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以下の文章全体を日本語に訳しなさい。

### **Tools of Analysis: Interests, Identities, and Institutions**

Even when they agree on the important differences among democratic, communist, fascist, and Islamist states, comparativists frequently disagree on how best to evaluate the conditions that produce political regime types. This is also a very tricky question. Let us say that you were parachuted into a country and had to figure out quickly what the most important facts about that country were for determining its politics. On what would you choose to concentrate? Comparativists do not always agree on this either.

In general, we can divide comparative politics into three basic schools of thought. A first group of comparativists maintains that what matters most is material interests. People are rational calculators. They organize politically when it serves their interests and support political regime types that maximize their life chances. They are rational in the sense that they minimize their losses and maximize their gains. If you accept this assumption, then, to get a handle on the politics of a given country, what you should be studying is the structure of material interests in its society and how people with those particular interests organize themselves to gain power.

In democratic states, interest groups are usually mobilized by formal organizations such as trade unions, social movements, and political parties. In nondemocratic states, it may be illegal for individuals to come together in interest groups or competing political parties, but even in communist and fascist states, political scientists have identified many ways in which people pursue their interests to the kinds of public policies that benefit them the most.

A second group of comparativists maintain that there is no such thing as “objective” interests outside some set of ideals and ideas that defines the interests in the first place. Who you think you are – your identity – determines what you really want. Yes, all people require food and shelter, but beyond this minimum what people value most in this world may have very little to do with maximizing their material lot.