

ADVERTISING AS A MODEL OF ECO-COMMUNICATION IN HAYKANUSH MARK'S *TSAGHIK* MAGAZINE: A CULTURAL STUDIES PERSPECTIVE

NAIRA HAMBARDZUMYAN* 

Institute of Literature after Manuk Abeghyan of the NAS of the RA

The present study examines the advertising section of *Tsaghik* (*Flower*), the periodical edited by Haykanush Mark and published in Constantinople between 1905 and 1907, with the aim of revealing the distinctive characteristics of advertising as a communicative, cultural, and value-producing phenomenon. The primary *objectives* of the research are to analyze the structural features of advertising messages, identify the social functions of educational, philanthropic, publishing, and commercial advertisements, and explore their role in shaping the emerging social image of women, cultural identity, and community values. The *actuality* of this study lies in its conceptualization of press advertising not merely as a source of economic information but as a communicative system that constructs social perceptions and cultural values. Its *scientific novelty* is reflected in the application of the *Humanitarian Advertising Ecosystem Analysis (HAEA)* model, an ecosystem-based discourse analytical framework that conceptualizes advertising as a dynamic environment for the production of social relations, cultural memory, and public values. The research adopts an *interdisciplinary* approach, integrating perspectives from advertising studies, communication theory, cultural studies, social history, and gender studies. Methodologically, it employs critical discourse analysis, semiotic analysis, historical-cultural interpretation, and comparative analysis to investigate the communicative functions and cultural significance of advertising discourse. The findings demonstrate that the advertisements published in *Tsaghik* promoted not only products, services, and institutions but also constructed ideals of the educated woman, the prosperous family, a reading public, and modern urban life. Consequently, advertising functioned as an influential communicative instrument in the formation of the cultural identity of the Armenian community in Constantinople and in the articulation of its shared social and cultural values.

Key words: Haykanush Mark, advertising communication; eco-discourse; humanitarian advertising; magazine *Tsaghik*; cultural memory; cultural and social capital; women's social image

Introduction

The Armenian press of the late 19th and early 20th centuries served not only as a medium for disseminating literary, political, and social ideas but also as a significant communicative space in which social relations, cultural values, and transformations of everyday life

* **Naira Hambardzumyan** – Candidate of Philological Sciences, Associate Professor, Senior Researcher, Institute of Literature named after Manuk Abeghyan, NAS of the RA

Նաիրա Համբարձումյան – բանասիրական գիտությունների թեկնածու, դոցենտ, ՀՀ ԳԱԱ Մանուկ Աբեղյանի անվան գրականության ինստիտուտի ավագ գիտաշխատող

Наира Амбарцумян – кандидат филологических наук, доцент, старший научный сотрудник Института литературы имени Манука Абегяна НАН РА

Էլ. փոստ՝ nairahambardzumyan@yahoo.com <https://orcid.org/0000-0002-2792-8891>



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.

Ստացվել է՝ 06.08.2026

Գրախոսվել է՝ 21.08.2026

Հաստատվել է՝ 22.10.2026

© The Author(s) 2026

were reflected and negotiated. Periodicals of this era functioned as instruments for shaping the social environment, circulating not only information and ideas but also mechanisms through which social behaviors, identities, and systems of values were constructed (Habermas, 1989).

Within this context, advertising represents a particularly significant object of inquiry. Contemporary communication theories no longer regard advertising merely as a mechanism for promoting products or services. Rather, it is understood as a system for the production of meaning and the construction of social reality through which desires, lifestyles, and collective perceptions are created (Jhally, 1987; Williamson, 1978). Advertising does more than communicate the availability of a product or service; it establishes the value framework within which that offering acquires social significance.

A major contribution to understanding the communicative nature of advertising is provided by the work of the French philosopher, literary critic, and semiotician Roland Barthes. According to Barthes, advertising messages operate not only at the level of their denotative meaning but also generate secondary cultural and symbolic meanings (Barthes, 1977). From this perspective, advertising may be interpreted as a cultural text in which products, services, or ideas become associated with particular values, social roles, and representations of identity.

