

ADVERTISING AS A FORM OF SOCIAL AND CULTURAL COMMUNICATION IN HAYKANUSH MARK'S MAGAZINE TSAGHIK (1905–1907)

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Abstract

The Armenian press of the late nineteenth and early twentieth centuries served not only as a platform for disseminating literary, political, and social ideas, but also as an important medium for reflecting social life, economic relations, and cultural transformations. Within this context, advertising sections constitute valuable historical sources for the study of consumer culture, social perceptions, and systems of values.

This study examines the advertising section of *Tzaghiik* (Constantinople, 1905–1907), edited by Hayganush Mark, to identify the functions of advertising as a form of social and cultural communication. The study focuses on the communicative and persuasive strategies employed in advertisements, the mechanisms through which trust and authority were constructed, and the social and cultural values conveyed through advertised goods and services.

The relevance of the study is that advertising materials have generally been treated as secondary components in the history of the Armenian press. In contrast, their analysis provides valuable insights into the consumer culture, educational perceptions, and processes of modernisation within the Armenian community of Constantinople. Particularly significant are advertisements for educational institutions, health-related services, household goods, fashion, and commercial services, which reflect contemporary perceptions of the educated woman, family life, and urban lifestyles.

The scholarly novelty of the study lies in examining the advertising section of *Tzaghiik* as an integrated system of social and cultural communication. The study approaches advertising texts as cultural messages that construct and disseminate consumer behaviour, perceptions of social prestige, and notions of modern lifestyles. At the same time, these advertisements provide evidence of the expansion of the urban market, the circulation of new goods and services, and transformations in women's social and educational roles.

The methodological framework combines historical-comparative, content, discourse, and structural analysis. The primary sources consist of advertisements published in *Tzaghik* for educational institutions, books, medical services, household products, fashion, and commercial services. The study demonstrates that the advertising section of *Tzaghik* should be regarded not merely as a commercial supplement, but as an important historical and cultural source for understanding the value systems, social perceptions, and processes of modernisation within the Armenian community of Constantinople at the beginning of the twentieth century.

Keywords: Magazine *Tsaghik*, Haykanush Mark, advertising, press history, cultural capital, Armenian community of Constantinople.

ԳՈՎԱԶԴԸ ՀԱՅԿԱՆՈՒՇ ՄԱՌՔԻ «ԾԱՂԻԿ» ՀԱՆԴԵՍՈՒՄ. ՍՈՑԻԱԼԱԿԱՆ ԵՎ ՄՇԱԿՈՒԹԱՅԻՆ ՀԱՂՈՐԴԱԿՑՈՒԹՅԱՆ ՀԱՄԱՏԵՔՍՏԵՐԸ (1905–1907)

ՆԱԻՐԱ ՀԱՄԲԱՐԶՈՒՄՅԱՆ

ՀՀ ԳԱԱ Մ. Արեղյանի անվան գրականության ինստիտուտի
առաջատար գիտաշխատող,
բանասիրական գիտությունների թեկնածու, դոցենտ
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Համառոտագիր

19-րդ դարի վերջի և 20-րդ դարի սկզբի հայ մամուլը ոչ միայն գրական, քաղաքական և հասարակական գաղափարների տարածման, այլև սոցիալական կյանքի, տնտեսական հարաբերությունների և մշակութային փոփոխությունների արտացոլման կարևոր հարթակ էր: Այս համատեքստում գովազդային բաժինները արժեքավոր պատմական աղբյուրներ են՝ սպառողական մշակույթի, սոցիալական պատկերացումների և արժեքային համակարգերի ուսումնասիրման համար:

Սույն ուսումնասիրության նպատակն է քննել Հայկանուշ Մարքի խմբագրած «Ծաղիկ» հանդեսի (Կ. Պոլիս, 1905–1907) գովազդային բաժինը՝ բացահայտելով գովազդի գործառնությունները՝ որպես սոցիալական և մշակութային հաղորդակցության ձևեր: Հետազոտության խնդիրն է վերլուծել գովազդներում կիրառված հաղորդակցական և համոզման ռազմավարությունները, վստահության ու հեղինակության ձևավորման մեխանիզմները, ինչպես նաև դրանց միջոցով փոխանցվող սոցիալական և մշակութային արժեքները:

Ուսումնասիրության *արդյունքները* պայմանավորված է նրանով,

որ գովազդային նյութերը հայ մամուլի պատմության մեջ հիմնականում դիտարկվել են որպես օժանդակ բաղադրիչներ, մինչդեռ դրանց վերլուծությունը հնարավորություն է տալիս բացահայտելու պոլսահայ հասարակության սպառման մշակույթը, կրթական պատկերացումները և արդիականացման գործընթացները: Հատկապես նշանակալի են կրթության, առողջության, կենցաղի, նորաձևության և առևտրային ծառայությունների վերաբերյալ գովազդները, որոնք արտացոլում են կրթված կնոջ, ընտանիքի և քաղաքային կենսակերպի վերաբերյալ ժամանակի պատկերացումները:

Հետազոտության *գիտական նորույթը* «Ծաղիկ»-ի գովազդային բաժինը որպես սոցիալական և մշակութային հաղորդակցության համակարգ ուսումնասիրելն է: Գովազդային տեքստերը դիտարկվում են որպես մշակութային հաղորդագրություններ, որոնց միջոցով ձևավորվում էին սպառողի վարքագիծը, հասարակական հեղինակության ընկալումները և ժամանակակից կենսակերպի պատկերացումները: Դրանք միաժամանակ վկայում են քաղաքային շուկայի ընդլայնման, նոր ապրանքների ու ծառայությունների տարածման և կանանց սոցիալական ու կրթական դերի փոփոխության մասին:

Մեթոդաբանական հիմքը կազմում են պատմահամեմատական, բովանդակային, դիսկուրսային և կառուցվածքային վերլուծության մեթոդները: Ուսումնասիրության նյութական հիմքը «Ծաղիկ» հանդեսում հրապարակված կրթական հաստատությունների, գրքերի, բժշկական ծառայությունների, կենցաղային ապրանքների, նորաձևության և առևտրային ծառայությունների վերաբերյալ գովազդներն են:

Արդյունքում «Ծաղիկ»-ի գովազդային բաժինը դիտարկվում է՝ որպես 20-րդ դարակզբի պոլսահայ հասարակության արժեքային համակարգը, սոցիալական պատկերացումները և արդիականացման գործընթացները բացահայտող կարևոր պատմամշակութային աղբյուր:

Բանալի բառեր՝ «Ծաղիկ» հանդես, Հայկանուշ Մառք, գովազդ, մամուլի պատմություն, մշակութային կապիտալ, պոլսահայ հասարակություն:

Introduction

By the late 19th and early 20th centuries, the Armenian press in the Ottoman Empire had become not only a medium for the dissemination of literary, political, and social ideas but also an important forum reflecting everyday life, economic relations, and the broader cultural transformations taking place within Armenian society.

During this period, a distinct culture of advertising gradually emerged in the periodical press. Initially, advertisements functioned primarily as informational notices about goods and services; over time, however, they evolved into instruments for shaping social perceptions, aspirations, and patterns of behaviour.

Contemporary scholarship on advertising demonstrates that its function extends well beyond the promotion of commercial sales. More broadly, advertising

constitutes a form of cultural communication through which commodities and services become associated with particular systems of values, lifestyles, and representations of identity (Williamson, 1978, pp. 12–13). It not only presents specific opportunities for consumption but also constructs and communicates particular social meanings, deliberately guiding perceptions of how the desirable individual or family ought to be constituted within a given society (Williamson, 1978; Jhally, 1987).

From this perspective, *Tsaghik* (“Flower”), edited by Haykanush Mark and published in Constantinople between 1905 and 1907, represents a particularly significant case. The magazine played an important role in the educational and cultural life of Western Armenian women. Although *Tsaghik* has primarily been examined for its literary, educational, and socio-cultural content, its advertising section likewise constitutes a valuable subject of scholarly inquiry. It provides an opportunity to investigate not only the goods and services promoted to the Armenian readership of Constantinople but also the broader system of values within which these commercial messages were constructed and communicated.

The advertisements published in *Tsaghik* are of particular scholarly interest, as the magazine was primarily intended for educated women and their families. Consequently, its advertisements were not designed solely according to commercial principles but also reflected contemporary perceptions of women’s social roles, family organisation, education, health, and urban culture.

According to communication theory, advertising messages perform three principal functions: to inform, to persuade, and to shape attitudes (McQuail, 2010, p. 343). In this respect, the advertisements in *Tsaghik* are significant because they simultaneously fulfilled all three functions:

- a. an *informational* function, presenting goods, services, and the conditions under which they were offered;
- b. a *persuasive* function, intended to inspire consumer confidence and encourage purchasing decisions; and
- c. a *socio-cultural* function, through which representations of modern life and social identity were constructed and disseminated.

Drawing on theoretical approaches to advertising and communication, this study examines the advertising section of *Tsaghik*, analysing the structure of its advertising messages, the strategies employed to establish credibility and consumer trust, the construction of target audiences, and the broader socio-cultural meanings conveyed through these advertisements.

The empirical basis of the study consists of advertisements for educational institutions, translated books and other publications, medical services, household products, fashion, and various commercial services published in the magazine. A comparative analysis of these materials demonstrates how advertising in the early 20th-century Armenian press of Constantinople functioned not merely as an expression of commercial activity and economic development but also as a

language of social reform and modernisation.

