

# Golden Days as a Communication Medium: The Case of Turkey

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## **Abstract**

This study examines the role of “gold days” — which hold an important place in women’s social lives — as a forum for communication. These gatherings, where women come together at specific intervals, are not merely intended for leisure; they also provide opportunities for socialization, a respite from the stresses of daily life, and self-expression. Attended by women with similar socioeconomic, cultural, and educational backgrounds, “gold days” stand out as social spaces where neighborly and kinship ties in Turkish culture are maintained, feelings and thoughts are shared, and mutual communication is established. In this context, a study conducted in Bitlis using a semi-structured interview technique with women participating in “Golden Days” concluded that these gatherings play an important role in meeting women’s communication needs and contribute to the socialization process.

**Keywords:** Golden Day, Communication, Interpersonal Communication. Golden Days As A Communication Medium

## **Introduction**

“Golden Days” are gatherings where women come together to enjoy each other’s company. These gatherings, attended exclusively by women, are held at regular intervals. This allows women to catch up with friends they might not otherwise have the chance to see. During these gatherings, women engage in pleasant conversation and play games accompanied by appropriate music, allowing them to escape the stresses of daily life. Typically beginning in the afternoon, Golden Days can continue until the time husbands return home or children get out of school (Tarhan, 2022:211). Golden Days, where women come together to socialize, provide an opportunity for women with similar educational backgrounds, economic status, cultural backgrounds, and social standing to host one another and engage in conversation. Golden Days are particularly important for women who, due to limited opportunities to participate in social life, are unable to showcase their talents, share their knowledge and experiences, or — in short — find opportunities to express themselves, as they help these women step out of their shells (Büyükokutan, 2012:124-127). Because humans are social beings, they need a communication environment to sustain their lives and give them meaning. By providing an appropriate communication environment, people not only have the opportunity to express their feelings, thoughts, desires, needs, and goals to others, but they can also learn about the thoughts of those around them on the same topics (Çalışır et al., 2019: 1243). In Turkish culture, neighborly and kinship relationships are an integral part of daily life and play a significant role in human interactions. In particular, getting together to chat and share stories about situations and events encountered in daily life is a very common practice. “Golden Days” provide suitable settings for establishing such relationships and communication. In this regard, this study highlights the importance of “Golden Days” as environments where women can communicate. This study is a research effort aimed at understanding the communicative function of “Golden Days” as social settings for women. The research was conducted to understand the contribution of “Golden Days” to the sense of communication by describing the environment of these gatherings. The social

and communicative function of “Golden Days” for women in Turkish society was investigated using a scientific research method.

## **Communication**

Communication is a set of cognitive and relational actions that are an essential prerequisite for the development of a person’s biological, psychological, and social existence. Wherever humans and other living beings exist, there are life activities, and communication—an integral part of these

activities—is also present. This is because communication is a fundamental condition for living beings to sustain their lives and relationships. (Erdoğan, 2011:37-38). Communication—which signifies sharing, the exchange of messages, and relationships (Güngör, 2015: 53)—is a process rooted in the Latin word *\*comunicare\**, meaning “to bring together.” It consists of six fundamental elements: (Viorica-Aura, 2006: 103–104)

1. Sender or speaker,
2. Receiver or listener,
3. Message or communicated statement,
4. Code (the form in which the message is conveyed),
5. Noise (external disruptive elements in communication),
6. Feedback

Communication is recognized as a fundamental form of psychosocial interaction that enables individuals to develop as people and to construct their social and cultural values. Communication between people goes beyond a superficial process—such as the transfer of information or objects—and possesses a deeper, meaning-laden structure. This process enables individuals not only to convey external messages but also to internalize, interpret, and, at times, reproduce the meanings of those messages. Consequently, communication is not merely the passive transmission of content directed at the recipient, but rather a process in which that content is acquired—in whole or in part—reconstructed, and integrated into the individual’s value system. In this context, communication plays a foundational role in terms of both individual awareness and social integration (Laurentiu, 1997:6). Communication is, above all, a relationship established within the framework of a specific intention, purpose, and plan. From another perspective, communication is an act in which all stages—who communicates what to whom, when, and why—take place in an organized, planned, and systematic manner (Güngör, 2015: 53).