This perspective is particularly valuable for the historical analysis of advertisements published in the press, as such materials reflect not only economic relations but also the cultural logic of the society in which they were produced and circulated.

As the British cultural theorist and media scholar Stuart Hall argues, communication should be understood not merely as the transmission of information but as a process through which meanings are produced, negotiated, and circulated (Hall, 1980). Accordingly, newspaper and magazine advertisements may be examined as integral components of a communicative environment in which public understandings of education, family, work, gender roles, and modern life are constructed and reproduced.

The theoretical framework of the present study is grounded in the *Humanitarian Advertising Ecosystem Analysis (HAEA)* model, developed as a comprehensive analytical approach for investigating advertisements in the historical press. This framework conceptualizes advertising not as an isolated textual artifact but as a communicative ecosystem in which economic, social, cultural, and axiological processes continuously interact and mutually shape one another.

This approach is consistent with Pierre Bourdieu's theory of cultural capital, according to which education, knowledge, and cultural practices constitute essential resources that shape the social positions of individuals and groups (Bourdieu, 1986). From this perspective, advertisements published in the historical press should be understood not merely as commercial announcements but also as mechanisms for the accumulation and circulation of cultural capital, contributing to the reproduction of social distinctions, cultural identities, and systems of symbolic value.

From this perspective, the humanitarian advertisements published in Haykanush Mark's magazine *Tsaghik* may be interpreted as tools for the dissemination of cultural capital, insofar as they offered readers not merely information or books but also opportunities to cultivate education, refined taste, social prestige, and intellectual leadership (*Tsaghik*, no 2, pp. 1-28).

The study also employs the method of critical discourse analysis, which views language not simply as a reflection of social reality but as an active force in its construction (Fairclough, 1995). Accordingly, the language of *Tsaghik*'s advertisements is examined as a

value-producing discourse in which lexical choices, forms of address, and rhetorical strategies function to establish trust, authority, and social legitimacy.

The ecological approach to communication proposed in this study conceptualizes advertising as a system through which values circulate and are reproduced. In this context, the notion of *ecology* is employed not in its environmental sense but as a metaphor for the communicative environment, emphasizing the interconnectedness of social actors, institutions, cultural priorities, and systems of values (McLuhan, 1964). Within this communicative ecosystem, advertising constitutes a discursive space where individual needs, collective expectations, and cultural ideals converge and mutually reinforce one another.

The magazine *Tsaghik*, edited by Haykanush Mark and published between 1905 and 1907, provides an especially valuable case for such an investigation (*Tsaghik*, no 2, p. 1-28). The magazine played a significant role in fostering the educational, cultural, and social consciousness of Armenian women. Although previous scholarship primarily examined *Tsaghik* as a source for the history of women's journalism and Armenian literary and social thought, its advertising section likewise constitutes a rich body of evidence for investigating the social and cultural transformations of the period. Far from serving merely commercial purposes, these advertisements illuminate the communicative practices through which cultural values, educational aspirations, and collective identities were articulated and disseminated within the Armenian community of Constantinople.

The educational institutions, philanthropic organizations, translated and pedagogical publications, household products, and services advertised in *Tsaghik* collectively construct a distinctive representation of urban Armenian life in early 20th-century Constantinople (*Tsaghik*, no. 2, pp. 1-28). A close examination of these advertisements demonstrates that their function extended well beyond attracting consumers. Rather, they actively contributed to the dissemination of educational and cultural values, the legitimization of philanthropic initiatives, the cultivation of a reading culture, and the construction of a new social image of women.

Accordingly, the advertising section of *Tsaghik* may be conceptualized as a distinctive ecosystem of humanitarian communication, in which commercial offerings are closely intertwined with educational, moral, and cultural messages. Within this communicative environment, advertising functioned not only as a means of economic exchange but also as a mechanism for producing and circulating meanings, values, and social norms.

