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*Research Paper*

# "Protein for Growth: Social Marketing of Eggs among Rural Youth"

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**Abstract**

This study examines the influence of social marketing on egg consumption among rural youth in Mysore district, with a particular focus on the role of sociocultural beliefs and gender-based dietary norms. Although eggs are widely promoted as an affordable and nutrient-rich protein source through public campaigns, the adoption of such messages remains uneven across rural populations. The research is based on a quantitative survey of 100 rural respondents, exploring patterns of awareness, attitudes, and consumption behaviour.

Findings reveal that while awareness of egg-promoting advertisements is reasonably high and perceptions about the nutritional benefits of eggs are generally positive, actual consumption behaviour is often constrained by cultural and familial norms. Gender emerged as a significant factor, with females more likely to abstain from egg consumption due to social expectations surrounding purity and modesty. Sociocultural beliefs further influence food choices, with many respondents expressing concerns about ritual impurity and traditional health misconceptions, such as the belief that eggs produce excess body heat.

Despite the reach of public service advertisements through mass media, the study finds that decisions around egg consumption are often regulated by household authority, particularly elders, limiting the effectiveness of individual-targeted campaigns. The findings underscore the need for culturally nuanced, gender-sensitive, and community-based interventions that go beyond awareness creation to address the deeper socio-cultural structures influencing food behaviour. Such approaches are essential for promoting protein-rich diets and improving nutritional outcomes among rural youth in India.

***Keywords:*** *Social Marketing, Protein Intake, Egg Consumption, Sociocultural beliefs*

## Introduction

Protein deficiency continues to pose a silent yet significant threat to public health in India, especially in rural areas where economic constraints, food insecurity, and entrenched dietary practices affect the intake of quality protein. Among rural youth, who are in a crucial phase of physical growth and cognitive development, inadequate protein intake has long-term consequences. According to the National Family Health Survey of 2019-21, it was identified that stunting, wasting and underweight is marginally higher among the rural children when compared to their urban counterparts. While Indian diets are traditionally diverse, actual consumption patterns in many rural and economically disadvantaged households are heavily cereal-based, with limited access to high-quality protein sources. Studies reveal that over 60 per cent of daily protein intake in rural India is derived from cereals, which lack complete amino acid profiles and are less digestible.

Eggs, in this context, emerge as a remarkably effective solution. They are relatively affordable, widely available, and biologically rich in high-quality proteins, essential fats, choline, and micronutrients vital for brain development and immunity. However, per capita egg consumption in rural India remains critically low, far below the 180 eggs annually recommended by the National Institute of Nutrition (Bureau, 2016). The reasons are not purely economic. Cultural taboos, religious practices, misinformation, and generational habits have created resistance to egg consumption, particularly in rural and semi-rural communities.

In response, both private and public entities have attempted to reshape perceptions. One of the earliest and most impactful campaigns was the "Roz Khao Ande" (Eat Eggs Daily) initiative launched by the National Egg Coordination Committee (NECC) in the 1980s. Though privately driven, the campaign used public service advertising techniques—slogans, jingles, celebrity endorsements—to normalize egg consumption across diverse Indian households. Over time, several state governments have adopted similar strategies. Andhra Pradesh, Karnataka, Tamil Nadu, and Odisha, for instance, now include eggs in school mid-day

meals and Anganwadi schemes, often in collaboration with the NECC or poultry development boards. These efforts blend mass communication with nutritional delivery, reflecting a growing recognition of social marketing's potential to address health challenges.

This study, titled *Protein for Growth: Social Marketing of Eggs among Rural Youth*, explores how such campaigns—past and present—have influenced rural youth. It focuses on how social marketing strategies, including public service advertisements and state-supported nutritional outreach, have shaped awareness, attitudes, and beliefs toward egg consumption. By examining both the messaging and the cultural responses it evokes, the study aims to better understand the barriers and opportunities in promoting affordable protein access through behaviour change communication.

**Literature Review**

The intersection of nutrition, public health communication, and social marketing has been the focus of numerous studies, particularly in contexts where food insecurity and cultural resistance intersect. This literature review draws on four key strands relevant to the present study: (1) nutritional deficiencies among rural Indian youth; (2) the role of eggs as a dietary intervention; (3) public service advertising and social marketing for nutrition; and (4) the evolution and impact of egg promotion campaigns in India.

