

2026 年度
【修士課程】

早稲田大学大学院文学研究科
一般外国語 英 語

入学試験問題
※解答は別紙（横書）

【I】 次の文章を読み、(a)～(h) の空所に入る最も適切なものを (1)～(4) から選び、その番号を解答欄に記入せよ。

As Americans tried to grapple with a world moving in odd and contradictory directions after the end of the Cold War, two leading schools of thought emerged. One saw the triumph of liberal politics, capitalist economics, and American power, and projected the inevitable and continuing rise of the maritime system. This perception contributed to the enthusiastic reception Francis Fukuyama received when he speculated that the world had reached the “end of history.” Others noted the persistent and even growing (a) to key American values and policies in much of the world and speculated with Samuel Huntington that the world might be headed for a “clash of civilizations.” The debate between supporters of the Fukuyama and the Huntington (b) was a contemporary form of a very old debate in Western history.

When Fukuyama asked whether the end of the Cold War was the end of history, he consciously placed the idea in the long tradition of the Western (c) which holds that events are ultimately guided by universal reason. What is true in France is, or soon will be, true in Germany and China. Humanity is the same everywhere; the cultural differences that we see are (d), not essential; as human societies develop according to the universal laws of nature they will tend to converge in their political and economic arrangements and in their ideological beliefs. Cultural differences will persist, but they will be trivial—Italians prefer pasta, Swedes herring, Singaporeans fish-head curry. On the important issues, however, they will all be the (e): postreligious, democratic, liberal, capitalist.

Huntington’s world is a world of irrepressible conflicts and irreconcilable logics. Religion and culture make people responsive to different incentives and ideas. Muslims do not want to live like Westerners; Hindus do not want to live like Confucians. The Serbs do not wish that Serbia was more like France. What is true in Baghdad is (f) in Delhi.

Fukuyama’s world (g) in a secular version of the city of God, with all mankind living reasonably happily under a single set of laws. In Huntington’s world, we have the Tower of Babel: God has “confused the tongues” of the world’s peoples and we may never agree on a single (h) that can govern us all.

(Adapted from Walter Russell Mead, *God and Gold: Britain, America, and the Making of the Modern World*, Vintage Books, 2008, pp. 331-32.)

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|----------------------|-----------------|-------------------|------------------|
| a. (1) accommodation | (2) opposition | (3) presentation | (4) relation |
| b. (1) controversies | (2) families | (3) headlines | (4) theses |
| c. (1) endowment | (2) enforcement | (3) enlightenment | (4) entanglement |
| d. (1) accidental | (2) capital | (3) total | (4) vital |
| e. (1) contrary | (2) part | (3) same | (4) whole |
| f. (1) better | (2) false | (3) right | (4) worse |
| g. (1) culminates | (2) designates | (3) propagates | (4) vibrates |
| h. (1) artwork | (2) framework | (3) patchwork | (4) teamwork |

※WEB掲載に際し、以下のとおり出典を追記しております。

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【II】 次の文章を読み、下の設問に答えよ。

Democracy works best when governments have incentives to pursue broadly encompassing policies that benefit the citizenry as a whole. (1)This is most likely when political competition is robust and governments can legislate effectively. Diminishing competition between parties and political fragmentation (which tends to increase with the number of parties in a national legislature) are therefore bad for democracy. A group of legislators will find it easiest to make a collective decision if all of its members have similar preferences. If their preferences differ, they can still manage their disagreements tolerably through negotiation, compromise, and sometimes logrolling (the trading of votes by legislators to secure favourable action on projects of interest to each), so long as none has preferences that are abhorrent to others. (2)Fragmented governments find it harder to enact policies that benefit most people, because they often depend on the support of voters with widely divergent preferences. This in turn reinforces the perception that one group's gain is another's loss.

The problem fragmentation poses for democracy is particularly acute when there is substantial political polarization, because, under such circumstances, some people are never willing to accommodate the preferences of others. (3)A majority can outvote a minority in a democracy, but democracies are healthiest when the defeated minority can plausibly look forward to winning elections in the future. Otherwise, the minority will be encouraged to withdraw from democratic competition and pursue antidemocratic alternatives.

Democracy discourages extremism when it generates centripetal tendencies and encourages competition, but extremism threatens democracy by increasing the costs of regularly alternating governments and removing incentives to wait one's turn. (4)Those whose preferences will never be satisfied through democratic channels have incentives to pursue their interests through violence if they think they can get away with it.

(David Froomkin and Ian Shapiro, 'Problems and Challenges,' in Robert A. Dahl, "Democracy,"
Britannica Academic, Encyclopædia Britannica, Inc, 2025.)

1. 下線部(1)を和訳せよ。
2. 下線部(2)を和訳せよ。
3. 下線部(3)を和訳せよ。
4. 下線部(4)を和訳せよ。
5. 次の 1 文を本文中のふさわしい位置に挿入した時、その直前に来る 3 語を記せ。

This is one reason why polarization threatens democracy.

〔以下余白〕

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受験番号	
氏名	カナ
	漢字

この欄以外に受験番号、氏名を記入しないこと。
漢字氏名がない場合は、ひらがなで記入すること。

2026 年度 早稲田大学大学院文学研究科入学試験

解答用紙（横書）

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総	点

【 I 】

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____
- f. _____
- g. _____
- h. _____

【 II 】

1. _____

【Ⅱ】

2.
-
3.
-
4.
-
5.

〔以下余白〕