

Exercise 1

Points 1 and 3 are compatible with the argument to be refuted – in fact Labour’s reluctance to foreground its ‘socialism’ in the 1920s might be seen as corroborating the argument, while point (1) would be compatible with the claim that ‘anti-socialism’ led many working people to vote against their objective ‘interests’. Developing the case for points 2 and 4 could help refute the argument. Point 5 would also do this as it allows you to unpack ‘anti-socialism’, which was not just about fear.

Exercise 2

All these points could be developed to sustain such an argument, but some suggest important caveats to the claim which it would be wise to acknowledge. Point (1) would be compatible with the argument that a decisive phase of ‘secularisation’ had already taken place by the late 1930s; Point (2) glosses over both why this is done, it also ignores the decline of religious rites in other key rituals of life – at birth, christening, confirmation and marriage; point (3) is important, but one would need to recognise that this is to broaden the question’s emphasis on church attendance; point (4) begs the question of whether religion needs to be embedded in custom and practice – that the shift to a more individual religion is itself a signal of de-Christianisation; point (5) does something similar – this type of communally enforced Christian morality has weakened greatly with the break-up of old working-class communities and with the popularisation since the 1960s of ideas that stress personal moral autonomy and self expression.