

# **PADS FOR THE PATRICIANS: AN ANALYSIS OF THE SANITARY PADS ADVERTISEMENT IN BANGLADESH AND ITS' BIGOTRY REPRESENTATION OF POOR WOMEN**

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## **Abstract**

The images and messages of a particular advertisement can influence consumers' perspectives about a product, even for menstrual products like sanitary napkins, irrespective of what social class or position they belong to. In the context of Bangladesh, the number of advertisements produced for sanitary napkins is small, and in most cases, the advertisements that exist portray content based on a higher or middle-class lifestyle and affairs, thus creating the ideology that sanitary pads as a product are only made for higher or middle-class women. This study empirically analyses the sanitary pad advertisements in Bangladesh with a focus on the underrepresentation of poor women. It also raises important questions, including whether the media consciously denies the reality of poor women in the pad advertisements. Taking nine sanitary pad advertisements into consideration, the content analysis method has been used to scrutinize these advertisements and later to determine the significance of connected advertisements. The means of grandiloquence in terms of the represented casts' attire, professions, and lifestyles are identified from the content analyses of the sanitary pad advertisements. The presence of poor class women's menstrual affairs in the sanitary pad advertisement is a necessity to influence their attitude.

**Keywords:** TV Advertisement, Connectedness, Biasness, Sanitary Pad Advertisement, Underprivileged Women, Politics of Representation

## **Introduction**

Menstruation is a “natural” and “biological” phenomenon (Hasson, 2020; Poly & Eyemoon, 2020; Sultana, 2011) that every woman has to face at their reproductive

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age, regardless of their social, religious, economic, cultural, and racial differences. Since a woman menstruates for most of the second half of her life, on average for about 7 years during her lifetime (UNICEF, 2018), maintaining menstrual health can be considered a fundamental part of her overall physical and mental health system. That is why ensuring the use of modern and safer menstrual hygiene products like sanitary pads, tampons, menstrual cups, etc. is important for ensuring a woman's better health, education, and active participation in the workforce. Overall, sanitary pads can be universally recognized and accepted as a safe and accessible material for menstrual hygiene management (Mahajan & Kaushal, 2017).

In Bangladesh, menstruation is associated with numerous social, religious, and cultural stigmas. It is considered something that needs to be concealed (White, 2013). Society and culture shape menstruation in such a way that a woman finds it inappropriate and shameful to talk about her menstrual health and hygiene with their fellow women, family, or health service providers (Houppert, 1999; Johnston-Robledo & Chrisler, 2020; Wood, 2020). Even most of the mothers in Bangladesh are unwilling or hesitate to share anything about menstruation and menstrual health with their premenarcheal daughters (Bosch, 2005). Therefore, a large number of girls, having no access to prior knowledge about menstrual health, face difficulties and ultimately choose unhygienic or inappropriate menstrual hygiene materials. As a result, advertising has developed into a platform for discussing personal issues and is serving as a "social guide" (Merskin, 1999, pp. 955). In this sense, it is media exposure that is one of the most important indicators of sanitary pad use among adolescent girls (Hennegan, 2020). For instance, studies (Afiaz & Biswas, 2021; Goli *et al.*, 2020; Sudeshna & Aparajita, 2012) found that girls with access to mass media prefer sanitary pads as their menstrual hygiene material compared to girls who do not have any access to it.

How girls and women are encouraged and inspired to use sanitary pads by accessing media is more or less dependent on the quality of the sanitary pad advertisement. Additionally, educational institutions, social campaigns, community health clinics, family members, friends, etc. all serve as stimulating forces to use sanitary pads. In Bangladesh, sanitary pads were first introduced in the 1990s (Poly & Eyemoon, 2020). Ever since the inauguration, sanitary pad manufacturing companies have been trying to promote the use of sanitary pads by highlighting the benefits of using sanitary pads. Looking into the sanitary pad manufacturing market in Bangladesh, some renowned conglomerates, as well as profitable or non-profitable organisations like SMC Enterprise Ltd., ACI Limited, Square Toiletries Ltd., Bashundhara Paper Mills Ltd., Ella Pad, etc., can be identified. These companies

