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Peer-Reviewed Research Articles

Path Dependence and the Persistence of Lake Victoria's Kenyan Port Towns

Dr. Nashon Budi[σ]

ABSTRACT

Debate about path dependence on emergence and persistence of urban centres has attracted parallel views. The emergence of urbanisation equilibrium in the lake region can be explained by locational fundamentals (their proximity to Lake Victoria) and increasing returns. However, the persistence of these urban centres is due to path dependence. The decline of lake transport in post-colonial East Africa resulted in the collapse of many port activities across the Lake. However, a number of Kenyan port towns including Karungu (Sori), Kisumu, Homa Bay and Kendu Bay have persisted and even expanded despite this economic shift. Employing path dependence theory, this paper explains their resilience, arguing that both colonial and post-colonial administrative frameworks and socio-economic networks created self-reinforcing mechanisms that sustained these towns long after their original economic importance faded. Drawing on field research, archival sources and secondary literature, the study demonstrates how initial conditions, institutional lock-ins, and adaptive strategies contributed to the continued expansion of these urban centers. The findings show the enduring influence of historical pathways on contemporary urban development and suggest policy implications for leveraging these historical trajectories for sustainable growth.

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I. INTRODUCTION

The emergence of urbanisation equilibrium in the lake region can be explained by locational fundamentals (their proximity to Lake Victoria) and increasing returns (Jedwab, Kerby & Moradi, 2017). Ports were established at Kisumu (Ogot, 2016), Karungu (Uganda Railways, 1912); Asembo Bay, Homa Bay and Kendu Bay (Uganda Railways, 2011), which were formally recognized as towns (Obudho &waller, 1976; Ochieng &Maxon, 1992). Their emergence was due to their proximity to the lake. Geographical endowments therefore were the main determinants of spatial economic patterns at the initial stages of the development process in the lake region (Jedwab, Kerby & Moradi, 2017). Ochieng' (1990) posits that colonization produced new urban traits, with the new urban centers becoming more racially and ethnically heterogeneous than the pre-colonial settlements. The 1903 Township Ordinance empowered the governor to gazette an area as a township or trading center and vested in him the authority to make rules for the government in these centers, fixing fees for plot holders engaged in different forms of trade. In these places, the governor's powers were used to control African participation in trade. These centres were the collection points of African produce before exportation (Ochieng' & Maxon, 1992).

Lake Victoria, for a long time has served as a critical hub for transportation, trade and regional integration in East Africa (Ford, 1955; Labu, 2012; Olali, 2024). During the colonial era, Kenyan ports such as Karungu (Sori), Kisumu, Homa Bay and Kendu Bay emerged as key nodes in a network connecting British East African protectorate with Ugandan protectorate and German Tanganyika (Hoyle, 1997; Budi, Orondo, Okuro, & Odhiambo, 2023). These towns owed their early growth to colonial infrastructural projects, particularly the Uganda Railway, which terminated at Kisumu in 1901 (Ogot, 2016) and the steamship trade that facilitated the movement of goods and people across the lake (Omenya, 2015).

In the post-colonial period lake transport declined because the government invested more on other modes of transport such as roads, mistrust between the three East African states, mismanagement of port facilities and shifting trade dynamics (Otieno, 1986; Onyango, 1997; Irandu, 2000; Leigland & Palsson, 2007). In spite of this decline, these towns have survived and economic activities have not decentralized away from their locations. Moreover, in some cases some of them have thrived, for example Kisumu, transitioning into regional administrative, commercial, and fishing hubs (Kayombo & Jorgensen, 2006). Their continued expansions evidence their persistence. This is partly because their early emergence served as a mechanism to coordinate contemporary investments for each subsequent period and partly because colonial sunk investments such as hospitals, schools, and roads contributed to urban path dependence (Jedwab, Kerby & Moradi, 2017).

The resilience of these port towns raises an important question: why have these towns persisted even though their original economic function had diminished? This paper posits that path dependence theory provides a compelling framework for understanding their continued significance.

Path dependence, which is a concept borrowed from institutional economics, indicates that historical decisions and investments create self-reinforcing mechanisms that lock societies into particular developmental trajectories (David, 1985; Roos, 2024). Once a certain path is established, whether through administrative policies, infrastructure development or economic networks, the cost of switching to an alternative becomes prohibitively high, thus leading to institutional inertia (Pierson, 2000). Thus, Lake Victoria's port towns reveal how colonial-era investments in transport and governance, combined with post-colonial adaptations, have ensured their survival despite economic upheavals.

While employing a combination of archival data, secondary literature, and contemporary economic data this study traces the evolution of these towns from their colonial origins to their present-day roles. And by examining the interplay between historical contingencies and adaptive strategies, the paper contributes to broader debates on urban resilience, regional development, and the long-term impacts of colonial infrastructure in Africa.

II. LITERATURE REVIEW

2.1 Path Dependence in Towns and Economic Development

The concept of path dependence emerged from economic studies of technological adoption, where scholars including David (1985) and Roos (2024) show how early choices such as suboptimal could become entrenched due to increasing returns and network effects. Over time, this framework has been extended to institutional analysis, with Pierson (2000) arguing that political and administrative systems exhibit similar patterns of lock-in.

In Africa, path dependence has been used to explain the persistence of colonial urban equilibrium, the endurance of extractive institutions and the spatial distribution of cities (Herbst, 2012 and Acemoglu & Robinson, 2017). Urban centers that emerged as colonial transport hubs or administrative posts often retained their importance long after independence, even when their original economic rationale faded. This persistence can be attributed to sunk investments in infrastructure, the concentration of human capital, and the difficulty of redirecting economic activity to new locations (Jedwab & Moradi, 2017).

During the early 20th century, steamers operated by the British and German colonial governments dominated Lake Victoria trade, transporting skin, groundnuts, maize, cotton, coffee, and other commodities between Kisumu, Mwanza and Entebbe (Reichart, 2013). The First World War disrupted these networks, but the interwar period saw a resurgence of trade, with Kisumu emerging as the lake's principal port (Budi, Orondo, Okuro & Odhiambo, 2023). However, the post-independence era brought significant challenges, including mismanagement of the Kenya Railways and Ports Authority, competition from road transport, and the declining profitability of lake shipping (Ogot, 1995). Despite these challenges, the towns adapted. Kisumu became a provincial capital, ensuring continued administrative investment, while smaller ports shifted toward fishing and informal trade (Onyango, 2015). This adaptability underscores the role of path dependence: while the original transport function declined, the towns' historical advantages such as trade, infrastructure, population density, and institutional presence allowed them to transition into new economic roles.

III. EMERGENCE AND DEVELOPMENT OF LAKE VICTORIA'S PORT TOWNS

3.1 Kisumu

The British government held the view that the railway could become profitable through involvement of the people of Lake Victoria basin in trade and agriculture. They therefore considered establishing a port at the railway terminus and placing ships upon the lake (Knowles, Knowles & Knowles, 2005). Moreover, the topography of the shoreline was complex and a factor in delaying development of road network around the lake. Hence, rail network and marine transport on the lake provided the best alternative on the transportation of passengers and cargo in the region (Maritime & Transport Business Solutions, 2016).

From a geographical and colonial administrative point of view as well as from a historical and traditional point of view, the site of Kisumu possessed features which made it suitable for a regional centre (Ogot, 2016). Kisumu was identified in 1893 when the chief engineer and a railway surveyor marked it as the terminus of the railway in Western Kenya and subsequently an administrative centre of the region. The basic infrastructure-telegraph lines, roads and other means of communication were immediately established to connect the new port with other settlements as the Uganda Railways steadily approached the Lake. A British administrator, C.W Hobley, was ordered to move from Mumias to establish the new headquarters for Nyanza Province in Kisumu (Obudho, 1976 & Waller; Omenya, 2012; Ogot, 2016). A shipbuilding yard and assembly was then established before the end of the First World War, with ferries and cargo ships travelling across the lake (World Bank, 2017).

Completion of railway line in Kisumu in 1901 created new administrative boundaries and altered the growth of urban centers in Western Kenya. Eastern Province of Uganda was transferred to British East African protectorate and divided into Kisumu Province and Naivasha Province. This move signaled a growth stage in which the development of the penetration line set in motion a series of spatial processes and re-adjustments as the comparative locational advantage of all centres (Obudho, 1981). Since then Kisumu has offered administrative functions for local and international agencies in the region.

Between 1910 and 1920, Kisumu became a major commercial centre in the Great Lake region. This was partly due to the Asian influence (Malack & Ondieki, 2015). The population of Asians in Kisumu expanded tremendously, attracted by the city's enormous economic opportunities (PC/NZA 3/6/2/1). From Kisumu the Asians migrated to other parts of Siaya, Kisii, Nyamira, Homa Bay and Migori Counties (DC/KSM/1/19/120). These enterprising Asians transformed Kisumu into a well-known station for the distribution of imported goods such as cloths throughout Nyanza Province and Eastern Uganda. They transformed Kisumu into a major depot for gathering raw materials from rural African markets in the hinterland and assembling them in readiness for export to places like Europe, Somalia and Saudi Arabia (Zeleza, 1982).

Expansion of Kisumu has influenced the economic development of the offspring towns in the region. As a large city in the region and a port, it plays a very important role in the economy, as the largest domestic market, the chief manufacturing center, the primary trading connection with the rest of the world. Moreover, by virtue of its geographical position Kisumu has been the main point of intercourse with lakeside cities of Uganda (Entebbe, Jinja and Kampala) and Tanzania (Bukoba, Musoma and Mwanza) (Ogot, 2016). Moreover, it became a major axis where goods imported from outside of British East Africa penetrated into the areas occupied by the Luo, Abagusii, Abaluhya, Abakuria and beyond. Out of all Kenyan Lake Ports, Kisumu acted as an intermediate port providing a link to the whole country through the railway. As a station, it is quite important for transit trade in East African region and beyond. Kisumu was the entry point of commodities and passengers ferried by train to South Kavirondo through Homa Bay and Kendu Bay ports; Central Kavirondo through Asembo Bay port and North Kavirondo Districts through Port Sio (Lake Victoria Basin Commission, 2011).

Before the breakup of the East Africa Community (EAC) in 1977, Kisumu was very significant in the trade across the lake. As a commercial centre of importance, it had a large distributing trade with all parts of the Lake Victoria region. By 1950s, the extensive docks, railway facilities, repair sheds, storage sheds and oil installations occupied the lake shore of Kisumu. Along the road of factories, bordering on to the railway line was running parallel to this zone. These factories reflected many aspects of the lake trade. There were mills engaged in hulling rice, milling maize, and crushing groundnuts and simsim for their oil, ice factories producing ice for fish packing, timber yards, engineering works, some specializing in the supply of mining materials and factories curing hides and skins. Connecting to this road was the trading section of the town, which is stretching up the hill and the main street consisting of modern shops while the side streets conform to the pattern of the typical East African Indian bazaar of small corrugated-iron roofed shops (Zeleza, 1989). Kisumu Shipyard has created over 1,897 jobs, with ripple effects being felt in the local economy, including supplies (Mwita, 2022).

However, this is one city that has stagnated in regard to modernization specifically in transport infrastructure. Different scholars have linked this experience to political marginalization by the pioneer regime of President Kenyatta and President Moi due to what has been perceived as rigid opposition politics and ethnic driven economic development plans (UN-Habitat, 2006; Jedwab, Kerby & Moradi, 2014). In addition to politics, it would be important to underscore other limited factors on transport and urban planning over overtime. Under-development in transport infrastructure has affected the socio-economic transformation of the offspring towns (UN-Habitat, 2016).

3.2 Homa Bay, Kendu Bay and Karungu (Sori)

Karungu was established as a port in 1903 (Uganda Railways, 1912); Homa Bay, Asembo Bay and Sio Port were established ports in 1911 (Uganda Railways, 1911) while Kendu Bay Port was established in 1916 (Uganda Railways, 1916). These ports expanded to towns and have exhibited persistence of a spatial equilibrium despite the historical shock-the collapse of ferry services. According to Homa Bay County Integrated Development Plan, Kenudu Bay, Homa Bay and Mbita were among the towns recognized in 2021 as townships based on their population, which is over 10,000 persons (Omar & Omar, 2021; Raballa, 2021). Similarly, Homa Bay, Asembo Bay, Sio Port and Kendu Bay attracted foreign traders-Indians who established their enterprises in these towns upon the establishment of the lake ports (Budi, 2017 & Omollo, 2020). Onduru (2009) observes that Indians played a significant role in transport industry and established shops at different centers in South Nyanza. For instance, Indians had a head start in the lorry driven fish wholesale business in the region (Opondo, 2011).

Homa Bay town remains the largest urban centre in Homa Bay County and served as the district headquarters of South Nyanza District before it was subdivided into smaller districts. Nevertheless, it remains an administrative and political headquarters of Homa Bay County as well as a business hub within the county. It hosts the County referral hospital, education and religious institutions and provides formal and informal employment to many (County Government of Homa Bay, 2018).