The Advertising Section of Tsaghik as a Medium of Press and Social Communication

In the periodical press published in the Ottoman Empire, advertising sections generally occupied a secondary position in comparison with editorial articles, literary works, and political commentary. From the perspective of historical and cultural research, however, these materials constitute valuable documentary evidence, revealing patterns of economic and socio-political relations, consumer culture, systems of values, and the organisation of everyday life (Williamson, 1978; Jhally, 1987).

Advertising is an especially important historical source because it reflects not only what was offered for sale but also what a given society regarded as desirable, necessary, or prestigious. As Pierre Bourdieu argues, cultural practices are closely linked to processes of social distinction and the production of symbolic prestige, while cultural goods themselves function as markers of social position (Bourdieu, 1986, pp. 17–19).

This theoretical perspective is equally applicable to the advertisements published in *Tsaghik*. The goods and services promoted in the magazine are presented not merely in terms of their practical utility but also as elements of a broader social culture associated with particular lifestyles and aspirations.

The advertisements published in the magazine may be classified into several major thematic categories.

1. Advertisements for Educational Institutions and Educational Services

This category includes, among others, the announcement published by the *Palagashian School* (Tsaghik, 1905, no. 6, p. 17).

a. *The advertisement was placed by the school's principal, H. G. Palagashian*, who promoted his boarding and day school located on Muhurdar Street in Kadıkoy. The announcement provides a detailed description of the institution's advantages, emphasising both its educational standards and its modern facilities:

“Having successfully completed four productive years, sustained by the appreciation and encouragement of discerning parents, our institution has now entered its 5th academic year as a higher school for girls, complemented by a coeducational kindergarten and elementary department.

Since last year, the school has been relocated to a spacious new building whose internal organisation and well-ventilated location provide every facility required for modern education, ensuring comfortable and healthy conditions for both boarding and day students.

Alongside a sound moral education, the curriculum offers systematic instruction in languages (Turkish, Armenian, French, and English) as well as the essential branches of scientific knowledge.” (Tsaghik, 1905, no. 6, p. 17)

Educational institutions sought to present themselves not merely by providing information about their existence but also by emphasising the quality of education, modern infrastructure, hygienic conditions, multilingual instruction, and moral education. These features matched the expectations of the emerging educated Armenian urban middle class and suggest that education was gradually being presented as a key marker of cultural refinement, social advancement, and modern identity.

b. Advertisements for Textbooks and Educational Books

Advertisements promoting readers and educational books intended for girls, published under the heading *For Schoolgirls*, presented education not merely as a means of acquiring knowledge but also as an essential prerequisite for future social success and cultural advancement:

“The bookshop and stationery store located at No. 14, Khristaki Khan, opposite the Galata Saray in Pera, offers every variety of literary, scientific, and school books in French, Armenian, and other languages. Also available at very moderate prices are elegant silk and cardboard writing paper manufactured in English factories, artistic stationery boxes, visiting cards, pens, and other writing materials. Anyone who visits the establishment even once will undoubtedly become a devoted customer.” (Tsaghik, 1905, no. 6, p. 17).

Beyond promoting books, this advertisement presents reading, education, and literacy as integral components of a cultivated urban lifestyle. The combination of multilingual publications, imported stationery, and refined writing accessories suggests that educational consumption was closely associated with cultural sophistication and social prestige. In this sense, the advertisement constructs the bookstore not merely as a commercial establishment but as a space for intellectual and cultural refinement.

2. Advertisements for Professional Services

This category includes advertisements for a variety of specialised professional services.

a. The Advertisement for the Dental Practice of Khachik Jamgochian

One of the most detailed professional advertisements published in *Tsaghik* promoted the dental practice of Khachik Efendi Jamgochian, whose office was located opposite Boğacacı Han, Bahçekapı, Constantinople (Tsaghik, 1905, no. 23, p. 28).

The advertisement emphasises the dentist’s professional reputation, the use of modern equipment imported from Europe and the United States, and his ability to perform painless dental procedures:

“The renowned dentist Khachik Efendi Jamgochian, who occupies a distinguished position among the dentists of the capital, has recently imported the latest instruments from Europe and America. Owing to these modern instruments and his exceptional professional skill, he extracts de-

cayed and even the most difficult teeth instantly and without causing any pain. Instead of extracting decayed front teeth, he places screw-mounted artificial teeth upon the existing roots, making them virtually indistinguishable from natural teeth. For posterior teeth whose roots cannot be filled, he applies gold or platinum crowns. He also manufactures dentures mounted on rubber, platinum, or gold bases, achieving an appearance that closely resembles natural teeth.”

The advertisement concludes by emphasising the ethical principles upon which the practice was founded:

“Khachik Efendi Jamgochian’s guiding principles are honour, integrity, and cleanliness—qualities indispensable for every dentist. Fees are moderate, and certified poor patients are treated free of charge.” (Tsaghik, 1905, no. 23, p. 28).