Işık (2000: 21) defines communication as the exchange of all kinds of information, thoughts, and emotions among people, as well as the shared use of information. Similarly, Güz (2002: 17) defines communication as “the exchange of information, the mutual transmission of messages, the manifestation of a two-way communication process, and the transfer of information, emotions, and thoughts from one party to another,” as well as the transmission of emotions, thoughts, or information to others by any means.

Communication is a phenomenon that can be defined as the exchange of feelings and thoughts between people and has been one of the most distinctive features of life since the dawn of humanity. Humans are social beings who feel a constant need to communicate with their environment. This communication process begins in the womb, even before the individual is born. This is a natural consequence of humans being social beings (Aytekin, 2022: 1). By virtue of their social nature, humans form a whole with their environment and the relationships they establish. They need other people to realize their full potential and lead a meaningful life. Individuals are constantly redefined through the relationships they form with others; while they influence their environment, they are also influenced by it. Through these relationships, individuals sustain their existence and gain the ability to meet their basic needs. For this reason, the concept of need lies at the foundation of interpersonal relationships, and such relationships are evaluated largely in light of these needs (İmamoğlu, 2009: 15).

The need to communicate is an integral part of human nature. By their very nature, humans sustain their existence and realize their potential through communication with others (Fromm, 1982: 43). This need is one of the fundamental conditions not only of physical existence but also of social existence. In an environment devoid of communication, it is impossible to sustain social life or for human activities to acquire meaning. Social existence refers to the process by which people collectively produce and sustain their lives. Therefore, human natural needs and the ways in which these needs are met can be understood through the social activities individuals engage in within society. In this context, communication is one of the fundamental tools through which an individual re-establishes their existence within society during the socialization process (Erdoğan, 2011: 48). In this process, the society in which one lives teaches the individual how to behave, how to speak, and which social norms to follow. Throughout the socialization process, the individual both forms their identity and becomes a member of their culture. The values, ways of making sense of life, and needs that culture transmits to the individual shape the relationships the person establishes both with themselves and with others (Üstün, 2005: 89).

On the other hand, failure to meet the need for communication can have significant psychological effects on an individual. Even when their physical needs are met, people may perceive prolonged isolation as a form of deprivation and restriction. For this reason, individuals exhibit a natural tendency to move away from situations of isolation and to establish relationships with others. This situation highlights the fundamental and instinctive nature of the need for communication in human nature (Fromm, 1982: 43). The human need for communication drives individuals to constantly interact with others within social life. Effective communication is the foundation for an individual's ability to establish healthy and sustainable relationships with the society, group, or family in which they live. Within this network of social relationships, where mutual interaction is essential, interpersonal communication plays a significant role. Interpersonal communication is defined as a type of communication that takes place between two people, involving the roles, expectations, and relationship dynamics of the parties involved. In this communication process, which generally occurs face-to-face, individuals mutually share their emotions, thoughts, and meanings (Hartley, 2010: 40–42).

In general, communication is the process of using symbols to represent meanings. However, interpersonal communication is a more specific type of communication—beyond this general definition—that takes place between two or more individuals and aims to establish a personal connection and interaction between the parties. To examine this concept in greater depth, it is helpful to break the term down into its “inter” and “personal” components. “Inter” emphasizes that there is a reciprocal connection and interaction between the parties in the communication process. In this context, in interpersonal communication, an individual's behavior is not limited solely to the meanings they express; it also influences and is influenced by the behavior of the other individual. Thus, communication becomes a process of mutual interaction, and within this process, the parties shape each other's attitudes, behaviors, and perceptions. Interpersonal communication enables individuals to establish successful and healthy relationships within the family environment, in their educational and professional lives, and in public spaces (Solomon & Theiss, 2012: 5). As one of the fundamental dynamics of human life through interpersonal interaction, it contributes to giving meaning to social life (Erol and Çalışır, 2023: 1569).