**1. Protein Deficiency and Youth Health in Rural India**

Multiple large-scale surveys and epidemiological studies underscore the persistence of protein-energy malnutrition among children and adolescents in India. The National Family Health Survey (International Institute for Population Sciences, 2022) reported that a significant proportion of children under five in India continue to suffer from stunting (35.5 per cent) and underweight (32.1 per cent), with rural areas experiencing a disproportionate share of this burden.

Further, the study (M, Richard, & Joyce, 2021) conducted in Karnataka highlights poor nutritional awareness and meal-skipping among adolescent girls, especially due to economic and time-related constraints. Many lack knowledge about protein-rich and micronutrient-dense foods like eggs, fish, and iron-rich items. These gaps contribute to both undernutrition and overweight. The study calls for targeted nutrition education, breakfast promotion, and multi-stakeholder interventions—including policy support and community engagement—to improve adolescent health and reduce school dropouts .

**2. Eggs as a Nutritional Strategy**

Eggs are widely recognized in global and Indian nutrition science as a low-cost, high-impact intervention to tackle protein and micronutrient deficiencies. According to the National Institute of Nutrition (NIN), (National Institute of Nutrition, 2011) one portion of egg (about 50g) provides about 7grams of high-quality protein along with essential micronutrients such as vitamin B12, selenium, riboflavin, and choline. Studies conducted in Ethiopia and Ecuador (Iannotti, et al., 2017) demonstrated significant reductions in stunting and improvements in cognitive outcomes among children when eggs were introduced into daily diets.

**3. Public Service Advertising and Social Marketing in Health**

Social marketing has emerged as a powerful tool in public health communication, especially when behaviour change is required within culturally sensitive domains. Social marketing was first defined (Kotler and Zaltman, 1971) as the design, implementation, and control of programs seeking to increase the acceptability of a social idea or practice.

In India, public service advertising (PSA) has played a significant role in changing behaviour around sanitation, family planning, and nutrition. Effective public service advertising (PSA) relies not just on message content but also on how that message is framed, delivered, and emotionally positioned—especially when aimed at youth audiences.

The emotional tone of a PSA plays a pivotal role in shaping its effectiveness. A study (Benoit et al., 2021) observed that emotional appeals, particularly those using fear or concern, tend to generate stronger attitudinal shifts than purely rational appeals. This suggests that campaigns like *Roz Khao Ande* may find greater success by appealing to fears of weakness or underperformance rather than relying on nutritional data alone. In a related finding, (Ferle et al., 2019) showed that shame-based appeals were more impactful in collectivist cultures such as India, where individuals are highly attuned to community expectations and social image.

Understanding audience preferences also plays a central role in PSA design. A study (Daems et al., 2017) reported that younger audiences are particularly responsive to humorous, cartoon-based, and TV-delivered content, which they perceive as entertaining and non-preachy. This insight reinforces the legacy appeal of NECC's *Roz Khao Ande* campaign, which combined catchy jingles and simple slogans with light-hearted visuals to normalize egg consumption across age groups.

In the theoretical framework for such emotionally resonant health communication laid out through the model of Entertainment-Education (Singhal & Rogers, 2012) argues that embedding public health messages in culturally relevant storytelling formats—be it television, folk media, or song—enhances audience engagement and improves retention, especially in settings where traditional norms might resist overt nutritional messaging.

Collectively, these studies provide a strong foundation for evaluating how egg-promotion PSAs in India, past and present, function not just as health education tools but as behaviour-change communication strategies grounded in cultural sensitivity and emotional appeal.

**4. Egg Promotion Campaigns in India**

India's most prominent example of egg-related social marketing is the "Roz Khao Ande" (Eat Eggs Daily) campaign launched by the National Egg Coordination Committee (NECC) in the 1980s. While not a government initiative, the campaign borrowed heavily from PSA techniques—using celebrities like Dara Singh and Rahul Dravid, catchy slogans, and posters to shift public perceptions of eggs as healthy and affordable food (Chandana, 2019). The campaign helped normalize egg consumption in many urban and semi-urban pockets, particularly among the middle class.

State governments have more recently adopted eggs as part of official nutrition strategy. For example, Andhra Pradesh and Tamil Nadu include eggs in mid-day meals. These programs often carry implicit social marketing features, such as posters in schools, awareness drives, and involvement of community health workers. However, very few studies have evaluated the effectiveness of these campaigns among adolescents or young adults in rural areas—a gap this study seeks to address.