It should be noted that professional credibility was constructed not only through References to technical expertise and imported medical technologies but also through the emphasis on moral values. Professional competence, honesty, cleanliness, and charitable service were presented as interconnected qualities reflecting contemporary perceptions of the ethical responsibilities of educated professionals. Thus, the advertisement functioned as both a commercial announcement and a communicative discourse aimed at promoting modern medicine, professional ethics, and the formation of public trust.

b. Advertisements for Tailoring Services

The advertisement for the tailor *Tadeos Ansourian* employs a rhetorical question as a persuasive strategy intended to inspire consumer confidence:

“Do you wish to dress elegantly and tastefully? Then visit Tadeos Ansourian, tailor, in the Rumeli Passage in Pera, where garments of superior, durable fabrics are made to measure. Jackets, suits, bonjourns, and frock coats are tailored on highly affordable terms. A single visit is sufficient to ensure complete satisfaction.” (Tsaghik, 1905, no. 6, p. 17).

The advertisement is explicitly addressed to *men* (“To Gentlemen”), indicating a clearly defined target audience. Rather than focusing exclusively on the garments themselves, the advertisement emphasises trustworthiness, professional expertise, craftsmanship, and individualised service. Customer satisfaction is presented as evidence of the tailor’s competence, while the rhetorical opening functions as an effective persuasive device inviting potential clients to identify with an ideal of elegance and respectability.

3. Advertisements for Household Goods: The Singer Sewing Machine

A particularly noteworthy example is the advertisement for the sewing machine under the heading *Singer*, which even specifies the copyright holder: *The Singer Manufacturing Co.* (Supplier to the Imperial Palace)” (Tsaghik, 1905, no. 6, p. 17).

The advertisement is remarkable because the sewing machine is presented not merely as a technical device but as a symbol of the modern household and of efficient domestic life: “This is the finest machine. Being the most advanced, durable, and easy to operate, Singer sewing machines are purchased throughout the world by everyone.” (Tsaghik, 1905, no. 6, p. 17).

To reinforce consumer confidence, the advertisement lists the company’s numerous branches and sales offices throughout Constantinople, including locations in *Pera, Galata, Stamboul, and Uskudar*, thereby emphasising the firm’s extensive commercial presence and accessibility (Tsaghik, 1905, no. 6, p. 17). It also highlights favourable purchasing arrangements by informing customers that they could acquire the machines through *weekly instalment payments*, making an otherwise expensive household technology accessible to a broader segment of consumers.

Finally, the advertisement demonstrates that, even at the beginning of the 20th century, advertisers recognised the importance of emphasising customer benefits and after-sales service:

“Instruction and repairs free of charge – complete guarantee.” (Tsaghik, 1905, no. 6, p. 17).

Taken together, these persuasive strategies reveal a sophisticated understanding of consumer marketing. The emphasis on product quality, internationally recognised branding, extensive retail accessibility, flexible payment options, and post-purchase support illustrates that commercial advertising in *Tsaghik* had already adopted many of the principles associated with modern advertising practice. The sewing machine is thus represented not merely as a domestic appliance but as an embodiment of technological progress, household efficiency, and participation in a modern urban lifestyle.

4. Cultural and Commercial Announcements

A second important category of educational advertisements consists of announcements promoting books and textbooks. In advertisements for illustrated readers intended for girls, the book is presented not merely as reading material but also as an instrument of moral and intellectual formation.

These advertisements emphasise that such publications contain valuable advice and practical guidance and are particularly beneficial for parents and teachers concerned with the education of girls. This category includes:

a. Advertisements for translated books and readers

One representative example is the advertisement for the illustrated reader “*The Well-Bred Girl*”:

An Illustrated Reader for Girls’ Schools,
Preface-Letter by R. Y. Perperian (translated from French).

This newly published reader is an outstanding contribution, containing valuable advice and carefully selected moral instruction. It deserves

the attention of school inspectors, parents, and all those devoted to the education of girls.

Price: half-cloth binding, 5 piastres; full cloth binding, 7.5 piastres; deluxe gilt-edged cloth binding, 10 piastres. Orders from the provinces are promptly fulfilled.

Main Office: Constantinople, Hacıoğlu Han, No. 24.” (Tsaghik, 1905, no. 11, p. 22).

Within this advertisement, the book is constructed and received on three interconnected levels. First, it performs an *educational* function by transmitting knowledge. Second, it fulfils a *moral* function by shaping behaviour, patterns of thought, and systems of values. Third, it serves a *social* function by contributing to the formation of girls as educated and culturally cultivated individuals (Bourdieu, 1984; Bourdieu, 1986).