Kendu Bay emerged as a port centre linking Kisii Districts and Homa Bay-Karungu to Kisumu by both road and water (Budi, 2017). This exposed Kendu Bay to the immigrants like Indians, Arabs and Christian Missionaries (Ochieng, 1990). When the port was established in Kendu Bay in the early 20th century, the commercial activities became vibrant as Arabs, Christian Missionaries and Indians scrambled to control rural town whose port was centrally located to the administrative units of the larger South Nyanza and the port of Kisumu (Budi, 2017; Raballa, 2021; Uganda Railways, 1916). Between 1916 and 1960, when it was a major trading centre and link point in South Nyanza, Arab merchants brought goods through the port of Mombasa, transported them to Kisumu by train and then to South Nyanza through Lake Victoria to Kendu Bay and Homa Bay Ports (Omollo, 2020). Currently Kendu Bay has two distinct sections. The new Kendu Bay town which is located on the busy Kisumu-Homa Bay Road and the other one, popularly referred to as "Old Kendu Bay Town". However, the number of people settling in Kendu Bay has been increasing over the years and is expected to increase further as businesses are expanding and people seeking services at the headquarters of Rachuonyo North Sub County continue to surge (Oduor, 2014).

Karungu, popularly known as Sori in Migori County, is the divisional headquarters of Karungu Division (Nyatike Sub County) since 1990s and the largest urban centre in Nyatike Sub County. It has grown as a commercial centre and provides the largest market for fish in Migori County in addition to agricultural produce within the region.

Despite the survival and expansion of many port towns including Kisumu, Homa Bay, Kendu Bay and Mbita after the deterioration of lake ferry transport, some port centres such as Asembo Bay and Kowuor Pier Popularly referred to as Kajimo by the locals in Rachuonyo North sub county have not exhibited signs of expansion and in some instances have shown features of decay. Asembo Bay, which was established as a port in 1911 (Uganda Railways, 1911), attracted traders as far as Kisumu, Gem, Uyoma, Sakwa, Ugenya, Seme and Alego. Up to 1980s, the port centre was one of the most vibrant markets in Siaya County and this made it popular in Nyanza Region. Like Kisumu and Kendu Bay, the town attracted Indian traders who opened their shops and sold mostly household commodities such as sugar, soap, cigarettes and sweets. The port was an entry point of the manufactures from Nairobi, Mombasa and Kisumu and an exit of gold, fish, agricultural produce-cotton, maize and cattle particularly from Siaya County. The departure of Indian traders who owned most of the beachfront shops marked the decline of the town. Currently the town looks deserted, having been brought down by the poor economy of the region. Tombstones of graves of long dead pioneer Indian traders spread at the beaches that were once economically active. Most of the buildings that popularized the town including Indian Temple are vandalized or brought down by old age or abandoned (Omingo, 2019).

IV. FINDINGS AND DISCUSSION

4.1 Colonial Infrastructure and Institutions

The construction of the Uganda Railway and the development of Kisumu's port facilities created a durable spatial and economic framework that shaped regional development for decades. The railway, initially intended to serve imperial interests, became a critical artery for Kenya's western region, linking Lake Victoria to Nairobi and the coast (Ochieng', 1985). This infrastructure generated significant sunk costs, making it economically unviable to abandon Kisumu even when lake trade declined.

Similarly, the colonial administration's decision to designate Kisumu as a provincial headquarters ensured its continued institutional relevance. Government offices, schools, and hospitals clustered in the town, attracting migration and investment (Were, 1967). This administrative lock-in mirrored patterns seen in other colonial cities, where political centrality compensated for economic shifts (Jedwab & Moradi, 2016).

4.2 Post-Colonial Developments and Economic Diversification

After independence, the shock caused by the decline of lake transport forced these port towns to reinvent themselves. Kisumu's administrative status attracted public-sector employment, private investments and tertiary education institutions, such as Kisumu National Polytechnic and Maseno University. Karungu, Homa Bay and Mbita capitalized on Lake Victoria's fishing industry, which became a critical source of livelihoods as formal trade dwindled (Omolo, 2010). Furthermore, Homa Bay remained an administrative headquarters of the former South Nyanza District. Kendu Bay hosts the headquarters of Seventh Day Adventist Church (SDA), a popular denomination in Homa Bay, Migori, Nyamira and Kisii Counties. Being the largest urban centre in Rachuonyo North Sub County, it remains as the major transport centre, trade centre and entertainment centre in the region.

Informal trade networks though known by the law enforcing authority also played a crucial role in sustaining these towns. Cross-border smuggling of goods between Kenya, Uganda, and Tanzania majorly across the lake, a practice dating back to the colonial era, persisted despite official trade declines (Owino, 2018). This informal economy, though often overlooked in policy discussions, provided a vital cushion against economic shocks.

V. CHALLENGES AND ADJUSTMENTS

The persistence and survival of these towns has not been without challenges. Economic fluctuations, decaying port infrastructure, environmental degradation, and overfishing have undermined long-term sustainability of these towns (Onyango, 2015). Additionally, lack of political goodwill by President Jomo Kenyatta's, and Moi's regimes due to the perceived opposition politics in Nyanza region further affected the development of these towns (UN-Habitat, 2006). However, the very factors that contributed to their decline such as fishing, politics and the concentration of population have also made them resistant to total collapse.

VI. CONCLUSION

The persistence of Lake Victoria's Kenyan port towns underscores the influence of path dependence on urban emergence and survival. Therefore, Path dependence theory helps explain why these towns have persisted despite the fluctuation of the economy: colonial investments created infrastructural lock-ins and institutions, while post-colonial adjustments reinforced their transition into new roles. Government agencies intending to revitalize these towns must recognize these historical trajectories, leveraging existing strengths while addressing systemic challenges.

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新高考语言文字试题研究与高分策略——以2020—2024年新高考全国卷为例

杨烨[δ]可晓锋[ε]李先锋[τ]

ABSTRACT

*2020*年新高考实施以来，语言文字运用部分在试题中的难度不断增加，导致学生得分极为困难。因此，本文通过文献法、数据统计法以及比较研究法，从多个方面对*2020-2024*年的新高考全国卷进行研究。发现其命题探索阶段化；命题考点情境化；考察能力综合化的特征。最终预测*2025*年高考语言文字运用试题和提出高分策略，助力学生成绩的提升。

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I. 引言

《普通高中语文课程标准（2017年版2020年修订）》指出“自觉分析和反思自己的语文实践活动经验，提高语言运用的能力，增强思维的深刻性、敏捷性、灵活性、批判性和独创性。”[1]这句话表明了语言运用在高中课程以及高考中的重要地位。随着《中国高考评价体系》确立了“核心价值、学科素养、关键能力、必备知识”[1]作为考查维度，高考语言文字运用试题正经历着从知识本位向素养导向的认知图式重构，逐渐加大对考生语言综合运用能力的考查力度。特别是在“新教材、新高考、新课程”时代背景下，包括四川在内的多个省份将在2025年全面推行新高考模式，这对即将接触新高考卷的地区考生而言，语言文字运用试题将成为他们面临的巨大挑战与机遇。在这一背景下，如何帮助学生更好地应对新高考语言文字运用试题的挑战，提高他们的语文素养，成为教育工作者需要面对的重要问题。

基于此，本研究选用文献法、统计法以及对比分析法等研究方式，以《普通高中语文课程标准（2017年版2020年修订）》及《中国高考评价体系》作为理论依托，细致剖析2020到2024年期间新高考制度下的全国卷语言文字运用试题。通过剖析命题题型、考点内涵以及考查重点当中潜藏的逻辑脉络与发展走向，联系教育改革的实际动态，预估2025年语言文字运用试题的命题趋向。最后，依据分析所得结果，从教师指导以及学生备考

这两个层面给出具有针对性且具备实操性的备考策略，为高考语文教学给出有效建议与实践途径。

II. 文献综述

随着新高考制度的实施，语言文字运用试题作为语文试卷中分值占比较大的一部分，其命题趋势直接影响着一线教师的教学方向和策略安排，因此其研究的重要性日益凸显。近年来，学者们对新高考语言文字运用试题的研究逐步增加，主要集中在以下几个方面：

1. 对新高考语言文字运用试题的命题特点与趋势进行研究，并提出相应的教学策略。如陈超在《情境运用探规律提升思维促发展——2023年新高考语言文字运用题备考策略谈》中提到"近年来的高考语言文字运用题加大了逻辑思维的考查力度，这一考点题型众多，涉及句子衔接、病句、逻辑推断等多种题型。"[3]他通过对2020至2022年三年间全国卷语言文字运用试题的分析，提出了相应的备考对策，旨在帮助学生更好地应对复杂的语言运用问题。然而，研究主要集中在具体年份的试题上，尚缺乏对全局性趋势的综合性分析。
2. 对新高考语言文字运用试题的材料类型进行研究，总结出相关教学策略。如李玲在《新课标视域下高考语言文字运用试题比较研究》中提到"近五年新课标I卷的语言文字运用题在材料选择方面表现出了极为丰富的多样性。这些材料广泛涵盖了传统优秀文化、社会生活、热点时事、文学文本、跨学科知识等五大领域，充分展示了语文学习的广泛性和深度。"[4]然而，该研究并未全面覆盖所有材料类型，未能完全体现材料的多样性。
3. 对新高考语言文字运用试题的备考策略进行研究。如杨潇在《新高考语言文字运用题命题趋势与备考路径》中提到"基于以上对新高考语言文字运用题的命题特征与命题理据的分析，已初步掌握新高考语言文字运用题的命题规律，得出新高考语言文字运用题备考应以立德树人为基，落实核心素养。强调建构主义教学观，以学生积极主动建构语言文字知识的方式，注重语言文字知识在日常实际中的应用。"[5]但多篇文献集中于备考策略的单一维度分析，缺乏对多维度综合能力的综合考察。

综上所述，现有研究为分析新高考语言文字运用试题提供了丰富的视角与思路，但针对新高考语言文字运用试题的综合分析尚不完善，特别是在命题趋势、综合能力考查及备考策略等方面的深入探讨仍然有待加强。

III. 核心概念界定

1. 新高考

新高考指为促进教育公平，教育部在高中阶段学校招生、考试和复习制度方面的改革，旨在实施新课程改革以建立起全国统一的普通高中学业水平考试和高校招生考试制度，预计于2025年在全国普遍实施。新高考采用"3+1+2"模式，取消文理分科，更加有利于调动学生学习的主动性和积极性。

2. 新高考语文试卷

新高考语文试卷是在新高考改革背景下，以《普通高中语文课程标准》为命题引导，以《中国高考评价体系》为评价框架，服务于普通高中教育体系，用于全面考查高中生语文素养的标准化测评工具。其卷名为"普通高等学校招生全国统一考试"，通常涵盖现代文阅读（包括论述类文本、实用类文本、文学类文本）、古代诗文阅读（包括文言文阅读、古代诗歌阅读、名篇名句默写）、语言文字运用以及写作四大板块，共150分。

3. 语言文字运用试题

新高考语文试卷中的语言文字运用题是以动态语境为基础，综合考查学生语言建构与运用能力的核心模块。本文所提到的"语言文字运用试题"是指新高考全国卷第三部分试题，分值为20分左右，其考察方式每年均有一定调整，主客观题型数量，位于新高考语文试卷的第18题到22题。

IV. 新高考语言文字运用试题的命题特征分析

作为高考语文测评体系的关键构成模块，语言文字运用题凭借其对学生语言实践能力的综合检测功能，始终占据不可替代的地位。近年来，随着教育改革的推进，这类试题的出题方向和形式也在不断调整。因此，本文选取近五年（2020—2024年）新高考卷10套语言文字运用试题作为研究对象，将其按照考试年份、卷别、材料类型、题型、题号及分值和考点等方面进行梳理与整合，绘制了如下表1，以便分析其主要规律及特征。

表1：2020—2024新高考全国卷语言文字运用试题内容统计表：

年份	卷别	材料类型	题型	题号及分值	考点
2020	新高考Ⅰ卷	文学类文本	简答题	18题（3分）	破折号作用
				19题（4分）	比喻的相似性
				20题（4分）	原句与改句表达效果对比
		实用类文本	选择题	21题（4分）	语病修改（搭配不当、句式杂糅）
			简答题	22题（5分）	新闻语段压缩
	新高考Ⅱ卷	实用类文本	选择题	18题（3分）	词语搭配辨析
				19题（3分）	语句衔接
			简答题	20题（5分）	比喻的相似性
			选择题	21题（4分）	语病修改（搭配不当、成分残缺）
			简答题	22题（5分）	新闻语段压缩
2021	新高考Ⅰ卷	实用类文本	选择题	18题（3分）	词语语义辨析
				19题（3分）	语病修改（搭配不当、语序不当）
			简答题	20题（5分）	对偶手法的构成与表达效果
			选择题	21题（3分）	语句衔接
			简答题	22题（6分）	补写语句
	新高考Ⅱ卷	实用类文本	选择题	18题（3分）	词语搭配辨析
				19题（3分）	语句衔接
				20题（3分）	语病修改（搭配不当）
			简答题	21题（6分）	补写语句
				22题（5分）	长短句变换（句式变换 ）
2022	新高考Ⅰ卷	实用性文本	简答题	18题（3分）	成语补写
				19题（4分）	长短句变换（句式变换 ）
				20题（4分）	设问与排比表达效果
			选择题	21题（3分）	人称代词“你”（泛指、特指）
			简答题	22题（6分）	补写语句
	新高考Ⅱ卷	实用性文本	简答题	18题（3分）	成语补写
			选择题	19题（4分）	语病修改（语序不当、成分残缺）
		文学类文本	简答题	20题（4分）	人称代词的作用
				21题（4分）	语句表达效果分析
				22题（5分）	修辞表达效果赏析

