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# Prevention and Control of Adolescents' Deviant Behavior in Rural Community

SHEN Xin-kun \*

Department of Sociology, Nanchang University, Nanchang 330031, China

**Abstract** Firstly, an analysis is made from the point of view of sociology on traditional modeling logic of prevention and control of adolescents' deviant behavior in rural community, and maintenance and reproduction of this model. The traditional prevention and control model of adolescents' deviant behavior in rural community is diversity-orderly pattern prevention and control system. This system is based on natural economy, especially on agricultural economy. "Supervision by public opinion and moral imitation" is the basic operation logic of this system. It contains a compensation mechanism of "bringing up children for the purpose of being looked after in old age" and "favor returning". Then, deconstruction of traditional prevention and control model for adolescents' deviant behavior in rural community is analyzed. Along with advance in rural modern democratic management and legal construction and growing of rural market economy, function of traditional diversity-orderly pattern of prevention and control of adolescents' deviate behavior in rural community is weak and weak in prevention and control of modern rural adolescents' deviant behavior. Finally, modeling ideas of new (coordinative) prevention and control of rural adolescents' deviant behavior are put forward from four aspects, namely, democracy and legal system, community, family and various rural adolescent admittance organizations.

**Key words** Rural community, Adolescents, Deviant behavior, Prevention and control, China

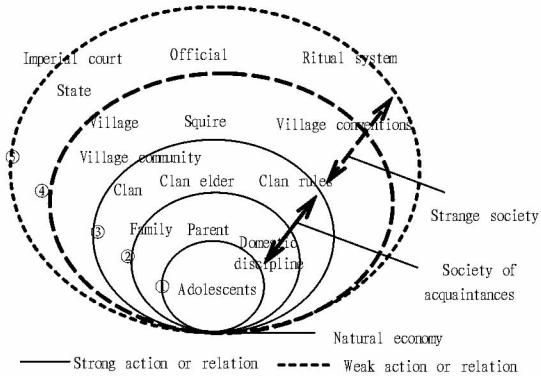
Along with advance of rural democracy and legal construction and growing of rural market economy, the traditional diversity-orderly pattern prevention and control model is increasingly losing its constraint on adolescents' behavior in rural communities. In recent 20 years, under violent attack of market economic benefit, social structure in rural areas gets cracked and loosened, consequently leading to acknowledgement of many illegal ways to get rich rapidly. In this situation, individual's pursuit of goals is not restrained from moral or social order any more. On the contrary, in breach of moral or social order, it is more likely to realize the expected goal, or even bring "pleasant surprise" [1]. Along with spread of such idea, village hooligans, local ruffians, and local tyrants appear in most rural communities. They are tainted with various social bad habits, run wild in villages, and bully and oppress common people to obtain illegitimate benefits [2]. It should be noted that, in recent years, recessive depravation of rural organizations takes on a young trend, and adolescents gradually become major parts of recessive depravation forces in rural communities. Rural adolescents are future of rural communities. To cope with current recessive depravation situation of rural adolescents, promote adolescents' healthy growth and harmonious development of rural communities, we must break the traditional differential framework and build a new prevention and control model of adolescents' deviant behavior in rural communities, on the basis of democracy and legal system, cooperated with communities, families and various rural adolescent admittance organizations.

## 1 Traditional prevention and control model of adolescents' deviant behavior in rural community

**1.1 Modeling logic** In traditional rural society, adolescents' activities are generally from families to village communities. If they go outside village communities, they have to ask their parents for permission. Village communities are village society, or generally equivalent to society of acquaintances, more broadly, they are villages. Due to highly cross overlapping of blood relationship, geological reason and professional relation, traditional village communities lack social mobility and are relatively closed and stable. People are familiar with each other, so they are well behaved (domestic discipline, clan rules, and village conventions) and respect faces, finally forming special local conditions and customs. For rural adolescents, the society outside their villages is a strange society. However, this society is not completely strange because Chinese traditional society is a society of same structure of family and state. The same structure of family and state is built on family structure in absolute monarchy. For purpose of managing society and state, governors stabilize, stylize, complicate and mystify part of "domestic discipline, clan rule and village convention", lift them to ritual system. Through advocacy of the Confucianists, the ritual system is further deepened and becomes life style of bottom society masses again, and it becomes "etiquette and custom" [3]. Therefore, "state - official - ritual system" is the extension and expansion of local custom with "family - parent - domestic discipline" as the core. It strengthens parental authority, elder ruling and face society of traditional rural communities from outside. Obviously, in traditional rural society, formed by comprehensive force of Confucianism, family clan idea, traditional morality, humanity and face, and public opinions in the village, the

enlightenment system will certainly imperceptibly influence adolescents, and make them consciously or unconsciously practice social behavior expected by the society.