**Research Gap**

While existing literature confirms the nutritional value of eggs and highlights the potential of social marketing in health campaigns, few studies focus on youth-targeted egg promotion in rural India, especially from the audience reception perspective. Most evaluations centre on program delivery rather than public perception or behaviour change. There is also limited empirical work examining how socio-cultural beliefs interact with social marketing strategies in the Indian context. This study addresses that gap by exploring how rural youth in Karnataka respond to egg-related social messaging, both in terms of awareness and actual behaviour.

**Statement of the Problem**

Despite the well-documented nutritional value of eggs, their consumption remains low among rural youth in India. This is not merely a matter of availability or affordability; rather, it reflects a complex mix of socio-cultural beliefs, knowledge gaps, and behavioural inertia. Public health messaging and social marketing efforts—such as the iconic *Roz Khao Ande* campaign and state-supported school nutrition schemes—have attempted to bridge this gap. However, little is known about how such campaigns are received by rural youth, particularly in regions like South Karnataka, where dietary practices are shaped by deeply rooted traditions. There is a need to examine whether these efforts have effectively influenced awareness, attitudes, and behaviour, and to what extent cultural and economic factors continue to act as barriers. Without such understanding, policy-level interventions may fail to reach or resonate with the intended audience.

**Research Questions**

1. To what extent are rural youth aware of egg-based public health campaigns such as *Roz Khao Ande* or state-endorsed nutrition programs?
2. What are the prevailing attitudes and beliefs about egg consumption among rural adolescents?
3. How do socio-cultural and economic factors influence their acceptance or rejection of these campaigns?

**Objectives of the Study**

1. To examine the extent of awareness and recall of government-endorsed advertisements promoting egg consumption among rural youth.
2. To assess the frequency and pattern of egg consumption among rural youth in Mysore district.
3. To explore the sociocultural factors influencing egg consumption decisions in rural households.

## Research Design

This study adopts a descriptive research design using a quantitative approach to examine awareness, attitudes, and socio-cultural influences related to egg-based nutrition campaigns among rural youth. It aims to measure variables through structured, close-ended data collection.

## Scope of the Study

This study focuses on exploring the awareness and perception of egg-promotion campaigns among rural youth in Mysore district, Karnataka. It specifically examines how public service advertisements (PSAs) and social marketing strategies influence knowledge, attitudes, and socio-cultural acceptance of egg consumption. The research targets youth aged 15 to 24, considering them as a critical demographic that bridges traditional household food beliefs and emerging media exposure. The study contributes to understanding how behavioural messaging around nutrition is received in rural contexts and offers insights for policy design, campaign effectiveness, and nutritional advocacy targeting adolescent and young adult populations.

### Sampling

**Target Population**: Rural youth aged 15–24 residing in Mysore district.

**Sampling Technique**: Convenience sampling within stratified rural locations to ensure gender and educational diversity.

**Sample Size**: 100 respondents.

### Tool for Data Collection

A structured questionnaire is used to collect primary data. The questionnaire consists of five sections:

1. **Demographic Profile** (age, gender, education, household type)
2. **Awareness of Campaigns** (recall of slogans like *Roz Khao Ande*, exposure to media/posters/school messaging)
3. **Perceptions and Attitudes** (Likert-scale statements on eggs, nutrition, trust, and social acceptability)
4. **Socio-Cultural Beliefs** (food taboos, religious or family restrictions, gendered norms)
5. **Information Channels** (sources of nutrition-related messages: schools, government schemes, peers, media)

All questions are close-ended with multiple-choice or Likert-scale responses to enable statistical analysis.

### Data Analysis

The study will use:

1. **Descriptive statistics**: Frequencies, percentages, and cross-tabulations to summarize responses.
2. **Inferential statistics**: Chi-square test to test associations between consumption behaviour across genders.

### Data Discussion

### Demographic Composition

The sample is balanced in terms of gender (49 per cent male, 51 per cent female), which allows for reliable comparisons across sex-based cultural norms. The majority of respondents were aged 19–21 (49 per cent), followed by younger adolescents (29 per cent) and early adults (22 per cent). This age composition represents a transitional life stage where autonomy in food decisions begins to emerge, yet familial and community structures continue to exert influence.