2023	新高考Ⅰ卷	实用类文本	简答题	18题（4分）	补写语句
				19题（6分）	语病修改（搭配不当）
		文学类文本	简答题	20题（3分）	叠词的效果
				21题（4分）	逗号的作用
				22题（3分）	词语表意辨析
	新高考Ⅱ卷	文学类文本	简答题	18题（2分）	成语补写
				19题（5分）	原句与改句表达效果分析
		实用类文本	选择题	20题（3分）	疑问代词“谁”（任指、虚指、定指）
			简答题	21题（6分）	补写语句
				22题（4分）	语病修改（成分残缺、搭配不当）
2024	新高考Ⅰ卷	实用类文本	简答题	18题（5分）	用借喻修辞写云
				19题（2分）	成语补写
				20题（4分）	语病修改（成分赘余残缺）
				21题（4分）	补写语句
				22题（3分）	词义理解、观点辨析
	新高考Ⅱ卷	文学类文本	简答题	18题（5分）	长短句变换（句式变换 ）
				19题（4分）	问句作用（疑问、 反问、 设问 ）
		实用类文本	简答题	20题（4分）	语病修改（搭配不当、语序不当）
				21题（4分）	补写语句
			选择题	22题（3分）	词义表意辨析

1. 新高考语言文字运用试题的阶段性特征

根据表格数据，2020至2024年间新高考全国卷语言文字运用试题命题呈现出显著的阶段性特征，尤其在考察重点、题型设计和命题趋势方面逐步演化。

- 探索期（2020-2022年）：

基于表1的相关信息可知，2020至2022年间，命题呈现出基础能力为主的探索期特征。在文本类型上，这一阶段的试题以实用类文本为主导，其试题一共有24道，占比80%，重点考查基础语言规范能力，同时以文学类文本为辅，其试题共计6道，占比20%，以考察高阶审美能力作为考察语言规范能力的补充。在题型上，这一时期的简答题共有18道，占60%，选择题共计12道，占40%。由此可得，2020—2022年间的命题的重点依然聚焦在语言规范性的考查上，特别是在语病修改和词语辨析等考点的考查上。

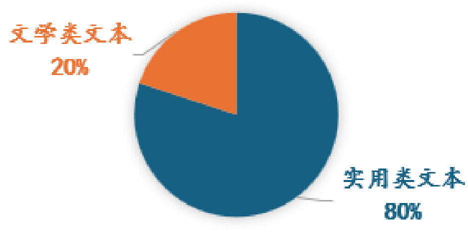


图1：2020—2022探索期题量图

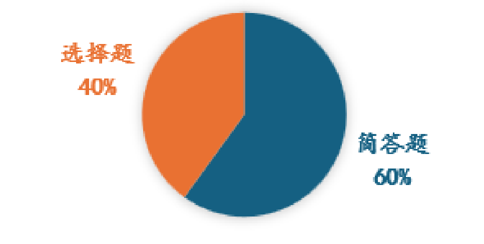


图2：2020—2022题型数量占比图

- 深化期（2023-2024年）：

从2023—2024年，命题的方向逐渐向思维品质和创新表达转变，进入深化期。其中文学类文本占比由原来的20%提升至35%，简答题分值占比从探索期的60%跃升至90%，2023年新高考Ⅰ卷更首次实现全简答模式。这种变化与《普通高中语文课程标准》中"语言建构与运用""思维发展与提升""审美鉴赏与创造""文化传承与理解"四大核心素养的深度融合直接相关。

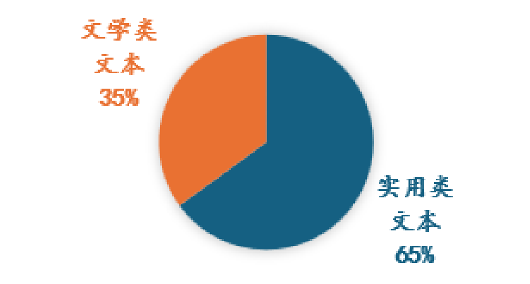


图3：2023—2024深化期题量图

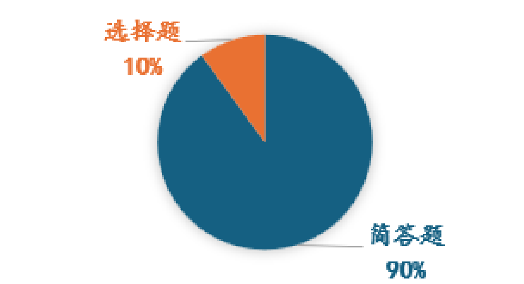


图4：2023—2024题型数量占比图

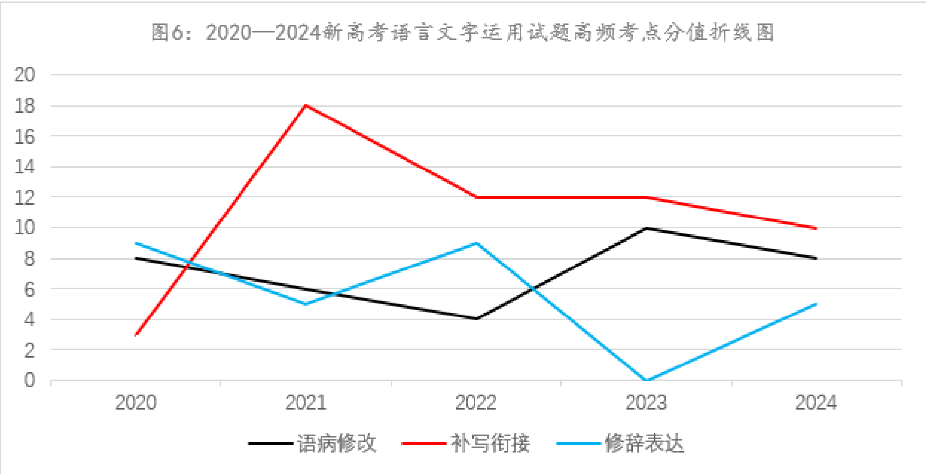
2. 考点分值变化分析及命题模式归纳

- 考点分值变化分析

从2020年到2024年，语言文字运用试题的考点分布和命题方向呈现出深刻的变化，这些变化反映了语言能力测评从知识技能向综合能力、思维品质转型的趋势

表2：2020—2024年新高考全国卷语言文字运用考点分值统计表

考点/年份	2020	2021	2022	2023	2024	总计
语病修改	8	6	4	10	8	36
补写衔接	3	18	12	12	10	55
修辞表达	9	5	9	0	5	28
语段压缩	10	0	0	0	0	10
句式变换	0	5	4	0	5	14
词语辨析	3	6	0	3	6	18
标点符号	3	0	0	4	4	11
词类作用	0	0	7	6	0	13
语句表达	4	0	4	5	0	13
总计	40	40	40	40	38	198



若从横向角度对各考点的分值变化加以分析的话，那么“补写衔接”这个考点在五年的时间跨度里，其分值增长情况无疑是最为突出的。在2020年的时候，它仅仅只占了3分的分值，然而到了2021年，其分值便急剧地增加到了18分。按照“考点总分占比=考点五年总分÷所有考点五年总分之和×100%”的计算公式可知，该考点的分值占比已然达到了45%。在此之后，虽说其分值稍微有了一些回落，比如到了2024年的时候就变为了10分，但这一考点五年的总分值却已经达到了55分，占到总分的27.78%，远远高于其他考点。这种分值变化情况，明确地凸显出了命题者对于语言连贯性以及篇章结构方面的重视程度，同时也着重强调了学生在真实的语境当中去构建以及调整语言逻辑的能力。

与之相对的是“语病修改”这一基础性考点范畴，其分值虽说一直存在着波动情况，但却始终维持在一个相对较高的水准之上。由表格数据可知，2020年的时候分值为8分，到了2021年便下降至6分，而2023年又再度攀升达到了10分，还有2024年同样也是8分，五年的总分共计36分，在整体当中所占的比例达到了18.18%。这种分值变化状况，其实很好地彰显出了对于语言规范性方面的持续重视程度。即便如今考试的设计正慢慢朝着复杂以及情境化的方向去发展演变，可“语病修改”这一考点仍旧稳稳占据着极为重要的位置，这也充分表明了对于学生在语言准确性以及表达规范性方面的基本要求不存在任何削弱的迹象。

“修辞表达”这一项的分值明显呈现出波动的态势。在2020年的时候，其分值是9分，到了2021年，分值便下降至5分了。而2022年，分值又回升到9分，不过在2023年，该项目未进行考核。随后的2024年，分值再次回落到5分。将这五年的分值相加，总分是28分，在整体当中所占的比例为14.14%。这样的分值波动情况，实则反映出命题者对于修辞技巧考查并非是持续性重视的，而是呈现出间歇性重视的特点。由此也能够表明，该类题型所处的地位已经有所降低了，未来有可能会朝着更为综合的语言运用能力考查的方向去转变。

“语段压缩”呈现出完全消失的态势，在2020年的时候，它曾在相关考察中占据10分的分值，然而从那之后，其分值全部变为了0分，这足以表明该类题型已然不再被视作必考的内容了。这种趋势隐隐透露出，命题者以往对于知识点提取以及简化方面的侧重，如今已经被更为复杂多样的语言运用情境给取代掉了。

再者，像“句式变换”以及“词类作用”这类考点，它们的命题频率呈现出一种时断时续的变化态势。在2021年的时候，“句式变换”这一考点的分值为5分，到了2024年，其分值同样是5分。而在2022年，该考点的分值变为4分，这4分占当年两套试卷总分的比例达到了10%。在2023年和2020年这两个年份里，关于“句式变换”的命题却并未涉及到。这种变化情况从侧面反映出命题者对于句式能够灵活运用的能力还是比较重视的。只是鉴于其出现的频率相对来讲不算高，而且分值也不算大，所以也能看出它的重要性在整体当中是处于相对次要的位置的。与之类似的是，“词类作用”，虽说在2022年出现时分值达到了7分，占当年试卷总分的比例为17.5%，在2023年出现时分值是6分，占比为15%，但是在2020年以及2021年这两年当中，却没有出现过相关命题。这无疑也展现出了它在命题过程当中体现出的阶段性强化的特点。

“词语辨析”以及“标点符号”均呈现出逐渐回升的态势。就词语辨析来讲，在2020年的时候其分值是3分，到了2021年分值变为6分，而在2023年和2024年又分别重新回到了3分和6分，如此算来，其总分达到了18分，在整体中所占的比例为9.09%。这样的分值变化情况足以说明命题者对于学生在语言精度以及语境适应能力方面的要求是有所提高的。相较于“词语辨析”，“标点符号”的分值变化相对来说就显得较为平稳了，尽管它的分值并不是很高，不过在2020年、2023年以及2024年分别出现了3分和4分的情况，这也充分显示出它在基础语言能力考查当中是一直存在着的。

从纵向层面加以分析，会发现五年间每类考点在当年总分里所占比重的变化情况，同样也能够揭示出命题所具有的导向。按照“当年考点占比 = 当年该考点分值÷当年所有考点总分×100%”这样的计算公式去看，在2020年的时候，语病修改这一考点占比达到了20%，“补写衔接”考点占比则是7.5%，这一情况足以说明在命题的初期阶段，对于语言规范以及结构性方面的考查是比较受重视的；当时间推移到2021年，“补写衔接”考点所占的比重急剧上升，达到了45%，从中能够体现出语言运用呈现出情境化以及综合化的发展趋向；等到了2023年以及2024年，“语病修改”和“补写衔接”这两个考点依旧在总分值当中占据着比较可观的分值比重，这也表明它们的重要性是在持续不断地得到巩固的。然而，“修辞表达”和“句式变换”这两个考点所占的比重却是逐年在下降的，这反映出命题的趋向是朝着更为综合性的语言考察方向发展的，已经不再仅仅局限于对某一项技巧展开评估了。

总体而言，近些年来新高考的语言文字运用试题显现出从基础能力朝着综合运用能力转变的趋向。命题方面，一方面重视语言知识的规范性，另一方面也越发关注学生在复杂语境下综合运用语言的能力。这样的变化使得备考策略需要从单纯针对知识点展开训练，转变为进行跨知识点的综合运用训练，进而提升学生在真实语境当中去解决语言问题的本事。

