rivers!”

Q: What has become of your housing situation?

A: “Emile had worked on the land in exchange for getting to live in our homeland and receiving protection. So after we started getting accused, we knew we would be losing our home. They didn’t like us to begin with so this virus didn’t add. They were looking for an explanation and what better than to blame us. They had begun burning down our communities leaving nothing but ash and smolder. I told Emile we needed to move or we were just going to be with the rest. Our packing was limited, Emile had stopped

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working the land since it was best for our safety and that didn't leave us with much. We fled our house but our places of resettlement were limited because, in Europe, we were marginalized and weren't welcomed or wanted in certain places because of their religious views."

Q: How did being accused make you feel?

A: "Yes, we were poor, but did we deserve to be blamed for such crimes? I felt afraid and in the slightest bit angry. But what could I have expected, it was inevitable. They needed someone to blame and Lord knows our neighbors hated us and there had even been laws made against us! I feared for my daughter's safety, they hadn't cared who we were or what age we were. With only a couple of days, young men and maidens and the old had been burned and killed for their "crimes"."

Q: In your opinion, what led to the accusations?

A: "They didn't like us and that was a fact. Like I mentioned before, they wanted an explanation, and apparently, everything led to us. We had different customs than them and we kept those customs and that only led to hostility. It had been a pure act of anti sentiment resulting in the killing the torturing, and the accusing of us. Some Christians in the area even confessed to being corrupted by us and carrying out the deed of poisoning the wells and rivers. My family and I are rather poor, so what could our voices do over the wealthy man? Many said we were damned forever and we were plotting the extinction of their Christian church!"

Q: Did you know of anyone who had been captured?

A: "Why of course, my family and I only had a handful of friends around our parts. Célia Toussaint her name was. I called her Celi for short but we had known each other going on 12 years, only a couple of years after I had had Elizabeth. Celi was my age, a couple of months older. One of the sweetest and funniest people you'd ever met and just like that she was gone. They didn't care who was affected, Celi had just had her son, Julien and now she wouldn't be there to raise him. I thank the Lord my family had been safe but that doesn't excuse all the innocent lives that were lost, including Celi's. But there is life after death and I'm a proud godmother of Julien.

Q: What became of you, your family, and your community's lives following the plague?

A: After the plague started to die down after a few years, they had stopped terrorizing and performing massacres on us and our communities. But that didn't postpone their hatred for us. It was traumatic especially for my little Elizabeth having to experience such events at such a young age. I wish I was able to do more but she and other people in the community were left with PTSD. Emile and I had planned to flee to Spain or somewhere where we could offer Elizabeth the childhood she deserved and lost. By then most of our communities had been destroyed and who knows if something like this were to ever happen again. Would they blame us once again and begin killing us? We didn't want to stick around to find out and when I say that, I think I speak for all of us.

Please complete the reflection on the [Google Form](#).