

# An Ethical Review of Experimental philosophy on Robin Hood Activities: A Comparative Analysis

## ABSTRACT

Experimental philosophy is a modern philosophical movement that uses systematic inquiry to emphasize philosophy. This means that psychology-related methods (experiments, statistical analysis, studies on development, reaction time studies, patient studies, ) are generally used by experimental philosophers, although generally used to solve philosophical problems. Additionally, the primary goal of experimental philosophy is to set the public's view against the philosopher's view of the subject being studied. In this essay, I discuss the difference between philosophers and non-philosophers regarding the ethics of Robin Hood's activity. The first goal of this study is to determine what common people think about the morality of Robin Hood's deeds. 2. To identify the contrasts between philosophers and common people. In this study, an online survey method was employed. By contrasting the views of philosophers and common people on the issue of whether Robin Hood's activities are moral, experimental philosophy highlights the significance of non-philosophers' opinions in philosophy. Let's examine Robin Hood's philosophy and experimental philosophy separately before getting into the specifics.

*Keywords: Robinhood Activities, Ethics, Experimental philosophy, people intuitions, Moral judgment, Utilitarianism.*

## 1. INTRODUCTION

This year on our planet has been very similar to the previous two. While tens of millions of people flocked to see the Star Wars film, almost a billion more were still living in poverty. Millions of children died because they were poor while some children watched their digital toys play. "It is manifestly opposed to the rule of nature...that the favored few should feast themselves with superfluities, while the starving multitude is in need of the simple requirements of life," wrote Rousseau many years ago. However, it is not in conflict with the law of supply and demand that governs our world; such is the fact [1].

In a more formal sense, the Robin Hood concept is known as "cosmopolitan prioritarianism," which is an ethical guideline that states that we should treat all people on the planet equally, regardless of where they reside, and then direct our assistance to those who need it the most. Those who have less are given precedence over those who have greater resources.

Robin Hood's fundamental ethical concept, which seems to be to take from the wealthy and give to the poor, appears to be the utilitarian method. This is due to the fact that he is doing an activity that may not be inherently a "good" action. The result of taking from the rich and giving to the needy on the other hand gives the greatest number of people joy. This is due to the fact that, in Robin Hood's time and location, there would have been far more peasants benefiting from Robin Hood's activities than wealthy people suffering as a result of them. In this sense, Robin Hood was a utilitarian.

There are many appeals to intuition in modern philosophical writing. The typical method used by philosophers seeking to explain the nature of knowledge, causation, or free will is to start by creating a number of hypothetical situations intended to elicit pre-reflective judgments about these phenomena. Then, these pre-reflective conclusions are used as significant sources of evidence. This fundamental strategy has been used in a variety of different sectors with tremendous sophistication.

Although this method is still widely used in philosophy, the broader area of cognitive research is becoming increasingly ambivalent about it. On the one hand, work adopting this methodology has influenced a number of productive scientific research initiatives. On the other hand, there is a lingering concern that the main assertions made about intuition are not being put to empirical testing and that the approach is not paying enough attention to psychological theories about how people's minds actually function [2]. On the other hand, In recent years, a new movement known as experimental philosophy has emerged to offer an alternative methodology [3]. It uses empirical data – typically gathered via surveys that test common people's intuitions – for research on philosophical problems to educate them. Also, there is considerable disagreement regarding what experimental philosophy is capable of doing. Experimental philosophers study people's intuitions regarding conventional philosophical concerns (free will, the mind-body dilemma, moral relativism), but they do it using tools from modern psychology [4]. Among the claims made by experimental philosophers is that the empirical facts collected may have an indirect impact on philosophical problems by providing an improved comprehension of psychological processes that underlie philosophical intuitions. Another scheme of thinking is that experimental philosophers do conceptual analysis but utilize the rigor of quantitative research in order to help them. It has been discovered that people's intuitions are not at all what philosophers had believed them to be in one domain after another [3]. Finally, certain works on experimental philosophy may be seen as weakening the conventional and analytical philosophy assumptions, an evolution that is positive. Several philosophers have expressed their dissatisfaction with experimental philosophy. For example Plato, David Hume, and Immanuel Kant. Particularly traditional philosophers oppose it since they don't want to consider human intuition.

Experimental philosophy is an activity related which integrating ideas from previously regarded fields. Experimental philosophy research, to be more specific, brings together two essential components:

- Problems and theoretical frameworks are usually related to philosophy;
- Types of experimental techniques typically related to cognitive and psychological sciences.

Although experimental philosophy is coupled with this wide emphasis, a variety of experimental philosophical attempts are made. Some researchers use experimental data to establish a 'negative program' that challenges more conventional analytical methods, while others are using experimental evidence to make positive assertions on conventional issues. Still, others examine issues such as whether or not they are reasonable so that people usually think and feel so far as these questions are significant in themselves. Examining the actual research findings in depth is perhaps the best method to become familiar with the area of experimental philosophy [4].

This article examines the work ethics of Robin Hood using experimental philosophy. Philosophers have expressed their thoughts regarding Robinhood's work, and the survey has revealed people's perceptions of Robinhood's work. Above all, comparisons between philosophical and human viewpoints have been made.

## 2. LITERATURE REVIEW

In philosophy, we frequently debate what is ethical, what is moral, what is good, and what is bad based on many philosophers' perspectives. In this article, I will analyze the acts of Robin Hood through philosophical glasses, offering my judgment in regards to which theory best assesses and explains the consequences of this important person. Robin Hood was an archer in a story in English mythology, who stole from the wealthy and donated money to the needy. Robin Hood is frequently a topic of debate amongst academics and other people interested in morals, ethics, and philosophy because it presents many issues that may be examined in regard to determining whether his acts were justified for the greater good. To analyze Robin Hood through philosophical glasses, we may utilize utilitarian ideas to explain the logic of his acts. First, utilitarianism says that a person's activities should produce the greatest pleasure for the greatest number of people, a guiding principle for behavior [5](Downie, 1976). Keeping in mind the utilitarian principles, we may further examine the acts of Robin Hood and decide whether they were justified via this theory's philosophical lenses. Stealing from one rich individual and sharing that money may provide happiness, display more content...

His acts of murdering those who attempted to harm the poor may go against many ethical precepts. However, he was doing it to safeguard many individuals. In the utilitarian eyeglasses, it appears that the principle of the behavior of Robin Hood follows the rule of happiness, which is to design your activities in a manner that gives happiness to the maximum number of people.

