AQA

A-level
RELIGIOUS STUDIES
7062/2B

Paper 2B Study of Religion and Dialogues: Christianity

Mark scheme

June 2019

Version: 1.0 Final

I96A7062/2b/MS

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate**, **relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

www.Educate-UK.net

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

Levels of Response: 10 marks A-Level – AO1	
Level 5 **9-10**	• Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary
Level 4 **7-8**	• Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate • Where appropriate, alternative views and/or scholarly opinion are explained • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary
Level 3 **5-6**	• Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary
Level 2 **3-4**	• Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion • Limited organisation of ideas and coherence and use of subject vocabulary
Level 1 **1-2**	• Knowledge and critical understanding is basic with little or no development • There may be a basic awareness of alternative views and/or scholarly opinion • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary
0	• No accurate or relevant material to credit

Levels of Response: 15 marks A-Level – AO2	
Level 5 **13-15**	• A very well-focused response to the issue(s) raised • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis • There is an appropriate evaluation fully supported by the reasoning • Precise use of the appropriate subject vocabulary
Level 4 **10-12**	• A well-focused response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis • There is an appropriate evaluation supported by the reasoning • Good use of the appropriate subject vocabulary
Level 3 **7-9**	• A general response to the issue(s) raised • Different views are discussed, including, where appropriate, those of scholars or schools of thought • An evaluation is made that is consistent with some of the reasoning • Reasonable use of the appropriate subject vocabulary
Level 2 **4-6**	• A limited response to the issue(s) raised • Presentation of a point of view relevant to the issue with some supporting evidence and argument • Limited attempt at the appropriate use of subject vocabulary
Level 1 **1-3**	• A basic response to the issue(s) raised • A point of view is stated, with some evidence or reason(s) in support • Some attempt at the appropriate use of subject vocabulary
0	• No accurate or relevant material to credit

| 0 | 1 | . | 1 | **Examine how secularisation has challenged Christianity.**

[10 marks]

Target: AO1:2 Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: the British context.

Christianity is being replaced as a source of moral values in society. Historically, Christianity was the source of truth and moral values, but developments within and beyond the Church generally led people to see truth and morality as dependent on reason rather than Christian principles. This has developed into modern humanism which rejects religion as a source of moral values. Psychologists and philosophers suggest a functional view of religion which sees it as personal but optional rather than the basis for morality.

Religion is being relegated to the personal sphere. Historically Christianity was the shared religion of society, the basis for law, morality and social life as well as worship. Secularisation has led to a view of religion as personal and private, a matter of choice comparable to other consumer decisions. Fewer people choose to go to church, and social values are no longer shared. In today's society this is a challenge because Christianity must compete with other faiths and belief systems for a role in public and personal life.

The rise of militant atheism challenges Christianity because militant atheists argue that religion is irrational. Historically, reason and religious belief were compatible, and it was considered wholly rational to be Christian. Militant atheists such as Richard Dawkins argue that religious belief is unscientific and irrational, and is therefore dangerous to individuals and society. Some find his arguments persuasive and reject Christianity, raising their children with a negative view of Christianity, leading to a decline in numbers.

| 0 | 1 | . | 2 | **'Christianity has no successful defence against secularisation.'**

Evaluate this claim.

[15 marks]

Target: AO2 Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Responses to materialistic secular values: the value of wealth and possessions; McGrath's defence of Christianity in 'The Dawkins delusion'; Emergence of new forms of expression, such as Fresh Expressions and the House Church movement; Emphasis on the social relevance of Christianity including liberationist approaches such as supporting the poor and defending the oppressed.

Answers may present, analyse and evaluate some of the following arguments.

Secularisation has irreversibly changed social and moral values. Old Christian teachings about marriage, wealth and social duty have been displaced by new attitudes to marriage, materialism and capitalism. However, some Christians respond more or less successfully by adapting aspects of Christianity in the light of secular values, eg supporting gay marriage, seeing wealth and possessions as God-given. Others separate themselves in closed communities. Liberation theology argues that Christianity remains socially relevant.

Richard Dawkins and militant atheism have been very successful in promoting secularisation by persuading people that all religion is irrational and incompatible with modern scientific thinking. Fewer people describe themselves as Christian. However, McGrath argues a strong case against Dawkins. He shows that Christianity is not incompatible with science, and that Dawkins' viewpoint is based on a limited view of Christianity. He argues that understanding of Christianity and science enrich both.