Educationally, the majority of respondents were either graduates (46 per cent) or had completed pre-university education (35 per cent). This is significant, as literacy and formal education are often assumed to increase the uptake of health messages. However, as this study will demonstrate, education alone does not dismantle deeply embedded food taboos, especially those tied to purity, religion, and social conformity.

The economic profile revealed that nearly one-third (34 per cent) of participants belonged to families earning between ₹5,000 and ₹10,000 per month, with 23 per cent falling below the ₹5,000 threshold. This points to constrained household budgets, where food choices are often influenced by affordability as well as

tradition. The caste composition — 56 per cent belonging to the other backward classes, 30 per cent SC/ST, and 14 per cent General category — provides a reasonable cross-section of the region's social fabric and sets the stage for evaluating how caste-linked cultural capital may shape dietary behaviours.

**Awareness of Promotional Messages and Media Penetration**

Despite economic limitations, a large portion of the sample (68 per cent) reported having seen or heard advertisements promoting egg consumption, and 49 per cent specifically recognized the iconic slogan "Sunday ho ya Monday, roz khao ande." This indicates effective media penetration into rural spaces, particularly through television (49 per cent) and mobile phones (39 per cent). Such data aligns with broader digital inclusion trends in rural India and confirms that social marketing campaigns have reached their target demographic in terms of visibility.

However, institutional sources such as schools (14 per cent) and anganwadis (24 per cent) contributed less to awareness. This is notable because school-based nutrition programs and early childhood care centers are expected to be primary vehicles for nutritional education. Their limited impact in this dataset could point to missed opportunities for reinforcing dietary behaviour through formal channels.

**Actual Egg Consumption Patterns and Beliefs**

Despite a reasonably high level of awareness regarding promotional campaigns on egg consumption, behavioural uptake remains limited. Only 48 per cent of the surveyed rural youth reported consuming eggs on a regular basis. A further 21 per cent admitted to consuming them rarely, while a substantial 31 per cent stated that they did not consume eggs at all. This disconnect between awareness and practice suggests that information alone does not automatically translate into behaviour change. The findings point to the enduring influence of sociocultural and familial norms, which appear to act as stronger determinants of food behaviour than public health messaging.

Further probing revealed that permission to consume eggs is often externally regulated. Merely 11 per cent of respondents reported being allowed to eat eggs every day, whereas 15 per cent stated that they were never permitted to do so. The remaining respondents were allowed to eat eggs only on specific days or under limited circumstances. This highlights that egg consumption is not merely a matter of personal preference or nutritional knowledge but is deeply mediated by household structures, cultural expectations, and the authority of elders. In many rural Indian households, food decisions—particularly those concerning non-vegetarian items—are subject to collective beliefs about purity, ritual appropriateness, and gender roles. Therefore, even when individuals possess positive attitudes toward egg consumption, their behaviour may be constrained by wider social forces that override personal agency.

**Health Beliefs vs. Cultural Constraints**

On the surface, nutritional beliefs seem to align with public health messaging: 68 per cent of respondents strongly agreed that eggs are healthy, and 66 per cent felt that regular consumption boosts energy and physical development. This suggests that social marketing messages have been conceptually accepted.

However, deeper contradictions emerge in the same dataset. Half of the respondents (50 per cent) agreed or strongly agreed that eating eggs is impure, and 47 per cent cited religious restrictions as a reason for abstaining. Additionally, 30 per cent believed that eggs generate "body heat," a common interpretation of food properties in Indian households. These findings underscore a critical gap between intellectual acceptance and behavioural execution. Respondents may recognize the nutritional value of eggs yet remain bound by inherited belief systems.

**Social Acceptability and Influence of Advertisements**

Social comfort in egg consumption was also contested. While 50 per cent of respondents denied any hesitation in consuming eggs publicly, a notable 27 per cent expressed varying levels of discomfort. This is important, as social identity and peer perception play crucial roles in dietary behaviour, especially in tightly-knit rural communities where deviation from shared norms can result in exclusion or criticism.

The impact of advertisements was moderate: 38 per cent strongly agreed that ads influenced them to consume eggs, while 30 per cent were neutral, and 30 per cent disagreed. This pattern indicates that mass communication alone may not be sufficient to convert awareness into sustained behaviour change, especially when social norms act as stronger counter-forces.

