**Week 11**

**1. Describe how sound (music and ‘noise’) is a force and travels through the body. How does this relate to the vibrations that Tina Campt described in listening to images?**

* Dying people tended to body and soul. Dying people with live music at the bedside - spread tonal substance responsorial over,around and above the physical body of the patient from head to toe.Music gives a disembodied and dematerialized body to the most spiritual of entities. ”The play of unseen waves and vibrations across the skin, bone, hair and muscle that are believed to be the last remnant of our sensory connection to the world before we die. Music is a sprilization to the body.”
* All these vibrations are linked to us,our body, mind, carry a message with a purpose to sooth a person and they do , by bringing us peace, we understand it and our body responds to it.It has a higher meaning,a hidden message.

**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?**

A woman in Africa screamed out her sadness, frustration,grief. The ear is in effect a mouth, sound knocks around the body. It is not only about cultural differences, because “white British family” prefers to choose quiet over scream and letting it out, but it may be better to let it out, scream like you are hurt, because you are and it may allow you to feel the pain more, to feel relieved.The scream was disturbing, because it was so raw and real and it is not something that Eve has ever seen before, it is their way of behaving and in her culture she is not taught to be like that. The staff can be confused, because for them it is a part of their job, dying and care taking, it’s multicultural living, everyone expresses it differently.

It is a gift, because it is so different and in its form and non-compliance, this is how we behave, the compromises, the routine, you let go off all these things and you find yourself being out of the ordinary/ “absolute responsibility”

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

We are enmeshed in these chemical infrastructures. Relations that extend us far out from skin into electrical systems that used PCBs as thermal insulation. Out in the plastosphere of packaging and cheap

consumer products, out into the infrastructures of environmental racism that concentrate chemical violence in some bodies, and security in others.The chemical relations of our embodiment expand out into messy and violent histories of colonialism racial segregation and labor. Chemical relations connect us backwards in time, but in what bodies are yet to become, in the future environment unable to extract ourselves from the wels of capitalist and industrial exuberance.

Heteropatriarchy of gender, bodies are already caught in painful and contradictory matrixes of support and negation. There is no united theory of life, even as the units of gene, body and species.

**Citations**

**Murphy, Michelle (2017) What can’t a body do? Catalyst: Feminism, Theory, Technoscience, 3(1): 1-15.** [**http://catalystjournal.org**](http://catalystjournal.org)

**Gunaratnam, Yasmin (2013) ‘Music’, in Death and the Migrant: Bodies, Borders and Care, pp. 81-98, London: Bloomsbury.**