- 命题模式与规律归纳

表3：2020—2024新高考全国卷语言文字运用试题命题模式分析表：

年份	卷别	题型组合	分值	题量
2020	新高考Ⅰ卷	1选择题（3分）+4简答题（17分）	20分	5
	新高考Ⅱ卷	2选择题（6分）+3简答题（14分）	20分	5
2021	新高考Ⅰ卷	2选择题（6分）+3简答题（14分）	20分	5
	新高考Ⅱ卷	3选择题（9分）+2简答题（11分）	20分	5
2022	新高考Ⅰ卷	1选择题（3分）+4简答题（17分）	20分	5

	新高考Ⅱ卷	5简答题（20分）	20分	5
2023	新高考Ⅰ卷	5简答题（20分）	20分	5
	新高考Ⅱ卷	1选择题（3分）+4简答题（17分）	20分	5
2024	新高考Ⅰ卷	5简答题（18分）	18分	5
	新高考Ⅱ卷	1选择题（3分）+4简答题（17分）	20分	5

在2020年到2024年期间，新高考语言文字运用试题的分值占比以及命题模式，都呈现出了某种程度的规律性，同时也有着相应的变化趋向。对新高考Ⅰ卷还有新高考Ⅱ卷当中，关于语言文字运用的题型、分值以及题量展开分析之后，能够察觉出如下的一些主要趋向。

选择题逐步减少，简答题比例增加

在2020年至2024年期间，语言文字运用部分里选择题的分值呈现出逐渐降低的态势。就2020年而言，新高考Ⅰ卷当中选择题的分值是3分，而新高考Ⅱ卷里选择题的分值则达到了6分。自2021年起，选择题的数量开始逐年递减，等到了2024年的时候，其分值仅剩下3分了，并且仅仅在新高考Ⅱ卷中才会出现。这一情况恰恰反映出命题者在不断强化对学生综合语言运用能力展开考察，整个命题结构也逐渐转变成以简答题为主导了。与此同时，简答题的数量以及分值都展现出逐年稳步增长的趋向，特别是在2022年之后，新高考Ⅱ卷的语言文字运用部分就全然是以简答题为主了，已经彻底把选择题给去除掉了。而在2023年到2024年这个阶段，新高考Ⅰ卷始终是以5道简答题作为主要构成部分，持续维持着较为稳定的命题模式。

这一转变明显呈现出，新高考语文试题愈发看重对学生语言综合能力展开考察，并非仅仅局限于对语言知识进行测试。简答题在设计之时，要求学生不光要能够识别以及修改语言方面存在的错误，而且还得在实际的语境当中去展开表达以及推理方面的操作，由此来促使学生的思维能力以及语言创造能力获得提升。

分值占比的变化：注重综合能力考察

在2020年到2024年的分值结构中，语言文字运用试题的分值总体上保持在20分左右，其中简答题所占的分值比重逐年增大。2020年，新高考Ⅰ卷中的简答题占85%的比重，2021年及以后的年份中，简答题的分值始终占据95%以上。2023—2024年，简答题占据了新高考Ⅰ卷的所有分值，体现了命题逐步偏向高阶思维和综合能力的考查。简答题的逐步强化使得命题更加关注综合素养的培养。试题的出题形式越来越强调语境理解、语篇连贯性以及文化背景理解。郭学萍曾在《识文鉴语寻规律，活学活用巧应答——2025届高考语言文字运用题备考策略》中提到："从语境设题来看，多依据文本特点创设语境，随文设题。2022年和2023年语言文字运用题采用两个语段呈现两个语境，而2024年命题的变化在于由两个语境变为一个语境，对考生语言运用的探究和梳理能力提出更高的要求。"[6]比如说在补写语句和语病修改中，题目不仅要求学生掌握语言基础，还要求其能够将语言运用与文化元素结合，具备跨学科的思维和能力。这一变化表明，试题不仅在题型结构上做出了调整，还在评估维度上进一步加深了对学生综合语言能力的评估。

命题规律：情境化和多维度综合能力考查

通过分析分值的变化和题型的演变，可以发现随着新高考改革的推进，语言文字运用试题越来越倾向于情境化和综合能力的考查。鲍亚军在《基于语境理论的语言文字运用能力教学研究》中指出："从简单区分成语含义和选出合适的语病修改，到更加强调对语言文字运用能力的综合考查。现如今，学生不仅需要理解成语的含义，还需要能够灵活运用成语来表达自己的思想。此外，他们也需具备修正语法错误和改进句子结构的能力。这就需要学生具备在真实语境中进行有效沟通和表达的能力。"[7]

情境化命题在设计之时，就期望学生可以把所学到的语言知识灵活运用到真实的语言场景里面去，而并非仅仅局限于对单个知识点的单纯记忆以及简单再现。这样的一种转变情况，恰恰彰显出了新高考对于学生在语言运用能力方面所提出的更高层级的要求。此转型态势要求学生不能单单依靠课本上的知识内容以及那些标准化的答题技巧了，还应当要具备能够把不同学科的知识加以整合的能力以及创新性的思维方式，要能够在特定的语境环境之下，对语言做出具有创造性的调整操作与实际运用。伴随着命题渐渐朝着情境化以及对跨学科综合能力进行考查的这个方向去发展，试题对于学生的要求已经不再是那种孤立开展的语言技巧方面的训练了，而是会更为着重于关注学生到底要怎样在多个维度、诸多领域的实际语境当中去运用语言。凭借这样的命题设计模式，高考一方面能够考察学生所掌握的语言知识以及其应用能力，另一方面还能够推动学生在不断发生变化的社会当中具备更为强劲的思维灵活程度以及创新表达的能力。

V. 新高考语言文字试题的命题趋势预测

在新一轮课程标准改革及《中国高考评价体系》所倡导的"一核、四层、四翼"理论框架的引领下，高考语言文字运用试题的考察重点已从原先单一的语言技能层面，逐步转型为对考生语文核心素养的系统性、综合性评估，旨在全面提升学生的综合素质。在"四层"的建构中，"核心价值"指明立德树人根本任务，为高考考查内容起到方向引

领作用，主要包含"政治立场和思想观念、世界观和方法论、道德品质和综合素质"三个一级指标和"理想信念、以人民为中心的思想、爱国主义情怀、法治意识、正确的世界观和方法论、奋斗精神、责任担当、品德修养、健康情感、劳动精神"十个二级指标。基于此，这部分将结合《高考评价体系》中"核心价值指标体系"中的更加具体的二级指标对语言文字运用试题材料内容进行分类整理，直观展示重点考查指标，为备考策略的制定和教师教学提供有力支持。

表4：语言文字运用材料核心价值指标梳理

年份	卷别	材料主题	二级指标	对应内涵
2020	新高考Ⅰ卷	北京夜路吃钉肉饼	健康情感	热爱生活
	新高考Ⅱ卷	风筝历史科普	爱国主义情怀	中华优秀传统文化
2021	新高考Ⅰ卷	元宵文化	爱国主义情怀	中华优秀传统文化
		南极藻类科普	正确的世界观和方法论	透过现象看本质
	新高考Ⅱ卷	太空餐科普	正确的世界观和方法论	相信科学
		中国绘画艺术	爱国主义情怀	中华优秀传统文化
2022	新高考Ⅰ卷	航天领域历史	理想信念	时代重任
		减肥科普	健康情感	增强体质
	新高考Ⅱ卷	天宫课堂	正确的世界观和方法论	追求和传播真理
		呼兰河传	健康情感	感受美、鉴赏美
2023	新高考Ⅰ卷	记忆力科普	正确的世界观和方法论	尊重客观规律
		骆驼祥子	健康情感	感受美、鉴赏美
	新高考Ⅱ卷	难忘的腾冲皮影戏	爱国主义情怀	中华优秀传统文化
		耳机与健康	健康情感	健康意识
2024	新高考Ⅰ卷	睡眠科普	健康情感	健康意识
	新高考Ⅱ卷	北京看云	健康情感	热爱生活
		运动科普	健康情感	增强体质

由上表可得，2020—2024年10套新高考卷中，语言文字运用试题共计17则材料，考察力度最大的指标为健康情感，材料达到了8则，其次是爱国主义情怀和正确的世界观与方法论，材料均为4则。因而，在2024年度的高考题中，需重点针对体现了这三种指标的材料进行备考。在健康情感这一指标的内涵中，健康意识、增强体质均为实用性文本材料，属于科普类文章，其出现次数与体现了热爱生活和感受美、鉴赏美的文学类文本数量一样，每种均出现了2次。而爱国主义情怀这一指标中的弘扬中华优秀传统文化的材料出现了4次，备考时也应该针对性地进行选材训练。

鉴于近几年来对于健康情感这一指标的考察力度较大，命题组可能会侧重于其他指标的考察，如考察频率最低的理想信念指标。而为了兼顾低频次考点与基础能力的考察，语言文字运用试题的材料数量大概率为两篇。至此，不难对2025年新高考语言文字运用试题选材进行预测，其共有三种情况：健康情感（文学类文本）+爱国主义情怀（实用类文本）、健康情感（文学类文本）+正确的世界观与方法论（实用类文本）以及健康情感（文学类文本）+理想信念（实用类文本）。

其中考察概率最大的组合即为：健康情感（文学类文本）+理想信念（实用类文本），其中理想信念指标对应的选材范围较小，不易增加难度，多半考察核心考点中的病句修改，因而对应的健康情感指标的试题难度将会增加。

考察概率第二大的组合即为：健康情感（文学类文本）+正确的世界观与方法论（实用类文本），其中正确的世界观和方法论这一指标已考察过“透过现象看本质”“相信科学”“追求和传播真理”“尊重客观规律”四种内涵，还有一类内

涵符合语言文字运用试题的命题规律，其内容为"观察分析社会历史现象"

最后一种考察组合即为：健康情感（文学类文本）+爱国主义情怀（实用类文本），其中爱国主义情怀指标考察内涵固定为中华优秀传统文化，其难度较小，因而与之对应的健康情感指标的试题将会提升难度，其难度提升方向即综合化、情境化。

1. 第18题考点预测

表5：历年新高考全国卷第18题考点梳理

卷别	2020	2021	2022	2023	2024
新高考Ⅰ卷	破折号作用	词语语义辨析	成语补写	补写语句	用借喻修辞写云
新高考Ⅱ卷	词语搭配辨析	词语搭配辨析	成语补写	成语补写	长短句变换（句式变换）

基于上表对历年18题相关考点的梳理，这里做出以下分析和预测：

2020—2024年新高考Ⅰ卷的18题体现了"语言建构与运用"和"审美鉴赏与创造"两大核心素养的融合，其从标点符号的作用进阶到词义辨析，再由客观选择题进阶到主观简答题，由此可见18题作为语言文字运用试题的第一道题，开始逐步提升难度，由此可见2025新高考将承接这一变化，依旧体现审美鉴赏与创造的语文核心素养。因而，此处对2025年新高考Ⅰ卷18题进行预测，其大概率考察多种修辞的对比鉴赏，这一类题型可能会结合长短句变换，原句改句表达效果对比进行命题。

对于新高考Ⅱ卷的18题进行考点梳理，不难发现其考点相对稳定，两年一换，即2025年大概率考察长短句变换，此处依旧体现了语言建构与运用的语文核心素养，在难度上保持稳定。

2. 第19题考点预测

表6：历年新高考全国卷第19题考点梳理

卷别	2020	2021	2022	2023	2024
新高考Ⅰ卷	比喻的相似性	语病修改（搭配不当、语序不当）	长短句变换（句式变换）	语病修改（搭配不当）	成语补写
新高考Ⅱ卷	语句衔接	语句衔接	语病修改（语序不当、成分残缺）	原句与改句表达效果分析	问句作用（疑问、反问、设问）

基于上表对历年19题相关考点的梳理，这里做出以下分析和预测：

2020—2024年新高考Ⅰ卷的19题依旧体现了"语言建构与运用"和"审美鉴赏与创造"两大核心素养的融合，其从比喻修辞的赏析这一类简答题开始，再降低难度变为选择题，集中体现语言建构与运用这一核心素养，之后又从客观选择题进阶到主观简答题，但难度上无较大提升，由此可见19题作为语言文字运用试题的第二道题，其最大的特征是基于考察内容而变更题型，难度尚未发生巨大变化，由此可见2025新高考将承接这一变化。因而，此处对2025年新高考Ⅰ卷19题进行预测，其大概率会出现考察形式变更，但其难度依旧是属于语言建构与运用这一核心素养范畴内，考点多半与字词辨析、句式、词语、成语有关。

对于新高考Ⅱ卷的19题进行考点梳理，不难发现其考查形式相对稳定，2021年之后，该题由选择题变更为简答题，此后一直未发生变化。即2025年大概率考查形式不会发生变更，依旧是简答题，但为了平衡试卷难度，此处大概率会考察一处重要考点，如2024年考察了问句的作用，分值较高。基于前文对高频考点的分析，此处考察内容有三种："语病修改""修辞表达""补写衔接"。如果该题材料为文学类文本，那么必考项则为修辞表达方面的内容，鉴于已考过的修辞手法包括比喻、对偶、对比、排比、借喻。此处有可能考察拟人或者其他修辞手法。如果此处材料为实用类文本，那么补写衔接和语病修改极有可能考察，但考虑到前几年考点为补写衔接相关内容，此处最有可能考察的考点应为语病修改。