From the structural function, we can see that the traditional prevention and control model of adolescents' deviant behavior in rural community is a triune prevention and control system formed by organization carrier, responsible subject and cultural norm (shown in Fig. 1).



**Fig.1** Diversity-orderly pattern of prevention and control model of adolescents' deviant behavior in rural community

In the prevention and control system shown in Fig. 1, "family – clan – village community or village-state (imperial society)" constitutes the community circle of rural adolescents living, while this community becomes the organization carrier for enlightenment of adolescents. Besides, as organization carrier for enlightenment of adolescents, each community circle has relatively definite responsible subject, namely, "parent – clan elder – squire – official". Abstractly speaking, they are elders with traditional authority. Furthermore, this system or model also contains a strict "domestic discipline – clan rule – village conventions – ritual system" cultural norm, which is not only spiritual tie of every community, but also means for responsible subject to enlighten adolescents.

In the above pattern drawing, circle size, spacing arrangement, from thick to thin and from full line to dotted line, all reflect certain change trend of prevention and control of rural adolescents' deviant behavior. Specifically, "family – clan – village community or village – state (imperial society)" means that their influence on daily life of rural adolescents becomes weaker, and accordingly rural adolescents' sense of belonging also becomes weaker; "parent – clan elder – squire – official" indicates that their feelings for adolescents becomes distant from close and their responsibilities for adolescents becomes small from great; and the "domestic discipline – clan rule – village conventions – ritual system" implies that the restriction action of these cultural norms on rural adolescents changes to indirect from direct. In view of these, it can be seen that the traditional prevention and control model of adolescents' deviant behavior in rural community is a diversity-orderly pattern prevention and control system.

## 1.2 Maintenance and reproduction of the model

### 1.2.1 The traditional prevention and control model of adolescents'

deviant behavior in rural community is built on the basis of natural economy, especially the agricultural economy. On one hand, self-sufficient natural economy lacks soil for growth of new productivity factor, and social change is extremely slow, no matter spring ploughing, summer weeding, summer harvesting and winter storing, or daily life and the way one gets along with others, people act according to their experience. The experience is accumulated along with growth of age, therefore, in such society, elder is an advantage, and the elder is symbol of wisdom<sup>[4]</sup>. On the other hand, in agriculture-oriented natural economic system, social division of labor takes farmer family as the subject. Such natural division of labor based on physiological difference of family members will cultivate the ancestor worship with carrying on the family line as the orientation and with the family as the core. Thus, experience worship and ancestor worship jointly construct the authority of elders in traditional rural society, which is the foundation of parent's authority.

At the same time of assigning absolute authority to elders and parents, social development laws of natural economy also place unlimited responsibility on them for disciplining younger generation and offspring and maintaining social order. In Chinese traditional society, this unlimited responsibility takes "face" as special carrier. In self – sufficient natural economy, social productivity is low and traffic technology is underdeveloped, and people's production and living are limited to special regions, then it forms a society of acquaintances, which is relatively closed and lacks social mobility. Consequently, face becomes extremely important in traditional rural communities. To a certain extent, face is responsibility demand, because people will have to behave themselves and discipline their children for saving face.

**1.2.2** "Supervision by public opinion and moral imitation" is the basic operation logic of traditional prevention and control model of adolescents' deviant behavior in rural community. An indisputable fact is that as enlightenment for rural adolescents, "domestic discipline-clan rule-village conventions" are also experience of maintaining social order accumulated by generations of elders in the long term social practice. When such experience is worshiped in traditional rural society, the elder becomes symbol of moral integrity, incarnation of goodness, and becomes model for adolescents to learn and imitate. In addition, in traditional rural society, most people are illiterate, so their education of their younger generation and offspring is not in reliance on literal learning, but rather from word and deed of elders. Therefore, traditional rural community is not a learning society, but an imitation society.