### 2.1.The Philosophical Opinions of Robin Hood Theory

If you mention the name Robin Hoode, think of pictures of the Sherwood Forest's green-clad archer, or the heroic thief who takes from the wealthy to help the needy. The name, however, also evokes the imagery of a person, who would be subjected to injustice and tyranny in the Middle Ages. Many see Robin Hood as a noble character. When considering this concept from a philosophical standpoint, there are a number of additional considerations. Should he be regarded as a hero by the general public? Don't we have some sort of responsibility as a modern culture to regard people who take whatever the reason for their actions may be as

nothing more than thieves who are a blight on the world, regardless of the reason for their actions? Alternatively, it is sufficient to consider him a hero, because he helps the least fortunate in society and, therefore, helps society as a whole to develop? I believe that, despite the fact that Robin Hood's deeds are not always morally correct, he is breaking laws and restrictions that wealthy men have finally established and are doing practically on a daily basis in order to protect themselves and their money. According to philosophical beliefs, Robin Hood works for the good of the many at the expense of the few, and as a result, society as a whole is better off. To understand and explain this further, it is essential to first analyze the three philosophers and their views, as well as how they relate to the folk hero himself, before diving further and providing more explanation. The utilitarian philosophy of John Stuart Mill can be thought of as the idea of the greatest possible happiness. As with the actions of the folk hero Robin Hood, it might be argued that a person has a task that must be carried out on a continuous basis in order to give the greatest possible amount of joy to the largest number of people. It is one of Mill's most important contributions to the idea of utilitarianism because he argues for the collective rather than the individual in his writings. Upon closer examination, we can observe that Robin Hood steals for the greater benefit of the people rather than for his own personal gain (generally, Robin Hood steals from the Sheriff of Nottingham). The argument of Mills differs from, say, the argument of Jeremy Bentham, for example. Bentham asserts that all phases of pleasure are, in fact, interchangeable. He will argue that pleasures obtained from thought and moral fiber may be considered as being superior to pleasures derived from physical qualities in his presentation of his case. Additionally, Mills asserts that pleasure may be viewed as having a more valuable monetary worth than satisfaction in certain circumstances. For example, Mills may have a tough time integrating what Robin Hood accomplishes in this particular case. Mill's conception of being morally right and having that result in pleasure, many people think, causes him to assume that he would not need permission for Robin Hood's acts, which is incorrect.

Mill understands the distinction between higher and lower natural pleasures, as well as the concept of people who observed and were both disposed to prefer one another. Mill says, in a nutshell, that if people have no prior experience with art or a specific show at a museum, they prefer to choose the fundamental pleasures of life, such that they can't tell the difference. Something like this may be linked with Robin Hood, since the individuals he steals from are acquainted with museums and fine art, while the people he provides with stolen things prefer the basic joys of life, such as eating a full meal or sleeping, over life's more complicated delights. Although Mills clearly distinguishes between two types of people in his writing, he also mentions those who might be classified as poor. Thus, although he may not embrace Robin Hood's way of life on a moral level, it may be claimed that via this book, he will discuss the delight of a larger good, while others enjoy the simple joys of life. Even though it does not satisfy Mills' definition of moral ambiguity, Robin Hood benefits precisely these people who choose simple pleasures. It should be noted that Mills was adamantly opposed to sending the poor to school, believing that knowledge would qualify them to influence, say, the government. It should be remembered, however, that there was a rigid categorization system in place throughout the supposed life of Robin Hood. It was not always this way, and today the people have options via the federal government. When all of the factors are taken

into account, the author contends that Robin Hood would have been regarded as someone who does good deeds.

When seeing the world through the eyes of Immanuel Kant, it is obvious that humans occupy a unique position, and his conception of morality may best be summarized as follows: there is a rule of reason that defines all of the humans' duties and responsibilities. Generally speaking, people act in certain ways for a reason, for want of a better word, and sometimes those reasons are quite basic. His assertion that anything as substantial as any verified truth indicating that a particular action is needed qualifies as important goes a step further, he asserts. There are many of them, including the following: if someone is thirsty, they will need something to drink in order to quench their thirst. As defined by his idea and actions, Robin Hood quenches the thirst of those who are thirsty. He distributes meals to those in need in his community. When it comes to caring for others who are less fortunate, he follows Kant's conception of morality, since there is a basis for his duty and obligation to do so (this is above). The fact that he also speaks of "categorical essentials" should be noted, as they denote "a complete and unconditional necessity that asserts its authority in any and all situations." It is most well-known in its original formulation, which is: "Function only in accordance with that maxim whereby **you** can at the same time wills that it should become a widespread legislations," says the author of the book. In trying to reconcile them with the rest of their theory at this stage, Kant may find it difficult to act on Robin Hood. Sure, the robbery will never be recognized as a criminal crime everywhere, but it raises the question of whether feeding someone who is considered a banished person to the rest of the world as they really don't think the laws of a ruthless person and trying to weed those who aren't trusting in them are wrong. None of these rules and regulations will be created by people themselves or themselves and will most of the time benefit those who are responsible for guaranteeing compliance with such laws and regulations. The needs of all users have not been developed. The idea of universal regulation may be argued that has been wrongly misrepresented. There is a strong presumption that they will benefit those involved in the process, but little consideration is given to how they will have an effect on contemporary society's "little people." This is the category of individuals Robin Hood considers, those who are not taken into account when legislation is established. He was called "a member of the working class" in appreciation of his achievements." Kant was widely recognized as a moral philosopher for being unsatisfied with the moral theories he believed could never transcend beyond hypothesis during his time. For example, a utilitarian notion argues that removing someone is not right since it would not lead to the best result for the largest possible number of people. This is not true of someone who is not interested in the group's larger welfare and concerned solely with maximizing the favorable result for oneself, such as the Nottingham sheriff, according to this concept. As a consequence, Kant maintains that hypothetical moral theories cannot affect the moral behaviors of individuals or be utilized in various circumstances to judge them morally. The fact that Kant and Mills would not have been completely up to speed on Robin Hood's life and times is unavoidable; nevertheless, it is difficult to dispute that the majority of his writings are concerned with the idea and original meaning of the character Robin Hood. Robin Hood demonstrated to the world that, after all, even the most heinous deed may turn out to be beneficial in the end. Alternatively, in simpler circumstances, stealing isn't necessarily evil, particularly if it is justified via a beneficial ideal such as the greater benefit of communities or if people in a culture put regulations and limits on a few, a notion still very prevalent throughout the world today. Otherwise, some think

Robin Hood is an unlawful person; nonetheless, the author considers him a guy who, as a consequence of his activities, had the bravery to resist those who could not protect themselves and were frequently driven out of modern society. It is battling against what might be considered a class war during the DARK AGES, and it is unquestionably a concept that we as a civilization have struggled with for about a thousand years after it was first given to society. Some things may continue to be the same.