Against this background, the present study applies the **Humanitarian Advertising Ecosystem Analysis (HAEA)** framework to investigate the structural, discursive, and cultural characteristics of the advertisements published in *Tsaghik*. By doing so, it seeks to demonstrate how these advertisements participated in shaping the value systems of the Armenian community in Constantinople and contributed to the construction of a modern social image of women during the early 20th century.

The Galfayan Orphanage Advertisement as a Model of Eco-Discourse and Social Solidarity in *Tsaghik*

An examination of the advertisements published in *Tsaghik* demonstrates that the communicative environment of the magazine was structured not merely around the transmission of information but also around the interconnection of diverse social actors, shared values, and forms of cultural memory. From this perspective, the announcement of the Galfayan Orphanage may be interpreted as an instance of *communicative eco-discourse*, in which advertising functions as a mechanism for sustaining social relationships and fostering a value-based social equilibrium (*Tsaghik*, no 11, p. 26).

Within this framework, eco-discourse in advertising is understood as a communicative environment in which interaction extends beyond the conventional relationship between the producer of the message (the advertiser) and its intended audience. It also encompasses historical and cultural memory, community values, social responsibility, and socio-cultural identity. Consequently, the Galfayan Orphanage announcement cannot be regarded merely as a notice of a forthcoming event; rather, it establishes an interconnected communicative space linking the institution, the community, and the individual.

From the perspective of eco-discourse, every communicative act is interpreted in terms of its function within its broader social environment. Whereas commercial advertising is primarily directed toward the formation of consumer relationships, humanitarian advertising creates and reinforces mechanisms of social cohesion, solidarity, and collective responsibility.

The announcement of the Galfayan Orphanage performs precisely such a communicative function. It re-establishes the connection between past and present, links the institution's historical legacy with the contemporary participation of the Armenian community, and contributes to the cultivation of a culture of philanthropy.

This interpretation is closely aligned with Norman Fairclough's theory of critical discourse analysis, particularly his argument that discourse does not merely reflect social reality but actively participates in its construction by producing relations of meaning and power (Fairclough, 1992). The discourse of the Galfayan Orphanage advertisement constructs a social reality in which care, compassion, and mutual assistance are represented as natural, desirable, and indispensable values of communal life (*Tsaghik*, no 11, p. 26).

From an eco-discursive perspective, Jan Assmann's theory of cultural memory also provides an important analytical framework. By foregrounding the memory of the orphanage's founder, Srbuhi Mayrapet, the announcement is transformed into a communicative instrument for preserving collective memory (*Tsaghik*, no 11, p. 26). In this context, memory is understood not simply as the preservation or reproduction of the past but as an active social force that connects generations, institutionalizes shared remembrance, and ensures the continuity and transmission of communal values (Assmann, 1992).

Another essential component of the communicative ecosystem constructed through the Galfayan Orphanage announcement is **public trust** (*Tsaghik*, no 11, p. 26). The sustainability of a philanthropic institution depends not only on its internal activities but also on the confidence and legitimacy it enjoys within the community.

Pierre Bourdieu's theory of **symbolic capital** provides a useful framework for interpreting this dimension of the advertisement. According to Bourdieu, authority and legitimacy derive from values that society collectively recognizes and accepts as significant (Bourdieu, 1986). Viewed from this perspective, the announcement functions to restore and reinforce the symbolic capital of the Galfayan Orphanage by presenting it as an institution of moral authority and social importance.

From the perspective of social relations, the announcement also constructs a discourse of community connectedness. Robert Putnam's theory of **social capital** emphasizes that trust, civic engagement, and cooperation constitute fundamental foundations of a stable society (Putnam, 2000). The advertisement for the Galfayan Orphanage represents precisely such an effort to activate these social bonds, inviting readers to participate not as consumers but as members of a community united by shared responsibility and collective action.