Because of secularisation, Christian worship is declining today. The number of people who attend church has fallen, and congregations are ageing. There is a shortage of clergy, and buildings are falling into disrepair. However, new forms of church, eg Fresh Expressions and House Church are successfully extending Christian worship into other places, eg, pubs, cafes and people's homes, and worship that appeals to younger people means that some Pentecostal churches are growing rapidly.

0 2 . 1 **Examine developments in Christian ideas of 'mission'.**

[10 marks]

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in the mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: developments in Christian ideas of 'mission' from the early 20th century to today.

Christians believe that Jesus sent his followers out to make more disciples. One way to do this is evangelism. Originally individuals taught people overseas about Jesus. Later, mission societies took on this task. More recently, Christian mission has provided services such as medical care and education as a way of recruiting people to Christianity. Today, as Christian observance is declining, evangelism may be interpreted as teaching people in the UK about the Christian faith and inviting them to participate.

Since Paul's collection for the Jerusalem church, mission has included caring for the poor and disadvantaged. Care for the poor, the sick and disabled people was undertaken by church communities. Charities formed by wealthy Christians looked after the poor, orphans, widows and the elderly. In the 20th century, charities formed to provide care for victims of disasters. Today, mission to the poor includes work with deprived communities to tackle the causes of their disadvantage.

Mission also includes looking after local Christian communities. In the past, Christians gave money to support the work of their parish and diocese, and to pay for building and maintenance of churches. This continues today. In the 20th century, different denominations developed links with one another to work in a united way for social and religious purposes, sometimes even sharing buildings. More recently, Christians have developed this form of mission to include new forms of Church in pubs, cafes and places where people meet.

Maximum Level 3 for answers that do not consider developments in Christian ideas.

0 2 . **2**   **'Christianity's attitude to other faiths is generally positive.'**

Evaluate this claim.

[15 marks]

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to consideration of the following specification content: Christian attitudes to other faiths: Exclusivism with reference to John 14:6; Inclusivism with reference to the concept of 'anonymous Christians'; how Christian denominations view each other; Pluralism with reference to John Hick; its implications for interfaith and interdenominational relations; Christian responses to issues of freedom of religious expression in society.

Answers may present, analyse and evaluate some of the following arguments.

Many Christians take a positive, inclusivist view of other faiths. Some see the revelation of God in Christ as abolishing all forms of religion, putting everyone in judgement under Jesus Christ. Others suggest that anyone who lives in the grace of God is on a genuine path to salvation through Christ. However, Hick argues that these are not positive attitudes to other faiths, but paternalistic. Other Christians are strongly exclusivist following a literal interpretation of John 14:6; only Christians are saved and those of other faiths are damned.

Some Christians support the positive pluralist view of Hick, which sees other faiths as expressions of the universal sovereignty of God. Hick divides religious claims into religion-specific historical facts and trans-historical questions, and argues that all religions orient humans towards God. However, Hick's universalism is inconsistent with the teaching of many Churches, so cannot support the view that Christianity in general has a positive attitude to other faiths. Also, it seems to tolerate extremism which many find intolerable.

Many Christians try not to form negative judgements about other faiths, but instead promote the value of freedom of religion and religious expression. As well as supporting people of other faiths in their belief and practice, they try to develop mutual understanding through interfaith dialogue. However, some Christians reject this approach because they feel that Christians have a duty to convert others to what they see as the true faith, and failing to do that leaves people in error. Some even blame other faiths for the decline of Christianity.

0 3 . 1 **'The fact that the world exists makes it reasonable for Christians to believe in God.'**

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity
Many Christians believe that God is the creator and/or designer of the world and that the world is therefore evidence of God's existence. For example, the belief in God as creator is expressed in scripture, in the creeds and in the teaching of the Church.

God is described in personal terms in the Bible.

God may be seen as the most reasonable explanation of why there is something rather than nothing.

Philosophy
A belief may be considered 'reasonable' if it is based on reason and/or consistent with reason.

