# PHPE 400 Individual and Group Decision Making

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Politics
Coase Theorem
Harsanyis Theorem
Philosophy
May's Theorem Gaus
Nash Condorcets Paradox
Rational Choice Theory
Arrows Social Choice Theory Sen
Rational Choice Theory
Arrows Theorem

#### **Evaluative Voting**



**Approval Voting**: voters can assign a single grade "approve" to the candidates. The candidates with the most approvals are the winner.

**Score Voting**: voters can assign any grade from a fixed set of grades to the candidates. The candidate with the greatest sum of the grades is the winner.

**Majority Judgement**: voters can assign any grade from a fixed set of grades to the candidates. The candidate with the greatest median grade is the winner.

### Score Voting vs. Majority Judgement



Consider the following example from the SEP entry on "Voting Methods":

		_	
# Voters	а	b	C
1	4	3	1
1	4	3	2
1	2	0	3
1	2	3	4
1	1	0	2
Average:	2.6	1.8	2.4
Median:	2	3	2

#### Score Voting vs. Majority Judgement



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Thus, *a* wins according to Score Voting, while *b* wins according to Majority Judgement.

### Score Voting vs. Majority Judgement



Here is another example from the *Majority Voting* book (p. 282) showing how Majority Judgement differs from Score Voting:

# Voters	а	b
k	20	20
1	19	20
k	19	0
Average:	slightly under 19.5	slightly over 10
Median:	19	20



S. Brams and R. Potthoff (2015). *The paradox of grading systems*. Public Choice, 165, pp. 193 - 210.

Suppose that the possible grades are  $\{0, 1, \dots, 20\}$ 

# Voters	а	b
1	20	11
1	9	0
1	9	10
Median:	9	10

Majority Judgement Winner: b



Suppose that the possible grades are  $\{0, 1, \dots, 20\}$ 

# Voters	а	b
1	20	11
1	9	0
1	9	10
Median:	9	10

Majority Judgement Winner: b

2 out of 3 voters prefer *a* to *b* 



Suppose that the possible grades are  $\{0, 1, \dots, 20\}$ 

# Voters	а	b
50	20	11
50	9	0
1	9	10
Median:	9	10

Majority Judgement Winner: b



Suppose that the possible grades are  $\{0, 1, \dots, 20\}$ 

# Voters	а	b
50	20	11
50	9	0
1	9	10
Median:	9	10

Majority Judgement Winner: *b* 100 out of 101 voters prefer *a* to *b* 



Grades:  $\{0, 1, 2, 3, 4, 5\}$ 

Candidates:  $\{a, b\}$ 

5 Voters

# Voters	а	b
1	5	0
4	0	1
Average:	1	4/5

Grades:  $\{0, 1, 2, 3, 4, 5\}$ 

Candidates:  $\{a, b\}$ 

5 Voters

# Voters	а	b
1	5	0
4	0	1
Average:	1	4/5

Score Voting Winner: a

b is assigned a higher grade than a by 4 out of 5 voters



51% of the voters have a *slight* preference for *a* over *b* and 49% of the voters have a *strong* preference for *b* over *a*.

Should candidate *a* win the election?



80% of the voters *strictly prefer a* over *b* and 20% of the voters have an "extremely strong" preference for *b* over *a*.

Should candidate *a* win the election?



75% of the voters *strictly prefer a* over b and 25% of the voters *strictly prefer b* over a. If a wins, then this will cause harm to the 25% of voters that prefer b to a; and if b wins, this will cause some annoyance to the 75% of the voters that prefer a to b.

How do we weigh the preference of the majority while avoiding harm to the minority?



75% of the voters *strictly prefer a* over b and 25% of the voters *strictly prefer b* over a. If a wins, then this will cause harm to the 25% of voters that prefer b to a; and if b wins, this will cause some annoyance to the 75% of the voters that prefer a to b.

How do we weigh the preference of the majority while avoiding harm to the minority?

- ► Not all questions should be decided by a vote.
- ► Education, deliberation, etc. to change the rankings of the enough of the 75% of the voters to ensure that *b* is the majority opinion.



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- ▶ When group barriers are permeable, the minority can occasionally belong to the winning side.
- ▶ When preferences are fully polarized and the power of a cohesive majority bloc is secure, the minority remains disenfranchised.
- ► Some solutions:
  - ► Ensure that the political districts are *fair*: https://mggg.org/
  - ▶ In some instances power-sharing is imposed directly (e.g., the constitution grants executive positions to specific groups, typically on the basis of their ethnic or religious identity).