The Nazi Regime had a definite impact on the lives of women who were reduced to the simple notion of ‘kinder, kuche, kirche’ (children, kitchen and church). Nazi Germany was arguably one of the most male-dominated and male-centred regimes in history, as Nazi ideology believed women were inferior, and placed great emphasis on the biological difference between men and women. However, although Hitler was condescending towards women, he understood that without healthy and fertile females, nazism had no future as the production of a growing number of racially pure, Aryan children became a keen preoccupation of the regime. To ensure the growth of the population, women were actively discouraged from working, measures such as loans of up to 1,000 Reichsmarks were given to women who stopped working, further implementations such as health subsidies, tax concessions and child bonuses were used to encourage women to reproduce. These constructs sought not only to enlist women’s support in preserving and expanding a ‘racially pure’ Germany, but also to further exert state control over women. Moreover propaganda measures such as ‘The motherhood cross’ was carefully designed to elevate women’s role and add to the appeal of creating a pure Aryan race for their ‘beloved Fuhrer’. Many women felt that there was “no greater honour for a German woman than to bear children for the Fuhrer and for the Fatherland”. Thus through focusing heavily on the role of women in society, the Nazi party offered women a special role - “as companions to warrior husbands in forging the Thousand Year Reich” (Cate Haste). Women supported Hitler as they believed that the Nazi Regime would “Reunite the German nation” (Melita Mashmann) after many years of instability under the Weimar government rule, Hitler was seen almost as a god-like figure who “gave off an aura of power, which impressed women” (Cate Haste).
Hitler essentially viewed Christianity with contempt. It's focus on redemption and forgiveness heavily differed from the Nazi notions of strength and ‘survival of the fittest’. Thus Hitler's ultimate aim regarding religion was to reduce, and if possible to eliminate, the churches as centres of real or potential alternative ideologies to its own. Many Christians were initially won over by Nazism due to Hitler preaching 'positive Christianity'. Hitler appeared to present solid morals which were missing in the decadent, liberal Weimar years. Due to increasing Protestant support, during the 1920’s a movement emerged within the German Evangelical Church called “German Christians”, under the Reich Bishop Ludwig Muller. Hitler’s intentions for the German Evangelical Church was to create a “nazified” version of Christianity which spread the new racial and nationalist doctrines of the regime, many Protestant were drawn to this nazified church as it preached nationalistic and anti-communistic values. There was, however opposition to this movement as seen in the emergence of the confession church in 1933 under Dietrich Bonhoeffer and Martin Niemoller declaring that the church’s “allegiance was to God, not a worldly Führer” (Dietrich Bonhoeffer). Through the formation of the pastors emergency league, which won allegiance of over 6,000 pastors, it was effectively portrayed that many still opposed the Nazi Regime and its radical ideologies demonstrating that Hitler was never able to fully control the Protestant church. Moreover through the signing of the concordant in July 1933, Hitler essentially secured control over the Catholic Church by breaking the Church's power of political intervention. For Hitler, “it was vitally important to reduce the Catholic Church in Germany as quickly as possible to total subservience to the regime” (Richard Evans). By the end of 1933 when it was evident that the concord was being violated, letters by catholic hierarchy was sent to the German foreign minister, threatening to issue a public letter of protest, however in practise nothing was done. The Catholic hierarchy in Germany considered it more effective to “issue general declarations of support for the regime in the hope that they would stem the tide of anti-Catholic actions” (Richard Evans). The power and influence of the catholic church, had been severely dented by 1939. It had been intimidated and harassed until it began to scale down its criticism of the regime for fear that even worse might follow. Essentially, it can be argued that the church simply lacked organisation and willingness as it was more concerned with self-preservation thus limiting opposition.

I conclusion, the impact of the Nazi regime on life in Germany was enormous. Through heavily focusing on controlling and ultimately restructuring German society, Hitler essentially laid the foundations toward his aim of a pure Aryan ‘volksgemeinschaft’. The Nazi regime was welcomed by many German citizens who longed for stability and certainty after many years of erratic rule under the Weimar government. In some ways the impact has positive benefits. German youth were kept active and occupied and women were looked after, as the regime sought to increase the birth rate. But in most ways, however, the Nazis had a major detrimental effect on German life. German churches were kept under tight control as the regime rejected the notion that Germans could have any loyalty other than that owed to the Fuhrer. Women were excluded from many areas of life, with the regime confining them in the home. As with German youth, their minds were closed and unquestionable to the conformities that were imposed onto them.