Traditional rural adolescents' imitation of elders comes from empirical life and natural response to avoiding pressure of morality and public opinion. Because the elders are representatives of morality and public opinion, and will always monitor rural adolescents' behavior. For their positive imitation behavior, elders often praise them from material or spiritual level; for their deviant behavior, elders often castigate them. It should be noted that due to some complicated reasons, in ancient Chinese society, the power structure takes on a look of "the emperor's

power never descended below the county". In other words, the grass-roots sovereignty below the county level is not monopolized in traditional state, but rather is handed over to squire, clan elder, and parent, consequently forming absolute guarantee for authority of elders. In traditional rural society, for treacherous actions (deviant behavior) of young social members (including adolescents), elders have the authority to punish them as per local customs (including clan rule and domestic discipline), such as reprimand, corporal punishment, expulsion from the community, even deprival of life.

**1.2.3** The traditional prevention and control model of adolescents' deviant behavior in rural community contains a compensation mechanism. From the point of view of parents, giving birth to and bringing up children are not only social responsibilities, but also responsibility for children. Such responsibility has some benefit return. When they get old, children have absolute duty to support, which is so called "bringing up children for the purpose of being looked after in old age". From the point of view of children, parents' giving birth to and bringing up them are gratitude, children should remember the gratitude and try to repay it. This is to return for parents' love and care. In a society of same structure of family and state, such logic can be spread to entire community or even the whole country from families. Elders are respected by the entire society, and willing to take educating younger generation as their responsibility. Adolescents know they should be filial towards parents. Otherwise, they will not be approved by the society. More important, adolescents also want to receive the same treatment when they get older.

## 2 Deconstruction of traditional prevention and control model of adolescents' deviant behavior in rural community

Challenges faced by traditional prevention and control model of adolescents' deviant behavior in rural community started from democratic revolution, especially the new democratic revolution. Its real collapse started from the foundation of new China, and the marketization after reform and opening up accelerates this progress. Along with advance in rural modern democratic management and legal construction and growing of rural market economy, function of traditional orderly-diversity pattern of prevention and control of adolescents' deviate behavior in rural community is weak and weak in prevention and control of modern rural adolescents' deviant behavior. From outside of rural communities, modern national state has established powerful grass-roots political authority and has played full control function, but after the reform and opening up, communities are cancelled and returned to villages. Along with withdrawal of state power, social control of rural areas also gradually weakens. From the inside of rural communities, families become increasingly smaller and parents go outside to work, leading to incomplete education function. Besides, administrative village committees, their limited resources and trust crisis result in reduction of education for rural adolescents. What's worse, inherent defect of clan leads to total loss of education control system for rural adolescents. It should be noted that

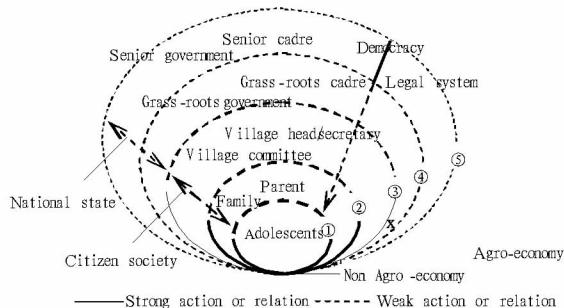
such traditional norms as domestic disciplines, clan rules, and village conventions gradually lose the restriction action under the influence of modern democratic movement. However, it is difficult for legal norms advocated in the modern democratic movement to extend to rural areas due to incompatible or inadequate communication with folk norms<sup>[6]</sup>, consequently leading to "vacancy of norms" in countryside. In this situation, those adolescents with increasing less care and education and incomplete mature of physiological and psychological development easily show unclear self-orientation and inadequate personality, then they are vulnerable to mamonism and bad culture in market economy and produce deviant behavior.