More broadly, within *Tsaghik*, reading is consistently represented as a pathway to women’s intellectual self-improvement and cultural development.

b. Advertisements for bookstores and stationery shops

Another noteworthy example is the announcement published under the heading “New Publication”, advertising “A Dictionary of Rhyming and Homophonous Words” by P. Kh. Terzian:

“This new publication is an indispensable aid for all those engaged in writing verse who frequently encounter a shortage of suitable rhymes. The booklet has already appeared in elegant typography and an attractive binding and is available at the price of four medjidies in all bookstores.” (Tsaghik, 1906, no. 23, p. 28)

Rather than merely announcing the publication of a new book, the advertisement addresses a clearly defined readership of aspiring poets and writers, presenting the volume as a practical literary resource. In doing so, it reflects the growing commercialisation of literary culture and the expanding market for specialised educational publications.

c. Public and Community Announcements

The advertising section also includes announcements of a public and philanthropic character. An illustrative example is the notice entitled “The Galfayan Orphanage”, published in issue no. 11 (1905):

“On the occasion of the 29th anniversary of the establishment of the Galfayan Orphanage in Khasgyugh, His Holiness the Patriarch will celebrate the Divine Liturgy this Sunday at the Church of St. Stephen, where a memorial service will also be conducted for the soul of the orphanage’s revered founder, Mother Superior Srбуhi.” (Tsaghik, 1906, no. 11, p. 26).

Although presented in the form of an announcement, this text simultaneously functions as a public appeal for solidarity within the local Armenian community. It illustrates that the advertising pages of *Tsaghik*

were not limited to commercial messages but also served as a medium for communicating charitable, religious, and communal initiatives.

Theoretical Foundations of Advertising Communication, Message Structure and the AIDA Model

When examining advertising as a form of social communication, it is essential to consider it not merely as a means of transmitting information about products or services but also as a mechanism for persuasion, the formation of values, and the construction of social meanings. (Hobsbawm, 1994) Contemporary theories of advertising communication demonstrate that advertising messages are constructed through several interconnected elements, including message structure, target audience identification, persuasive strategies, and the formation of brand or service reputation (Kotler & Keller, 2016, pp. 580–583).

An analysis of the advertisements published in *Tsaghik* reveals that, despite the absence of contemporary advertising technologies, the Armenian press of Constantinople had already incorporated many fundamental principles characteristic of modern advertising communication at the beginning of the 20th century. These advertisements did not merely inform readers about available products and services; they also constructed a logic of trust, desire, recommendation, and consumer choice. In this respect, the advertisements in *Tsaghik* may be interpreted as early examples of branding and communication strategies, in which importance was attached not only to “what is being offered” but also to “what value this offer represents.”

Among the classical theories of advertising communication, the *AIDA model* (*Attention, Interest, Desire, and Action*) is particularly significant (*Tsaghik*, 1905, no. 11, p. 9–14).

Developed to describe the stages through which advertising influences consumer psychology and decision-making processes, the model suggests that effective advertising should:

- a. capture the consumer’s attention;*
- b. generate interest in the product or service;*
- c. create a desire for acquisition or engagement; and*
- d. motivate the consumer to take action* (Belch & Belch, 2021; Kotler & Keller, 2016, pp. 580–583).

Elements of this structure also appear in advertisements published in *Tsaghik*.

For example, the advertisement for the dental services of *Khachik Jamgochian* begins by emphasising the professional authority of the practitioner: “The renowned dentist Khachik Jamgochian” (*Tsaghik*, 1905, no. 2, p. 28).

Through this formulation, the advertisement immediately captures the reader’s attention while simultaneously establishing an atmosphere of trust and professional credibility. Significantly, the advertisement initially emphasises not the service itself but the reputation of the specialist providing it. It then describes

the range of services offered, including tooth extraction, the production of artificial teeth, gold and platinum crowns, and the use of modern dental instruments.

In the final stage, the advertisement reinforces consumer confidence by highlighting the dentist's professional and ethical principles: "Honour, integrity, and cleanliness."

This structure demonstrates that, in the case of medical services, advertising was not limited to listing available procedures; rather, its primary function was to address the fundamental challenge of establishing trust between the service provider and the potential client.

A similar communicative logic can be observed in the advertisement for the *Palagashian School*. The advertisement initially constructs the image of the institution's founder and director by emphasising the school's years of operation and the appreciation it has received from parents (*Tsaghik*, 1905, no. , p. 27). It then presents the educational program and concludes by encouraging readers to apply to the institution.

Thus, the advertising messages published in *Tsaghik* followed a persuasive communication structure that may be summarised as: *authority* → *information* → *trust* → *action*.

One of the fundamental principles of advertising communication is the accurate identification of the intended recipient. The effectiveness of an advertisement depends not only on what it conveys but also on its ability to address the expectations, values, and needs of a clearly defined target audience.