There is a distinction between 'belief that' and 'belief in': 'belief that' may be seen as intellectual assent to statements of faith such as 'God exists'; 'belief in' may be seen as an attitude of trust which assumes belief that God exists but goes beyond it.

The cosmological argument argues that the existence of the world is proof of the existence of God. Hume and Russell criticise that argument on various grounds.

Maximum Level 3 for answers that do not include both Christianity and philosophy

AO2

Aquinas argues that existing things are contingent and point beyond themselves to something that has necessary existence, God. However, others argue that, even if all presently existing things are contingent, the succession of dependent things may be infinite or cyclical and/or what they depend on may be energy rather than God. For that reason they do not provide evidence of God's existence.

God is offered as the most reasonable explanation for the existence of the world, however, there may be no explanation, the world may simply be a brute fact. The debate about whether or not there is an explanation requires a perspective external to the universe which humanity cannot possess so neither the belief 'it has an explanation' nor the belief 'it has no explanation' may be considered reasonable. Rather, these are faith statements that are not based on evidence.

The nature of the world, in particular the amount of suffering within it, may count against the claim under discussion. The qualities of omnipotence, omniscience and omnibenevolence are generally attributed to God, but they are challenged by the evidential and logical problem of evil. However, Hick's theodicy, or the free will defence, may successfully overcome this problem and demonstrate that belief in such a God is consistent with the evidence.

The distinction between the God of philosophy and the God of faith means that the evidence is not sufficient to make belief in the God of faith reasonable because God has many more attributes than simply 'the creator'. Belief in God may, however, still be consistent with reason.

The conclusion reached may depend on the concept of 'reasonable' used in the answer and the attention paid to 'belief in'.

0 4 . 1   **'Christian statements about God are non-cognitive.'**

Critically examine and evaluate this view with reference to the dialogue between Christianity and philosophy.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity
There are many examples of Christian statements about God such as 'God is our loving Father', 'God exists', and 'God created the world'.

Most Christians seem to assume that these are cognitive, ie, that they are informative about the external world and describe an actual state of affairs. Christian faith has a very strong element of 'belief that' on this view, and this includes intellectual assent to a range of statements about God.

Philosophy
The view that religious language about God is non-cognitive may be related to the challenge of verification and falsification to the meaningfulness of religious language. The view that religious language is a language game, or a Blik, may also be referenced. In each case, the central claim is that the statements inform about the way the speaker sees life, not about the way life is. This may be linked to an anti-realist view of religion.

A range of responses to that view may be presented including eschatological verification, and religious language as analogical or symbolic.

Maximum Level 3 for answers that do not include both Christianity and philosophy.

AO2

Responses to the verification and falsification principles may be evaluated. For example, the principles may be argued to fail their own standards of meaningfulness. They may be considered arbitrary, or to be based simply on a Blik which provides a frame of reference within which each statement is assessed for meaning. This does not mean that the particular frame of reference they assume is better or worse than the religious frame of reference.

Eschatological verification argues that statements such as 'God exists' do apply to the 'real' world and will be verified through experience after death, so they are cognitive. However, this does not help to establish, here and now, whether the statements are meaningful. If the statements are false we will never discover that fact. One issue here is whether the truth or falsity of any statement, or the method of discovering the same, can be determined before the meaning of the statement is known. The two principles might be better described as claiming that the statements in question are meaningful but false rather than meaningless or non-cognitive.

The cosmological and design arguments for God's existence assume that the statement 'God exists' is informative and that its truth can be demonstrated through evidence and reasoning. Those philosophers who engage with these arguments clearly treat the claim as cognitive. The status of God and faith in the ontological argument is more ambiguous and it can be argued that it explores the state of mind of those who cannot conceive of the non-existence of God rather than of a claim about an objective reality.

The whole issue of whether there is an external world of which the mind can be aware may be argued to be beyond human understanding, because it requires a perspective external to the reality it is considering. This would make it impossible to determine whether statements about God are cognitive or non-cognitive.

0 5 . 1   **'Christian ethics is character based.'**

Critically examine and evaluate this view with reference to the dialogue between Christianity and ethical studies.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Christianity
Christian ethics can be seen to be based on the character of Christ who is taken as a role model. The duty of a Christian is to become Christ-like. The approach modelled on 'What would Jesus do?' is commonly seen, and there are also clear links between Christian natural moral law and Aristotle's virtue ethics, which is considered to be character based.