3. 第20题考点预测

表7:历年新高考全国卷第20题考点梳理

卷别	2020	2021	2022	2023	2024
新高考Ⅰ卷	原句与改句表达效果对比	对偶手法的构成与表达效果	设问与排比表达效果	叠词的效果	语病修改(成分赘余残缺)
新高考Ⅱ卷	比喻的相似性	语病修改(搭配不当)	人称代词的作用	疑问代词"谁"(任指、虚指、定指)	语病修改(搭配不当、语序不当)

基于上表对历年20题相关考点的梳理,这里做出以下分析和预测:

2020—2024年新高考Ⅰ卷的20题体现了"语言建构与运用"和"审美鉴赏与创造"两大核心素养的融合,其从表达效果对比出发,再到对对偶修辞构成与表达效果的分析,这一阶段可见20题侧重于灵活考察"审美鉴赏与创造"与"语言建构与运用"的语文核心素养,但在文本类型分布上,呈文学类文本、实用类文本交错的特征,由此可见20题作为语言文字运用试题的第3道题,其变化程度极大。但2024年考察的材料类型为实用类文本,5年考察了3次,因而2025年考察材料大概率为文学类文本。因而,此处对2025年新高考Ⅰ卷20题进行预测,其大概率考察偏向文学类文本的考点,基于前文的分析结果,此处大概率回归2022年的修辞手法考点的考察。

对于新高考Ⅱ卷的20题进行考点梳理,不难发现其考点包含三类:语病修改、代词辨析、修辞赏析。基于表中信息,2025年大概率考察修辞赏析,此处涉及到"审美鉴赏与创造"的语文核心素养,考察较为灵活,多为复合考点考察,难度通常较高。

4. 第21题考点预测

表8:历年新高考全国卷第21题考点梳理

卷别	2020	2021	2022	2023	2024
新高考Ⅰ卷	语病修改(搭配不当、句式杂糅)	语句衔接	人称代词"你"(泛指、特指)	逗号的作用	补写语句
新高考Ⅱ卷	语病修改(搭配不当、成分残缺)	补写语句	语句表达效果分析	补写语句	补写语句

基于上表对历年21题相关考点的梳理,这里做出以下分析和预测:

2020—2024年新高考Ⅰ卷的21题体现了"语言建构与运用"的语文核心素养,其从语病修改到语句衔接,再进阶到人称代词和标点符号的作用,到2024年停留在补写语句的题型上。由此可见21题作为语言文字运用试题的第4道题,考察方式灵活多样,考点尚未重复。由此可见2025新高考将承接这一变化,依旧考察未出现的考点。因而,

此处对2025年新高考Ⅰ卷21题进行预测，其大概率考察修辞手法的运用以及原句改句之间表达效果对比。

对于新高考Ⅱ卷的21题进行考点梳理，不难发现其考点相对稳定，五年中大部分时间都在考察语句补写，体现着"语言建构与运用"的语文核心素养，难度相对较低。因而2025年大概率考察体现了"语言建构与运用"的考点，其具体考点可能为语句衔接，在难度上保持稳定，但需要注意试题中暗含的逻辑推理等线索。

5. 第22题考点预测

表9：历年新高考全国卷第22题考点梳理

卷别	2020	2021	2022	2023	2024
新高考Ⅰ卷	新闻语段压缩	补写语句	补写语句	词语表意辨析	词义理解、观点辨析
新高考Ⅱ卷	新闻语段压缩	长短句变换（句式变换）	修辞表达效果赏析	语病修改（成分残缺、搭配不当）	词义表意辨析

基于上表对历年22题相关考点的梳理，这里做出以下分析和预测：

2020—2024年新高考Ⅰ卷的22题体现了"语言建构与运用"的语文核心素养，其从语段压缩进阶到补写语句，再由补写题到词义辨析理解，由此可见22题作为语言文字运用试题的最后一题，开始回归"语言建构与运用"的素养考察之上，但值得一提的是，此处还体现了"思维发展与提升"的语文核心素养，但由于其考察形式是以"语言建构与运用"这一核心素养为主，其难度不会太高。因而，此处对2025年新高考Ⅰ卷22题进行预测，其大概率会针对文中的相关观点，借助辨析、争论的形式来进行命题，在观点辨析的基础上考察对"语言建构与运用"这一语文核心素养的把握。

对于新高考Ⅱ卷的22题进行考点梳理，不难发现其考点不太稳定，但基于2023—2024年22题的考察形式为选择题，在新高考改革深化阶段的试题会保持相对稳定，因而考察选择题的概率极大，由此涉及到字词辨析、词语、成语有关的考点需要注意。

VI. 高分备考策略

1. 注重核心素养培养

新高考语文试题越来越注重学生的语言综合运用能力。因此，在备考中，教师应围绕"四大核心素养"——语言建构与运用、思维发展与提升、审美鉴赏与创造、文化传承与理解，进行全方位的训练。徐斌在《高考语言文字运用试题教学对策探究》提出："教师在今后的教育教学中，要鼓励学生去了解社会热点，引导学生多关注我国现代科技成就，教师要与学生时常交流社会重点新闻并定期给学生讲解时事，并让学生对这些热点问题提出批判性的思考。学生通过反复的语言交际，分析、迁移与运用，自身的解题能力也会有所提升。"[8]具体而言，教师应帮助学生在理解语言规范的基础上，注重思维的训练和语言的创新应用，通过不断练习复杂的语境模拟，提升学生的综合语言能力。

2. 情境化训练与跨学科能力培养

郭彦宏在《基于语言素养培养的高中语言文字运用教学研究》中提到："语言文字运用试题的考查更加注重学生情境能力综合化的考查，语言文字知识的考查不是冰冷的孤立的知识作答，而是具有浓厚生活气息、与生活息息相关的各种各样的情境化试题，强调基于语文核心素养的培养来考查学生的语言文字运用的综合能力。"[9]因而，随着命题趋向情境化，试题越来越多地涉及到现实生活中的语言运用情境。因此，备考应侧重于学生在实际情境中的语言应变能力训练。例如，在"补写语句"与"语病修改"的题目中，不仅考察语言的规范性，还要求学生具备分析语境、理解文章主旨的能力。在此基础上，跨学科的思维训练也尤为重要，尤其是在处理涉及科技、文化等领域的综合性题目时，学生的综合素养将直接影响其答题效果。

3. 注重修辞手法与表达效果的结合

修辞手法的考查依然是新高考语言文字运用试题的重点之一，尤其是比喻、排比、设问等表达方式。因此，教师应组织学生系统学习各种修辞手法，并通过分析其在不同文本中的作用，帮助学生更好地理解修辞手法在语言表达中的重要性。但仅理解修辞手法在语言表达的作用还

不够，要建立可量化评估的标准才能确保学习效果。这里可以借助布鲁姆基于认知过程制作的知识分类表来量化评价，见图7。在此基础上，学生应通过大量的实战演练，掌握修辞技巧的灵活应用。

知识维度	认知过程维度					
	1. 记忆 / 回忆 (Remember)	2. 理解 (Understand)	3. 应用 (Apply)	4. 分析 (Analyze)	5. 评价 (Evaluate)	6. 创造 (Cerate)
A. 事实性知识 (Factual Knowledge)						
B. 概念性知识 (Conceptual Knowledge)						
C. 程序性知识 (Procedural Knowledge)						
D. 元认知知识 (Metacognitive Knowledge)						

图 7：布鲁姆知识分类表

4. 加强解题思维的训练

新高考试题的难度呈现出逐年上升的态势，其命题模式也变得越发复杂起来。如此一来，学生不光得熟练把握各类语言知识点，而且有必要着力培养快速且准确的解题思维。具体而言，学生要学会从题目当中去提取那些关键的信息，仔细分析题目所蕴含的意图，并且依据试题自身的特点来拟定有效的答题策略。借助模拟练习这一方式，学生能够渐渐提升在复杂语境下解题的能力，进而为高考冲刺筑牢相应的基础。

VII. 结语

随着新高考改革的持续推进，语言文字运用试题作为高考语文科目的重要组成部分，正在经历从传统知识考察向综合能力评估的转型。在这一过程中，试题不仅关注语言规范性的考察，还逐步重视学生思维能力、创新表达能力以及跨学科知识的整合能力。基于本文对2020至2024年新高考全国卷试题的研究，得出了语言文字运用试题命题的演变趋势，揭示了命题中情境化、综合化的考查特点，并对未来的高考试题进行了科学预测。

通过对不同题型、考点分布的深入分析，我们发现新高考的命题已由传统的语言规范性考察，逐步过渡到对学生语言实际运用、综合思维的多维度考察。随着教育改革的不断深化，语言文字运用试题的命题方向更加注重考查学生在实际生活中的语言运用能力，以及对语境的精准理解与创造性表达。

在备考策略方面，教师应引导学生在基础知识的掌握基础上，注重语言运用能力、思维深度以及创新表达的提升，以应对日益复杂的语言文字运用题。此外，随着2025年新高考的到来，我们预计命题模式将更加注重综合能力的全面考查，考生需要具备更加扎实的语言素养、灵活的思维方式与创新的表达能力。

总之，面对新高考语言文字运用试题的命题趋势，教师和学生应与时俱进，调整备考策略，全面提升语言运用能力，为迎接更加复杂与挑战性的高考试题做好准备。

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RESEARCH ARTICLE

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A Comparative Review of Evaluation Systems for Private Higher Education in Nine Countries

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ABSTRACT

This study conducts a cross-national comparative analysis of the evaluation systems for private universities in Australia, Brazil, Canada, Japan, Jordan, Norway, Russia, South Africa, and the United States. The research finds that although there are differences in the evaluation systems of private universities across nations, they exhibit significant commonalities at the national regulatory level. All countries consider the legality of school establishment and the quality of higher education as fundamental starting points, aligning accreditation and evaluation standards for private higher education institutions with those of public institutions. Simultaneously, the study reveals the distinctiveness of private university evaluation systems from the perspective of third-party assessments, systematically examining the notable characteristics of quality assurance mechanisms and third-party evaluation approaches in the private higher education sectors of these countries.

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I. INTRODUCTION

Private universities typically face external evaluations (such as academic and administrative evaluations by government agencies, market-oriented certification evaluations by external institutions, academic evaluations provided by industry associations, etc.) and internal evaluations (including self-evaluation, educational assessment, etc.). The certification and evaluation of private universities discussed in the article focuses on external evaluations, including informal assessments such as rankings issued by foreign institutions.

II. THE REGULATORY SYSTEM FOR PRIVATE HIGHER EDUCATION IN AUSTRALIA

Since the late 1980s, Australia has systematically developed a coordinated public-private higher education governance model through progressive policy reforms. A landmark initiative was the 1988 Higher Education: A Policy Statement issued by the federal government, which fundamentally dismantled the traditional public-private binary in education. This policy formally integrated private higher education institutions into the national unified management framework, marking a paradigm shift in Australia's educational landscape. Contemporary developments are visible, including the resource optimization strategies outlined in Australian Universities. Notably, this institutional transformation not only accorded legal recognition to private colleges but also initiated an era of structured government oversight (Zhu, 2020), ultimately shaping today's multi-stakeholder collaborative governance framework.

1. Government-led regulatory framework

Australia's higher education quality assurance system operates through a dual governance framework established by federal and state legislation. This system evolved through two key regulatory bodies, the Australian Universities Quality Agency (AUQA) and the Tertiary Education Quality and Standards Agency (TEQSA)(Australian Qualifications Framework Council, 2013). CRICOS registration requirement for international education providers. All private higher education providers must maintain TEQSA accreditation and CRICOS listing to operate legally(Commonwealth of Australia, 2020).

2. Specialized Regulatory Mechanism

Australia implements a tiered quality assurance system, where non-self-accrediting institutions are required to undergo regular reviews of their course materials. Designated providers (e.g., Kaplan Business School) require periodic recertification. Four-tiered benchmarks (including provider registration standards) enable differentiated supervision and improve quality(Australian Qualifications Framework, 2014).

3. Multi-stakeholder Governance Network

The vocational education sector is overseen by ASQA's specialized oversight of the VET Quality Framework, which emphasizes practical skill development and industry alignment. Industry-led regulation, facilitated through ACPET's standard-setting and COPHE's institutional collaboration (Dai, 2009). This government-led, industry-coordinated model strikes a balance between regulatory rigor and market responsiveness.

4. Evolution of the evaluation system

Through continuous institutional innovation, Australia has gradually developed a modern higher education governance system characterized by unified standards, precise classification, and multi-party participation (Commonwealth of Australia, 2020). The policy shift from a dual-track parallel to an integrated governance approach not only ensures the quality standards of education but also promotes healthy competition between public and private institutions, providing a reference for international higher education governance (Australian Government Department of Education, n.d.).

