



Correction: Overcoming AI ethics, towards AI realism

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Correction: AI and Ethics

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When this article was published the end of the first paragraph of Section 2 Ethics is dead politics was cut off after the beginning of the second sentence.

The correct paragraph should read as follows:

“Coined by Bernard Williams [26], political moralism consists of deriving political prescriptions from pre-political moral ideals such as autonomy, fairness, equality, happiness, or justice. As Rossi and Sleat (20) note, these values are pre-political in two ways: ‘[i] they are taken to float free from the forces of politics, [ii] and they are assigned a foundational role insofar as they have antecedent authority over the political and determine or exhaust the appropriate ends and limits of politics’. For realists, this approach fails to adequately grasp politics as an autonomous sphere of human activity with its own separate norms. Realism broadly posits that explicating moral ideals to decide on political questions does not yield an understanding sensitive to the peculiarities of politics (Geuss, 2008: 8). Across ethics and political philosophy, indeed across general thought about politics, we encounter these fruits of moral philosophy that take the moral as causal and proper normative source of the political. Yet for realists, politics cannot simply be applied moral philosophy.”

The abstract contains an error as well, namely two types of the same text. The abstract text suffices as: Discussions about artificial intelligence invariably include a nod to ethics. AI ethics has permeated the growing discourse surrounding AI, leading to numerous frameworks and principles intended to guide ethical design. This widespread surge in AI discussions, both academic and public, underscores a significant gap in normative political theory, a gap that urgently needs addressing. Although AI ethics as applied moral philosophy has been criticised as decontextualising AI or as outright useless, there remains a profound lack of understanding the proper political normativity of AI. The critique of AI ethics typically focuses only on feasibility concerns or moral harms, approaches that fail to capture the normative sources from which AI as a political phenomenon draws. The result is a depoliticisation of AI, risking further mystification and giving AI providers the means to justify illegitimate power relations. By leveraging the recent realism-moralism debate in normative political theory, I aim to show that the realist tradition can be the unexpected corner from which we can study these consequences and suggest a substantively different approach to AI in future, moving from AI ethics to AI realism.

The Original Article has been corrected.

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