



Research Article

The Position and Role of Women in the Private Sphere of the Slovene Counter-Revolutionary Camp

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Abstract

This study delves into the transformative effects of World War II on women's lives on the home front in what is now the Republic of Slovenia. It focuses on the Slovensko domobranstvo (Slovene Home Guard), a counter-revolutionary movement, and examines women's roles within the family and their contributions to the movement's ideology. The movement used anti-communist propaganda to emphasize women's roles as key supporters of the regime's social model. Despite traditional gender norms confining women to roles as wives and homemakers, this paper explores how women managed their dual responsibilities during wartime. Utilizing journals such as *Slovensko domobranstvo* and *Domovina in Kmetski list*, which were crucial educational tools for the anti-communist camp, the study highlights the daily lives of women linked to the Slovene Home Guard. The research contextualizes the division of roles between private and public spheres, emphasizing women's adaptability and contributions within the broader narrative of wartime mobilization and ideological indoctrination. This exploration enhances our understanding of gender roles, the home front, and women's positions during World War II in Slovene territory.

Keywords: Slovene Home Guard, women's history, World War II, propaganda, journals, domesticity, women's work

Funding: No funding was received for this research and publication.

Conflicts of Interest: The author declared no conflicts of interest.

Article History: Received: April 13 2024. Revised: 24 June 2024. Accepted: 27 June 2024. First published: 27 June 2024.

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Publisher: Critical Gender Studies Network (CGSN)

Citation: Šuligoj, J. (2024). The Position and Role of Women in the Private Sphere of the Slovene Counter-Revolutionary Camp. *Critical Gender Studies Journal*. 1:1. <https://cgsjournal.com/v1/n1/v1n109.pdf>



1. Introduction

War, especially a world war, meant a significant change in the lives of civilian populations. The role of a woman became crucial in the background, within the so-called "home front," but especially in the private sphere, within the family circle, where she performed both her previous tasks and new ones demanded and expected of her in the given situation.

In this paper, I will focus on the everyday life of women within the anti-partisan movement. Like the Germans who coined the slogan "Kinder, Küche, Kirche," meaning "children, kitchen, church," Slovene Home Guard [Slovensko domobranstvo, SD; German: Slowenische Landeswehr] coined their own slogan: "Mother, homeland, God – these are the sacred slogans of Slovene Home Guard" (*Delo in življenje*, 1945). Women in the anti-communist movement, with exceptions in certain areas, traditionally did not publicly expose themselves and operated as wives and homemakers. I will focus on these two roles and present the functioning of women within the home.

There is not much research on the topic of Slovene women in Slovene counter-revolutionary camps done yet, so the paper will be based on the sources from the journals *Slovensko domobranstvo* [Slovene Home Guard] and *Domovina in Kmetijski list* [Homeland and Agricultural Gazette]. They were crucial for the education of the anti-communist camp during World War II and also included articles aimed at the female population. After reviewing the journals, the focus will be on finding data on the role of the wife and mother of a member of the Slovene Home Guard, primarily in the roles of homemaker and mother, and what her everyday life was like.

2. Slovene Home Guard

For the Slovene nation, the year 1941 was a turning point during World War II, when the occupation of Slovene territory took place. It was primarily carried out by Axis powers, including Nazi Germany and Fascist Italy, following the invasion and dismemberment of Yugoslavia in April 1941. The Nazi government's plan was post-war annexation and devaluation of the Slovene population and territory.

During the occupation, the Slovene nation was divided into two forces. The first was led by the Communist Party of Slovenia [Komunistična partija Slovenije], which established the partisan movement, Liberation Front of the Slovene Nation [Osvobodilna fronta Slovenskega naroda, OF], already in the first year of the occupation. They began to unite an increasingly large part of the nation on the platform of armed struggle against the occupier (Mlakar, 1982).

The counter-revolutionary camp (also called the bourgeois camp and anti-communist camp) consisted of various political parties, organizations and institutions that opposed the Liberation Front and its partisan movement, which was led by the Communist Party of Slovenia. This segment advocated for the post-war restoration of the Kingdom of Yugoslavia and alignment with Western allies. One notable political representation of these bourgeois parties was the National Committee for Slovenia [Narodni odbor za Slovenijo] (Kranjc, 2013).

