Nolwenn Le Pape

2.  What is the role of music/sound in dying and grieving? Discuss the practices of music thanatology and lamentation. Why is lamentation associated with women?

Music is a means of healing the soul, in addition to the care of the body that is administered in care institutions (hospices or hospitals). Music, like a wave, allows contact with skin, bones, hair, muscles, sound is a sensory connection with the world, which can be described as the last connection before death. Music therefore has an essential role, before death, as a vibration and as a connection to the body of the dying person.

Ching Hung writes that hearing "is to be touched and to receive. To take in and to resonate with the ambient and sublime presence of others and the world around us". Music is a repose in solitude for the dying person.

In mourning, music is a means of expressing grief, of expressing what the heart feels. Women have long been associated with these demonstrations of sadness, even in ancient societies. "The Romans believed that the secretions of women in mourning could nourish the dead in a sonorous enclosing of the circle of life." The idea that women carry sadness, and express it, is ancient.This idea can be related to gender stereotypes which state that men are strong and less sensitive than women.

3. Why is the loud grief of the African mother described disturbing for the staff and other inhabitants of the hospice ? Why is this not only about cultural difference? What is corporeal generosity and how can this noisy grieving be a gift for the nurses?

Eve, an English woman who works at the hospice finds the African mother's mourning disturbing because it is noisy. She expresses the grief in an extreme way, through long laments. Eve explains that it doesn't correspond to English norms. The experience is, according to her, really different, it's not just a question of culture. The physical expression, the despair and the level of vocal expression are different. What has to last only a short time is very long for this African mother. The other people present judge this behaviour, they imagine a lot but forget that this is the expression of someone who is suffering, that there is indeed someone who is in great pain. Ululating is a way of expressing pain, this pain is lodged in the heart, it is not the will of the mouth but of the heart. According to E.Balibar and I.Wallerstein, it is not a cultural difference, but a “differentialist racism”, that is to say a racism that postulates "the harmfulness of abolishing frontiers, the incompatibility of life-styles and traditions. »

This bodily generosity is a gift to the nurses because, as Chapman says, the sound "fills not only the ear but also the core of the body". Body generosity is defined by Rosalyn Disprose as an "openness of the body and the relentless exchange between us".

4. Describe our entanglements with ‘chemical infrastructures’. What do white bodies share and not with indigenous people and other bodies of water?

By the name Alterlife Michelle Murphy describes a state of being. This state is special because it is marked by environmental violence, pollution, colonialism and capitalism. According to her, we must become aware that our bodies are part of a set of chemical and toxic exchanges. Humans are part of an environment, as she describes on page 12 ""Our bodies are the earth... They are the manifestation of something larger, which extends outwards, towards water, air, ancestors and other beings...".If each person is subject to determinations of his environment by the exchanges he/she has with it, such as breathing or drinking, the consequences are not the same for everyone. "Alterlife recognises the unequal and interdependent distribution of life chances". (p. 12)

White bodies can be perceived as privileged because they have the capacity to ignore the toxic conditions in which they evolve. Environmental problems may be perceived as universal, classless, but in reality indigenous, black and poor communities have been more affected by environmental violence, particularly because of the construction of industrial cities during colonisation. Ecological damage is caused in a racist manner. Alterlife is a question of survival for indigenous and black people, which has to be taken into consideration politically.