manufacture sanitary pads under brand names like “Joya Sanitary Napkin,” “Savlon Freedom Sanitary Napkin,” “Senora,” “Monalisa Sanitary Napkin,” and “Ella Pad,” respectively. Since the last decade, these sanitary pads have been widely recognised and accepted by a large number of females in Bangladesh, and this is made possible through the advertisement industry. These companies adopt various strategies, mostly advertising, as a means of publicising their products. They dramatise different contents and affairs related to menstruation and sanitary pads, sometimes considering celebrity attachment as a marketing strategy while sometimes highlighting the messages through creativity, relevancy, and emotional supplements. Nevertheless, these advertisements, for example, always bring out the menstruation-related affairs of middle and higher-class women (*i.e.*, players, travellers, models, businesswomen, service holders, and students from a rich or middle-class background) into the spotlight, while keeping poor women and their affairs related to menstruation under concealment. Here, rich and middle-class women represent distinct socio-economic groups with varying access to resources, education, affordable livelihoods, and societal privileges, whereas poor-class women refer to individuals belonging to the lower socio-economic strata, typically experiencing limited access to basic needs and resources. Economic constraints shape their lifestyles, cultural practices, and social dynamics. However, even though the main goal of advertising is to sell the product by aiming it at the target audience, the messages that these advertisements convey can surpass this objective (Bishop, 2008). Sanitary pads and their publicity through advertisements are beyond certain categories of audiences, unlike luxurious products that are only available to certain audiences and customers. This is because ensuring the menstrual health and hygiene of every woman, everywhere, is not only related to ensuring a better, healthier life but also to ensuring human rights and a sustainable world. Hence, because of the marginalization of poor women’s affairs in the sanitary pad advertisements, they start to believe that a sanitary pad is something not made for them since they failed to find any relevance within the casts shown on the screen. Now it is a necessity to look at how the sanitary pad advertisements in Bangladesh fail to represent the underprivileged or poor women’s menstrual affairs, along with the effects of this marginalisation on their sanitary pad buying behaviour.

This study, therefore, taking this gap into account, intends to analyse the biased representation of sanitary pad advertisements in Bangladesh in terms of demonstrating content associated with poor-class women. Hence, this study attempts to ask a research question—‘Do sanitary pad advertisements in Bangladesh target and represent middle- and upper-class women and show a kind of negligence while

representing poor class women's affairs?' To meet the objectives of the study, a detailed background with the threefold aspects of this study is provided, which justifies the necessity to have a more cognizant look at the represented ideas, messages, and lastly, discourses of the sanitary pad advertisements. The paper is structured as follows: at first, a brief introduction is given to familiarise the readers with the topic, and then a thorough background is provided to highlight the problem and gap of the study. Next, the method and materials of the study are clarified following the results as well as the analysis of the findings. The last part succinctly states the conclusion of the study and unfolds the limitations and future scope of the research.

## **Background**

### ***Advertisement as an Influential Force***

Advertisements, as a "social and cultural phenomenon, are a great source of ideas for and about the world we inhabit" (Soar, 2000, pp. 419). Twitchell (1996, pp. 4, as cited in Bishop, 2008) observes the influence of advertisement on our culture, our society, and ourselves, saying, "What is carried in with advertising is what we know, what we share, and what we believe in. It is who we are." However, with an overall 34% of a product's cost attributed to the advertisement (Sama, 2019), the main goal of an advertisement is to sell their products by grabbing the attention of their targeted audiences through the formation of messages and ideas. The better the formation and delivery of the advertisement of the product, the better the audiences could be driven towards the product. Nevertheless, Williamson (1978, as cited in Merskin, 1999) posits the very concept of advertisement by saying modern advertising not only "teaches us to consume the product" but also "its sign" (pp. 943). Therefore, the messages that are conveyed in an advertisement work as thought-provoking and either positively or negatively affect the human psyche. An effective advertisement is one that uses a "form of communication" to appeal to consumers' desires to improve their quality of life (Gilbert *et al.*, 2021, pp.2). When asked by Matthew Soar (2021) what makes an advertisement a great advertisement, the findings reveal that a great advertisement "has nothing to do with sales. It has to do with what the work is like and how it feels" (p. 429). Likewise, advertisement raises an emotional feeling in the audiences and enhances their satisfaction level towards those products, which later on positively evokes their buying behaviour (Ansari & Jolouldar, 2001; Bishnoi, 2009; Saleem & Abideen, 2011). Besides, in South Asian and developing countries like Bangladesh, where most of the population resides in remote areas, the influence of TV advertisements

is comparatively higher than in the rest of the world (Hassan, 2015). People in those areas, having few and sometimes no access to informative sources and at the same time shackled with cultural and social stigmas, lacked the motivation to lead a healthy and practical life. Therefore, the well-authorized and desegregated contents of the television programs, as well as the advertisements, are of great aid.