The Slovene bourgeoisie did not see its future within the framework of the Liberation Front, but rather as the fulfillment of its own interests in submission to the occupier and cooperation with him. They saw their struggle as counter-revolutionary struggle for faith. As the main danger that

threatened the Slovene nation they considered communism, describing it as nationless, destroying all natural laws and cells of society (Mlakar, 1982).

The German leadership was aware of the partisan movement, which the Italian occupiers were unable to tame. On September 10, 1943, two operational units were established on Slovene territory: Predalpske dežele ali Alpsko predgorje [the Pre-Alpine Lands or Alpine Foothills, Operationszone Alpenvorland] and Jadransko primorje [the Adriatic Coast, Operationszone Adriatisches Küstenland], which included the provinces of Friuli, Gorica, Trieste, Istria, Rijeka, Kvarner, and Ljubljana (Kocjančič, 2019).

In September 1943, the Partisan army exerted significant pressure on the domestic enemy, aiming to eradicate the counter-revolutionary camp as both a military and political entity. The latter opted to seek assistance from the German occupiers, intending to collaborate with them in combatting the partisans and communism. The occupier appointed General Leon Rupnik as the president of the Ljubljana Province. At the end of September 1943, the main striking force of the counter-revolutionary camp was established, known as the Slovene Home Guard, or the Slovene National Army (Šorn, 2003). General Leon Rupnik became its leader, and called the Slovene nation to work together and fight against communism because, as he said, the bare existence of the Slovene nation and its great love of the country dictated to him that he appeared in these most difficult hours and united all honest Slovenes into a single national community [“...goli življenjski obstanek slovenskega naroda in njegova velika domovinska ljubezen (...) narekovala, da je nastopil v teh najtežjih urah in združil vse poštene Slovence v enotno narodno skupnost.”] (Savinc, 1944).

3. Journals *Slovensko domobranstvo* and *Domovina in Kmetski list*

Both in the Third Reich and in the occupied Slovene territory, propaganda journals played a major role in the education of the nation, as well as in the case of the female population. In addition to articles that reported on the war situation at home and around the world, a large part of the journals included articles that dealt with various topics intended to educate the anti-revolutionary circle. In addition to objective information, it is often possible to see the smearing of the enemy.

At the time of the establishment of the Slovene Home Guard, the commander Vuk Rupnik also announced the establishment of the journal *Za blagor očetnjave* [For the sake of the fatherland], whose editor was Dr. Franc Blatnik (Kociper, 1944). The first issue was published on the 14th of November 1943 in Novo Mesto. In August 1944, the journal was renamed to *Slovensko domobranstvo* and was published every two weeks from August 1944 to May 1945 – all together seventeen issues were published. Its purpose was the same as that of its predecessor: “... za blagor očetnjave, ki naj bo geslo slovenskega domobranstva in slovenskega naroda” [“... for the good of the fatherland, which should be the motto of the Slovene Home Guard and the Slovene nation”] (Kociper, 1944). The journal mostly focused on the male population and published records of Slovene Home Guard fighters. Nevertheless, it is possible to find some mentions of women, especially in the representations of life in the hinterland.

Two journals, *Kmetijski list* and *Domovina*, merged into one in 1941: *Domovina and Kmetski list*. While the first pages of the weekly are devoted to more serious topics like news from home and the world, half of one page toward the end of the paper is always aimed at women. In this section

called "Ženski vestnik" ["Women's journal"] women could read advice on cooking, cleaning, housework, tending the garden and treating various ailments. The section had several sub-headings that differed from issue to issue, but the constants were the sub-headings "Za kuhinjo" ["For the kitchen"] and "Drobni nasveti" ["Small tips"].

4. Women during World War II

The extraordinary time of the war changed what was at the time considered men's and women's work. This so-called "natural" division of labour also resulted in gender differences in career choices, the labour market and the level of wages (Strle, 2015). In that sense, World War II also changed gender relations because it allowed women to enter the so-called male sphere. In Victorian society, the expressions "female sphere" and "male sphere" were used to delineate gender roles. The male sphere encompassed public roles such as participating in politics and engaging in paid work, reflecting men's perceived physical strength and independence. In contrast, the female sphere involved private roles like running households and raising families, emphasizing women's perceived dependency, moral superiority, and focus on reproduction (Steinbach, 2024). However, during the two World Wars, the two spheres changed dramatically. Women's roles had to expand beyond the domestic sphere to include involvement in the workforce and various aspects of wartime efforts.