The Language of Trust and Quality: Target Audience Construction as a Marketing Strategy

Advertising becomes effective when it addresses the needs, values, and aspirations of a specific social group (McQuail, 2010; Belch & Belch, 2021).

The target audience of *Tsaghik* was clearly defined. The magazine was primarily directed toward educated Armenian women, their families, and readers belonging to the urban cultural environment of Constantinople. Accordingly, the advertisements published in the magazine were shaped by this audience's perceptions, expectations, and social aspirations of this particular audience.

The primary target group of educational advertisements consisted of parents and families. Parents were not merely the individuals responsible for financial decisions; they were also the key decision-makers responsible for ensuring their children's educational opportunities and future social advancement. In both the advertisement for the *Palagashian School* and the advertisement for girls' readers, the main recipients were parents and educators. The reader-book was presented not only as a source of knowledge but also as an instrument for cultivating education and moral character (*Tsaghik*, 1905, no. , p. 28).

The advertisement for the *Singer* sewing machine, in turn, targeted women responsible for organising household life. Here, the consumer was simultaneously represented as the manager of the domestic sphere, whose daily work could be

facilitated through the introduction of modern technology. Advertisements for tailoring services emphasised appearance, social presentation within the urban environment, and the maintenance of social prestige.

It should be noted that in the advertisements published in *Tsaghik*, the reader is never represented as an accidental or anonymous consumer. Instead, the reader is constructed as an individual with specific values: someone who values education, cares about family well-being, participates in cultural life, and embodies the ideals of the contemporary urban environment (McQuail, 2010; Belch & Belch, 2021).

A significant feature of the advertisements in Haykanush Mark's *Tsaghik* is the use of a distinctive vocabulary of trust and credibility. Advertising texts frequently employ evaluative words and expressions that construct an image of quality and reliability, such as *excellent*, *pure*, *advanced*, *durable*, *natural-looking*, and *elegant*. These terms are not merely descriptive; they simultaneously create a specific value framework and influence the audience's perception of the advertised product or service.

For example, in tailoring advertisements, clothing is presented not simply as a necessary commodity but as a means of shaping personal appearance and achieving social respectability (Dyer, 1982; Pollay, 1986). Similarly, in dental advertisements, treatment is framed not only in terms of restoring health but also as a means of preserving beauty, confidence, and social appearance.

Thus, the language of advertising in *Tsaghik* performs a dual function: on the one hand, it communicates practical information about products and services; on the other hand, it constructs values, lifestyles, and social meanings. In this sense, advertising becomes not merely an instrument of commerce but also a significant form of cultural communication (Kotler & Keller, 2016).

Aristotle's Principles of Ethos, Pathos, and Logos in the Advertisements of Tsaghik

One of the classical explanations of persuasive mechanisms in advertising is rooted in Aristotle's theory of rhetoric. Aristotle argued that the effectiveness of persuasive discourse depends on three fundamental components:

- a. Ethos** — the authority and credibility of the speaker;
- b. Pathos** — emotional appeal and affective influence;
- c. Logos** — logical reasoning and rational justification (Aristotle, 1991, pp. 112–115; Aristotle, 2005).

The advertising materials published in *Tsaghik* can be analysed through the framework of these three principles.

a. Ethos: The Construction of Authority

Authority is particularly important in areas where consumers cannot immediately evaluate the quality of a service.

In this respect, the dental advertisement of Khachik Jamgochian demon-

strates the operation of *ethos* on several levels: professional expertise, the use of European and American instruments, and the emphasis on ethical principles. The dentist is presented not merely as a technically skilled specialist but also as a trustworthy and morally responsible professional.

The same strategy appears in the advertisement for the Palagashian School, where institutional authority is built through References to the school's years of operation, parental trust, and the qualifications of teachers educated in Europe.

Thus, the advertisement implicitly answers one of the most important questions potential consumers ask: "*Why should I trust this particular service?*"

By establishing credibility before presenting the practical details of the service, these advertisements transform professional reputation into a central persuasive resource.

b. Pathos: Emotional Influence

Emotional appeal is particularly evident in advertisements associated with the concepts of family, womanhood, and the future.

For example, the *Singer* sewing machine advertisement emphasises not only the technical characteristics of the machine but also domestic comfort and the simplification of household labour. The advertisement encourages consumers to see modern technology as a way of improving family well-being and creating a more efficient, comfortable domestic environment.

In the advertisement for the *Palagashian School*, *pathos* connects to the idea of the child's future (Tsaghik, 1905, no. 6, p. 16). Parents are offered not merely an educational service but a secure and respectable path toward their child's personal and social development.