Although interpersonal communication refers to the interaction between at least two individuals who establish a meaningful communicative relationship (Lane, 2016: 4), it can also occur with a person who is part of a larger group; for example, a one-on-one conversation with a close friend within a social group serves as an example of this situation. The defining factor in interpersonal communication is not the number of people involved in the communication, but rather the process of personal and direct interaction (Solomon & Theiss, 2012: 6). In this process, the parties have the capacity to influence one another both on an individual level and within the context of their relationship. Consequently, the systematic study of interpersonal communication contributes to the development of cognitive and behavioral skills that help individuals form, maintain, and, when necessary, terminate relationships (Lane, 2016: 4).

Interpersonal communication involves understanding the processes of sending, receiving, and interpreting verbal and nonverbal messages (Pritchett, 1993: 23). This type of communication is defined as a process of message exchange in which individuals influence one another in reciprocal and unique ways within the context of social and cultural norms. Interpersonal communication takes place between two or more individuals who are, to a certain extent, interdependent and influenced by the broader social and cultural contexts to which they belong. In this process, it is not only the transfer of information that matters, but also the presence of a meaningful relationship and mutual influence between the parties. For this reason, a brief interaction with an unfamiliar store clerk is generally not considered interpersonal communication, because in such interactions, the parties do not influence one another to a meaningful degree. In contrast, communication among family members, friends, coworkers, or romantic partners is considered interpersonal communication because it involves mutual interaction and relationship dynamics (Bardwell, 2020: 6). Based on all this, it is clear that communication is a fundamental need that must be met for people. In this context, an individual's interaction with others through communication also supports the socialization process. Consequently, interpersonal communication plays a significant role in the development of an individual's social identity and their integration into their social environment.

### **Golden Days**

Increasing urbanization has played a role in the emergence of new forms of relationships among people. In the past, women living in villages had the opportunity to see each other frequently

throughout the day. For this reason, they did not need to organize special “meeting days” to get together. However, as urbanization increased, the relationships among women also changed. Unlike in village life, women not only lack the opportunity to see each other as often, but their financial needs have also increased in urban life. For this reason, women have begun organizing “Golden Days,” “Money Days,” and similar gatherings, both to socialize and to earn income (Tarhan, 2022: 210). These gatherings are held regularly, either every two weeks or once a month. After visiting the last participant’s home, the group can return to the beginning if desired. While the amount of money that gives the gathering its name is one of the factors influencing the frequency of these gatherings—which vary in duration depending on the number of participants or the frequency of meetings (Büyükokutan, 2012: 120)—preparations for food and drink are also significant. Consequently, dishes typical of Turkish cuisine are usually prepared for traditional “gold days.” People also serve regional dishes from their own areas to their guests during gold days. This leads to conversations among women about recipes. People from different provinces also have the opportunity to share cultural knowledge about their city or region with others at these gatherings (Alptekin, 2014: 182).

“Gold Day,” which can also be described as a leisure activity, differs from other gatherings and women’s visits in several ways. Friends or relatives form a group to organize this event. They coordinate the gathering day and set the dates on which the women will host and prepare for the event at their homes. Until the day each woman is scheduled to host, they meet once a month at the home of one of the group members to ensure the organization continues in this cycle (Sönmez et al., 2008:95). Thus, during these “days”—which can be considered leisure activities—the women taking part take a break from household chores or the routine of their professional lives. During these gatherings, accompanied by food and drink, they can chat about topics ranging from politics and the economy to everyday matters (Sağır, 2013: 480). In these conversations, risqué jokes are also told and riddles are posed. The level of risqué content in these jokes may vary depending on the participants’ marital status and age. During “Golden Days,” conversations cover everything from current events to artists, TV series, and celebrity news. Women share their financial and emotional struggles and find relief. They exchange information on topics they cannot learn from written sources but rather through personal experience. In this setting, young women’s conversations typically revolve around handsome men, boyfriends, dreams of marriage, and dowry preparations, while married women complain about their husbands, financial difficulties, children’s problems, and issues with their daughters-in-law, sons-in-law, mothers-in-law, sisters-in-law, and brothers-in-law. They share the problems they face with their husbands with friends they are close to and with whom they feel comfortable discussing their private lives (Büyükokutan, 2012:124-125). It can be said that this situation contributes to the boundaries of topics discussed in an all-female setting remaining more flexible. Furthermore, the lower perception of privacy in conversations among women contributes to these settings being perceived as intimate environments where there is no perceived need to protect personal boundaries.