The situation of women differed from country to country: in some places, they were called to work in the war industry, and some also participated in the war as fighters, nurses, and spies. Women also replaced men in tasks that they did not need to do until then (e.g. repairing appliances), and at the same time, they did all the traditional tasks which were expected of them up until then: taking care of the household, managing finances and raising children (Ute, 1997).

The economic sphere was one of the key bridges that connected the battlefields with the rear, that is, the war front with the home front. Home front is a term used to describe the non-mobilised population's activity for wars and civilian needs in the civilian hinterland. During the two World Wars, it had a predominantly female character due to the high proportion of mobilized men. Along with prisoners of war, non-mobilized men and children, women represented the vast majority of the working population. The concepts of war front and home front were closely intertwined, and it is difficult to imagine the existence of the military machinery without the rear, which supported the army both materially and immaterially (Strle, 2015).

To understand the role and position of women connected to the Slovene Home Guard, it is necessary to draw parallels with the role of their German contemporaries, as the Slovene Home Guard was strongly inspired by the Third Reich. Unlike American women, who were recruited by the government into the war industry through domestic and factory work, the leadership of the Third Reich emphasized that a woman's job was to be a good housewife and mother and to serve her husband (*Women in the third reich*). The German government dictated that women should be respected, but this respect should be limited primarily to the home, where she has the role of wife and mother. She had to be subordinate to the man in all spheres of public life (e.g. judicial, political, social) and, of course, also in the private sphere; this division of spheres was seen by the Nazis as natural (Lovin, 1986).

Although women were excluded from public positions of responsibility, they had a very important position at home: in order for the Third Reich to create a strong German nation, it was first necessary for a woman to give birth to a child and then raise it to be an exemplary German citizen. Its primary role was, therefore, biological reproduction, and in this aspect, it was of vital importance. The home of a German woman must always be tidy and clean, and the children must be well-dressed and well-behaved (Lovin, 1986).

5. The attitude of the Slovene Home Guard towards women

Unlike in the national liberation movements, few women were involved in organized collaborationist movements or even uniformed formations, thus becoming co-participants in an explicitly political form of collaboration (Mlakar, 2007). The anti-partisan camp, like the partisan camp, tried to include women in their activities, however in a completely different way. While the Liberation Front of the Slovene Nation called on women to actively participate in the national liberation struggle in the role of couriers, organizers of the rebellions, rallying campaigns, etc., the anti-communist part saw women in their activities more tied to the family circle as wives and mothers (Kokalj Kočevar, 2012).

The head of the family still remains a man, the father and husband. However, in his absence, the role of mother and wife was even more important. She was "the pinnacle", "the pantheon of the regime's social model", to which, from the point of view of fundamental social utility, only the farmer and craftsman belong. A caring and loving mother must always stand by her man's side and devote her life to her husband and children because it depends on her what kind of personality they will develop into. Motherhood becomes essentially a national duty: her task is primarily focused on taking care of a healthy and strong family, as this is the only prerequisite for a healthy and strong nation (Mlakar, 2007).

In the Catholic journals, the essence of a woman's mission that is imposed on her by Christianity is pointed out. They warn of "the danger of godless communism", which is supposed to devalue the true essence of a woman (Kokalj Kočevar, 2012). The anti-revolutionary camp never put women's emancipation into public debate; they even looked at it from the sidelines and blamed communism. They think that it is wrong to place a woman in an equal relationship with her husband (Šorn, 2003). They advocated the position that it is necessary to provide husbands with sufficient salaries so that the wife can devote herself to the family and the home without worrying about the finances (Šorn, 2003). Communism was supposed to destroy this harmonious happiness at home by placing women more and more in the role of workers. The Slovene Home Guards saw the family as the "basic cell of human society, " where the nation has its roots.

The propaganda to inculcate in women's minds the values of a good wife and mother was through articles in journals, speeches at anti-communist gatherings, lectures in schools, institutions, and factories, and broadcasts and appeals on the radio (Mlakar, 2007).

