the dominant member to pay a greater price than he would want to pay or could pay.\(^5\)

I would like to conclude by making it clear that in this response I have not tried to defend in general the use of sociobiological principles to solve philosophical problems, a task which would require a great deal more effort than I have expended. Rather, I have tried to show that if it is legitimate to introduce sociobiological considerations into philosophical disputes, in this case into the dispute regarding the morality of hunting,\(^6\) then we should not assume that such considerations necessarily support the hunter’s case. That is, anti-hunters should resist the claim that justice and mercy are free-floating cultural artifacts which are not rooted in natural inclination.

**Notes**


6. It should be noted that Causey explicitly relies on the notion of a basic urge to kill in her article, whereas Vitali uses it implicitly. Nonetheless we can see Vitali refer to “human predators,” to the “joy and thrill” of hunting, to the “pleasure” of killing, to killing as “a primal act,” etc.