Accordingly, the Galfayan Orphanage announcement published in *Tsaghik* may be interpreted as a nodal point within a broader communicative ecosystem, where historical memory, philanthropic values, communal responsibility, and social trust converge. It

demonstrates that humanitarian advertising can function as a mechanism for sustaining a society's normative equilibrium by fostering reciprocal relationships among individuals, institutions, and the wider community. Rather than promoting consumption, the advertisement cultivates civic participation, reinforces collective identity, and contributes to the circulation of shared moral values.

An additional methodological consideration should also be emphasized. The formulation “*in Haykanush Mark's magazine “Tsaghik”*” is both deliberate and analytically precise, because the object of the present research is not advertising in isolation but the magazine's broader communicative culture, within which advertising functions as a medium for the production and dissemination of social and cultural values. This perspective distinguishes the present study from conventional advertising research by situating advertisements within the wider communicative, cultural, and ideological ecosystem of the magazine, thereby highlighting their role as integral components of a historically situated system of meaning-making.

The Advertisement for the Palagashian School as Educational Eco-Discourse

Within the pages of *Tsaghik*, advertising functions as a multilayered communicative system in which ideas related to education, philanthropy, culture, family values, and social identity are circulated (*Tsaghik*, no. 6, p. 17). From this perspective, the advertisement for the Palagashian School is noteworthy as a specific form of humanitarian advertising, since its primary purpose is not the presentation of a material offering but rather the communication of educational values, the reputation of the institution, and the idea of shaping future generations.

In contemporary advertising theory, advertising is viewed not only as an informational message about a product or service but also as a mechanism for the production of cultural meanings. It creates particular representations of social reality by defining what is desirable, valuable, and socially acceptable (Fairclough, 1992). This approach transforms educational advertising into not only a means of presenting an educational institution but also a communicative space for the formation of social identity through learning.

Within the framework of the communicative ecology analysis of humanitarian advertising, the announcement of the Palagashian School may be considered an educational eco-discourse in which several actors interact: the educational institution, the family, the student, and the community. In this communicative environment, education is presented as a fundamental prerequisite for individual development, the preservation of national identity, and social progress.

The Formation of Institutional Reputation and the *Eco-Communication* Strategy of Trust

One of the main communicative strategies of the Palagashian School advertisement is the formation of institutional reputation. The advertisement states that the school has achieved success “through the appreciation and encouragement of knowledgeable parents” (*Tsaghik*, no. 6, p. 17). This formulation is significant because the quality of the institution is presented not only through its own descriptions but also on the basis of public evaluation.

In the theory of advertising communication, such an approach can be understood as social proof or as a strategic communicative technique. In the process of decision-making, consumers are often guided not only by their own information but also by the trust and evaluations provided by their social environment. In the case of choosing an educational institution, this factor is particularly important, since parents' decisions are connected with their children's future, security, and social position.

The advertisement of the Palagashian School creates a specific discourse of trust among its audience, through which the institution is presented as an already recognized and accepted educational environment. This strategy can also be interpreted within the framework of Pierre Bourdieu's theory of symbolic capital. According to Bourdieu, the reputation of an institution is formed through the symbolic values that society recognizes and accepts (Bourdieu, 1986). In this case, the positive attitude of parents is transformed into the institution's social capital and enhances its reputation.

Education as a Value-Based System: The Formation of Cultural Capital

An important characteristic of the Palagashian School advertisement is that education is presented not merely as a process of knowledge transmission but as a system of holistic individual development. The advertisement mentions the teaching of Armenian, Turkish, French, and English languages, scientific subjects, music, sewing and tailoring, embroidery, and domestic economy (*Tsaghik*, no. 6, p. 17).

This multifaceted educational program reveals the complex system of perceptions regarding women's education during the period. On the one hand, the school seeks to cultivate an individual endowed with linguistic, cultural, and intellectual abilities. On the other hand, the educational program incorporates family-oriented and domestic skills, thereby continuing to emphasize women's traditional social role.

This phenomenon can be interpreted through the theory of cultural capital. According to Bourdieu, education transmits not only knowledge but also cultural competencies, behavioral patterns, and means of social recognition (Bourdieu, 1986). In the advertisement of the Palagashian School, education is presented as a pathway toward acquiring cultural capital, enabling women to become more prepared and socially recognized individuals.