Women were expected to fulfil their roles within the family, primarily as wives and mothers, reflecting an ideology similar to that of Nazi Germany. The anti-partisan camp emphasized women's domestic duties and family responsibilities, seeing them as central to maintaining societal order and national strength. The Slovene Home Guards, akin to their German

counterparts, viewed motherhood as a national duty, stressing the importance of women in raising healthy, strong families. This perspective was reinforced through Catholic journals and anti-communist propaganda, which opposed the idea of women's emancipation and promoted traditional gender roles. Below, we will examine women's position and role in the counter-revolutionary camp.

6. The position of women and their role in the counter-revolutionary camp

The position and role of women in the counter-revolutionary movement can be roughly divided into two spheres: private and public. Within this movement, the public sphere was primarily a male affair, in which women had no say, and propaganda also discouraged them from wanting to work outside the home. At the same time, they showed the role and position of women among the partisans as a negative example and thereby implicitly said what kind of women they should not be (Mlakar, 2007). Slovene women's fight was not on the front, but, as they proclaimed, the fight between positive national forces and criminal communism (Mlakar, 2007). She was supposed to contribute to the fight by caring for her fighter husband and raising a future strong nation.



Figure 1: Leon Rupnik, commander of the Slovene Home Guard, with female supporters. (Na pohodu z bojno skupino, 1944)

Propaganda journals, anti-communist manifestations and lectures, which warned women to remain faithful to Christian values, greatly influenced women. They emphasized that a woman's main spheres were the home and the family, and they ridiculed and humiliated the girls and wives who joined the Partisans. Rupnik concluded one of the speeches with the thought: "Manj profesorice in več mater." ["Less female professors and more mothers"] (Dobaja, 2004).

6.1. Public sphere

In the public sphere, women supporters of the counter-revolutionary movement worked in various capacities. They served as paramedics and nurses and as fighters in the Legija smrti, a regiment-sized Slovene anti-communist military unit that was part of the Voluntary Anti-Communist Militia

during World War II, which fought alongside the Italian occupation forces. Additionally, they participated in the Dekliška legija [Girls' Legion]. These supporters also acted as examiners of suspicious female persons and managed to arrest women in prison. Moreover, they worked as administrative workers, such as typists, couriers, and informants. Some served as cooks and auxiliary workers at rural outposts (Dobaja, 2004). Mlakar (2007) estimates that about 70 women worked directly or indirectly within the Slovene Home Guard, which is a very small number if we compare it to the partisan movement, in which in 1941, there were also 82 women among a total of 2,058 partisans, i.e. 4 percentages (Antić, 1999). Examining women's roles within the Slovene Home Guard framework offers crucial insights into the gender dynamics and societal attitudes prevalent during World War II. By analyzing how the Slovene Home Guard perceived and utilized women's contributions to the domestic sphere, we gain a deeper understanding of the ideological underpinnings of the movement and its implications for gender relations. This exploration contextualizes the significance of gender roles within the broader narrative of wartime mobilization and ideological indoctrination.

6.2. Private sphere

6.2.1 Housewife.

A few recipes were published in each issue of *Domovina in Kmetski list*, as it was one of the primary jobs of a good wife to serve lunch to her husband and children. The recipes that the journals recommended to the wife for preparation contained more readily available ingredients, as there was a shortage of food during the war. The women could cook, for example, lentil salad, fried rice, or cabbage rolls according to recipes from the weekly (*Za Kuhinjo*, 1943). Especially in 1942, when the shortage was great, we can read about various substitutes in the kitchen and about interesting recipes that helped housewives cook the best meals for their families. One of these is the recipe for pastry in wartime or for kale turnips that can be used as a substitute for salad (*Za kuhinjo*, 1943).

There is an interesting note by a person signed as "Nicodemus", in which he reminds readers that the wife's cooking should be appreciated since husbands are not so good at this task. As evidence, he recorded his incident when he decided to try cooking because he did not understand the complaints of some housewives about how difficult this task was, especially in times of scarcity. When his wife fell ill, he was given the opportunity to try to prepare a meal for his family. The experiment ended rather badly, as the whole family had a stomach ache for some time due to poorly prepared žganci (a typical Slovene dish made with buckwheat flour). That is how he realized that cooking does not just mean throwing a few different things into a pot, putting it on a hot stove and waiting for it to cook, as he described he thought before. The article inspires readers to respect women for cooking for their families several times a day and reminds husbands that a wife should be respected for her efforts (Nikodem, 1944). This anecdote sheds light on the societal expectations placed on women regarding domestic duties such as cooking. It underscores the prevailing notion that women's contributions to the household, often overlooked or taken for granted, were essential for family well-being and societal stability. While women were relegated to traditional roles within the private sphere, their efforts were crucial in supporting the male-dominated public sphere as caretakers of their husbands and nurturers of future generations. Thus, this narrative illustrates the entrenched gender dynamics and expectations prevalent within

the context of the movement, further emphasizing the division of roles and the idealized image of women as contributors to the national cause through their domestic labour.