Therefore, emotional appeal in the advertisements published in *Tsaghik* is frequently constructed not around individual pleasure or personal consumption but around broader ideals of family prosperity, social advancement, and cultural improvement.

c. Logos: Logical Argumentation

The persuasive power of advertising also depends on the use of rational arguments and supporting evidence. The advertisements in *Tsaghik* employ several forms of logical justification, including detailed descriptions of services, technical information, payment conditions, and guarantees.

This strategy is particularly evident in the advertisement for the *Singer* sewing machine, which highlights practical advantages such as weekly instalment payments, free instruction, free repairs, and a guarantee of quality. These forms of information reduce uncertainty associated with purchasing decisions and make the product appear more accessible and reliable.

Consequently, the *logos* dimension of these advertisements operates through the presentation of concrete benefits and rational incentives, complementing the emotional and credibility-based strategies of *ethos* and *pathos*.

Educational Advertisements and the Construction of a New Female Identity in *Tsaghik*

Within the history of the Armenian press at the beginning of the 20th century, the theme of education occupied a particularly significant position, as it was associated not only with individual development but also with broader concepts of national, cultural, and socio-social advancement. Periodicals specifically addressed to women regarded education as one of the primary means through which a new generation could be shaped, the cultural level of the family could be elevated, and women's social roles could be expanded (Williams, 1980; Burke, 2005).

The most significant aspect of the educational advertisements published in *Tsaghik* lies in their role in constructing a particular image of the modern Armenian woman of the late 19th and early 20th centuries.

These advertisements were not merely informational notices about educational institutions or books; rather, they functioned as value-oriented texts through which the ideal of the educated and developed woman of the period was formulated.

The woman represented in these advertisements is educated, possesses linguistic ability and knowledge of foreign languages, shows an interest in literature and culture, maintains aesthetic refinement, participates in cultural life and social improvement, and embodies both family and social responsibility.

This representation of womanhood reflects the broader processes of modernisation, during which women increasingly came to be perceived not only as members of the family sphere but also as active participants in educational and cultural environments. (Ewen, 1976)

At the same time, this emerging female identity does not entirely reject national and traditional perceptions of womanhood. Education is presented as a means of becoming a better mother, a more capable manager of the household, and a more culturally developed member of the family.

The educational advertisements published in Haykanush Mark's *Tsaghik* thus reflect two parallel processes:

- a.** *the expansion of women's opportunities for social and cultural development;*
- b.** *the reinterpretation and transformation of traditional female roles within modern society.*

A distinctive feature of such educational advertisements is that the “product” being promoted is not material. Education represents a long-term investment whose outcomes become visible in the future. Therefore, these advertisements are not limited to immediate practical benefits but are constructed around notions of prestige, trust, and the promise of future advancement (Kotler & Keller, 2016, pp. 580–581).

The educational advertisements in *Tsaghik* operate precisely according to this logic: they promote not merely a school, textbook, or reader, but a particular

model of life, identity, and social participation.

Education as a Value: The Advertisement for the Palagashian Boarding School as a Representation of Educational Identity and Care

The advertisement for the *Palagashian School*, published in Tsaghik, is one of the magazine's most informative and analytically significant examples. It presents readers not merely with information about the existence of the institution but also with its comprehensive educational system, underlying values, and distinctive advantages.

The first important advertising strategy employed in the announcement is the construction of institutional authority. The school is presented as an already recognised educational environment that has earned public trust. Particular emphasis is placed on the fact that the institution has received the “appreciation and encouragement of knowledgeable parents” (Tsaghik, 1906, no. 21, p. 17). This formulation is an important persuasive mechanism because it relies on the principle of social proof.

According to Robert Cialdini, individuals tend to place greater confidence in choices and decisions already validated within their social environment (Cialdini, 2009, pp. 88–91). In this case, the persuasive logic of the advertisement may be summarised as follows: *previous and current parental trust → institutional reputation → confidence of prospective parents*.

The Palagashian School is therefore represented not merely as an educational institution but as a socially recognised, reliable, and secure environment.

Another significant feature of the advertisement is that it does not limit itself to a simple enumeration of academic subjects. Instead, it presents education as a process of forming a complete way of life and identity.

The advertisement emphasises instruction in Armenian, Turkish, French, and English, as well as scientific subjects, music, sewing, embroidery, and domestic economy. This diversity of educational opportunities highlights the dual nature of women's education during this period.

On the one hand, education sought to cultivate an intellectually and culturally developed individual. The inclusion of foreign languages, scientific knowledge, and artistic instruction demonstrates that girls were expected to acquire a broader worldview and develop intellectual and cultural capacities. On the other hand, the curriculum also incorporated domestic and family-oriented skills. Sewing, embroidery, and household management remained connected to traditional expectations regarding women's roles within the family sphere.

