*Nisa Ismayilzada*

**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?**

There are different traditions of grieving and mourning in different cultures. Mostly all of them believe that there is immortal soul and life after death. These faiths makes people to accompany the dead body with music-thanatology which see off the deceased and send the soul to another life and at the same time to touch the body and dying person with vibrations of song. Lamentation is an expression of the emotion that arise from the loss and grief. Participation of women in the lamentation comes from Mediterranean ancient societies which believe that women lamentation “could nourish the dead in a sonorous enclosing of the circle of life”. (p.83)

We have the same tradition in my society. Usually one female relative of deceased, who has more high timbre of voice start to cry, beat her knees, pull out her hair, scarify her face, say the dirges, sing a cherish songs through crying and screaming. Sometimes the relatives of deceased may invite female person with special skills for this ritual. At the same time in my country usually women does not have permission to follow the deceased, since make a burial in silence.

It is obvious that mostly people relate emotions with women. Men from their childhood have been teaching not cry, not show their emotions. Thus patriarchy allows only women to show their emotions while men have been restricted in this natural expression of feelings.

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

Our bodies during our life engage and with chemical infrastructures through every breath that we do and sip of water that we drink. However it is not only occurs at the moment. Usually we understand it after retroactively when we have problems with health. But at the same time we connect with chemical relationships forwards. Our bodies which cumulate these industrial chemicals will also change environment by their selves. This is alter-embodiment – the state that have been altered through violence of ecology to us. Murphy calls it “alterlife” and explains this process through Frantz Fanon words: “an atmosphere of certain uncertainty” (p.5).

 But alterlife occurs in “profoundly uneven ways” (p.2). Despite the fact that ecology affect anyone regardless race, ethnicity, gender or economic status, Indigenous, black and poor communities have been affected much more from ecological violence through Colonial captures, building industrial cities, spreading industrial chemicals and polluting the ecology around their life. Indigenous people of Canada who used live near The Great Lakes and had an access to 21 % potable water of the world, have faced concentrated injury and premature death. They are examples of ecological damage the health of black and poor people in a racist way. While for Murphy, as for white metis, alterlife is issue of political and biographical responsibility, alterlife for Indigenous, black and poor communities is matter of life and death.