Part of the "Ženski vestnik" ["Women's journal"] published in *Domovina and Kmetski list* gave women "Drobni nasveti" ["Small tips"] that could help them with their everyday domestic work. Let's take a look at a few examples that illustrate the homework:

The author advises removing oily stains caused by working with a sewing machine while they are still fresh by rubbing them with the centre of the bread. This must be repeated so many times that the bread absorbs all the fat, after which the stain also disappears (*Drobni nasveti* 1943).

As there was a shortage of food and other supplies during the war, housewives often had to be resourceful to obtain or save the basic necessities of life. One of the readers of *Domovina and Kmetski list* advises how to save money on soap. She says that she has been preparing a detergent for several years, which her family uses as an excellent substitute for soap. She puts an eighth of cut soap in the pot, pours just a little water to dissolve it, adds sand, half a packet of the detergents that were popularly used in the time (Zora, Persila or Ženska hvala), a spoonful of soda and lye. She mixed all the ingredients well and put it in a tin box. When using this type of soap, they put only a small amount on their palm, wipe their hands well with it and wash it with water (*Kako prihranim milo* 1942).

From the following quote, we can understand that in his absence, the woman had to take on the so-called "men's work" or, in general, small tasks that, in calm time, were accorded to men. One of the things she had to learn how to repair by herself was the creaking of the door. The journal advises her first to lift the door off its hinges. The easiest way to do so is, by pushing a thin piece of iron – stove tongs or a chisel – under it, after which one can easily lift the door. Then, by pushing a board under it and padding it to hold the door up on its hinges, the woman can easily grease the hinges (*Drobni nasveti*. 1943).

These examples provide valuable insights into the daily challenges faced by women on the home front. The advice on removing stains and making soap underscores the resourcefulness and ingenuity required of women to manage household tasks amidst scarcity and rationing. Additionally, the guidance on household repairs highlights the shift in responsibilities for women, who had to undertake traditionally male tasks in the absence of men during wartime. These examples contextualize the division of roles between the private and public spheres. While women were relegated to domestic duties and discouraged from venturing into the male-dominated public sphere, their resourcefulness and adaptability in managing household affairs were crucial in supporting the counter-revolutionary cause. Thus, these anecdotes contribute to a nuanced understanding of women's roles and contributions within the broader narrative of wartime mobilization and ideological indoctrination.

6.2.2 Mother.

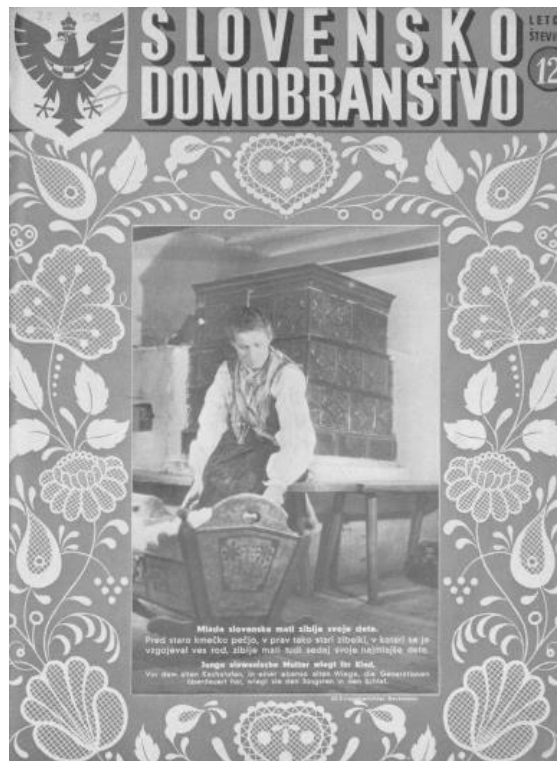


Figure 2: A Slovene mother in front of a cradle on the cover of the journal Slovensko domobranstvo. (Slovensko domobranstvo, 1945)