## **2.2. Experimental Philosophy in the Philosophy of Epistemology or Ethics Fields**

The findings of experimental philosophy can be used as evidence in favor of traditional philosophical issues. Experimental philosophy, in particular, aims to understand how people feel about many issues related to epistemological and ethical debate. However, in this instance, experimental philosophy restricts research to certain areas of inquiry rather than engaging in any metaphysical discussion of moral theory or epistemology. As an illustration, consider the issue of causation in epistemology or the issue of free will in ethics [6](Woodward,2014), It aims to ascertain the opinion of common people on the specific question of whether or not there is freedom of will [7, 8](Bjornsson & Pereboom 2014)

All experimental philosophical methods rely on surveys. Here, the issue is presented with a view to eliciting responses from non-philosophers. The questions are as clear-cut and easy as possible to prevent confusion in the minds of common people. Here, an experiment by Joshua Knobe, an experimental philosopher, can be utilized as an illustration. This Yale University philosophy professor is interested in hearing what the general public thinks about a matter of environmental ethics. Imagine there was a test on environmental ethics. Two things are described. First, a businessperson is required to create a product that is both profitable and environmentally friendly. The businessman agreed to make the item and claimed that it didn't matter to him how the item would affect the environment. The profitability of the product is an important factor. Second: A very profitable but environmentally harmful product is required to be produced by the same businessman. In this instance, the businessman had the same viewpoint. In other words, the businessman acknowledges that the product's impact on the environment is unimportant to him but still agrees to make it. The profitability of the product is the main factor. When the general public was questioned following such a description in the first scenario, 23% of them responded that the businessmen intentionally wish to improve the environment by manufacturing items. However, in the second instance, 82% of respondents thought that the company purposefully harmed the environment by manufacturing the goods. [9](Joshua Knobe 2003) Here, we observe that common people's negative opinions are more strongly manifested in similar conduct. Ordinary people do not see the value of the individual involved when their unethical action affects another. However, when someone suffers harm as a result of the same action, the general public assumes that he committed the evil deed on purpose. A study from a philosophical view is truly needed to clarify this common man's mentality.

## 2.3. Kantian Ethics and Robinhood

Immanuel Kant, a German philosopher, emphasized duty in his ethical philosophy. According to Kant, an act is only morally right if it is done with a conscience. Here, the person's desire to perform the work is responsible. He believed that work should be performed with goodwill. Even when an act of goodwill fails, it is still seen as moral. According to Kant, doing something for the sake of doing it is proper. The work's outcome is not the primary factor in this situation. However, the task must be completed in a way that is acceptable to all. The effort will be honest and without conditions. It is improper to steal as. Since stealing can hurt someone else, no one should do it. Therefore, it is unable to take any rational action. Everyone will never tolerate plagiarism. As a result, this behavior cannot be regarded as ethical. Kant also believes that nobody can be employed in any work as a means to an end. However, ordinary people do not think in this way, according to experimental philosophy. Ordinary people give priority to Robinhood's usefulness in real life and its noble objectives. which is completely the opposite of Kant. It will be revealed under the Findings section.

## 3. METHODOLOGY

Research methodology is a way to systematically solve the research problem. Methodology means a set of working procedures to fulfill the objectives of the research. It is a process to analyze data and doing survey activities properly. The methodology depends on the fulfillment of the objective. So, the format of methodology is changed on the basis of objectives. It is an informal process to analyze essential data and collect information to meet the demand of objectives. objectives a methodology is followed. The methodology of the study is described below: The cross-sectional study was conducted using online questionnaire survey methods. The sample size was 51 respondents. A simple random sampling technique was used to conduct the study. Primary data was to be collected from a variety of respondents which includes:

1. Student

2. Teacher

The questionnaire had 25 questions (open-ended) and took about 25 minutes per participant to complete. A draft quantitative survey questionnaire was developed after a rigorous review of the available research documents. At the time of data collection, permission was obtained from the participants and their signed consent was recorded. During the survey, a rapport was built with the participants, and assurance was given to them that the collected information would be kept secret and used only for research purposes. After collecting the data, the data were analyzed through descriptive analysis in SPSS software. The quality of the data was maintained through checking and cross-checking by the core researchers. The quality controllers will be checked 'Back Check' 5-10% of data through spot visits and mobile

phones to ensure the authenticity and quality of the data. All the analyses have been conducted using the software IBM SPSS (version 25).

## 4. Results

### Objective 1:

*To identify the attitudes of ordinary people as opposed to the philosophical view of Robinhood's work ethics.*

Initially, the survey wanted to know from the respondents Do you know about Robinhood? 98% said yes and fewer people (2%) said no. Then, who is Robinhood? 54.9% said he is a robber, 19.6% a warrior, 13.7% said a politician, and 11.8% said an actor. The next question is, how do you know about Robinhood? 62.7% of people said they know about Robinhood from stories, 27.5% replied cinema and 9.8% said others. What was the political system like during Robinhood? 80% of people said monarchy and 20% said democracy. Then, who is the main target of Robinhood? 76.5% of people think that Robinhood targeted the rich and 23.5% think the poor. The survey wanted to know from the respondents, did Robinhood want to show 'Heroism'? 47.1% said 'Yes' and 'No' respectively, only 3% did not comment.