Although women also get together with close friends and acquaintances outside of “gold days,” “gold days” are a unique gathering with its own set of rules that brings together a wide circle of friends. Typically held in the afternoon and sometimes in the evening, “gold days” take place each time at the home of a different member of the group. At these gatherings, women can chat about everyday topics such as clothing, childbirth, children, and food (Tezcan, 1977: 178); they also discuss issues within the family and problems with neighbors, and by reconciling those who are estranged, the women are able to find psychological relief. By spending quality time with their loved ones and sharing their worries, joys, and happiness, the women find relief even if they cannot find solutions to their problems. Stronger bonds develop among those who share similar struggles or simply enjoy each other’s company (Büyükokutan, 2012:124-126).

The holistic structure known as “Gün” is generally evaluated independently of the groups that created it and their sociocultural structures. For this reason, “Gün” settings are assessed with cultural codes pushed into the background, and they are known for making light of the structural elements that define them—such as communication, games, eating and drinking, and clothing. In fact, these gatherings are not only environments that make it possible to observe all representations of women’s identity but also serve as settings that enable women to express themselves in their social lives and acquire a social identity (Derdiçok, 2021: 277–278). For women with limited social lives, these gatherings provide a suitable environment where they can come together—not only with existing friends but also to form new friendships—and engage in conversation on a variety of topics, thereby fulfilling their

communication needs and socializing (Özdemir, 2005: 53).

Although different terms such as “Women’s Day” and “Reception Day” have been used due to changes in the purposes it served throughout its historical development, this practice—which generally originated in urban settings and spread from cities to rural areas—continues to this day (Ekici, 2007: 10). When considered as a communication environment, “gold days” are seen to make significant contributions to the development of interpersonal communication skills and the strengthening of social bonds among participants. Despite differences in socioeconomic status, educational level, and cultural background, “Golden Days” create a shared and rich space for communication among participants; in this regard, they continue to exist today as an environment where individuals come together on common ground, deepen their interactions, and enhance social solidarity.

### **Research Problem**

Based on the literature review conducted in this study, it appears that “gold days” play an important role in meeting women’s communication needs in their social lives. In this context, it is necessary to comprehensively examine issues such as the purposes of participating in “golden days” today, the type of communication environment they provide, the topics most frequently discussed at these events, whether “golden days” contribute to the formation of friendships, and the role of “golden days” in meeting women’s communication needs. The central research question of this study is to investigate the function of “gold days” as a communication environment in meeting women’s communication needs.

### **Purpose and Significance of the Study**

Examining “gold days” as a communication setting will contribute to the collection of important data in the field of communication sociology. Accordingly, the aim is to develop a comprehensive understanding of the function that “gold days” serve as a communication setting. To better understand the importance of this activity in women’s social lives, data has been collected on women’s motivations for participating in “Golden Days,” the topics most frequently discussed during these events, and the role of “Golden Days” in meeting women’s communication needs. Furthermore, given the lack of communication-focused studies on “Golden Days,” this study represents an original and valuable piece of research from the perspective of the sociology of communication.