Just as important as a woman's role as a housewife, her role as a mother was significant. The journal *Domovina in Kmetški list* also shared advice on this area in order for a woman to raise her child as best as possible. For example, we can read an article entitled "Kako ravnam z dojenčkom" ["How I treat a baby"], which recommends mothers to offer their baby enough light and fresh air (Kako ravnam z dojenčkom. 1944). They obviously adhered to this because, as we can see in Figures 3 and 4, taken from the journal *Slovensko domobranstvo*, mothers enjoyed their time in Ljubljana's Tivoli Park. The photos are accompanied by idealizing words:

"Lepa Ljubljana z ženami in otroki. Z gradu je zares lep pogled na mestni vrvež in promet. Preko trimostja hite žene in dekleta na delo in po opravkih. Pri cvetličarki kupijo rože za okras svojega doma. Na otroškem igrišču v Tivoliju se zabavajo najmlajši, matere pa si poiščejo oddih na tivolskih klopeh. Srečne so, da se lahko v varnem domobranskem zavetju in v miru posvečajo vzgoji otrok in družini." ["Beautiful Ljubljana with wives and children. From the castle there is a really nice view of the city bustle and traffic. Wives and girlfriends rush to work and errands through the trinity. They buy flowers from a florist to decorate their home. The youngest have fun on the children's playground in Tivoli, while mothers find a break on the Tivoli benches. They are happy that they can devote themselves to raising their children and their family in the safe shelter of the Slovene Home Guard and in peace."] (Dvoje lic naše Ljubljane. 1944).

As the last sentence emphasizes, the female sphere women's roles were strictly separated from those of men: a Slovene Home Guard fighter fought so that his wife could raise his children in peace.



Figure 3 and 4: Women with their children in Tivoli Park, Ljubljana. (Dvoje lic naše Ljubljane, 1944)

In 1944, the School Association of the Ljubljana Province [Šolska zveza Ljubljanske pokrajine] was founded (Za novo pravilno vzgojo naše mladine. 1944). The education of school youth was of great importance, as future representatives of the nation grew with good education. Family, school and church were the foundations of Slovene education. In the family, the mother played an important role in raising children. In "Ženski vestnik" we can often read advice on how to raise children and treat them so they will grow up to be good citizens. They emphasize, for example, that it is necessary to instill in children a love of work and independence at a young age. They need to be taught to fulfil small duties, trust themselves and not rely too much on the help of others.

"Učimo jih odgovornosti, vzgajajmo jih v samostojne, vestne in delavne ljudi! To je velika naloga mater, od njih je odvisna bodočnost otrok in naroda." ["Let's teach them responsibility, let's raise them to be independent, conscientious and hardworking people! This is the great task of mothers; the future of children and the nation depends on them."] (Vzgoja otroka k samostojnosti. 1944)

The mother was respected and thanked for her efforts of educating future citizens. On 25th of May, on Mother's Day, the Slovene Home Guard published some pictures of mothers with the caption:

"S pomladjo, ko se vse prebuja k življenju, obhajamo, mati, tvoj dan. Tvoj nasmeh je naše zdravje, sreča, kljub globokim gubam je najlepši Tvoj obraz. Edina opora si nam skozi življenje, ponosni smo nate, kajti ti ne kloniš. Mati, Bog naj Te nam ohrani." ["With spring, when everything awakens to life, we celebrate your day, mother. Your smile is our health and happiness; despite the deep wrinkles, your face is the most beautiful. You are our only support through life; we are proud of you because you do not falter. Mother, may God preserve you for us."] (Mati, ti naš up in ponos. 1945)

7. Agricultural economy courses

A woman had to learn to be a good housewife somewhere. The girls learned a lot by observing their mothers in early childhood, and the agricultural and home economics courses held on Slovene territory before World War I also played an important role. Since the students were mostly peasant girls, they had to take place in the autumn and winter months, when there was no field work. The courses taught them cooking, sewing and handicrafts. Considering that women were also taught the advanced work that a housewife needs to manage an agricultural economy, we can conclude how important agriculture was at the state level. The emphasis on domestic skills and agricultural knowledge further reinforces the narrative of women's roles as nurturers and caretakers within the family unit, as depicted in the counter-revolutionary ideology. It underscores the importance of preserving traditional family structures and values, which were instrumentalized by anti-communist propaganda to reinforce the role of women as pillars of the regime's social model.