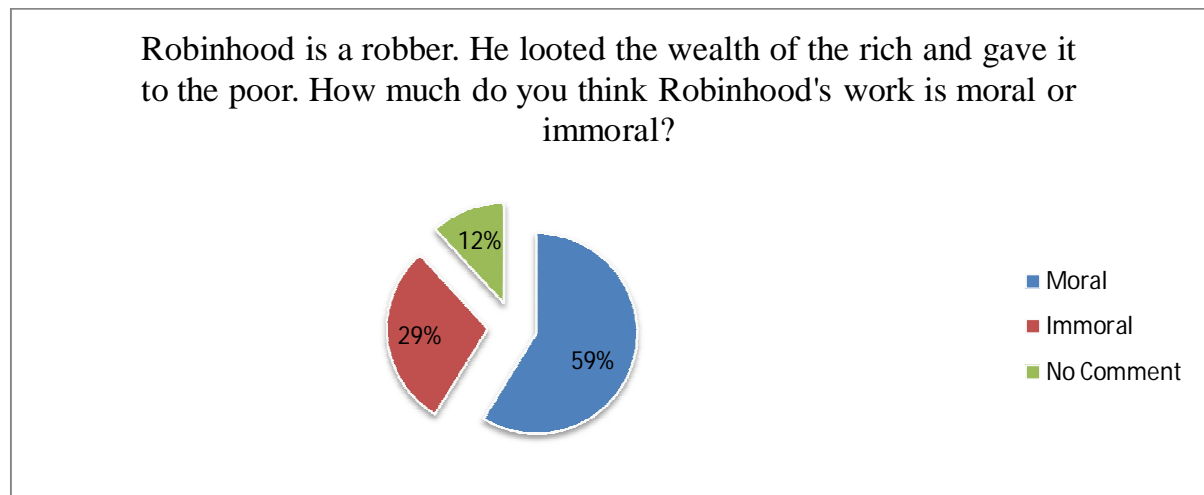
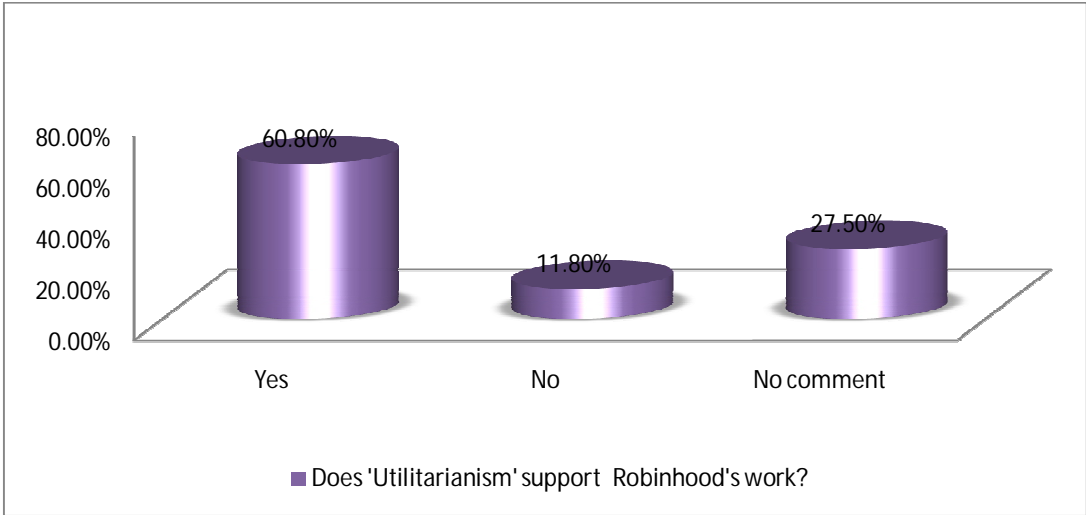


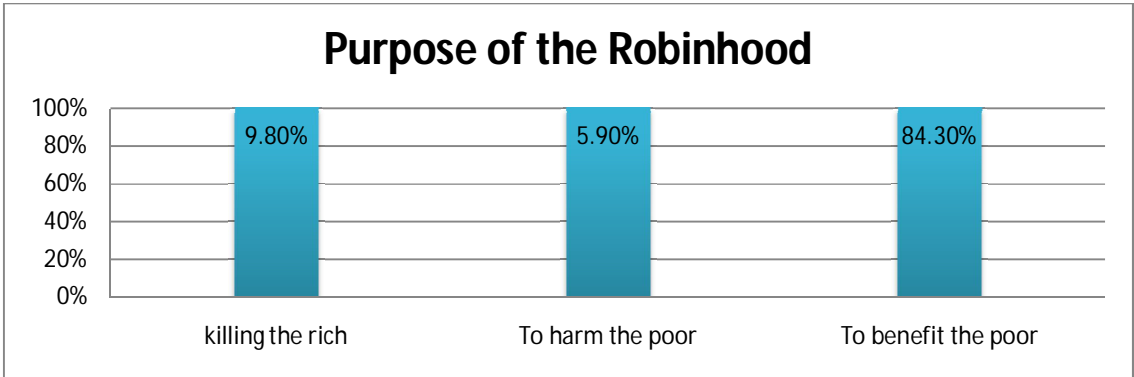
Fig. 1....3

The survey found that 56.7% of respondents considered Robinhood's work ethical. 29.4% think the work is immoral and the remaining 11.6% did not comment. For a more precise answer to this question, participants were asked, if Robinhood's work is ethical, is it justifiable. 58.6% said yes, 33.3% said no and 7.8% did not comment. Similarly, if Robinhood's work is immoral, is it unsupportable? In reply, 51% said yes, 23.5% said no and 25.5% did not comment.