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**Investigating Alternative Sources of Protein Among Rural Youth**

Understanding the dietary choices of rural youth is crucial to assessing the scope of protein sufficiency in the absence of regular egg consumption. The present study reveals that 93 per cent of the respondents preferred coffee or tea over direct milk consumption, indicating a significant reliance on caffeinated beverages as their primary form of dairy intake. However, the nutritional value derived from such minimal milk content is negligible, as small quantities used in tea or coffee contribute little to protein or calcium requirements. Rice emerged as the preferred food for 83 per cent of respondents, and ragi (finger millet), a traditional and locally available grain, is consumed at least once a day. While ragi is rich in calcium and iron, it contains relatively lower levels of high-quality protein compared to animal-based foods. Pulses (particularly dal) and vegetables are part of the daily diet but are typically prepared as curry or side dishes rather than forming the main course, thereby reducing their quantitative contribution to total protein intake. These findings suggest that while rural youth may have access to a diverse set of food items, the actual intake of protein-rich foods is limited by both dietary habits and the structure of meals, which prioritize carbohydrate-rich staples over protein-dense components.

**Gender Differences in Egg Consumption**

The association between gender and egg consumption was explored in this study to investigate whether social and cultural expectations around food differ by sex in rural Indian settings. In traditional households, dietary behaviour—particularly involving animal-source foods like eggs—is often mediated by gender norms. Females are more likely to experience dietary restrictions due to cultural ideals of purity, modesty, and self-restraint, while males may have more dietary freedom, particularly in food choices perceived as "energizing" or "strengthening." Given this background, gender was treated as a key variable of interest in relation to the frequency of egg consumption.

To examine this association, a chi-square test of independence was conducted between gender (male/female) and self-reported egg consumption (categorized as regular, rarely, or never). The test yielded a statistically significant result: $\chi^2(2, N = 100) = 17.89$, $p < .001$, indicating that the observed differences in egg consumption across genders are unlikely to have occurred by chance. The effect size, measured using Cramer's V = 0.423, suggests a moderate strength of association, meaning the relationship is not only statistically significant but also meaningful in practical terms.

A closer look at the data revealed that males were disproportionately more likely to consume eggs regularly, while females were overrepresented among those who reported abstaining. This outcome strongly aligns with the hypothesis that gender roles and expectations play a pivotal role in shaping food choices, especially in rural contexts where patriarchal control over household diets is prevalent. In such settings, egg consumption may be viewed as a "strong" or even "impure" food item, and females—especially young women—are often encouraged to adhere to vegetarianism or eat "lighter" foods in keeping with socially sanctioned norms of femininity and bodily discipline.

Thus, the chi-square test not only confirms a statistically verifiable association but also underscores the cultural embeddedness of food behaviour. The finding supports the broader thesis of the study: that even well-publicized nutrition campaigns may fail to shift behaviour if they do not directly address the gendered and sociocultural structures that govern eating practices in rural India.

**Findings**

The key findings of the study are:

1. **Gender Disparity in Egg Consumption:** A statistically significant relationship was found between gender and egg consumption ($\chi^2 = 17.89$, $p < .001$). Males were more likely to consume eggs regularly, while a higher proportion of females reported abstaining, indicating gendered control over dietary practices in rural households.
2. **Limited Influence of Public Campaigns on Behaviour:** Although 68 per cent of respondents reported exposure to egg-promoting advertisements, and 49 per cent recognized the slogan "Sunday ho ya Monday, roz khao ande", only 48 per cent reported regular consumption of eggs. This suggests a gap between awareness and behavioural adoption.