### ***Sanitary Pad Advertisements***

Advertisements for menstrual products like sanitary pads have always been a hub of information sources for menstruating girls and women worldwide. However, as mentioned earlier, sanitary pad advertisements, at present, openly illustrate menstrual-related practices and hygiene information to audiences (Poly & Eyemoon, 2020). This act or deliberation of the menstrual hygiene information directly aids the girls and women who fail to find this information elsewhere or, in some sense, helps to elucidate the menstrual-related stigmas weeded into our societies and cultures. In spite of influencing a large number of menstruated girls and women worldwide, sanitary pad advertisements have idealised numerous menstruation-related taboos and stigmas by emphasising menstruation as a hygiene issue and a matter of secrecy. The influences of advertisements on forming menstrual taboos and stigmas have been documented by various researchers from all over the world for the last two to three decades (for instance, Campbell *et al.*, 2021; Chabih *et al.*, 2022; Coutts and Berg, 1993; Delaney *et al.*, 1987; Houppert, 1999; Kane, 1990; Mandziuk, 2010; Merskin, 1999; Park, 1996; Sultana, 2011). Nevertheless, in Bangladesh, the number of studies that are developed under the concern of menstrual health and hygiene and the impact of advertisements influencing women to buy sanitary pads or menstrual hygiene products are very few, if at all. Sultana (2011) emphasises the politics of representation regarding the false images associated with menstruation and the use of sanitary pads in the advertisement. She posits that there are false ideologies created and recreated through television advertisements and also explains that these advertisements are considered marketing strategies and, therefore, create a misguided or false discourse about menstruation and female health and hygiene. Most recently, this misrepresentation of sanitary pad advertisements has been brought under consideration and rectification; nonetheless, the portrayal of false or absent images or creating biased discourses is still contested.

### ***The Missing Face and its Effect on Poor Class Women***

Monetary or higher socioeconomic values have always served and are serving as a crucial factor for defining and treating people, and that's the reason why the

appearance of the poor, either in the media or in advertisements, is very rare (Bishop, 2008). Even a few concerns have been raised about how poor and underprivileged people are represented in media and television advertisements. Scholars like Bishop (2008) and Sotirovic (2002) attempted to explore and emphasise their concerns about how the poor and their faces are represented in television advertisements. Whatever the reasons are, the studies have found a lack of attention or an attitude of negligence towards the poor while highlighting their affairs and needs in the media and advertisements. The poor, their voices, and their interests are always an afterthought, even in a country like Bangladesh, where the labour class mostly runs the wheel of the economy. For example, the garment industry in Bangladesh is the second-largest sector in the world, employing almost four million workers (ILO, 2014), of whom 80% are women (World Bank, 2017). And in terms of media access, a survey conducted by the “Asian Center for Development” found that almost 40% of garment workers use the internet regularly and have logged in to apps like Facebook, IMO, YouTube, etc. (Haque & Bari, 2021). In addition, TV advertisements have a greater impact on rural youths than on urban youths (Bishnoi & Sharma, 2009). Nonetheless, even if TV advertisements impact the lives of these people, they are not treated and presented equally by the national and international media.

Generally, while arguing over the lack of affordability to buy sanitary pads, Hasan (2019) posits that the use of sanitary pads is not wholly hindered by the “price issue” but rather by the “mindset” of the consumers (p. 86). Creative advertisements and, most importantly, connected or relative messages in sanitary pad advertisements can change the sanitary pad buying behaviour of poor-class consumers, whereas the absence of their faces, *i.e.*, their menstrual experiences, in advertisements can negatively affect their view of the product and, at a maximum, their buying behaviour. On the other hand, when asked by Mudey *et al.* (2010), the girls shared their willingness to pay for sanitary pads if the government or non-governmental organizations made these products cheaper and more affordable. More proactively, the scenario in Bangladesh is quite praiseworthy, as it is trying to ensure the use of sanitary pads and, therefore, menstrual health by making sanitary pads affordable for all in terms of price. The government of Bangladesh has already excluded VAT and supplementary duty on imported raw materials required for manufacturing companies, resulting in an almost 40% fall in the price of sanitary pads (Serao, 2019). Additionally, the advertisements at present are promoting the cost-effectiveness of sanitary pads, but the contents they are showing to the audiences are a subject of dichotomy.