**Fig. 2....?**

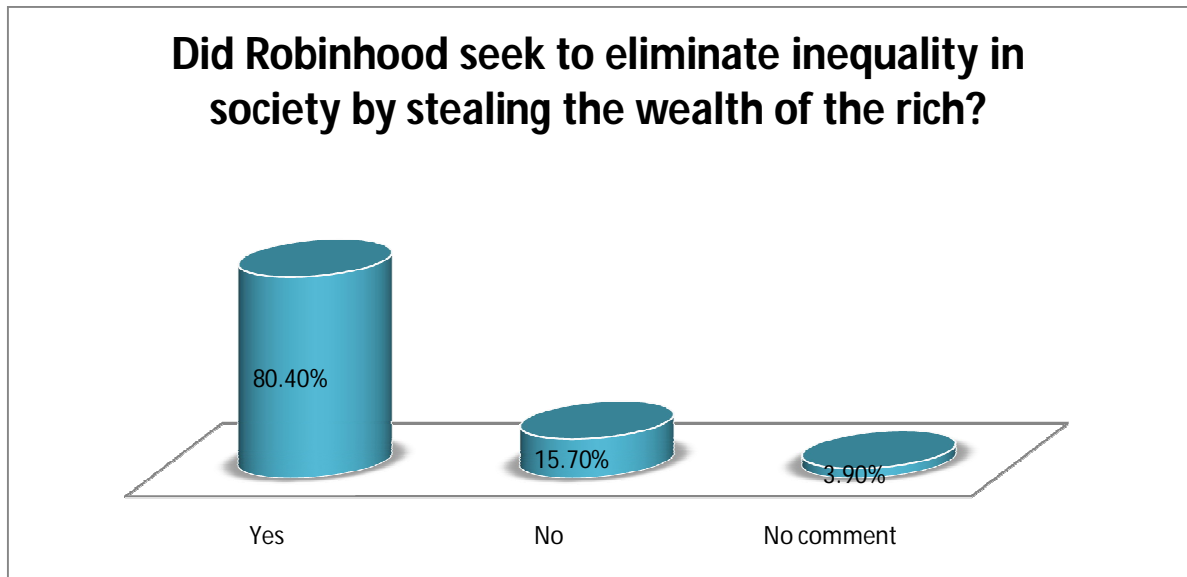
Does 'Utilitarianism' support Robin Hood's work? 60.8% said yes, 11.8% said no and 27.5% did not comment.



**Fig. 3....?**

The question is, what was the purpose of Robinhood? majority person(84.3%) replied affirmatively the purpose of his is to benefit the poor. 9.8% of people think that he tries to kill the rich and 5.9% think the purpose of Robinhood is to harm the poor. Then the question for the respondent is, Does Robinhood's activities 'arise from goodwill' ? 43.1% respondents replied affirmatively, 15.7% said No and 31.4% are take option as maybe. According to Rawl's theory the question is, Did Robinhood want to bring the poor into the mainstream of

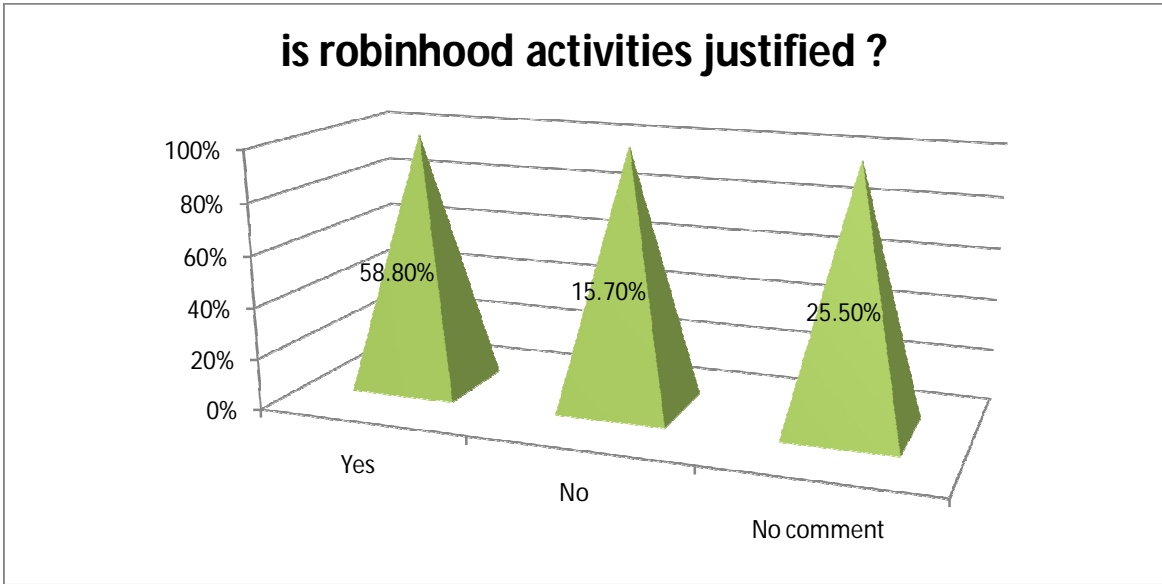
society through his work? 58.8%% respondents said yes,11.8% said No and 21.6% choose the answer to maybe.



**Fig. 4....?**

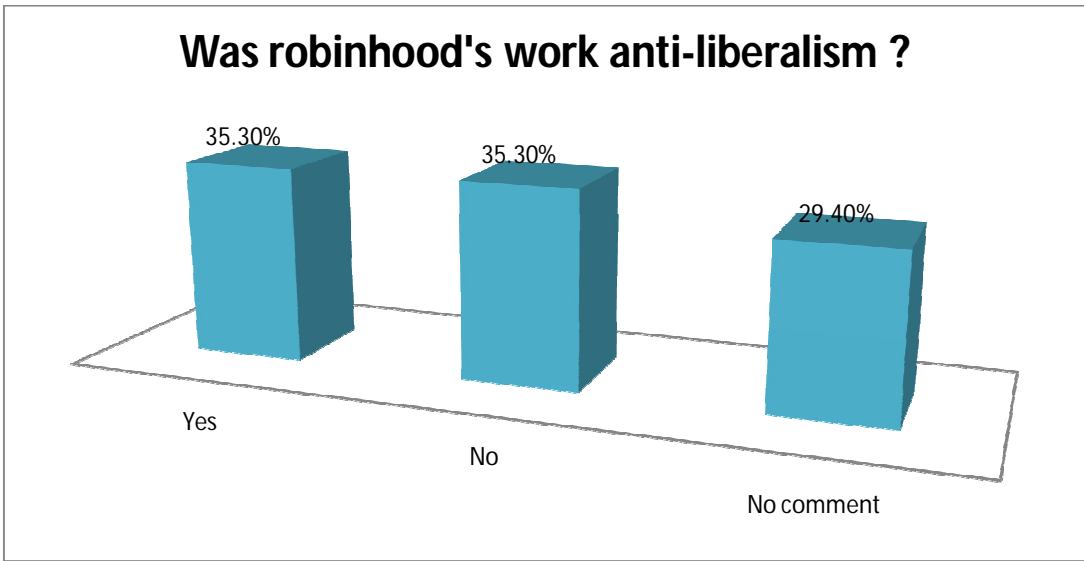
The survey found that 80.4% of people think Robinhood eliminates inequality by stealing the wealth of rich,15.7% didn't think that and 3.9% din not comment.The next question is, Did Robinhood show the wisdom in helping the poor ? 80.4% of people said yes,9.8% people said no and 9.8% did not comment.