**2.1 Disintegration of traditional social relation** Like all national states, to consolidate achievements of democratic revolution, new China must nationalize all kinds of violence, establish powerful state power, and realize administration of modern democracy and legal system. This firstly requires that individuals of social members are liberated and independent from such primitive communities as families, clans and villages to become equal citizens. In this course, as part of patriarchal clan system and ritual system, domestic disciplines, clan rules and village conventions have obvious narrow localism and individualism, and contain evident infringement upon human right. Thus, they are incompatible with modern democracy and legal system. In social democratic movement, they are denounced as products of ignorant and backward feudal society, and considered as objects of revolution and transformation. Since the reform and opening up, exposure and criticism over tradition are stopped, and traditional culture is rejuvenating to some extent. However, modern democratic movement and legal system construction are not stopped. Citizens' rights are increasingly expanding, especially human rights are enlarged limitlessly. Any abuse of violence towards citizens, including punishment of children by parents (no matter malicious or kind), will be deemed as infringement upon human right and will be subject to legal liabilities. Furthermore, along with extension of national state power to countryside and establishment of powerful rural grass-roots political power, various social affairs in countryside are gradually incorporated into modern organization management, and the elder's authority in rural community is gradually replaced by administrative and organizational authority.

Through a series of social transformation movement, modern national state has realized the structural adjustment and functional conversion of traditional prevention and control model of adolescents' deviant in rural community (Fig. 2). For instance, democratic government at grass-roots level takes the place of traditional local autocratic organization and becomes organization platform for education of rural adolescents; local government officers and agents (grass-roots cadres and village cadres) substitute for squires and become persons liable for education of rural adolescents; democracy and legal system replace various traditional norms and become value orientation of education of rural adolescents.

**2.2 Gradual formation of new social relation** After reform and opening up, under the guidance of survival rationale and

development rationale, more and more farmers start to put down agricultural tools and go in for non-agricultural industries, such as building industry, transportation industry, business industry, retailing, food and beverage, etc<sup>[5]</sup>. Along with growth of rural market economy, farmers' market competitive awareness is increasing, and people care more about themselves and more about gain and loss of their families, but care less about economic life of other villagers. Influence power of public opinion and moral restraining force are also declining. Besides, along with acceleration of rural social mobility, farmers' activity scope is extending, while the interaction between members of rural communities is less and less, and people become indifferent to each other. Thus, along with atomization of villagers and flattening of village structure, acceptance level of rural communities sharply falls and rural community is gradually changed to semi-acquaintance society from acquaintance society. At the same time, along with increase of farmers' income from non-agricultural industries, non-agricultural economy (including "economy created by migrant farmers") is gradually becoming major economic form in rural areas. This not only changes social labor division system with farmers as subjects in agricultural economy, but also overturns the empirical survival and living model. In addition, large amounts of rural young labor forces going out to work lead to left-behind of lots of rural adolescents. In daily life, those adolescents lack parental love and care, and behavior edification. Without instructions of word and deed from parents, adolescents are vulnerable to losing orientation.



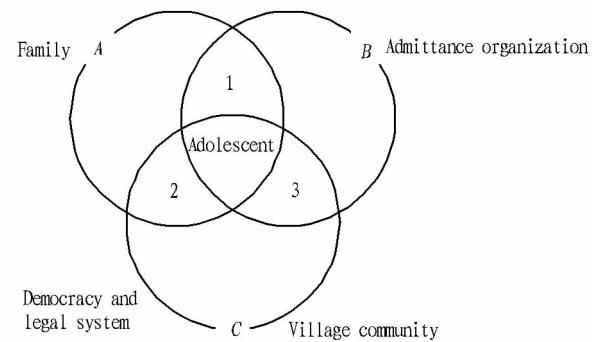
**Fig.2** Transformed diversity-orderly pattern of prevention and control model of adolescents' deviant behavior in rural community

### 3 Modeling of new prevention and control for adolescents' deviant behavior in rural community

Modeling of new prevention and control for adolescents' deviant behavior in rural community must be adaptable to rural modern democratic management and legal system construction, as well as development of rural market economy.

Specifically speaking, modeling of new prevention and control for adolescents' deviant behavior in rural community must be firstly based on modern democracy and legal system, manifest citizenship, and fully reflect equal, free and democratic ideas. Emphasis on citizenship and independent personality of rural adolescents means that they are not depending on any

social organizations. Or in other words, they belong to their families, and also belong to the society and the country. Therefore, families, village committees and various rural adolescent admittance organizations (such as schools, the Communist Youth League) and even national organizations (especially grass-roots organizations) have corresponding rights and obligations for education of rural adolescents. Besides, rural market economy often gives rural adolescents equal subject status when providing families, village committees and various adolescent admittance organizations (such as schools, the Communist Youth League) with various education resources. In view of these, new model of prevention and control for adolescents' deviant behavior in rural community should be based on a cooperative model with integration of resources (Fig. 3). If we take new model of prevention and control for adolescents' deviant behavior in rural community as an organic action system, which consists of democratic and legal construction system, village community system, family system and admittance organization system. These four subsystems have different positions and play different role in the entire action system of prevention and control adolescents' deviant behavior in rural community.



