You are in charge of public policy for Uber. Your engineering team is making terrific progress in designing a fully automated vehicle. The key question is where you should test this technology. Knowing that California is over-regulating the industry, the Governor of Arizona has reached out to you and invited you to test self-driving cars in the state without restrictions.

1. Would you accept this offer? Why or why not?
2. Would your decision change if you knew the Governor made this decision on his own vs. had the formal support of the legislature?
3. Would you self-impose any restrictions on your testing of the technology?
4. What steps would you take to mitigate any risks associated with testing the technology in the real world?
5. How would you decide when to move from testing to making AVs available?
Second- and Third-Order Effects

Studies show that the advance of AVs will save lives but will also displace many truck and taxi drivers. Consider two perspectives:

1. Several of your family members work as truck/taxi drivers and are highly likely to be victims of “technological unemployment.” What obligations, if any, does (a) an AV company or (b) a local/state/federal government have to your newly unemployed family members?

1. Suppose that AV companies are publicly traded, and several of your family members are investors in them. How should AV companies weigh their obligations to shareholders against those they might have to displaced workers?
The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else. Practical men, who believe themselves to be quite exempt from any intellectual influence, are usually the slaves of some defunct economist. Madmen in authority, who hear voices in the air, are distilling their frenzy from some academic scribbler of a few years back.

John Maynard Keynes.
The Pursuit of the Ideal

The notion of the perfect whole, the ultimate solution, in which all good things co-exist, seems to me to be not merely unattainable – that is a truism – but conceptually incoherent; I do not know what is meant by a harmony of this kind. Some among the Great Goods cannot live together. That is a conceptual truth. We are doomed to choose, and every choice may entail an irreparable loss. Happy are those who live under a discipline which they accept without question, who freely obey the orders of leaders, spiritual or temporal...I can only say that those who rest on such comfortable beds of dogma are victims of self-induced myopia, blinkers that may make for contentment, but not for understanding of what it is to be human.

Isaiah Berlin (13-14)