Objectives 2:To explore Experimental philosophy the purpose is to give philosophers a chance to think new by highlighting comparative differences



**Fig. 5....?**

According to Plato's justice theory, is Robinhood activities justified? 58.8% of people said yes, 15.7% said no and the other did not comment. The participants were asked to put Kant's philosophy in front of them, Is Robinhood's work conscientious? 49% of respondents said yes, 31.4% said No and others did not comment.



**Fig. 6....?**

The last question is, Was Robinhood's work anti-liberalism? In reply, 35.3% said yes, 35.3% said no and 29.4% did not comment. According to Peter Singer, what they have to do is distribute the money among the poor? 64.7% said worthy, 9.8% said unworthy and 25.5% did not comment.

According to moral philosopher peter singer,how much the rich should help the poor ?

■ Whole wealth ■ Half ■ Minimum

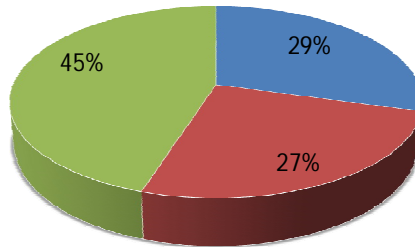


Fig. 7....?

According to moral philosopher peter singer, how much the rich should help the poor? 29.4% said whole wealth,25.5% said half of the wealth, and 45.1% said minimum. Then, Whether Robinhood's work determines the distribution of economic justice? 78.4% said yes,9.8% said no and 11.8% did not comment.

Is robinhood's work justified by the principle of equality ?

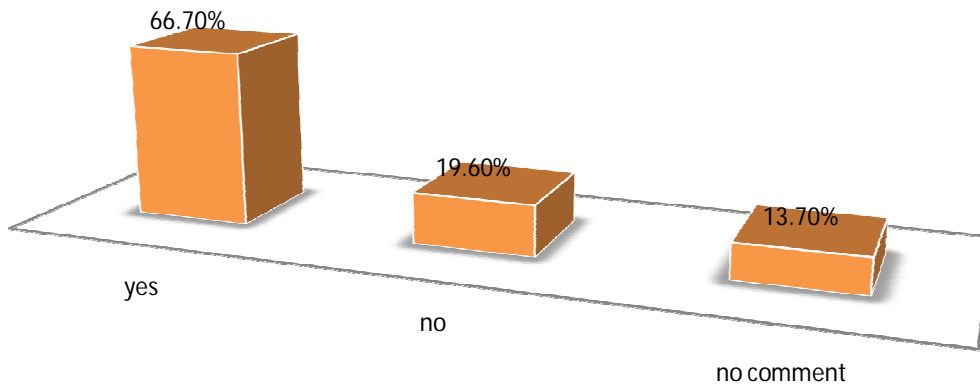


Fig. 8....?

Is Robinhood's work justified by the principle of equality? 66.7% of people said yes,19.6% said no and 13.7% did not comment.

can robinhood seize the wealth of the rich ?

■ Yes ■ No ■ No Comment

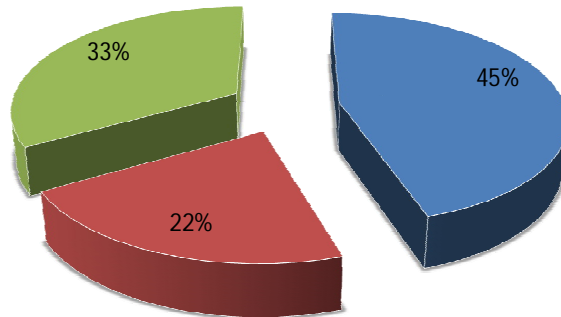


Fig. 9....?

According to John Locke, is robinhood's work justified ?

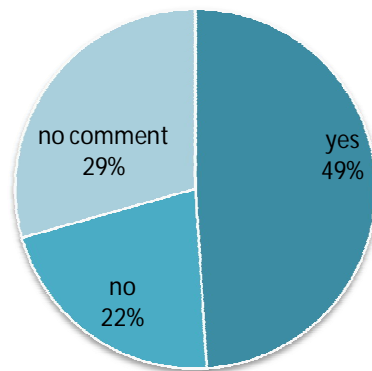
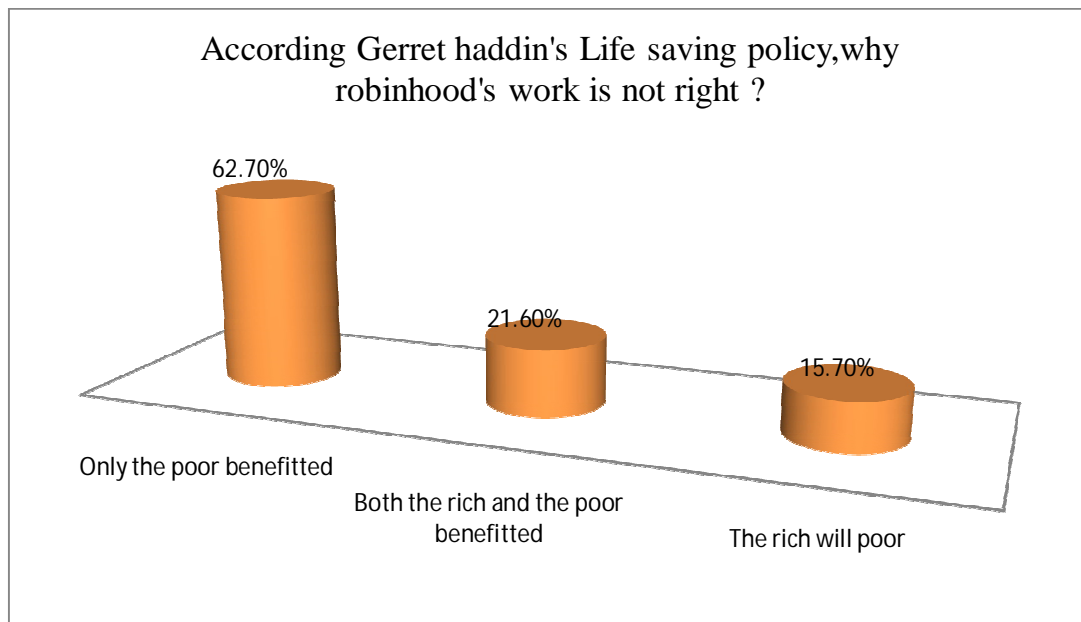


Fig. 10....?