III. THE DEVELOPMENT OF PRIVATE HIGHER EDUCATION EVALUATION IN BRAZIL

The Brazilian higher education system exhibits a pronounced public-sector dominance, with private institutions accounting for 78% of universities but showing comparatively weaker academic performance and global recognition. While offering diverse educational programs and flexible curricula, private colleges exhibit a growth pattern characterized by quantitative expansion, accompanied by significant quality stratification (Liu & Liu, 2015). Their operational agility grants competitive advantages in vocational training and community engagement (Li,2021).

Private higher education initially emerged as fragmented professional schools before transitioning into universities during the late 20th century. The 2004-established national evaluation system introduced an innovative six-dimensional assessment framework (incorporating indicators like institutional management and curriculum quality), particularly through value-added evaluation models that track student growth trajectories for more scientific quality measurement. This system indicates private colleges' success in mass education provision (with over 60% local admission rates), while revealing the need for breakthroughs in faculty development and research investment to enhance academic competitiveness substantially (Bo, 2016; Li, 2019).

Research data reveal that only 21% of for-profit private colleges meet tier 4-5 standards in the 2022 General Index of Disciplines and Majors (IGC), compared to 85% of public institutions. Regarding student quality, public institutions' 12% admission rate contrasts with their 32-percentage-point lead over private colleges in ENADE evaluation scores. Concerning resource allocation, private institutions face chronic underinvestment in faculty and research funding (Bo, 2016).

IV. QUALITY AND STANDARDS OF PRIVATE HIGHER EDUCATION IN CANADA

In Canada, private higher education institutions are required to meet the same accreditation and quality standards as public institutions to award recognized degrees. These private colleges must obtain qualification certification from the education authorities of their respective provinces or regions before they can operate. The certification process involves comprehensive supervision of teaching quality and financial operations (Qureshi, 2023). Due to the implementation of education decentralization in Canada, there are differences in the regulatory rules for private colleges among provinces. Still, all have established a management framework centered on quality assurance and rights protection.

1. Industry Certification Bodies

Canada's private higher education sector operates under a dual accreditation system. The Canadian Association of Private Schools (CAPS) serves as the primary accrediting body for private colleges, overseeing institutions that deliver higher education programs. Through its standardized

benchmarks, CAPS ensures educational quality and institutional resource adequacy.

For university-level institutions (including private universities), the Canadian Association of University Presidents (CAUP) conducts comprehensive evaluations. Its accreditation framework emphasizes three critical dimensions: scholarly research capacity, curriculum architecture, and faculty qualifications. This bifurcated system maintains sector-wide standards while accommodating institutional diversity.

2. Third-Party Professional Certification

Specialized programs in fields such as engineering and medicine require mandatory certification from sector-specific accreditation bodies, including Engineers Canada and the Canadian Medical Association (CMA). These organizations mandate curricular alignment with prescribed professional competencies, ensuring programs meet current industry benchmarks. Unlike institutional accreditation, this process rigorously evaluates discipline-specific content, teaching methodologies, and graduate readiness for professional practice.

3. Provincial Regulatory Framework

Canada's constitution delegates higher education governance to provincial authorities, creating a decentralized quality assurance system for private institutions. All degree-granting private universities must undergo mandatory certification processes administered by provincial education agencies, featuring:

Institutional Review: Conducted by bodies like Ontario's Higher Education Quality Council (HEQCO), evaluating governance structures and academic integrity

Program Validation: Managed by provincial ministries (e.g., British Columbia's Education Ministry), assessing curriculum relevance and learning outcomes

4. Maclean's Ranking System as a Quality Benchmark

Canada's Maclean's University Rankings offer an authoritative evaluation framework that serves as a quality assessment tool for private institutions. The ranking methodology examines three core dimensions: academic resources, financial aid, and Industry recognition of degree competencies.

V. QUALITY ASSURANCE AND EVALUATION OF PRIVATE HIGHER EDUCATION IN JAPAN: DIVERSIFIED THIRD PARTY EVALUATION SYSTEM

In the late Meiji to Taisho period (1918), the promulgation of the University Ordinance marked the formal establishment of a public-private university system in Japan. Private specialized schools were upgraded and transformed by adding university departments, and modern private universities such as Keio and Waseda began to emerge (Li, 2002; Liu & Liu, 2015; Liang, 2017).

During the post-war reconstruction period (1947-1949), the establishment of the University Standards Association established a national framework for evaluating higher education, and the standards for private universities established basic norms, ranging from educational objectives to institutional settings. In 1949, the National and Private School Establishment Law was established, introducing a dual mechanism of school self-evaluation and social supervision, and establishing a qualification review process for member admission(Li, 2002; Liu & Liu, 2015; Liang, 2017).

During the period of deepening quality assurance (1979-1999), the University Self-Evaluation Research Committee was established in 1979, which pioneered the regular review system. The establishment of the Methodology Research Committee in 1983 promoted the systematic development of self-evaluation. By 1999, the mandatory implementation of the self-examination and evaluation system in universities nationwide was achieved (Amano & Chen, 2006).

Modernization stage of evaluation system (1991-2005) - Japanese degree-granting institutions (1991) were reorganized into NIAD-QE (2000), establishing a dual certification system. In 2003, the revision of the School Education Law granted legal validity to third-party evaluations. In 2005, Japanese higher education evaluation institutions received official certification, forming a professional evaluation network primarily composed of members from private university associations.

The formation of a diversified governance pattern (2014) - The current evaluation of private universities in Japan presents four typical features. Ministry of Education, Culture, Sports, Science, and Technology exercises regulatory functions through a review committee. NIAD-QE fulfills its certification responsibilities as a quasi-national institution. Industry organizations, represented by university benchmark associations, establish professional standards. Non-profit organizations provide characteristic evaluation services. In 2014, NIAD-QE established cooperation with the Evaluation Center of the Chinese Ministry of Education, marking the internationalization extension of the quality assurance system (National Institution for Academic Degrees and Quality Enhancement of Higher Education, 2019).

VI. JORDAN: BALANCED SCORECARD (BSC) MEASURES KPIS FOR PRIVATE HIGHER EDUCATION

Five private universities and one international benchmark university in Jordan have validated the application of the Balanced Scorecard (BSC) to the performance evaluation of private higher education institutions. BSC provides managers with a balanced view of organizational performance through four dimensions, and suggests that private universities should carefully select and apply KPIs based on their characteristics and strategic goals (Shan& Nair, 2016). The balanced scorecard, as a performance evaluation tool for private higher education institutions, has significant application value. By selecting and applying KPIs reasonably, the performance of private universities can be effectively evaluated and improved. Regularly assess and adjust KPIs to ensure they are up-to-date and effective. Strengthen internal process optimization and employee training to enhance customer satisfaction, learning, and growth capabilities. Benchmarking with international benchmark universities, identifying gaps, and developing improvement strategies (Abdali & Hourani, 2015).

VII. NORWAY: NOKUT LEADS THE EVALUATION OF PRIVATE UNIVERSITIES AND COLLEGES

In 2003, the Norwegian Agency for Quality Assurance in Education (NOKUT) issued the Evaluation Standards for Universities and Colleges as an essential part of the higher education quality assurance system, based on the accreditation, evaluation, and recognition regulations issued by the Norwegian Ministry of Education and Research under the Universities and University Colleges Act and the National Subsidy Act for Private Higher Education Institutions. In recent years, the development of higher education in Norway has led to a more systematic emphasis on quality assurance. This is mainly attributed to the enhancement of institutional autonomy, the influence of international standards, the sharp increase in student numbers, the introduction of new teaching methods, changes in learning environments, and the increasing demand for transparency and documentation in society. The Norwegian Ministry of Education and Research has emphasized the importance of quality assessment and accreditation through relevant laws and regulations, designating the Norwegian Agency for Quality Assurance in Education (NOKUT) as the responsible agency. According to the rules of the Norwegian Ministry of Education and Research, private institutions (especially those accredited under Article 10a of the State Subsidies to Private Higher Education Institutions Act) must meet the basic requirements of the quality assurance system and undergo regular and periodic evaluations by NOKUT.challenge affecting developed and developing societies despite the declaration of the sustainable development goals (The Norwegian Agency for Quality Assurance in Education,2003).

VIII. RUSSIA: INNOVATIONS IN PRIVATE HIGHER EDUCATION QUALITY ASSURANCE

Russia's modern education quality assurance system traces its origins to the landmark 1992 Education Law. A pioneering feature emerged through the creation of Europe's first independent accreditation body in 1992, predating Bologna Process mechanisms by seven years (Motova & Pykkö, 2012). This institution separated policy oversight from operational assessments through the implementation of state-defined quality benchmarks, Third-party evaluation, and Transparent accreditation criteria. The 2012 revision of Russia's Education Law marked a pivotal milestone in the nation's educational reform. Legislators introduced a quality-independent evaluation framework, clearly delineating the respective jurisdictions of national certification and public accreditation（Navodnov, Gevorkian, Motova, Petropavlovski, 2008； Haikun & Popov,2015）, while establishing a hybrid regulatory model that combines governmental oversight with societal participation(Gurban & Sudakova, 1997; Geroimenko, Kliucharev, Morgan, 2012)

The comprehensive university performance monitoring system, fully implemented since 2013, mandates annual assessments for private institutions across seven core dimensions: instructional effectiveness, scholarly productivity, global engagement, fiscal management, and related operational metrics. Initial implementation data demonstrated 83% coverage of national private universities, achieving measurable improvements in academic transparency and resource optimization (Geroimenko, Kliucharev, Morgan, 2012).

IX. REGULATORY PRACTICES OF THE HIGHER EDUCATION QUALITY COMMISSION (HEQC) IN SOUTH AFRICA

The quality assurance system for private higher education in South Africa demonstrates distinctive national leadership characteristics, implementing quality control through a comprehensive governance framework that includes legislative guarantees, institutional settings, and a standard system. This system employs a dual-track evaluation model that effectively combines institutional self-assessment with external government evaluation, creating unified quality standards for both the public and private education sectors (Higher Education & Training Department, 2016).

Legislatively, the 1997 Higher Education Act mandates private institutions to register with the Ministry of Higher Education and Training. Subsequent legislation, including the 1998 Skills Development Act, established three fundamental requirements for private institutions: (1) adequate financial resources for sustainable operations, (2) course quality matching public institution standards, and (3) compliance with the South African Qualifications Authority Act (1995). The 1998 White Paper on Higher Education Reform further enhanced the quality assurance framework with specific provisions for teaching infrastructure and resource allocation(Higher Education &Training Department,2016)

The system's core regulatory body, the Higher Education Quality Committee (HEQC), was established in 2001 under the Ministry of Education's Higher Education Council. Its primary responsibilities include developing institutional accreditation standards, implementing quality monitoring of teaching, and overseeing equitable distribution of resources. The system was optimized in June 2003 when the Higher Education Council issued comprehensive implementation guidelines covering institutional accreditation, quality monitoring, and resource evaluation. Later developments included additional certification requirements under the 2006 Continuing Education and Training Act (Higher Education &Training Department, 2016)

X. PRIVATE HIGHER EDUCATION EVALUATION SYSTEM UNDER THE UNIFIED CERTIFICATION FRAMEWORK IN THE UNITED STATES

The unified evaluation approach for both public and private higher education institutions represents a defining characteristic of the U.S. system of quality assurance. This standardized framework employs identical evaluation agencies, methodologies, and indicator systems across all institution types. The American higher education evaluation system comprises two primary components: external evaluations (e.g., institutional accreditation systems, professional program accreditation, and state-level licensing and evaluation procedures) and internal evaluations (e.g., institutional self-assessment processes and internal quality assurance mechanisms)(Qiu,2018). Despite this unified framework, notable differences in evaluation exist between public and private universities. These distinctions primarily manifest in four dimensions(Table 1).

Table 1. Evaluation comparison between private universities and public universities in the United States

Evaluation comparison between private universities and public universities in the United States		
	Public university	**Private university**
Targets	The evaluation objectives are diversified, aiming to improve the quality and performance of teaching, research, and services, while meeting the needs of public authorities for the control and supervision of universities.	The evaluation objectives primarily focus on enhancing the school's market competitiveness, brand influence, and economic benefits. At the same time, it is essential to prioritize the quality of teaching and student satisfaction.
Subjects	The main body of the evaluation encompasses government agencies, universities, professional institutions, and various sectors of society, thereby forming a diversified evaluation system.	The main body of the evaluation is the school itself. At the same time, third-party evaluation institutions may be introduced for certification or ranking evaluation to enhance the credibility of the school.
Methods	There are various evaluation methods, including self-evaluation, peer review, and external institutional evaluation, which focus on the combination of qualitative and quantitative methods.	The evaluation method may be more flexible. In addition to adopting evaluation methods similar to those of public universities, it may also focus on market research, customer satisfaction surveys, and other commercial evaluation methods.
Feedback	The evaluation results are primarily used to enhance the internal management of the school and improve the quality of teaching, and may also serve as the basis for government funding and resource allocation.	The evaluation results are more applicable to the school's strategic planning, market positioning, enrollment publicity, and tuition pricing, aiming to improve the overall competitiveness and economic benefits of the school.