## Methods & Materials

In order to critically examine the predisposition of sanitary pad advertisements in terms of class representation, the content analysis method is embedded. Merskin (1999) refers to the prerequisite of considering advertisements as fabricators of dominant ideology as looking at and critically examining the entire ad in terms of its overall design, including the context (the setting of the ad), the written texts, and the visual elements. Therefore, the content analysis method has been adopted to scrutinise the advertisements and find out whose interests are presented in them and how they are biased toward poor women. Previous studies such as Erchull *et al.* (2002), Merskin (1999), and Poly & Eyemoon (2020) used the content analysis method to evaluate sanitary pad advertisements, yet their research either focused on the analysis of misrepresented images about menstruation or objectification of women. The advertisements of the sanitary pads have been selected arbitrarily, yet the researchers look into some rudiments like the length of the advertisements, which should be under one and a half minutes; the advertisements necessarily must be produced in Bangladesh; they should be broadcasted in the last 7 years, from 2017 to 2023; and finally, the advertisements should be uploaded or available on YouTube or the sanitary pad manufacturers' Facebook pages for future access and for the readers' benefits. Most of all, to avoid bias while selecting the sample, the researchers choose the advertisements randomly, *i.e.*, without watching or analysing them at first, so that there remains no uncertainty that only the advertisements with higher-class women's affairs are chosen, neglecting the advertisements (if there are any) with poor class women's affairs. For the content analysis, the data were coded manually and divided into different categories. The variables or categories coded for each of the advertisements, along with their definitions, are given in Table 1. Also, a list of the selected advertisements that match the respective categories is added to the table. Several in-depth readings of the scripts of the ads were done by the researchers during a three-and-a-half-week period, along with close viewings of each and every visual detail (settings, the casts' dressing sense, their interests, etc.).

**Table 1: Details of the variables used in the study for content analysis**

Categories	Definitions	Explanation of the coded categories	Corresponding advertisement
Occupations	What are the represented occupations of the female characters who are casted in the advertisements	i. Female characters are categorized as upper- or middle-class if their represented professions include that of a higher service holder, doctor, teacher, model, athlete, or university student.	<i>Joya Sanitary Napkin, Senora Confidence, and Freedom Sanitary Napkin</i> advertisements.
		ii. If the represented occupations of the female characters fall under garment worker, small business holder woman, housewife, or school-going students from the rural side, they are coded as poor class.	<i>Monalisa Sanitary Napkin</i> advertisement.
Settings	Which places are represented in the advertisements	i. If the represented places fall under urban infrastructures like restaurants, gymnasiums, multi-floored houses, or offices, then they are coded as urban settings.	<i>Joya Sanitary Napkin, Senora Confidence, and Freedom Sanitary Napkin</i> advertisements.
		ii. These are designated as rural settings if the described locations have rural infrastructure, such as village schools or dilapidated or badly maintained homes.	<i>Monalisa Sanitary Napkin</i> advertisement.



Lifestyles	What sort of lifestyles are portrayed in the advertisements	i. High lifestyles are defined as those that are centered on metropolitan environments and are opulent.	<i>Senora Confidence, Joya and Freedom Sanitary Napkin</i> advertisements.
		ii. Poor lifestyles are coded as those that are centered primarily on rural locations.	<i>Monalisa and Freedom Sanitary Napkin</i> advertisements.

Source: Authors’ own construct

### Results and Analysis

The sanitary pad advertisements portray matters associated with the affairs of rich or middle-class women, considering them their targeted consumers and thus creating an ideology about the class-based consumption of sanitary pads. The selected sanitary pad advertisements ( $N = 9$ ) were content analysed in order to determine their settings, castings’ occupations, lifestyles, and affairs.