**Fig. 11....?**

According to Robert Nozick's rights theory, can Robinhood seize the wealth of the rich? 45.1% said yes,21.6% said no and 33.3% did not comment. then, According to John Locke, is Robinhood's work justified? 49% of people think they are right,21.6% said no and 29.4% did not comment. The last question for the respondents is, According to Gerret Haddin's Life-saving policy, why Robinhood's work is not right? 62.7% of people think that only the poor benefit,21.6% think both rich and poor benefit, and 15.7% think the rich will poor.

## **5. DISCUSSIONS**

### ***1. Ordinary people's view of Robinhood's Work Ethics***

From the analysis of Quantitative research, this research works to find out the attitudes of ordinary people in the philosophical view of Robinhood's work ethic. This research wants to explore ordinary people's views about Robinhood's work, whether it is ethical or not. By feasting this Objective & selected 51. respondents who were part of my study. Among 51 respondents

58.7 % of respondents considered Rabinhoods work ethical, 29.4 % think that the work is immoral and 11.6 % did not comment. Whether Robinhood's work determines the distribution of economic Justice. Among 51 respondents 78.4 %, Said yes, 9.80%, said not 11.80%, did not comment on this issue. The main target of Robinhood is the rich because he wants to eliminate inequality in society by stealing the Wealth of the rich. I Justified this issue by viewing the responses of respondents. Among 51 respondents 80.4 % said they want to eliminate inequality in society and 15.7 % said they did not seek to eliminate inequality. Robinhood's work purpose is to benefit the poor. But a little portion around 9.8% people said that his work killed the rich. Among 51 respondents 49 % think Robinhood work conscientious but 31.4 % think it is not conscientious and 19.6 % did not comment on this

issue. The majority of the people said that Robinhood activities arise from goodwill. Among 51 respondents 43.1% said that this activity arose from goodwill and 15.7 % said that it is not part of goodwill. From the above analysis, I find out Robinhood wants to bring the poor into mainstream Society through his work because 58.8 % of people agreed with his work but 11.8% did not agree with work [10] ( Survey analysis, 2022).

From this discussion with respondents, it becomes clear that Robinhood's work is moral and ethical from the view of ordinary people. By the study of experimental philosophy, his work is convenient. So through using an experimental philosophical view Robinhood's work's main purpose is to help the poor which is ethical in the intuitions of common people.

## *2. Comparative difference between the philosopher and ordinary people*

By viewing public opinion and philosophical thought about Robinhood activities. I find out the comparative difference between a philosopher and ordinary people. By testing this objective I questioned general people under Plato's Justice theory where 58.8 % said his work was Justified 15.7 % said his activities were not Justified and 25.5 % did not comment on this issue. public opinion is completely different from Plato's thinking whereas Plato thinks Robinhood's work is not justifiable because he could not give equal rights to the poor and the rich. According to Plato's Justice theory Justice means people who fulfill his / her duty without interfering with others. So based on Plato's Justice theory Robinhood's work is not Justifiable. General people think Robinhood's work determines the distribution of economic Justice. Among 51 respondents 78.4%. said that Robinhood work determines economic Justice and 9.8 %, said no and 11.8 %, did not comment. The majority of the respondents around 66.7% of ordinary people think Robinhood's work was Justified by the principle of equality. But the philosopher's view is against ordinary people. By reviewing John Locke's theory, According to John Locke theory 49 %. said his work is not Justified, 21.6 %, said Justified and 29.4 %, did not comment. So according to John Locke Robinhood's work is not Justified. So here we see the comparative difference between philosophical views and ordinary people's views. From the View of the public people, 60.8% of people thought utilitarianism supported Robinhood's work. But 11.8 % did not support his work. But Immanuel Kant thought that stealing is not appropriate for helping the poor. the thought of Robinhood work does not arise from goodwill but ordinary people think Robinhood activities arise from goodwill. From my quantitative survey analysis, I showed around 43.1 %. said no, 31.4 said maybe 9.8% did not comment. So viewing my field observation and Immanuel Kant's view here. We have seen a comparative difference between ordinary people's and philosophers' views.

According to ordinary people, Robinhood seeks to eliminate inequality in society by stealing the wealth of the rich. Among 51 respondents 80.4%, said Robinhood seeks to eliminate Inequality and 15.7%. said no. But according to Garret Haddin's life-saving policy, Robinhood's work is not right. I surveyed ordinary people on the basis of Garret Haddins's life-saving policy. Among 51 respondents participated in this interview why Robinhood work is not right . Among 51 people 62.7 % said only the poor benefited and 21.6 % , said both rich and poor are benefited and 15.7% said rich will poor.

So by observing this data I concluded that Garret Haddin's Robinhood work is not right because only the poor can be benefited. So here we see the comparative difference between field observation and philosophical view.

There is quite a difference between the views of ordinary people and the views of philosophers about the morality of Robinhood's work. This difference emerged in the results of the survey. This has created an opportunity for philosophers to rethink the ethics of Robinhood's work. This is the main task of experimental philosophy. So this study concludes that philosophers should give importance to the intuition of ordinary people when establishing their theories.

Experimental philosophy is a relatively recent method, typically only seen in early periods. The notion of addressing philosophical problems using techniques more usually associated with social sciences is at the core of this new approach.

In the wide range of experimental philosophy studies, work is found with a wide range of techniques and goals. However, most research in experimental philosophy uses a set of tightly linked techniques that include the investigation of intuitions in some manner. The rest of the section attempts to describe the many initiatives that experimental philosophers have undertaken using these techniques and their significance for larger philosophical issues. Exploring intuitions originates from a more conventional approach to philosophy even before the emergence of experimental philosophy. This more conventional method often depends on the notion that through examining intuitions, we may make progress on one or more topics. As an example, in epistemology, it is said that by delving into our conceptions of which states qualify as knowledge, we may advance issues pertaining to the nature of knowing. In the same way, moral philosophy has asserted that we may make progress in fulfilling our moral obligations by paying attention to the discoveries that some players have to make. Similar methods have been proposed in a variety of different branches of philosophy.