XI. A COMPARATIVE STUDY OF GLOBAL PRIVATE HIGHER EDUCATION EVALUATION SYSTEMS

The global private higher education evaluation system exhibits significant institutional diversity. Based on education systems, cultures, and policy orientations among countries, distinctive quality assurance and evaluation systems have been established. This study selected nine countries based on materials and conducted a systematic comparison from three levels: evaluation subjects, content dimensions, and evaluation tools.

1. Classification of evaluation modes

Russia has established a three-tier system of licensing, certification, and university evaluation, with regulatory innovation earlier than the Bologna Process, balancing government control and social participation through legislation. Australia implements federal-state dual-level regulation through TEQSA, while South Africa's HEQC reflects strong national leadership characteristics.

The United States implements a nondiscriminatory evaluation system between public and private institutions, with private colleges focusing on market competitiveness indicators and utilizing commercial evaluation tools, such as customer satisfaction surveys.

Japan has formed a four-in-one evaluation pattern of government, third-party university society, while Canada implements a provincial decentralized certification mechanism.

2. Comparison of evaluation dimensions

The core indicators of common concern in various countries include education quality (curriculum design, teaching outcomes), governance structure (management autonomy, decision-making mechanisms), resource security (financial sustainability, hardware facilities), and social benefits (employment integration, social contribution). Jordan's innovation utilizes the Balanced Scorecard (BSC) to establish a performance indicator system across four dimensions: finance, customers, internal business processes, and others.

3. Evaluation tools

NOKUT emphasizes the construction of a quality culture and requires universities to establish a complete process recording system. Canada implements a unified certification standard for both public and private sectors, emphasizing on-site evaluation and continuous improvement. Russia adopts differentiated regulatory tools to classify and evaluate different types of private institutions.

4. Suggestions

International experience has shown that an effective evaluation system requires: establishing a diverse structure of evaluation subjects, designing indicator frameworks that balance commonalities and characteristics, developing methods and tools that combine quantitative and qualitative approaches, and strengthening the application and transformation mechanism of evaluation results.

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Santhali Traditional Social Institutions in the Context of Globalization

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ABSTRACT

This paper offers a critical analysis of Santhali traditional institutions in the context of globalization, focusing on the transformations affecting family structures, marriage customs, gender roles and perceptions of sexuality. It examines how global socio-economic forces, formal education, digital media, and changing political and legal frameworks have influenced the Santhal community's cultural values and social organization. The study highlights the implication of migration and urbanization on religious practices and communal institutions, drawing on field based case studies to illustrate how specific Santhali villages and communities are negotiating the pressures of globalization while striving to preserve their cultural identity. Particular attention has been given to the role of traditions and folklore in maintaining social cohesion and cultural continuity. The analysis interrogates the tensions between cultural preservation and commercialization, and explores the religious socio-economic transformations occurring within the community. The paper concludes with recommendations for future research and policy initiatives aimed at supporting cultural resilience and sustainable adaptation among Santhals in a rapidly globalizing world.

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I. INTRODUCTION

Globalization has profoundly influenced the social and cultural institutions of indigenous communities, including family structures, marriage customs, religious belief systems, education, governance, and traditional socio-cultural practices. This transformation is largely attributed to the process of cultural homogenization, where indigenous values and customs are gradually assimilated into dominant global culture. Among the Santhal community, one of the most significant changes has been the transformation of the traditional joint family system into nuclear family structure. This shift reflects a broader alteration in family norms and values , propelled by economic pressures, migration and exposure to alternative lifestyle through media and education. The erosion of collective familial living, once central to Santhali identity, marks a profound social change,

Religious practices have also undergone transformation due to interfaith dialogues, digital platforms, and missionary activities. In particular Christian missionary work in Santhali-dominated regions of Bihar, Jharkhand and Odisha, has had a marked impact. While conversions have led to the adoption of Christian rituals, many communities continue to retain elements of native practice, resulting in a complex blend of old and new belief systems. In some villages, marriages are now solemnized in churches, though traditional rituals continue to be observed alongside these newer practices.

Education, too, has seen a paradigmatic shift. The spread of missionary-run schools –offering monetary incentives and provisions such as free books and meals –has increased enrollment but also contributed to the dilution of indigenous knowledge systems. A recent field visit to the village of Sujani in Deoghar district .Jharkhand, revealed a symbolic shift in religious iconography: the cross is now visible outside almost every home, replacing traditional symbols such as the vermillion-smeared wooden plough or the sacred totem tree representing the family deity. These transformations, though gradual, indicate a steady reconfiguration of spiritual and cultural landscapes. One of the striking outcomes of globalization is the shift in school curricula, which now prioritize market oriented competencies and global communication skills. This has been backed by the government's New Education Policy as well. While this may enhance employability, it also distances younger generations from their linguistic and cultural roots. A recent survey conducted across several villages in Santhal Pargana region revealed that out of ten school going children , seven were unable to read or write in the Santhali script and preferred to communicate in Hindi or regional dialects. This decline in linguistic fluency is a clear indicator of how traditional institutions are being eroded in a globalized context. The Santhali community stands at a critical juncture where traditional social institutions are being redefined under the influence of globalization. While some changes may offer opportunities for integration and growth, they also pose a serious challenge to the preservation of indigenous identity and cultural continuity. A nuanced understanding of these transformations is essential to foster culturally sensitive development policies and educational strategies that honor and preserve the rich heritage of tribal communities'

Globalization has posed significant challenges to the cult of preservation and conservation of environment, the rapid pace of urbanization has also led to deforestation and industrialization. Santhals assigned certain taboos to the sacred places or tract of forest land not to be destroyed. They called such a tract of land Jaher Than. To quote Mareni Carrin, " The jaher represents the forest in the village, reminding the villagers of a time when they were hunters and gatherers. Moreover, the jaher represents a giving environment" (Mareni Carrin, 2022, 1438-63).He further adds, "Each grove comprises a wide range of ecological diversity. It is forbidden to cut trees from a jaher, seen as the abode of the village deities. Even dead branches should not be used, and the place must be protected from any polluting intrusion, such as pregnant or menstruating women". (Mareni, 2022, p.1451).Assigning such religious sanctity to the forest area suggests how sensitive and concerned they were to the issue of preservation and conservation of environment.

Social and religious institutions have registered major challenges and many traditional rituals and customs are getting eroded in the wake of urbanization, modernization under the influence of cinema, television and social media. Festivals have also undergone changes.

II. TRANSFORMATION OF SANTHALI RELIGIOUS INSTITUTIONS IN A GLOBALIZED WORLD

The religious institutions of the Santhal community have undergone significant transformations over the past four decades, largely due to the multifaceted impacts of globalization. The worship practices and festivals-once integral to their socio-cultural fabric-have been disrupted by the emergence of a multi-cultural and increasingly interconnected world.

Santhals traditionally follow a hierarchical pantheon of deities, with Thakur at the apex followed by a wide array of bongas representing various aspects of life and nature. Among these, Sun Bonga, Jom Sim Bonga village head, Marang Buru and Jaher Era – the Lady of the Sacred Grove –are especially venerated. Moreko Turniko, along with bongas associated with sacred water. Stumps, groves, forests, and mountains form part of a rich spiritual ecology, manjhis (village heads) and subsidiary bongas. Worship traditionally involved elaborate ritual performances and sacrifices intended to appease the bongas and ensure material well-being and spiritual security. A vivid example is cited by P.O.Bodding:

"The Sowing Fowl is the first offering of the year. In the month of Asar (mid-June to mid-July), we eat the sowing fowls, in the name of sowing and scattering the seed .Every house has to give one fowl. The village priest offers it in the sacred grove.(Bodding,2016, p.155).

The Folk Lores of Santal Pargana by Henry Cecil Bompas illustrate this fact through a series of folk lores in this collection.

Importantly, these offerings are not made collectively at one time but at various times and places, invoking different bongas for blessings upon crops, livestock and livelihoods. However, the tides of globalization-manifested through industrialization, urbanization and economic restructuring – has led to a decline in these ritual practices. Deforestation for infrastructure such as roads, railways, and factories, has disrupted the Santhali agrarian and forest-based economy, compelling many Santhals to transition to wage labor and salaried employment. For instance, in Deoghar district, fertilizer units, Dabur India factories and jute industries in Jasidih have absorbed a significant number of Santhal workers due to availability at a low-cost labor force. These economic shifts have had deep repercussions on traditional religious and social institutions. Although some core practices are retained , the elaborate and exhaustive system of worship, sacrifice, and offering has eroded over time. Moreover, increasing interactions with mainstream religious communities –Hindu, Islamic, and especially Christian – have further influenced Santhal religious life. Missionary activity has led to widespread conversions and the establishment of new institutions such as churches, thereby transforming the spiritual landscape of the community.

Urban migration for employment has further distanced the Santhals from their traditional ceremonies and rituals, weakening the influence of their indigenous structures. Simultaneously, growing global interest in indigenous cultures has commodified elements of Santhal heritage- particularly festivals and music are often presented as cultural artifacts for tourism, thereby diluting their spiritual essence. Santhals practiced religion as part of their belief-system coagulating it with the social fabrics not as a burden but as a way of life.This helped them to strengthen their social bonding. To quote Biswas ," The Santal religion in its social aspect is essentially a tribal matter and has helped to strengthen the social unity and quicken the sense of social responsibility, and his concept of righteousness is bound up with the social or tribal consciousness" (Biswas, 1956,p.104)

Santhal cultural heritage and religious institutions were harbored around a number of superstitions, which they treated as parts of their belief-system. Witchcraft and witch hunters were institutionalized .However; in independent India the laws were extended to the tribal areas to ban this practice of witchcraft. This new legislation brought changes in the cultural landscapes of Santhal, which they treated as impinging forces. Dutta - Majumdar rightly observed "Government legislation also affected the institutions of divination and witchcraft. As only a jan guru, the more powerful of the two types of Santal diviners, can pronounce a woman doer of witchcraft, and as these pronouncements had led to the persecution and expulsion from society of many Santal women on charges of secretly practicing witchcraft, the Government has banned the profession. The penalty for violation of this regulation is imprisonment. Thus many diviners (jan guru) have been forced to forsake their profession, and new recruits are rare. Some still practice their craft in secrecy, something that is possible because no special machinery was set up for preventing them from doing this," (Dutta-Majumdar, 1996,p.57)

Despite these challenges, festivals remain a vibrant part of Santhal life .Festivals are not merely celebratory events but expressions of their world view –interwoven with nature, joy and collective identity, Karam,Sohrae, Baha , and Sankranti are among the most significant. As Bodding notes, Sohrae is a harvest festival, and according to E.G.Man: "The Sohrae, or the harvest of joy, is their longest and one of their long festivals."(Man, 1983, p.56). He adds that the festival spans almost five days and nights, filled with dancing, singing, drumming feasting , and communal joy. However, even these expressions of cultural vitality are affected by broader changes. One of the most visible impacts of globalization on Santhal life is environmental degradation. The combined forces of industrialization and urbanization have led to shifts in the ecological and spiritual landscape.

Dependence on forests and traditional laws regulating resource use have given way to modern frameworks, market integration, and migration –induced changes. In conclusion, while globalization has brought employment exposure, and new institutions to Santhal community , it has simultaneously disrupted the foundations of their religious and cultural identity, The transformation of their sacred institutions reveals a deeper narrative of loss, adaptation and resilience – a story that continues to unfold amidst the crosscurrents of tradition and modernity.

III. IMPACT OF GLOBALIZATION ON SANTHAL FESTIVALS AND CULTURAL IDENTITY

Globalization has exposed Santhals to mainstream cultural trends. Migration has further escalated this crisis. Social media platforms have further alienated from their roots. The traditional exhaustive rituals and practices have been replaced by shortened practice due to time constraints and urban life styles. Globalization has significantly influenced the nature and purpose of Santhal festivals , leading to their increasing commercialization. Sohrae, traditionally a festival centered on cattle worship and gratitude to nature, has evolved into a venue for large-scale fairs and markets. This commercialization often eclipses its cultural and spiritual essence. Local artists and performers , once central to these celebrations, now face stiff competition from modern entertainment forms, resulting in a gradual erosion of the festival's cultural depth.

One of the most profound effects of globalization is the hybridization of Santhal religious and cultural identity. Rooted in animism and nature worship , Santhal festivals are undergoing transformations through interaction with dominant religions. Christian and Hindu influences have introduced modifications to traditional rituals, with many Santhals incorporating elements of these faiths into celebrations. In some cases, indigenous ceremonies are being replaced by mainstream religious events, leading to cultural homogenization. The younger generation , shaped by digital media and exposed to global culture, often places greater emphasis on national and international festivals such as Christmas and Diwali over their own ancestral traditions.

