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Religious and cultural encounters: sexual and reproductive health and rights among the Korekore women in Zimbabwe

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1. We cannot fully understand the strategies that the Korekore women use in their Sexual and Reproductive Health and Rights without paying particular attention to the Catholic Church and the Korekore culture's position on married women's sexuality. For the Catholic Church, married women's sexuality is primarily for procreation, and for the Korekore Culture, married women have no rights to their sexuality. (Chapter 2.3; 2.4). 2. Present-day Catholicism in Zimbabwe maintains the idea brought by missionaries at the dawn of Christianity in the 16th century that women's sexuality needs to be tutored by men. (Chapter 3.3). 3. Social constructivism and governmentality influence the Catholic teaching on sexuality and the Korekore culture in constructing and externalizing women's sexuality, which in turn results in women engaging in less transformative and sustainable strategies in their Sexual and Reproductive Health and Rights. (Chapter 5.3; 5.4; 5.5). 4. Socio-cultural expectations regarding the meaning of bride wealth and the importance of children negatively impact on Korekore women's Sexual Health and Reproductive Health as the payment of bride wealth is translated to mean bearing children that are expected by the family of the husband. (Chapter 6.5). 5. Religion and culture can formulate discourses on sexuality that the Korekore women normalize as givens and follow accordingly. This normalization affects how they engage with what is supposed to be transformative strategies in subtle ways, for example, resistance. (Chapter 7.2; 7.3) 6. The "loose coupling" between the Catholic Church's teaching on sexuality and the practice leaves room for the Korekore women to engage in resistance, although it is done subtly. (Chapter 7.5)