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Belgium_Brussels_Lusakalalu_Miezi_Bernadette_4_4_French_C1_PHCH3040.MOV
Belgium_Lusakalalu_Miezi_Bernadette4_4_access_PHCH3040_Proxy.mp4

Crew 2 [00:00:00] It's spinning.

Bambi [00:00:04] You quickly said that you had questions about the faith of the word Bantu. Can you explain?

Lusakalalu [00:00:13] I was wondering why we called the Bantu groups, or [name] because in the Kongo language, Bantu is the plural of Muntu, so Muntu is a person, Bantu is the persons, the people, the individuals. So when we say that, regardless of our skin color, we are Bantu and that has always surprised me. And so I wanted to come back, about the search for this culture and that I would like to connect with men, all men on earth, all the Bantu that we are. I wanted to know the culture of others and I had the chance or the joy of meeting basically a lady. A [searching for words] because I do French song workshops. And there, there was another voice teacher who had created a group of songs, world songs. And this group, she created this group in 1995 and it brought together different people. I am African, the only African inside, Belgian-African inside. And there, we learned a lot, a lot of songs from all over the world. Both in Japanese and Korean, as well as in Hungarian, as in Lithuanian, so these are different languages and in all these different languages, I really felt words that were related to the Kongo language. And I remember a Hungarian friend who said, but how do you know how to pronounce Hungarian? I always said to her, my origins go back, because there were precisely words that were similar. And then, I said to myself OK, I have a Kongo culture, but I need to know it well in order to also reach out to others better, to be able to meet and enrich each other. So that's always what motivated me. And so you will have the opportunity to see my family with hearts and hearts.

Bambi [00:02:44] And what song are you going to sing? Can you tell us about it.

Lusakalalu [00:02:49] Then we will sing you the song of the game I told you about, so we will record it for you, or you will record it yourself and at this moment, it will be easier because I am not going to sing it alone because it is a group that sang, a group that sang and then another that answered. So I can't do both at the same time and do the movements as well as meet and separate.

Bambi [00:03:20] Is this game still being played, or do you not know?

Lusakalalu [00:03:24] I can't tell you if this game is still being played, I can't tell you that. So it stayed with me in my memory. But I don't know if it's still playing out.

Bambi [00:03:36] And do you pass on your Kongo culture to your children? And if so, how? Are you trying to do that?

Lusakalalu [00:03:50] So I teach them songs. There is one, [searching for words] if I teach my children.

Crew 3 [00:03:56] Use the word child Child again, yes because if you, the we don't know who you are talking about, so.

Lusakalalu [00:04:02] I understand

Crew 2 [00:04:08] So do I teach my children, do I pass on to my children.

Lusakalalu [00:04:11] Do I think that I am passing on to my children what led to my culture? Yes, I tell them about it and I taught them the song, a song that all Kongos know, even those who went on deportation. There are some who have kept the memory of this song. It's [name]. I can hum it for you if you want.

Bambi [00:04:35] Yes if you don't mind.

Lusakalalu [00:04:39] You want me to hum it for you. The elements of life there, as an element of the cargo ship, me behind my bin and say Red is far away. But you see in my friends and your friends, they accumulate Zab and Mona. Amused, Ariane and Vanessa at La Monnaie, Des Moines, Adoum and. Domingo, who ruled out Monaco. And walked around Monaco and. Monaco, in front of me, pulled out our luggage, and so did we and our Matanes. And Bacon and not, as in any low, condo condos a few steps away from Rondeau and not like in everything paid that was not condos. All of a sudden, our. Country has been. Destroyed.

Bambi [00:05:27] What does that mean?

Lusakalalu [00:05:31] I walked, so it's a young girl who is talking, walking on the Kongo Way and on the Kongo Way, she finds a grass called [name], and they paint this grass to be able to create the [name] to create the [searching for words] for fishing eels and eels are filled in the pond, and on the pond there is a snake. And the snake bites the young girl and the girl shouts Papa, you who is in Kongo, come and get me. And in Kongo, there are five drums and five drums that play the dove. In fact, it is a song with symbols and these are symbols that are explained in, when one goes on the path of initiation.

Bambi [00:06:38] But you were not initiated when you were young?

Lusakalalu [00:06:43] So I don't want [searching for words] Was I initiated when I was young? I can't really talk about initiation like we used to when we took young girls or boys, took them to a space in the forest and taught them things. When I went to the village, all I experienced was that the introduction to [three] that I experienced was to see every evening, already through the games, in the fields, through the games, through the games and at the same time in the moonlight, there was a mother who came to talk to us, tell us stories, and various accounts, and that we ourselves had to go ask ourselves questions by relation to these stories and to be able to ask questions in case you did not understand, among other things. There is also this process where my aunt took me to the river very early to wash myself in the morning dew and teach me to recognize medicinal plants in order to be able to heal.