IV. SOCIO-ECONOMIC SHIFTS AND FESTIVAL ADAPTATIONS

Economic globalization has brought both positive and negative changes to Santhal festivals. On the one hand, increased employment opportunities and remittances from migrant workers have enabled families to celebrate festivals with greater financial resources, thereby enhancing the scale and grandeur of these events. On the other hand, the migration of working individuals away from their native villages has reduced community participation in traditional rituals, weakening the collective experience that once defined these festivals. Furthermore, government and non-governmental organizations have promoted Santhal festivals as part of cultural tourism. While this has brought visibility and economic opportunities, it has also led to the commodification of traditions, with celebrations being reshaped to suit tourist expectations rather than maintaining their authenticity. Technology and digitization have compounded these transformations, altering the fundamental patterns of Santhal festivals .The integration of digital platforms into cultural life has distanced younger generations from traditional practices, accelerating the loss of indigenous knowledge and ritual continuity.

V. GLOBALIZATION AND THE TRANSFORMATION OF SANTHALI MARRIAGE INSTITUTIONS

Globalization has brought significant transformations to indigenous social institutions, notably the institution of marriage. Among the Santhal community, traditional marriages such as Horubhat (arranged marriage) and Sang Bapla (love marriages) have undergone marked changes. While core cultural elements –such as rituals involving deity worship, ancestral blessings, music, and communal feasting-continue to be practiced, many time-honored traditions have either been diluted or reinterpreted in the context of a rapidly modernizing world. The very name Bapla (marriage) suggests the solidarity of the institution. P C Biswas says, "The Santhali name for marriage is Bapla. Mr. O'Malley is of the opinion that Bapla is a word which very probably originally meant mutual strengthening i.e. of the two families." (PC, Biswas, 1956, p.73)

A key figure in traditional Santhali marriages was the marriage broker, who mediated between the families of bride and groom and the Jog Manjhi (village head) .In the digital age, however, the role of a broker has diminished considerably. Modern match-making is increasingly facilitated through social media and matrimonial platforms, enabling educated youth to choose partners independently. Despite this shift, community heads (Manjhi Hada) continue to play a significant role in overseeing and legitimizing marriages, ensuring a level of continuity with traditional structures.

The increasing incidence of intercultural marriages have further led to reconfiguration of gender roles and a weakening of traditional institutional authority. As P.O.Bodding notes in his foundational work Traditions and Institutions of Santhals (2016). Santhali marriage rituals are elaborate, involving the entire community. He meticulously details both pre-wedding and post-wedding ceremonies, during which Jog Manjhi conducts rituals using symbolic materials such as earthen pots, sal leaves, rice beer, water and burnt rice. These rituals emphasize the communal and legal dimensions of marriage rather than treating it as a purely personal or romantic union (Bodding, 2016, pp.29-88) One significant element of traditional Santhali marriage- bride price- has also weakened in the wake of globalization. Historically, the bride's family would reciprocate the bride price with return gifts as a gesture of mutual respect. As Bodding describes:

"After this, the bride groom's party gets from the bride's parents the return presents for bride price viz. one goat, five half seers of rice, salt, turmeric , oil, and one pot of beer ," (Bodding, 2016, p.54)

Today, particularly in love marriages involving Santhal men employed in public or private sectors, the practice is either nominal or absent. Romantic relationships formed in schools, colleges, or workplaces often culminate in marriages that bypass many traditional rituals, including the exchange of bride price. Additionally, court marriages and civil registration are increasingly replacing oral and customary forms of documentation once upheld by Santhali community institutions.

Urbanization has also driven a shift in ritual practices. Santhals living in urban areas often condense or forgo elaborate ceremonies to accommodate modern lifestyles. While globalization has certainly contributed to the erosion of some customs and rituals, it has simultaneously given rise to new tensions between the traditional legal system and formal civic legal frameworks. Conflicts between these two systems frequently create confusion and internal dissonance within the community's belief structures. Globalization has instigated both loss and adaptation in Santhal marriage institutions. While it has weakened certain customs, it has also compelled the community to renegotiate its traditions in a changing world. This dynamic interplay between continuity and change deserves further scholarly attention, particularly in the context of indigenous resilience and cultural transformation.

VI. SANTHALI INSTITUTION IN TRANSITION: A FIELD-BASED REFLECTION ON GLOBALIZATION AND CULTURAL SHIFTS

Over the past few decades, a growing number of NGOs, independent research institutions, scholars ,and social organizations have engaged extensively with tribal studies, particularly focusing on the Santhali community. Numerous research papers and monographs are published annually. However, what remains critically necessary is a study grounded in sustained field work and genuine community engagement. In a recent field visit to the Santhali village of Sujani, Chaparia, and Pahadia in Jharkhand's Deoghar district, a clear pattern of socio-cultural transition was observed. Nearly half of the population in these villages has migrated to urban areas in search of work, with many employed in hotels, restaurants, and shopping malls. This migration has resulted in a noticeable detachment from traditional customs, cultural values ,and institutional practices. Although some rituals are still performed

during the key social and religious events, the deeper spiritual connection, particularly among the younger generation, appears to be diminishing. The younger Santhals, shaped increasingly by exposure to modern lifestyles and digital culture, exhibit a growing indifference to traditional institutions. Social media, in particular, has connected them with diverse global cultures, further influencing their value systems and aspirations. To explore this shift more systematically, a small scale survey was conducted by the author, targeting 100 Santhal youth (aged 18-25) living in urban areas and pursuing various career paths .A sample size of 10 was selected for in-depth questioning, comprising 20 questions related to their interests, social and religious practices and traditional institutions such as marriage, community justice and rituals. The results of this micro-survey were indicators for a changing society. The majority of respondents prioritized modern education and expressed a desire to integrate into mainstream society. Notably when asked about their knowledge of Santhali language and script, seven out of ten feigned ignorance. On the subject of marriage, a significant number advocated for love marriages legally sanctioned by courts over traditional, ritual based arranged marriages. There was also a clear preference of exogamy over endogamy, signaling a desire for greater social mobility. Religious identity revealed a more complex picture. While responses were mixed, many viewed Christianity as more compatible with the changing social ecosystem, some were of the opinion that their religion is in harmony with their cultural value system. The survey findings strongly suggest that modernization and globalization have begun to erode traditional Santhali institutions. External interactions and digital exposure have contributed to the weakening of age-old practices, replacing them with new ideals of modernity and economic opportunity. The shift from agrarian livelihoods to diverse professional pursuits marks a decisive turn in the community's relationship with its traditional structures.

Despite these changes Santhals continue to take pride in their cultural heritage. As Rajesh Kumar (2020) observes:

"There is no denying the fact that tradition has a very important role to play in defining the sense of identity, and the Santhals as a tribe are extremely proud of their tradition. They believe in the idea of a Great Tradition to which they are heir. But the sense of Great Tradition is largely an elitist preoccupation among them. Infiltration into the popular imagination has been slow and halting. Owing to exposure to the forces of modernization, significant cultural, political, and economic transformations are taking place in Santhali communities of Jharkhand." (p.24).

Urbanization and modernization have undeniably altered their way of life. Yet, there remains a continued, though modified, adherence to value systems. The Santhali community appears to be navigating a transitional space – standing onthe line between traditional roots and pressures of modernity. These transformations are visible in dress, food habits, language use, and cultural practices. Even traditional dance forms have been hybridized , often influenced by Bollywood music, particularly among youth. The sacred and distinct boundaries that once defined Santhali society are increasingly permeable under the influence of Globalization.

There is an evident inclination towards integration with main-stream culture while simultaneously seeking to preserve fundamental cultural values. A case in point is the village Sujani, which I have visited frequently since childhood. Around forty percent of the population has embraced Christianity. Children from these families attend schools run by Christian missionaries, and many homes prominently display the Cross outside their doors.

However, this religious conversion doesn't imply a complete departure from the traditional belief- systems. Instead it signifies a complex cultural synthesis – a dynamic interplay between inherited customs and newly adopted values shaped by the forces of globalization.

This layered cultural negotiation illustrates the evolving identity of Santhali people. Their institutions are not vanishing but adapting – reconfiguring themselves in response to changing socio-economic realities, modern aspirations, and global influences.

VII. RECOMMENDATIONS AND POLICY MAKING FOR SANTHALI TRADITIONAL INSTITUTIONS IN THE CONTEXT OF GLOBALIZATION

Santhali traditional institutions such as marriage, family structures, religious practices, festivals and community governance are age-old systems embedded into the Santhali collective consciousness, ecological consciousness, and age

-old wisdom and communal harmony. Needless to say, the rapid pace of globalization has posed challenges to these institutions either by diluting them or adapting them to the changed socio-economic needs. Modernization, urbanizations, governmental interventions have altered the organic rhythms of Santhali social life. To ensure preservation and conservation of Santhali traditional institutions a multi-pronged approach is required in policy frameworks. The following recommendations may serve as a framework for an inclusive and sustainable cultural growth of the community,

Documentation and archiving is required for cultural preservation and promotion. Establishment of ethnographic documentation centers in tribal dominated areas to record oral histories, traditional songs, rituals, marriage customs and folklore, is required. Introduction of Santhali language, script, mythology, and cultural practices in local school curriculum to inculcate a sense of pride among Santhali children through community participation would not only give them cultural education but prepare them for acceptance of their cultural heritage.

They should be granted financial assistance and grants for traditional festivals Sohrae, Baha and Mage Parab. They should be further encouraged to observe community led festivals to retain indigenous aesthetic and spiritual forms without excessive commercialization. In order to protect family and marriage institutions, awareness around the value of joint family systems and intergenerational knowledge sharing should be created. Community based counseling could address the anomalies emerging from nuclear family and socio-cultural shifts. There is an urgent need for legal recognition of customary marriages. Policy framework should recognize customary marriages such as Horubhat, Sang Bapla under tribal laws, safeguarding them from dilution by dominant legal and religious systems. Santhali religious sanctity should be respected and indigenous religious practices should be preserved rather than being subsumed with the bigger religious systems or animistic classifications. This would ensure religious and spiritual continuity of the Santhals.

Santhals are born environmentalists and they are deeply rooted in the concept of preservation and conservation of forest wealth. The policy must prioritize the preservation of the Sacred Groves. Legal recognition should be given to Jaher Than (Sacred Groves) as cultural-ecological heritage zones with restricted commercial or developmental intrusion.

In tribal dominated states Tribal Advisory Councils should ensure the representations of tribal in policy making bodies for issues related to land, education, health care, and cultural preservation. In fact, at the roots of all Santhal rebellions lies the issue of Jar (land) and jungle (forest). They fought against the local landlords, Britishers and outsiders against encroachments on their land and forest (Nadeem Hasnain, 2019).

To deal with migration in the process of modernization and urbanization policy makers must think over migration management. In each tribal area a Migration Resource Center should be created to ensure a safe and informed migration, and also support the reintegration of those who return through skills training and microenterprise. Besides, in order to preserve the identity of the Santhals in an age of globalization it is equally important to give them digital literacy while also promoting Santhali language content in media, film, and literature. Santhali Community Radio digital story telling stations could be an added advantage. Encouraging research among Santhali educated youths on Santhali could ensure an insider's perspective and it could be valuable for knowledge creation. Developing indicators to assess the impact of government and NGO programs on Santhali traditional institutions to ensure cultural sustainability along with economic development should be encouraged.

VIII. CONCLUSION

The future of Santhali traditional institutions lies in respectful integration, not assimilation. Public policies must not aim to modernize Santhali society by replacing its traditions but should empower communities to adapt, innovate, and sustain their cultural integrity amidst changing global realities. A culturally responsive and community –driven development model, where tradition coexists with transformation, is the need of the hour. Globalization has brought changes in the traditional social institutions but some changes are desirable to amalgamate the Santhali ethos with the mainstream culture. Any society is dynamic and changes are natural rules, to evolve the society as an organic system propelled by growth and scientific temperament. This doesn't imply metamorphosis but assimilation based on justified changes. The Santhal traditional institutions depicted in folklores have a tryst with the past, as these institutions endorsed the contemporary social, religious and spiritual values of Santhali ecosystem (Santal Folk Tales, A Campbell, 1891 pp.1-127).There should be a fair blending of continuity and change for sustained growth of any society. P.O.Bodding admits of borrowings from the Hindu traditions but such borrowings didn't transform the Santhali institutions completely. To quote Bodding " It is evident that we have, to some extent, to do with borrowings, but it would be an exaggeration to maintain that the whole has been borrowed." (Bodding, 2016, p.2). However, such borrowings enriched the Santhali traditional institutions while retaining the core values. Undoubtedly, globalization, migration, urbanization and modernization have played a significant role in the lives of the Santhal community. Continuity, change and synthesis of other cultural societies, whereas enriched and updated traditional social institutions in the pace of globalization, the Santhal kept their core ethos and spirit intact. This approach can ensure that Santhali communities thrive not just economically but also spiritually, socially, and ecologically, thus enriching the broader tapestry of Santhali ecosystem.

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