There are also moral commandments in Christianity such as those linked to the sanctity of life.

Ethics
The nature of character based ethics, which may be illustrated through virtue ethics, may be explained, including the identification of an appropriate set of virtues and the idea of the mean. There may, but need not be, reference to thinkers other than Aristotle.

Maximum Level 3 for answers that do not include both Christianity and character based ethics.

AO2

Christian ethics can be seen to have many features in common with a character based approach to moral decision-making such as virtue ethics. As a role model, Jesus challenges the strict legalism of some of his contemporaries in favour of a more situational approach. His virtue of love, including love for enemies, is stressed but how love should be applied is decided in context. Aristotle's cardinal virtues of prudence, justice, temperance and fortitude are carried over into Christian thinking.

However, Christianity also has a strongly deontological character. This may be evidenced with reference to natural moral law and teaching about the sanctity of life, for example. There appear to be a range of moral absolutes, so many actions which are intrinsically right or wrong regardless of consequences or personal views. The Christian's moral duty is obedience to the moral law. Divine command theory also supports this view.

In some forms, Christianity also has much in common with a consequentialist approach to moral decision making because it starts with the basic command to 'love' and then requires judgements about what will maximise love or a loving outcome in the concrete situation. Arguably, however, the command to act with a loving character means that love is a virtue to be exercised so this approach is actually character based.

Christianity can be considered teleological, in the sense that the moral values aim at bringing about a perfect state of affairs. This is eudaimonia/human flourishing in virtue ethics. In Christianity it may be seen as The Kingdom of God, love, or fulfilment of the purpose for which humanity was created. This makes the consequences of adhering to any 'laws' important, because if they do not contribute to the purpose then they have to be set aside.

0 6 . 1   **'For both Christianity and Virtue Ethics, genetic engineering is wrong.'**

Critically examine and evaluate this view with reference to the dialogue between Christianity and Virtue Ethics.

[25 marks]

Target: AO1:4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Understanding of the nature and role of genetic engineering, and of the issues it raises, can be credited. This discussion may refer to genetic engineering on plants, animals and/or humans.

Christianity
The role of humanity in 'improving' on God's creation may be considered and the accusation that the scientists are 'playing God'. There may be some discussion of whether the world is, or is not, as God intended. Teaching on love and compassion may require Christians to use knowledge to prevent suffering and genetic engineering may be seen as a prime example of the human struggle to overcome suffering through the use of God-given intelligence.

Virtue Ethics
The goal of virtue ethics is human flourishing, and anything that contributes to such flourishing may be considered good – the benefits to those who benefit from genetic engineering may be considered in this light. Responsible use of the technology, and the necessity of considering the possible consequences, may be demanded by virtue ethics. The need for a development of new sets of virtues relevant to a genetically altered humanity may be considered.

Maximum Level 3 for answers that do not include both Christianity and Virtue Ethics.

AO2

Virtues of love and compassion may be championed by both ethical systems, and require responsible use of the technology to minimise pain and suffering. The use of genetic engineering means that humanity is being/will be moulded to conform to some 'ideal' of what a human being should be. Both ethical systems may have concerns about the underlying vision of the 'ideal'. This is a form of a 'slippery slope' argument. It is not opposed to the principle of genetic engineering but to its application.

The dangers of genetic engineering and the release of genetically altered material into the environment include the possibility that it will upset the natural balance and/or lead to damaging mutations that are beyond the control of humanity. Both ethical systems would agree on the necessity of knowing the risk attached to such actions. Those Christians who believe that the world is not as God intended, and that God-given intelligence should be used to overcome its imperfections, can support genetic engineering but they are challenged by those who accuse scientists of 'playing God' and usurping a role that should be limited to God.

The mechanics of genetic engineering may include masturbation and disposal of rejected embryos. It also implies that some couples should not 'breed' without, at the very least, pre-implantation genetic diagnosis (PGD) to determine the genetic health of the embryo. These procedures raise ethical issues for some Christians because they separate reproduction and sexual intercourse, and because of the sanctity of life. Virtue ethics, and other Christians, may not object to such procedures because of their purpose and argue that failure to use PGD where it could be used to prevent suffering makes society, or individuals, responsible for that suffering.