

only in the mode, in which it is structured around a double axis of the religious *and* nationalist signifiers. *The religious argumentation coincides with the nationalist one in a condemnation of sexual pleasure.*² Another type of rhetoric, conservative but not explicitly religiously based, does not defy the use of contraceptives and claims them to be a suitable alternative to abortion, which in this view should be more or less restricted. Such discourse finds arguments for restrictions within medical and psychiatric sciences blending them with anti-communism. In this line of thought we can also find standard paradigms of juxtaposition between responsibility and sexual pleasure. There are “theories” of a special advantage of “love” as opposed to “bare sex”, and persuasions about grave psychic consequences of abortion. The pattern of this line of argumentation very much resembles the one, which ascertains that masturbation is harmful since it induces a “feeling of guilt”. But as much as we try, it is impossible to find any other basis for such an assumption, but the self-referential one: a “feeling of guilt” is derived from the conviction that masturbation induces a “feeling of guilt”. The spectrum of opposition to free abortion on demand is completed by a range of compromising standpoints, which do not advocate any ban on abortion, but they would install counselling, and various administrative barriers. Such measures should effectively dissuade women from seeking a solution for their problems in abortion. However, this permissive attitude shares a common denominator with the above-mentioned stringent views: a conviction that the abortion is a practice of women, who irresponsibly or ignorantly indulge in sexual pleasures.

All that is available as a common sense argumentation against any hindering of women’s free choice has been told many times over, comprising of explanations, which point out that abortion is still necessary beside contraceptives. Further on, free choice is supported by the assessments of the fact that abortion makes an integral part of the social equality of women. In addition, medical reasoning, which demonstrates that a supposed

- 2 In the universe of “new democracies” in an empirically observable political reality, some phenomena differ from usual patterns. Some undoubtedly right wing political groups and Parties appear to resist “capitalism” and advocate interests of the working class and some nationalist parties do not express a definite stand on sexual politics, which one would expect. Such cases are to be found in Slovenia as well. The irreligious stream of nationalist ideology in part intermingled with a flow that one may label as “enlightened” and it was expressed throughout 1990s in a fringe, but significant, Slovenian National Party (SNS). We may take this as a sign of a situation of a social restructuring that is reflected in an eclectic construction of new ideologies within the pluralist setting.