3. **Sociocultural Beliefs Remain Strong Barriers:** Nearly half of the respondents (47 per cent) believed that religion restricts egg consumption, and 50 per cent considered egg consumption impure. A culturally rooted belief that eggs generate "body heat" was also prominent among 30 per cent of the respondents.
4. **Consumption Decisions Are Not Individually Made:** Only 11 per cent of respondents reported having daily permission to eat eggs, while 15 per cent were never allowed. The remaining majority were permitted to eat eggs only on specific days, reflecting strong household-level control over food behaviour.
5. **Positive Perceptions Do Not Guarantee Behaviour Change:** Despite 68 per cent strongly agreeing that eggs are healthy and 66 per cent recognizing their role in energy and growth, consumption rates remain modest. This suggests that belief in nutritional value does not automatically overcome cultural or social taboos.
6. **Moderate Impact of Advertisement on Personal Behaviour:** Only 38 per cent of respondents strongly agreed that advertisements influenced their egg-eating behaviour. The rest were either neutral or disagreed, pointing to the need for more culturally embedded messaging strategies.
7. **Alternative Protein Intake Is Fragmented and Insufficient:** While 83 per cent consume rice and most respondents include dal and vegetables in their meals, these are primarily consumed as side dishes. Ragi is consumed regularly but cannot fully substitute eggs nutritionally. Notably, 93 per cent preferred tea or coffee over milk, limiting dairy-based protein intake.
8. **Public Consumption of Eggs Remains Socially Sensitive:** While 50 per cent of respondents felt no discomfort eating eggs in public, 27 per cent admitted varying levels of hesitation, suggesting that social acceptability is still contested in certain community settings.

## Conclusion

This study set out to examine the influence of social marketing campaigns on egg consumption among rural youth in Mysore district, with particular attention to the role of sociocultural beliefs and household norms. The findings reveal a complex interplay between nutritional awareness, media exposure, and cultural restrictions. While awareness of promotional slogans such as “Sunday ho ya Monday, roz khao ande” was moderate, and a majority of respondents recognized the nutritional value of eggs, regular consumption remained limited to less than half of the sample. This disconnect between knowledge and practice underscores that public health messaging alone is insufficient to drive behavioural change, especially in contexts governed by deep-rooted beliefs and social expectations.

The analysis showed that gender significantly influenced egg consumption patterns, with females more likely to abstain—reflecting the gendered regulation of food in rural Indian households. Furthermore, beliefs related to religious purity and body heat emerged as prominent barriers, demonstrating how traditional perceptions continue to outweigh scientific nutritional reasoning in everyday decision-making. The study also found that even when alternative protein sources like dal and ragi are present in the diet, their intake is often marginal or secondary, limiting their nutritional contribution.

In conclusion, while social marketing has achieved visibility, its persuasive impact remains constrained by entrenched socio-cultural factors. For such campaigns to be effective, they must move beyond mass messaging and engage directly with the normative frameworks that shape food choices—particularly those relating to gender, religion, and purity. Culturally responsive, community-based interventions involving parents, teachers, and local influencers may offer a more effective pathway toward promoting sustainable, protein-rich diets among rural youth.

## Suggestions

1. **Design Culturally Sensitive Nutrition Campaigns:** Public health messages promoting egg consumption must account for local religious and cultural beliefs. Collaborating with community leaders, teachers, and even religious figures to communicate the health benefits of eggs in culturally acceptable ways may reduce resistance and foster acceptance.
2. **Target Gender-Specific Messaging:** Since females were more likely to abstain from eating eggs due to sociocultural expectations, tailored messaging—especially through school and peer-based programs—

should be developed to empower adolescent girls with nutritional knowledge and personal agency in food decisions.

3. **Integrate Nutrition Education into Schools and Anganwadis:** Institutions like schools and anganwadis must go beyond mid-day meals and actively promote balanced diets through structured nutrition education, with particular emphasis on protein intake and demystifying traditional food taboos.
4. **Promote Affordable and Acceptable Protein Alternatives:** While egg consumption is ideal, awareness campaigns can also promote affordable vegetarian protein sources such as soya, pulses, and groundnuts. Cooking demonstrations and meal-planning sessions in rural settings could help improve both diversity and adequacy of protein intake.
5. **Enhance Parental and Household Engagement:** As food decisions for youth are often made by family members, especially in rural areas, engaging parents through community outreach or village-level campaigns can bridge the gap between awareness and household-level adoption.
6. **Use Local Media and Dialect-Based Messaging:** Television and mobile phones are key information channels in rural areas. Nutritional messages should be delivered in local languages (like Kannada) using relatable characters, folk formats, or local idioms to increase impact and recall.
7. **Encourage Public Normalization of Egg Consumption:** Since many respondents expressed hesitation about consuming eggs in public, campaigns can include stories or testimonials of peers and role models that normalize egg consumption, thereby breaking the social stigma attached to it.
8. **Develop Youth-Led Peer Advocacy Programs:** Involving rural youth as peer educators or ambassadors for nutrition can strengthen message credibility. Peer-led clubs or classroom discussions can help facilitate open conversations around food, gender, and health.

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