In addition to cooking, women also learned important skills, especially for wartime, in such household courses: knitting and using the spinning wheel. Since the war industry focused mainly on producing weapons, it was difficult, or it was almost impossible to get textile products, and they assumed that even after the war, the factories would need some time to restore normal operations. That is why women needed to know how to knit different clothes from home-made wool. *Domovina in Kmetški list* thus invited Slovene girls to learn how to use the spinning wheel. Classes were held there spinning and processing various materials on Mondays, Tuesdays, Wednesdays and Fridays in the morning from 8 a.m. to 12 p.m. New spinning wheels and all other preparations were available for usage. (Kolovrate v roke. 1944)

8. Breaking the daily routine

In *Slovensko domobranstvo*, we can read about the peace that Slovene Home Guards brought to the village, unlike the partisans, who only brought looting and arson. They say that the Slovene Home Guards also restored cultural life in the village. They organized memorial evenings and theatre plays. One of these was organized on 1st of August 1944 in Dolenji Logatec, where the villagers staged the folk play "Graničarji" ["The Border Guards"] by the Croatian writer Freudenberg. Women also played. Ms. Majda and Ms. Cilka Maček, and Majda Uršič are mentioned. (Slovensko domobranstvo, obnovitelj kulturnega dela na deželi. 1944).

Women also expressed their gratitude for the sacrifices of the Slovene Home Guard. Such an example was preparing a Christmas party for wounded Slovene Home Guards, which was prepared by girls from Posavje. The women had been baking for the whole week before Christmas, competing with each other to see who would contribute the most. They baked over 30 cakes and cookies and collected a few jerbas of apples, cigarettes, cognac, etc. They went to the Ljubljana hospital alone, with wagons loaded with goodies, and distributed them among the wounded. With this, the author of the article concludes, they showed that the wounded during the Christmas holidays are not forgotten and their sacrifice is appreciated even among the female population (Posavska et al, 1945).

Women also sometimes had to come to the aid of the easier tasks of defence work, as well as more difficult ones, if necessary. Such an example was a chimney sweep from Ljubljana, who replaced her father's assistant (*Vojni časi – nove zahteve*. 1945). Photographs of women involved in the work process were often published in *Slovenski domobranec*, setting an example for other women. For example, German women who work for their nation are presented in the fourth issue. We can read that at the order of the Fuhrer, measures were taken in Germany to employ all able-bodied women. Even such women, who until now have not been employed due to family or housing circumstances, are also included in the work process (*V Nemčiji dela vse za zmago*. 1944). German women are thus set as an example for Slovene women. Unfortunately, the journals do not draw a parallel with the Slovene women and do not reveal to us whether they have considered this example.

9. Conclusion

The comparison between the roles of Slovene women within the counter-revolutionary movement and those in the National Liberation Front of Slovenia reveals stark differences. While Slovene women associated with the counter-revolutionary camp primarily operated within the private sphere as homemakers and mothers, their counterparts in the liberation movement were more engaged in public activities, such as combat roles, which were strongly criticized by the Catholic camp. Propaganda journals played a crucial role in shaping women's perceptions and reinforcing their traditional roles, offering guidance on household management and expressing respect for their contributions. Despite the limitations placed on women within the home, the anti-revolutionary movement recognized their vital role in shaping the nation's future and sought to boost their morale by disseminating supportive narratives.

Additionally, the examples provided shed light on the daily challenges faced by women on the home front during wartime. Advice on stain removal and soap making underscores the resourcefulness required to manage household tasks amidst scarcity. In contrast, guidance on household repairs highlights the shift in responsibilities for women in the absence of men. These anecdotes contextualize the division of roles between the private and public spheres, emphasizing women's adaptability and contributions within the broader narrative of wartime mobilization and ideological indoctrination.

Furthermore, examining women's roles within the Slovene Home Guard framework offers insights into gender dynamics and societal attitudes prevalent during World War II and the women's experiences. By analyzing how the Slovene Home Guard perceived and utilized women's contributions to the domestic sphere, we understand the movement's ideological underpinnings and implications for gender relations. This exploration enriches our understanding of the significance of gender roles within the broader context of wartime mobilization and the interconnectedness of the war front and home front.

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