Women's Education and the Formation of a New Social Identity

The advertisement of the Palagashian School also constitutes an important source for examining the transformation of women's social roles. It reflects a transitional period when the concept of women's education was beginning to move beyond the boundaries of domestic preparation and to encompass broader cultural and social objectives.

However, this process was not unambiguous. The educated woman was presented simultaneously as an intellectually developed individual and as the person responsible for organizing and maintaining the moral and domestic order of the family. This duality is characteristic of women's educational discourses of the late 19th and early 20th centuries, in which new social opportunities emerged through interaction with traditional gender roles.

According to the approach to gender history developed by American historian and gender studies theorist Joan Scott, gender roles are not merely reflections of social reality but also forms of meaning constructed through cultural and linguistic systems (Scott, 1986). From this perspective, the advertisement of the Palagashian School constructs a new image of women: educated, cultured, and comprehensively developed, while still functioning within the frameworks of family and social morality.

European Education as a New *Socio-Cultural Capital*

The representation of European educational experience holds particular significance in the advertisement of the Palagashian School. The participation of French and English teachers, as well as the emphasis on the teaching of foreign languages—French and English—functioned not only as an advantage of the educational program but also as an important communicative strategy for constructing the institution's cultural prestige (*Tsaghik*, no 6, p. 17).

Within advertising discourse, educational institutions are often positioned not only through the presentation of the services they provide but also through their association with particular value systems. In the case of the Palagashian School, this value system is connected with the ideas of European education, knowledge, linguistic diversity, and modernity. Thus, “Europeanness” as an educational component also carries symbolic significance.

In the urban Armenian environment of Constantinople at the beginning of the 20th century, European education was often perceived as an opportunity for social advancement, cultural refinement, and engagement with the modern world. Therefore, the emphasis on European educational elements in the school’s advertisement can be examined as a strategy of institutional positioning through which the school presents itself as a modern and competitive educational center.

This process can also be interpreted within the framework of cultural capital theory. An educational institution transmits not only knowledge but also certain cultural competencies, including linguistic skills, behavioral norms, aesthetic dispositions, and forms of social self-presentation (Bourdieu, 1986). In this sense, the advertisement of the Palagashian School promises not only education but also an opportunity for cultural advancement.

The Book, Reading, and Education as a Cultural *Eco-Communicative* System

In *Tsaghik*, advertisements and announcements concerning books, reading materials, and publications are not limited solely to the function of promoting sales. Within the magazine’s communicative system, they perform broader educational, cultural, and social functions by contributing to the dissemination of knowledge, the development of reading culture, and the construction of the image of the educated individual (*Tsaghik*, no 2, p. 28).

From the perspective of the communicative ecology of humanitarian advertising, book advertisements should be understood as an environment for the circulation of knowledge, in which the book is presented not merely as a material object but also as a means of transmitting values, memory, and cultural experience. In this context, the advertised product is transformed into a cultural message: the reader is invited not only to acquire a publication but also to participate in the process of acquiring knowledge and self-improvement.

Within advertising theory, the distinctive feature of the book lies in the fact that its value is not limited to its material characteristics. Beyond its status as a consumer product, the book possesses symbolic significance; it carries ideas, knowledge, and particular forms of understanding the world. Therefore, book advertisements are generally constructed not only around the presentation of content but also around the cultural values offered to the reader. This characteristic is particularly evident in the advertisements published in *Tsaghik*, where the book is presented as a means of advancing education, promoting the moral development of the individual, and contributing to the progress of society as a whole.