**Fig.3** Cooperative model of prevention and control for adolescents' deviant behavior in rural community

**3.1 Democracy and legal system: environment shaping and model maintenance** Democracy and legal system are two basic norms of modern state administration. Both play a fundamental role in value orientation of rural adolescent education. Firstly, it indicates that adolescent education provided by families, village committees and various adolescent admittance organizations (such as schools, the Communist Youth League) is inseparable from guidance of grass-roots government and cooperation of judicial department. Secondly, it shows that families, village committees and various adolescent admittance organizations (such as schools, the Communist Youth League) provide model and institutionalized environment for adolescent education. In these two norms, rural legal system construction has obvious modern maintenance function in prevention and control for adolescents' deviant behavior. Therefore, families, village committees and various adolescent admittance organizations should actively cooperate with judicial department in strengthening law dissemination education of rural adolescents and raising legal awareness of adolescents. It is hoped to bring into play the guidance of legal awareness and legal sense together with rural social norms, and to raise their

consciousness of abiding by laws. In addition, legal construction related to rural adolescent education should also seek mutual understanding and communication of national laws and folk norms, and it is required to reinforce quality of legislation by tradition and reality of China's legal culture<sup>[6]</sup>. In other words, it is required to strengthen the operability of legal education of adolescents.

On the contrary, state administration of government and judicial department must rely on such social forces as families, village committees and various adolescent admittance organizations (schools, the Communist Youth League, etc.) to effectively and fully bring into play their functions. Thus, rural adolescent education in new period should stress legal construction of rural adolescents in reliance on internal forces of rural communities. For example, judicial department may take full advantage of resources in rural communities to carry out adolescent correction works, to replace the post punishment mechanism in the past.

**3.2 Community: communication, coordination, and resource integration** Community plays a pivot role in internal and external communication and coordination of this organization system. Therefore, village committee should take full advantage of rural community platform to integrate internal and external resources, to realize prevention and control of adolescents' deviant behavior. For instance, village committee can use volunteers in the community and university students and able persons in the village to carry out rich and colorful education activities for rural adolescents. Through these, it is expected to broaden their vision, arouse their leaning interest, and cultivate their taste. Besides, we can provide family education training or service for parents of rural adolescents, to make them master correct method of children education. Furthermore, it is possible to unite with public security department to carry out education of safety protection awareness for adolescents. To bring into full play the organization and coordination functions of rural communities in rural adolescent education, we must perfect the education function of rural communities. Firstly, it is required to take new countryside construction as an opportunity to reconstruct rural social norms and rebuild village community, pay attention to inheritance and exploit of traditional constraint forces, and strengthen the village community oriented education of traditional morality and virtue. Secondly, it is required to properly restore internal suppression force and punishment mechanism in the village, form the pressure of public opinion, and bring into play the value orientation of moral norms in rural adolescent education.

### **3.3 Family: guardianship agent and social adaptation**

From the point of view of citizen society, rural adolescents belong to the state or society. From the point of view of giving birth and bringing up, they firstly belong to their families. In fact, modern citizen state vests families with basic rights and responsibilities of guardianship agent for adolescents. Thus, family education is the first barrier to prevention and control of rural adolescents' deviant behavior, and is also the basis for entire action system of prevention and control of rural

adolescents' deviant behavior. As an action subsystem of prevention and control of rural adolescents' deviant behavior, the family system consists of family structure, economic status, cultural atmosphere of family, social contact ability of family, as well as various social capitals owned by family members. All these factors will directly determine family's guardianship ability and level of adolescents. This determination can be manifested in following three aspects. Firstly, family should satisfy basic living needs of adolescents to guarantee their healthy growth. Secondly, family should conduct basic socialized education for adolescents to help them have a preliminary acquisition of social norms. Thirdly, since adolescents are not mature in physiology and psychology, it often needs parents to make various social choices for them.