Bambi [00:07:59] You said at the beginning, I am touching you again for this fact. So indeed, what you dream, so indeed when you were young, to settle in Belgium, then you had experiences in your professional life that were actually traumatic. Did you anticipate that? Were you prepared or did someone tell you before that there was racism in Belgian society or was it seen as a complete surprise?

Lusakalalu [00:08:39] Was racism a surprise to me? For me it was a surprise. I did not expect to be able to experience this kind of thing. It was surprising that this happened. At the same time, I have always believed that there is no closure and that, on the contrary,

there are opportunities for opening. Because all this [searching for words] this racism or discrimination is because we haven't really met yet and that there are possibilities that we can meet. And it is from these moments that we will see, that we were stupid, to be able to put this forward and that it is not part of the life of the Bantu, of men on earth.

Bambi [00:09:38] You are interested in Kongo culture. Have you also researched the colonial era in your region? There was indeed the fate of Simon Kimbangu.

[00:09:55] Am I researching the fate of Simon Kimbangu.

[00:09:59] And colonization in general.

Lusakalalu [00:10:01] Colonization in general? I [searching for words] I work with people who have taken this step. I think that this is not an approach that interests me very much personally because I no longer see the possibilities we can have to create bridges. Because even those who went to the colony... well, who were colonizers, there were people who created bridges and physical bridges as well. I like to talk about the [name] bridge that I knew. Who is my husband's grandfather. And [name] built a bridge that exists to this day and I think we're not talking about these people who also contributed their own. There are some who stayed in Congo to continue working for the encounter between humans and humanity. And so, [searching for words] my desire is more to work to create bridges than to be able to remain in what is colonization, because that occupies me, that occupies him, that's good that, that's important. Well, it is also important that we really create bridges between the humans that we are, passing through this earth.

Bambi [00:11:28] [whispering] How do you identify yourself?

Bambi [00:11:45] Belgian? Congolese, Kongo, Muntu, African?

Lusakalalu [00:11:53] How I identify myself. So, [searching for words] I think I am all at once.

Bambi [00:12:07] You are everything, how?

Lusakalalu [00:12:08] I am Muntu, I am African. When I asked my father the question, I said to my father, I wanted to go to Belgium, but he always answered, I gave birth to you, I did not bring you into the country and that has always accompanied me in my life as well. And that's why I've always considered the world to be my home. Wherever I am, therefore I am, I can get in touch, I can identify myself or at the same time work in the same direction. And so, people also always told me when I was little, it's that when you go to a village where everyone dances with their left feet, you can do the same thing, [social dance] with your left foot. But don't forget that at home, you dance with your right foot and you can teach others to dance with your right feet as well. I think it is important that we can always meet, meet, enrich each other and move forward together.

Bambi [00:13:19] I have one more question. I don't know if anyone else has a [name] question, right?

Crew 3 [00:13:22] Maybe you want to add something, but then.

Bambi [00:13:27] Yes, freedom for you, for you, what does it mean?

Lusakalalu [00:13:33] [00:13:33]Freedom for me is [searching for words] It's respect for others, it's respect for their person, it's respect for what they can say or think and to be able to share, to have the possibility of sharing. [15.7s]

Bambi [00:13:51] And how do we arrive at a world that would be freer for everyone?

Lusakalalu [00:14:01] [00:14:01]How do we arrive at a world that would be freer for everyone? We can already consider what is happening, we can see what is happening, but it brings us nowhere, it really brings us towards the destruction of ourselves. A person who does something that [searching for words] destroys them. In fact, it also destroys others because we are connected anyway. The earth is one and this land, it belongs, we are all there. You cannot say that, I live on Mars, even if we have made advances, we have done research and that there are advances in relation to life on Mars or elsewhere. But we are still stuck to the earth wherever we are and that land, we have no choice but to share it. You cannot remove part of the land to be able to and the others live. The Earth belongs to all of us. So we have no choice but to have this mutual respect for this land that surrounds us and for us, the Bantu who are on it. [66.1s]

Bambi [00:15:08] And what is your personal contribution to this path towards greater freedom?

Lusakalalu [00:15:18] My contribution to moving towards more freedom already depends on what my job is to be able to be rooted in Kongo culture in order to have spaces to be able to share with others, other cultures and to find [word] together.

Bambi [00:15:40] A big thank you. I don't know if you have anything you would like to say. It is time.

Lusakalalu [00:15:49] It's not always easy, like being able to do an interview like that. And at the same time, when I naturally look at what is happening in the Congo at the moment, with all the suffering in the Congo, I just want to say, it is our luck to all of us that the Congolese are so good because we have things to offer us and that, it is time for us to open our hearts so that we can stop everything that is happening in the Congo, and that we can regain peace of heart. And only peace of mind since helping us rebuild something new for all of us.

Bambi [00:16:40] A big thank you.

Crew 1 [00:16:43] Thanks.

Crew 2 [00:16:44] Thanks.

Crew 3 [00:16:45] OK, ok, you're going to take a sound.