In terms of the professions featured in the selected advertisements, the majority of the advertisements (almost 95%) fall under the category of portraying upper-middle-class women, followed by 95% of portrayed settings as urban places and 90% of represented lifestyles as high or lavish lifestyles. *Joya Sanitary Napkin* advertisement, for instance, casts a model as a higher-level female employee who recently got promoted and is giving a dinner treat to her colleagues in a high-quality restaurant. But, while paying the bill, she was unwelcomed by one of her male colleagues, according to whom paying bills is not a woman’s task but rather a man’s task. She defended him by saying that “if it’s a woman’s celebration, she is the one who could afford to pay the bill.” By saying so, the woman in the advertisement challenges the present economic position of women and welcomes a more independent and insurrectionist form of woman. Thus, this advertisement sheds light on a very common social and cultural belief in Bangladesh while also sharing its’ tagline of not believing those stigmas either, including that wearing a sanitary pad may create discomfort. While emphasising the connection between having stable financial access and knowledge about the “anti-bacterial” and “super-absorbing” features of *Joya* sanitary pads, as outlined above, nonetheless, this advertisement is actually creating a stigma or false discourse instead of eliminating it. It shows that a woman with success in the job field who pays her own bill could only afford to buy *Joya* sanitary pads. *i.e.*, having enhanced financial access

is a necessity to buy a sanitary napkin. The *Senora Confidence* sanitary napkin advertisement implies the necessity of the girls' being confident in order to defend all the taboos and fears related to menstruation and menstrual experiences. This advertisement knuckles down to eradicate those fallacies by stating a new canon: "seeing and showing menstruation as a normal phenomenon." With different stories of different women, including a girl's confidence in talking about sanitary pads publicly, a man's confidence in offering sanitary pads to his soon-to-be wife and starting a new life journey, a player's confidence in playing during her menstrual days, and a girl's confidence in buying sanitary pads from a pharmacy that a male seller runs, the advertisement of the *senora confidence* sanitary napkin aspires to see that confidence among those girls. Girls' and women's having confidence in order to break societal and cultural taboos should be considered the new normal.

Furthermore, the advertisement of the *Monalisa Sanitary Napkin*, like the *Senora Confidence* sanitary napkin, brings forward some of the common criticisms a girl or woman has to face on a daily basis and is recognized as a hindrance to her way of success and freedom. It successfully featured different girls and women, represented as a student, a higher-ranking service holder, and a cricketer. A society desires the traditional form of a woman over a girl riding a bicycle, doing work outside instead of taking care of the family, and a woman who chooses to be a cricket player. If a woman chooses to do something that is beyond her traditional definition of gender performativity, she is then criticized and defamed by society, and this real picture is documented in this ad. The characters in this advertisement, due to their avoidance of traditional behavioural traits of womanhood, respectively criticize with tags like "why a girl rides a bicycle," "who is going to take care of her family," and "playing cricket is not a woman's thing to do." Nevertheless, together, these two advertisements, *Senora Confidence* and *Monalisa Sanitary Napkin*, question the very concept of gender performativity and encourage women to break those stigmas and criticisms with hard work and being indifferent towards them, but they lack the diverse representation of women from all walks of life and how they too face societal criticism and defamation. The urban settings and well-appointed lifestyles of the featured casts shown in the advertisements all indicate a means of grandiloquence that someone has to possess in order to afford these sanitary pads.

Freedom sanitary napkin manufacturing company produced a couple of advertisements highlighting the same theme in different situations through different characters. In the first advertisement, an unmarried woman faces the awkward situation of being asked by a woman, "When will she get married?" and the girl answers by saying, "You tell me when." In the next advertisement, in a function, a

woman faces the same kind of embarrassment when a lady asks her “when she will get a baby,” and again, like in the first advertisement, the woman too defends herself by saying, “You tell me when.” Lastly, in another advertisement, a girl is asked by a woman why she has become so thin, and she soothes her discomfort by pointing out, “I have become fit instead, and you should try it too.” These advertisements for *Freedom Sanitary Pads* posit a woman defending all the awkward situations courageously, like the way she could defend an awkward situation like menstruation with Freedom sanitary napkins. In this sense, these advertisements create a false discourse by showcasing menstruation as an awkward phenomenon in women’s lives rather than naturalising it. The use of the word “awkward” or “irritating” in order to signify menstruation makes the audience view menstruation as a problem. Additionally, these advertisements fabricate a kind of belief among the audiences that they should use something crooked in order to get rid of something crooked. The last advertisement, for example, normalises body shaming as the girl defends the lady by stating that she is unfit because she doesn’t look as thin as the girl does. By casting a chubby woman and later mocking her physicality, this ad emphasises the inferiority of a chubby woman and welcomes body shaming.

