Ambiguous ambitions: on pathways, projects, and pregnancy interruptions in Cameroon
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I git abong ia di lik bi’. This Gbigbil proverb, which literally means ‘the elbow never disregards the back’, denotes a sense of connection, support, and reciprocity that is so important in the Eastern Cameroonian village where I did research. Used as it is to remind people of their indebtedness to the pillars and social networks supporting their personal projects, it is also applicable to me now that I have finished the long and collaborative project that my Ph.D. trajectory has been. Indeed, many people have served as that back that kept my elbow writing, and without them this thesis would never have been accomplished. In order not to disregard them but rather, in line with the proverb, give them the honour that they deserve, I would like to explicitly acknowledge the indispensable contribution and support of several groups of people.

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et la Communication (IRESCO), the University of Yaoundé I, the Catholic University of Central Africa (UCAC), and the municipality of Bélabo. Quite to my surprise, I found many written and (first-hand) oral histories on Eastern Cameroon in the beautiful fortress of the Fathers of the Holy Ghost (Paters van de Heilige Geest) in Gemert, the Netherlands. Especially Father Martin van Moorsel, so at home in the Gbígbil area, and Father Martin Wilson, so at home in the congregation’s archives, were of great help during the preparatory phase of this research. I would also like to thank the Dutch ‘Monseigneur van Heijgen’ and ‘Frère Martin’ in Bertoua and Diang for elaborating upon this historical information and sharing their personal experiences with me.

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I left the field, she invited my Gbigbil friends, who had expressed a wish to be assisted in their attempts to document their language, to participate in a translation training course of the institute.

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