In the analytical tradition, there is vast literature on how to comprehend this conventional approach. While some argue that studying intuitions offers insight into ideas, others argue that studying intuitions provides a more direct understanding of the true features and connections that these conceptions select [11] (Sosa 2007). Existing research into experimental philosophy is usually divided into various initiatives according to their varied connections with this earlier tradition. This divides things into three fundamental types of study in experimental philosophy.

For starters, some experimental philosophy research has a completely 'negative' connection to the conventional usage of intuitions, while others have a completely 'positive' one. The goal of this kind of study is to demonstrate that the technique used in more conventional work is faulty or untrustworthy in some manner. Examples include the assertion that intuitions vary in response to demographic variables such as gender or race, are subject to the order, and may be affected by accidental feelings. To the degree that intuitions exhibit these consequences, **we** should not depend on intuition as a way of resolving fundamental philosophical issues without criticism. This initial effort is termed 'negative' because it does not aim to advance the original philosophical issue (e.g. the nature of knowing), but simply to argue against a particular way of answering the subject (appeal to intuition).

This research has generated a wide range of philosophical literature interested in its metaphilosophical implications. The literature examined whether empirical evidence about the patterns of people's intuitions might warrant altering **our** philosophical practices. The majority of the work is inextricably connected to earlier philosophical work on the role of intuition in philosophy.

Secondly, some study on experimental philosophy tries to exactly advance the kind of questions that inspired previous research on analytical philosophy. Thus, this study focuses on epistemic intuition as a means to further epistemology, moral intuitions as a method to advance moral philosophy, etc. When it comes to possible advances in philosophical questions, the experimental philosopher who pursued this second project provided a number of facts to support his claims. However, the most common approach is to develop certain hypotheses about the cognitive processes underlying this research, which then lead to insights in a specific field. Accordingly, it is conceivable that **we** may utilize this theory to assess **our** degree of confidence in this domain, as well as which intuitions should be ignored or rejected. It may thus be possible to use this theory to determine **our** level of confidence in this area and which intuitions should be disregarded or rejected.

A small amount of metaphilosophical debate has been generated within this second effort, but its principal effect on philosophical writing has not been metaphilosophical but has been in debates on the particular issues of philosophy. Philosophers who are interested in epistemic contextualization discuss experiments on knowledge intuitions. Philosophers who are interested in the concept of incompatibility experiment with people's views about free will and philosophers interested in interventionist causal theories to talk about their findings explain

the findings of studies on casualization. Typically, work in this line does not concentrate on abstract ideas on the function of intuitions in philosophy. Instead, it pays greater attention to ideas on the subject.

3rd caring of the study carried out in experimental philosophy does not involve the type of project that is carried out in more conventional analytical philosophy; it just does something completely different. Specifically, experimental philosophers often fail to look at people's ideas and emotions about certain topics as a means of advancing issues about the subject, but instead, attempt to advance questions about the thoughts and feelings of individuals themselves. For example, a lot of the study into experimental philosophy in moral psychology addresses issues that genuinely affect moral psychology itself.

The third vein of research is very multidisciplinary. As a result, studying on a specific problem in this third vein in other areas (psychology, neurology, linguistics, etc.) is at least somewhat continuous and its influence is often felt in other disciplines as strongly as philosophy.

In the metaphilosophically study of the significance of experimental philosophy, the difference between the two efforts proved useful. But the differences between different experimental philosophy programs are not clearly connected to the philosophical differences between the three initiatives (on free will intuitions, moral intuitions, epistemic intuitions, etc.). Each of these particular programs of study may be significant for many different projects and, indeed, a single publication sometimes provides findings that seem to be relevant for several projects. Therefore, in reviewing current experimental research from experimental philosophy, we will have to distinguish ourselves from the metaphilosophically difference between initiatives and instead draw the contrast between specific study subjects.

## **5.1.Challenges of Experimental Philosophy**

As with any thriving field of study, problems within experimental philosophy are very controversial. Differences exist regarding certain research, the consequences of various types of findings, etc. But the simple idea that research into experimental philosophy may help address philosophical issues is also a significant impediment.

One could oppose that science, rather than its relation to moral philosophy, is the fundamental issue of experimental moral philosophy. The argument is that moral philosophy is not about how we are and what we do, but rather how we should and should be doing. As

Science is hard but moral; if **we** fail to comprehend and live up to their standards, it does not indicate a fault with **our** moral theory, but with **our** moral character.

To a certain extent, the experimental philosopher may agree to this argument. Nobody suggests that **we** immediately interpret morality from poll findings. But it is basically practical to return to the place **we** started, whereas morality is normative. Moral theory is a hypothesis about what **we** should be doing: a theory of how animals like us should behave and interact. A morality totally apart from **our** nature, which required that **we** do not do things, would definitely be undesirable. This is not only about experimental philosophy; utilitarianism is sometimes criticized for unrealistic impartiality standards. In addition to the famous prohibition against an is ought, **we** also have the aphorism that ought to imply may. The precise degree to which morality may be demanding but not unrealistic is itself a philosophical issue. Experimental moral philosophy thus works in combination with philosophical analysis; it does not seek to remove it. The very way the two interact and how empirical data in the future will impact and affect discussions in moral theory is a controversial problem. But traditional moral theory and experimental moral philosophy definitely have a great deal to learn from.

Another argument against experimental philosophy comes from a slightly different angle. Some contend that it may not be philosophical to merely attempt to understand how common people think; rather, it is the responsibility of philosophers to determine whether such thinking is actually correct or incorrect. The example of causal theory can be used to further illustrate this contention. The experimental school of philosophy seeks to understand how the average person thinks, but this does not mean that it rejects all other schools of thought. The experimental philosophy of philosophical analysis thinking is obviously an attempt to learn what the average person thinks about philosophy. According to this idea, experimental philosophy is a philosophy multiplied.

## **6. CONCLUSION**

In this research, **we** try to discuss the implementation of Experimental philosophy in real time besides that **we** discussed Robbin hood's philosophy and its effect, and also **we** reviewed some of the major and very famous articles based on these theories and philosophies. For collecting the data **we** have reviewed some of the well-known philosophical journals from google scholar. **If thought is to be really grounded, it must undergo proper testing and not just**

rely on analysis. Philosophical theories can be proved by drawing judgments based on observation and evidence from experiments. There is an opportunity for getting fresh ideas through experimental philosophies, which open up new aspects of philosophy.

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