Relevant to this discussion, another similar theme with different contexts and characters was adopted by Freedom Sanitary Pad Manufacturing Company to produce three advertisements. These advertisements support women’s progression and emancipation. For example, in these advertisements, a girl is represented as a delivery agent, a mother is represented as an entrepreneur, and a girl is represented as courageous as she attempts to do skydiving. All of these works are challenging, and more importantly, they are not welcomed by society for a woman to do. While the reasons behind this forbiddance are many, women’s biological phenomena, specifically menstruation, are considered an influential factor. To add to this, the propaganda that these three advertisements follow is: “Don’t let menstruation come in between your success,” and by publicising this motto, *Freedom Sanitary Pad* advertisements, in one place, inspire women to fight for their freedom, yet on the long term, it portrays menstruation as a problem or as an obstacle from which one should get rid of.

Overall, then, the continuous representation of the same type of cast holding the same professions like doctors, players, models, higher service holders, etc., and the emphasis on the higher-class or urban settings, along with the luxurious lifestyles of the portrayed characters, framed a conscious denial of poor-class women’s affairs in the advertisements. Connectedness, as stated by Gilbert *et al.* (2021), is related to finding similarities with the models or the people cast in an

ad. It is the audiences' connectedness with an advertisement that "incorporates the perspectives" of them so that they can easily identify with the messages instead of getting halted by them (Ang *et al.*, 2014, p. 216). More generally, connected information in advertisements has been demonstrated to enhance the recall of consumers more than less connected information (Ang *et al.*, 2007), but the content analysis of the advertisements shows there is little or no connection between the underprivileged group of women and the scenes portrayed there. Many theorists have shown how the politics of power, knowledge, and inequality are involved in the construction of such advertisements. Hall (2001) suggests not decoding visual images as simple reflections or the state of reality as there are hidden politics of representation. Foucault (1979) adopted the term 'discourse' to denote a social system that produces power and knowledge, which ultimately defines the ordering of objects. Power and knowledge are mutually inseparable, as Foucault argues that "there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge which does not presuppose and constitutes at the same time power relations." (1979, p. 27). Generalising, poor women's neglected position and identity formation lies at the central level within the politics of class representation. Also, by targeting only a particular group of women as their audiences and buyers, the sanitary pad manufacturing companies are creating a societal and cultural discourse that does not include the needs of financially underprivileged women, constructing sanitary pads as a luxurious product not applicable to the use of all women from all walks of life.

## **Conclusion**

The presence of life affairs, mostly the menstrual-related crisis, and the contents of the poor socioeconomic group of women need to be portrayed on the screen, not only to drive their attraction to buy sanitary pads but also to make a world sustainable and equivalent for all walks of life. Being a 'marketing concept', advertisement is really associated with the buying behaviour of the consumers; nonetheless, this simple process is not simple either, as Hassan (2015) argues that there are multiple factors that affect the consumers' purchasing behaviour (pp. 608). Among the multiple factors that influence a consumer's purchasing behaviour, relativity or connectedness with the advertising's contents is one of the most crucial factors, and as discussed above, this influence works predominantly in the lives of poor socioeconomic groups of women. An impactful sanitary pad advertisement, as identified in this study, is one that deliberately portrays the messages with an equal representation of women from all walks of life and from all socio-demographic sectors. The sanitary pad advertisements broadcasted on Bangladeshi television,

YouTube channels, and Facebook pages fail to deliver content that is connected with poor women and their menstrual affairs, creating little or no impression on the buying behaviour of the underprivileged yet most needed consumers.

### ***Limitations and Future Scopes of Research***

A major challenge while conducting research on visual discourse is that visual data holds diverse inter-textual meanings, for which the researchers, most of the time, fail to draw proper or complete conclusions about what has been examined and discussed by them. As the messages conveyed through the advertisements for the sanitary pad differ from culture to culture and may vary from person to person, the content analysis of the study, as admitted by the authors of this research, cannot be considered wholly justified. Rose (2016, as cited in Campbell *et al.*, 2021) states that the researchers, while considering the visual dataset, can never claim the completeness of their analysis, yet they must come to an argument. Moreover, the advertisements that were chosen for the content analysis are basically retrieved from the online archives, resulting in a kind of limitation to the dataset since the authors fail to record and analyse advertisements from diverse fields.

On the other hand, this study, with its findings, can influence the researchers to carry out their studies in interdisciplinary fields like advertising, marketing, public health, media, etc. It will open a new way of exploring and examining the advertisements produced worldwide. In-depth research, for instance, focusing mainly on the psychological aspects, can be carried out to examine the effects of advertisements' bias on the poor class consumer's buying behaviour of any products that are not meant to be portrayed as luxurious.

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