Book Advertisements in the *Eco-Communication* System of *Tsaghik*

Through the application of the *Humanitarian Advertising Ecosystem Analysis (HAEA)* model, book and publishing advertisements can be presented through the following levels:

- a. *The construction of institutional reputation*, when books and publications are presented as reliable sources of knowledge.
- b. *The production of social capital*, when reading is represented as a means of social development.
- c. *The transmission of cultural memory*, when books become instruments for preserving values, language, and knowledge.

d. *The creation of communicative influence mechanisms*, when book advertisements also employ ideas of guidance, moral instruction, usefulness, and personal development.

e. *The creation of public value*, when they construct the image of the educated reader and consumer, as well as the individual engaged in literary and cultural life.

An examination of the book, reading, and publishing advertisements in *Tsaghik* demonstrates that the magazine's advertisements performed not only economic but also cultural and educational functions. They presented the book as a means of acquiring knowledge, fostering moral development, and contributing to social progress.

Through these advertisements, a new image of the reader was constructed: an individual seeking knowledge, aspiring toward self-education, and participating in cultural life. At the same time, they contributed to the formation of a new social identity for women by presenting the educated woman as an important agent in the cultural development of the family and society.

Thus, the book advertisements in *Tsaghik* may be considered a *eco-communicative* system for the formation of cultural capital, in which advertising becomes not merely a means of promoting sales but also an instrument for the creation and circulation of knowledge, values, and social identity.

The Book as the Core of Eco-Communication and Educational Discourse

Within the system of educational advertisements in *Tsaghik*, a particular place is occupied by announcements related to books and reading culture. Among these, the advertisement for an illustrated reading book intended for girls is of particular significance, as it presents the book not merely as a printed material or a source of information but also as a means of shaping the individual's educational, moral, and cultural identity (*Tsaghik*, no 2, p. 28).

From the perspective of the communicative ecology of humanitarian advertising, book advertising should be understood as a communicative node for the circulation of knowledge and the transmission of values. Here, the advertised object, the book, transcends the boundaries of a commodity and becomes a cultural tool through which the reader's identity, behavioral norms, and worldview are formed.

In this sense, the advertisement for the girls' reading book presents not only the content of the publication but also the social purpose attributed to reading. The book is represented as a means capable of contributing to women's intellectual development, moral education, and social preparedness.

The Transmission of Knowledge through Advertising and the Formation of Cultural Capital

The advertisement emphasizes that the reading book contains "beneficial selected advice and moral guidance" (*Tsaghik*, no. 2, p. 28). This formulation is significant because it demonstrates that the value of the book is not limited to its informational content. Rather, it is presented as a means of transmitting a system of values. This approach can be productively interpreted within the framework of Pierre Bourdieu's theory of cultural capital. According to Bourdieu, education and cultural productions transmit to individuals not only knowledge but also abilities and values that contribute to their social positioning (Bourdieu, 1986).

In the case of the girls' reading book, the publication functions as a means of forming cultural capital. Through reading, girls acquire not only knowledge but also moral perceptions, linguistic abilities, and models of social behavior. Thus, the advertisement creates a

distinctive ecosystem of knowledge in which the book, the reader, the family, and the educational environment are interconnected as active participants.

Conclusion

The study of humanitarian advertisements in Haykanush Mark's magazine *Tsaghik* demonstrates that, in the Armenian press of Constantinople at the beginning of the 20th century, advertising functioned not only as a means of commercial communication but also as an important platform for the formation of cultural, social, and value-oriented processes. Advertising materials presented not only products and services but also the period's perceptions of education, family, philanthropy, reading, women's social roles, and modern lifestyles.

The *Humanitarian Advertising Ecosystem Analysis (HAEA)* model applied in this research made it possible to examine advertisements as an interconnected communicative environment in which institutional reputation, social trust, cultural memory, and public values are constructed. The application of this method enabled the interpretation of *Tsaghik's* advertising messages not only through their direct content but also through the social and cultural contexts within which they functioned in the life of the Armenian community.

The analysis of the Galfayan Orphanage advertisement revealed the humanitarian potential of advertising. It represents a form of philanthropic communication that promotes not a culture of consumption but a culture of social participation. Through the announcement, the history of the institution, the memory of its founder, and the value of philanthropy were transformed into components of communal identity and social solidarity.