Thus, the educational advertisement reflects a complex and characteristic process of the period:

- a. education expanded women's opportunities for intellectual, social, and cultural development;*
- b. simultaneously, it continued to associate women's education with family responsibilities and domestic roles.*

This duality was typical of women's educational ideologies in the late 19th and early 20th centuries, when female education was frequently justified not only as a means of individual development but also as a necessary condition for improving the family and society as a whole (Leiss, Kline, Jhally, & Botterill, 2018; O'Barr, 1994, pp. 24–26).

A particularly significant element of the Palagashian School advertisement is the emphasis placed on boarding facilities. The announcement highlights the school's comfortable conditions, attention to health and hygiene, and manifestations of familial care. This aspect is especially important from the perspective of advertising psychology.

For parents, choosing an educational institution depends not only on the quality of instruction but also on concerns about the child's safety, well-being, and emotional security. Therefore, the advertisement constructs not only an educational image but also an environment of emotional trust.

The school is represented as a second home where girls receive not only knowledge but also care, protection, and personal attention.

This approach aligns with the broader logic of service advertising: when a service cannot be physically evaluated before purchase, trust is established through reputation, prior experience, and emotional connection (Zeithaml, Bitner, & Gremler, 2018; Bitner & Gremler, 2018, pp. 20–22).

Consequently, the Palagashian School advertisement demonstrates that educational advertising in *Tsaghik* functioned not merely as a means of promoting an institution but also as a cultural discourse through which concepts of education, femininity, responsibility, and social advancement were constructed.

European Education as a Symbol of Quality and Modernity

The advertisement for the *Palagashian School* places particular emphasis on the European educational model. It highlights the presence of French and English female instructors, as well as the practical teaching of foreign languages. This emphasis was not accidental, as European culture in the urban Armenian environment of Constantinople at the beginning of the 20th century was frequently perceived as a symbol of science, progress, and advanced education.

According to the logic of the advertisement, European orientation itself functions as a value. The school seeks to distinguish itself from other educational institutions by associating its identity with international educational standards. This process may also be read as an early form of institutional branding: the school constructs its distinctive identity not only through its curriculum but also through the cultural prestige and symbolic authority associated with European education.

As Benedict Anderson argues, print culture played a significant role in the formation of modern communities and collective identities (Anderson, 2006, p. 28–26; Jhally, 1987). Periodicals such as *Tsaghik* constituted an essential part of this print environment, where education, cultural identity, and social modernisation became closely interconnected.

In this context, the advertisement for the Palagashian School demonstrates how References to European education functioned as a symbolic resource, transforming educational services into representations of cultural refinement, modernity, and social advancement.

Conclusion

The study of the advertising section of *Tsaghik*, edited by Haykanush Mark, demonstrates that at the beginning of the 20th century the Armenian press had already developed many of the fundamental mechanisms characteristic of modern advertising communication. These included the targeted selection of audiences, the construction of trust and authority, the application of persuasive strategies, and the creation of symbolic meanings associated with products and services.

The advertising section of *Tsaghik* was not merely a secondary component of the periodical's structure but an important part of its ideological and cultural content. The advertising materials combined economic information with social representations, reflecting contemporary perceptions of education, utility, cultural advancement, and social prestige.

The educational advertisements, in particular, should be examined not simply as announcements concerning schools, educational institutions, or books, but as value-oriented texts through which a particular model of the modern Armenian woman's social identity was articulated. Within these advertisements, education was presented as a process of acquiring knowledge as well as a means of cultural development, social engagement, and the cultivation of familial responsibility.

In this context, the advertising representation of educational institutions extended beyond a simple description of academic programs, emphasising the role of schools as environments of socialisation and preparation for future generations. Textbook advertisements linked literacy to the transmission of knowledge, moral education, and the expansion of cultural capital. Advertisements for household goods, particularly sewing machines, presented technological innovation as a component of efficient domestic organisation and modern household culture. Meanwhile, advertisements for medical services emphasised not only professional expertise but also the social meanings connected with health, personal appearance, and individual self-confidence.

From the perspective of advertising communication, the materials published in *Tsaghik* relied on several persuasive mechanisms, including the establishment of professional and institutional authority, the creation of social trust, emotional appeal, and the construction of positive expectations regarding the future. These advertisements simultaneously performed informational and symbolic functions: on the one hand, they communicated the practical characteristics of products and services, including quality, price, conditions, and functional advantages; on the other hand, they expressed contemporary perceptions of social identities, lifestyles, family relations, and modernity.

This dimension determines the significance of the advertising section of

Tsaghik as a historical and cultural source. These advertising materials provide an opportunity to examine not only commercial relations and consumer culture but also the value systems, social expectations, and processes of modernisation that shaped the social and cultural environment of the Armenian community of Constantinople at the beginning of the 20th century.

Thus, the advertisements published in *Tsaghik* should be understood as a form of social and cultural communication through which contemporary ideas concerning education, femininity, social prestige, and modern urban identity were expressed, negotiated, and reinterpreted.

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