Therefore, the acquisition of adolescents' individual adaptability is to some extent directly related with ability of their family guardianship agent. In general, effective family guardianship agent can enhance basic ability of adolescents' adaptation to social environment. On the contrary, vacancy of family guardianship agent function, especially loss of family education and failure of education method, often leads to undesirable adaptation of adolescents to society. Specifically speaking, it is easy to lead to deviant behavior. Therefore, effective prevention and control of rural adolescents' deviant behavior must stress functions of rural families. This may be started from following three aspects. Firstly, in the construction of new countryside, it is required to emphasize rural cultural construction, especially family cultural construction, to inherit and develop traditional family virtue. For example, elders should instruct in words and by deeds, while children should be filial. Secondly, it is proposed to make rural adolescents fully feel warmth of family, particularly love and care of parents. For left-behind adolescents, communities and other social forces should actively support them to accept their parents' love and education through going to their working places during summer or winter holidays. Thirdly, it is recommended to update parents' education ideas and methods through launching family education training, to meet the demands of time development.

**3.4 Various rural adolescent admittance organizations: value cultivation and goal realization** As major subjects of socialization of adolescents, various rural adolescent admittance organizations (such as schools, the Communist Youth League, etc.) should take charge of value cultivation for rural adolescents. Value sense plays a very important guiding role in choice of life and life road. Different value sense will take people to different direction, and people's effort, motivation, behavior, attitude and result will be different. In view of recessive depravation of rural adolescents, it is proposed to take following steps to conduct education of value sense for rural adolescents. Firstly, we can help rural adolescents to set up correct money value (money is not everything) and concept of righteousness and benefit, make them understand "no pains, no gains". Secondly, it is proposed to help rural adolescents set up correct value of friend making, strengthen their ability of discriminating right and wrong, tell them some successful experi-

ence and examples, to encourage them to pursue success. Thirdly, we can help rural adolescents to make life planning, develop correct sense of value. It is recommended to energetically enhance construction of various rural adolescent admittance organizations, and reconstruct social support network for rural adolescents, to make them acquire sense of belonging and improve the ability of recessive depravation in rural areas. For instance, we can strengthen construction of organization of the Communist Youth League at grass-roots level, establish rural adolescent learning group, to provide them favorable living, learning and caring environment. Apart from enhancing construction of non-government organizations (including construction of volunteer organization) for growth and development of rural adolescents, we should also regularly carry out service activities for them, such as instruction after class, psychologi-

cal care, etc.

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**5.1 The building of the culture of innovation in agricultural research institutes should be combined with long-term development strategy and mid-and-long-term planning and the development of innovative culture building should be coordinated** We should stick to people-oriented principle, constantly exploit the core values and ideas of the culture of innovation, combine these ideas with long-term development and medium-term development strategies in institutes, and conduct rational planning, so that the building of the culture of innovation is carried out vigorously and effectively.

**5.2 The building of the culture of innovation in agricultural research institutes should be combined with service and technology innovation and the system management should be perfected** We should take fostering liberal research environment and scientific innovation spirit as objective, realize deep integration of the culture of innovation and system management, give play to planning, organization, guidance, supervision and other management functions, and establish orderly, harmonious and efficient management sys-

tem and operation mechanism.

**5.3 The building of the culture of innovation in agricultural research institutes should be combined with implementation of various kinds of specific work and long-term mechanism building of the culture of innovation should be strengthened** Under the guidance of scientific concept of development, we should continue to explore new laws of building of the culture of innovation, and strengthen long-term mechanism, so that the building of the culture of innovation is institutionalized and standardized.

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## About The Rural Development Foundation

The Rural Development Foundation (RDF), founded in 1996, is an Indian nonprofit organization with the mission of providing quality education for underprivileged rural children. RDF founded and continues to operate five schools and one junior college in Andhra Pradesh State, taking a unique holistic approach to education through innovative programs and methodology. Rather than using the conventional method of rote memorization, RDF focuses on cultivating critical thinking skills and encouraging students to understand and apply concepts. RDF does this through special programs such as Social Awareness, Youth Empowerment, Student Leadership, and Sports. RDF strives to develop students who will become empowered leaders of their communities, thus working towards the vision of a transformed and prosperous rural India.