The advertisement of the Palagashian School reveals the principal strategies of educational communication: the creation of trust, the establishment of institutional reputation, and the presentation of education as the foundation for the development of both the individual and the community. At the same time, the school's advertisement reflected the transitional perceptions of women's education characteristic of the period, combining intellectual development with traditional family roles.

The analysis of advertisements for books and reading materials demonstrated that, in *Tsaghik*, the book was presented as a means of forming cultural capital. Reading and self-education were regarded as essential conditions for women's personal development, the improvement of the family's educational level, and social progress. These materials reveal that the image of the educated woman became an important symbol of the time within the magazine's communicative system.

The advertisements published in *Tsaghik* constitute significant components of the communicative culture of the Armenian community in Constantinople at the beginning of the 20th century. They brought together forms of commercial and humanitarian communication, creating an environment for the circulation of values in which education, culture, philanthropy, and the ideals of modern life acquired new significance.

This study confirms that advertisements in the historical press represent an important source not only for examining economic relations but also for exploring the cultural memory, social roles, and value systems of a society. Through the example of *Tsaghik*, advertising emerges as a form of cultural eco-communication that participates in the formation of social identity and the ideological environment of its time.

ՆԱԻՐԱ ՀԱՄԲԱՐՇՅԱՆ – Գովազդը որպես էկոհադորդակցության մոդել Հայկանուշ Մառքի «Ծաղիկ» հանդեսում (մշակութաբանական ուսումնասիրություն). – Հոդվածում ուսումնասիրվում է Հայկանուշ Մառքի խմբագրած «Ծաղիկ» հանդեսի (Կ. Պոլիս, 1905–1907) գովազդային բաժինը՝ բացահայտելով գովազդի՝ որպես հաղորդակցական, մշակութային և արժեքաստեղծ երևույթի առանձնահատկությունները: Հետազոտության հիմնական *խնդիրներն* են՝ վերլուծել գովազդային հաղորդագրությունների կառուցվածքը, բացահայտել կրթական, բարեգործական, հրատարակչական և առևտրային գովազդների սոցիալական գործառնությունները, ինչպես նաև ուսումնասիրել դրանց դերը կնոջ նոր սոցիալական կերպարի, մշակութային ինքնության և համայնքային արժեքների ձևավորման գործընթացում: Հետազոտության *արդյունքներն*ը այն է, որ մամուլի գովազդը դիտարկվում է ոչ միայն որպես տնտեսական տեղեկատվություն, այլև որպես հասարակական պատկերացումներ և արժեքներ ձևավորող հաղորդակցական համակարգ: Գիտական *նորույթը* դրսևորվում է «հումանիտար գովազդի էկոհամակարգային դիսկուրսային վերլուծության» (HAEA) մոդելի կիրառմամբ, որը գովազդը քննում է որպես սոցիալական կապերի, մշակութային հիշողության և հանրային արժեքների արտադրության միջավայր: Հետազոտությունն ունի *միջգիտակարգային* բնույթ՝ համադրելով գովազդագիտության, հաղորդակցության տեսության, մշակութաբանության, սոցիալական պատմության և գենդերային ուսումնասիրությունների մոտեցումները: Կիրառվել են քննադատական դիսկուրսային, սեմիոտիկ, պատմամշակութային և համեմատական վերլուծության *մեթոդները*: Ուսումնասիրությունը ցույց է տալիս, որ «Ծաղիկ» հանդեսի գովազդները ոչ միայն ներկայացնում էին ապրանքներ, ծառայություններ և հաստատություններ, այլև ձևավորում էին կրթված կնոջ, բարեկեցիկ ընտանիքի, ընթերցող հասարակության և ժամանակակից քաղաքային կյանքի գաղափարները՝ դառնալով պոլսահայ մշակութային ինքնության կառուցման կարևոր հաղորդակցական գործիք:

Բանալի բառեր – Հայկանուշ Մառք, գովազդային հաղորդակցություն, էկոդիսկուրս, հումանիտար գովազդ, «Ծաղիկ» հանդես, մշակութային հիշողություն, մշակութային և սոցիալական կապիտալ, կնոջ սոցիալական կերպար

НАИРА АМБАРЦУМЯН – Реклама как модель эко-коммуникации в журнале «Цахик» Айкануш Марк (культурологическое исследование). – Целью настоящего исследования является анализ рекламного раздела журнала «Цахик», издававшегося под редакцией Айкануш Марк (Константинополь, 1905–1907), с целью выявления особенностей рекламы как коммуникативного, культурного и ценностно-формирующего феномена. Основными *задачами* исследования являются анализ структуры рекламных сообщений, выявление социальных функций образовательной, благотворительной, издательской и коммерческой рекламы, а также исследование их роли в процессе формирования нового социального образа женщины, культурной идентичности и системы общественных ценностей. *Актуальность* исследования обусловлена тем, что реклама в периодической печати рассматривается не только как средство передачи экономической информации, но и как коммуникативная система, формирующая общественные представления и ценностные ориентиры. Научная *новизна* работы заключается в применении модели *эко-коммуникативного анализа гуманитарной рекламы* (Humanitarian Advertising Ecosystem Analysis – HAEA), в рамках которой реклама рассматривается как среда формирования социальных связей, культурной памяти и общественных ценностей. Исследование носит *междисциплинарный* характер, объединяя подходы рекламоведения, теории коммуникации, культурологии, социальной истории и гендерных исследований. В работе применяются *методы* критического дискурса-анализа, семиотического, историко-культурного и сравнительного анализа. *Результаты*

исследования показывают, что реклама, публиковавшаяся в журнале «Цахик», представляла не только товары, услуги и учреждения, но и формировала представления об образованной женщине, благополучной семье, читающем обществе и современном городском образе жизни, становясь важным коммуникативным инструментом конструирования культурной идентичности армянской общины Константинополя.

Ключевые слова: Айкануш Марк, рекламная коммуникация, эко-дискурс, гуманитарная реклама, журнал «Цахик», культурная память, культурный и социальный капитал, социальный образ женщины

Acknowledgement

The work was supported by the Higher Education and Science Committee of the RA, within the framework of the Research Project No 24SSAH-6B006.

Ethics Statement

The author confirms that all ethical requirements regarding the research have been met.

Conflict of Interest Statement

The author confirms that there is no conflict of interest.

References

- Assmann, J. (1992). *Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen*. München: C.H. Beck.
- Barthes, R. (1977). *Image, Music, Text*. Translated by Stephen Heath. London: Fontana Press.
- Bourdieu, P. (1986). The Forms of Capital. In: Richardson, J. G. (Ed.). *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press, pp. 241–258.
- Fairclough, N. (1992). *Discourse and Social Change*. Cambridge: Polity Press.
- Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. London: Longman.
- Habermas, J. (1989). *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Translated by Thomas Burger with Frederick Lawrence. Cambridge, MA: MIT Press.
- Hall, S. (1980). Encoding/Decoding. In: Hall, S., Hobson, D., Lowe, A., & Willis, P. (Eds.). *Culture, Media, Language: Working Papers in Cultural Studies, 1972–79*. London: Hutchinson, pp. 128–138.
- Jhally, S. (1987). *The Codes of Advertising: Fetishism and the Political Economy of Meaning in the Consumer Society*. New York: St. Martin's Press.
- McLuhan, M. (1964). *Understanding Media: The Extensions of Man*. New York: McGraw-Hill.
- Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon & Schuster.
- Scott, J. W. (1986). Gender: A Useful Category of Historical Analysis. *The American Historical Review*, 91(5), pp. 1053–1075.
- Tsaghik* (1905–1907). Edited by Haykanush Mark. Constantinople. Armenian women's literary, educational, and socio-cultural periodical.
- Williamson, J. (1978). *Decoding Advertisements: Ideology and Meaning in Advertising*. London: Marion Boyars.