### **Research Methodology**

In this study, the role of “gold days” in meeting women’s communication needs was examined from a communication environment perspective using the semi-structured interview technique. Within this framework, interviews were conducted with 20 women residing in Bitlis Province who were reached through convenience sampling; these women participated in or organized “gold days” and represented various occupational groups and educational levels. The interviews were conducted with women who agreed to participate, and these 20 participants constituted the study’s sample group. The semi-structured interview technique was chosen as the data collection method for this study. As a qualitative research method, the semi-structured interview technique involves pre-determining the questions and then conducting interviews with the participants. The decision to use this method was based on the need to allow participants the freedom to express themselves in their own words (Baydar et al., 2009: 149).

### **Findings**

The interviews conducted for this study and their subsequent transcriptions were carried out by the authors. In the “Findings” section, participants are referred to as K1. The participants’ personal information was kept confidential and was evaluated solely by the researchers.

In line with the study’s objectives, questions adapted from the survey used in the study by Ustakara and Burhan (2017)—those deemed appropriate for this research—were posed to participants during the interviews.

1. What is your main reason for attending the “Days”?
2. Are you able to form close friendships during the “Days”?
3. Do you find the “Days” to be a suitable environment for communication?
4. Are the gatherings a suitable environment where you can express yourself comfortably?
5. Do you feel relaxed while chatting at the gatherings?
5. Do you have a good communication environment at the gatherings?
7. Are you able to stay informed about local, national, or international developments at the gatherings?
8. Can you chat at the gatherings without regard to women’s social status?

9. What are the most frequently discussed topics at the gatherings?

The question “What is your main reason for attending these gatherings?” was posed to participants to investigate the reasons why women participate in these gatherings. When examining the participants’ motivations for attending “gold days,” it is evident that the most frequently cited reason is the desire to socialize. Women stated that they come together at these gatherings both to strengthen their social bonds and to escape the stress of daily life. For example, Participant K20 noted that she attends “Golden Days” “both to chat and to have a good time, and to get away from daily problems, even if just for a little while.” Similarly, Participant K3 emphasized that such gatherings are important for taking a break from personal problems and relaxing. Participant K4 noted that conversation and gossip are common during these gatherings, but due to the warm and friendly atmosphere, participation is not limited to these activities alone; people engage in various other ways as well. K16, on the other hand, emphasized that these gatherings were important not only for spending time with existing friends but also for meeting new people and expanding one’s social circle. K15, meanwhile, stated succinctly that she attended these gatherings “generally to chat.” These statements reveal that conversation is at the heart of the “Golden Days” and represents an important need for women, both emotionally and socially.

These statements indicate that women participate in “gold days” not only for the sake of having fun, but also to meet multifaceted needs such as emotional relief, sharing, and socializing.

The responses to the question posed to participants—“Are you able to form close friendships during these gatherings?”—reveal that “Golden Days” serve as an important social environment that facilitates the formation of close relationships among women. Such gatherings are viewed not only as a platform for strengthening existing friendships but also for forming new ones. Participant K4 noted that women generally participate in these events to meet people they know or to get to know new people, and that intimacy develops over time in these settings. K15, meanwhile, emphasized how effective this process can be on an individual level by stating that the friendships she formed with people she met at “Golden Days” are quite strong and lasting. Participant K18 stated that intimacy is inevitable in an environment where conversation and gossip take place; she considered these gatherings extremely suitable for making friends. Similarly, K20 noted that she met many people through “Golden Days” and that these encounters turned into lasting friendships. K19, on the other hand, stated that she usually attended these gatherings with people she already knew but also developed new and close relationships through them. All these statements demonstrate that “Golden Days” are not merely a socializing space for women but also a dynamic and interactive communication network where new social bonds are formed.

These findings reveal that “gold days” serve as a social networking environment where strong social bonds are formed among women.

The question posed to the women—“Do the ‘Days’ provide a suitable environment for communication?”—was asked to determine whether the “Golden Days” offered a space where women could freely express themselves. The vast majority of participants stated that these gatherings provided a comfortable environment for communication. Participant K15 emphasized that the gatherings offered an environment where women could speak freely, noting that thanks to this intimate atmosphere, she was able to share her worries and happy memories, and therefore enjoyed attending the gatherings. Similarly, K8 stated that she could express her thoughts without any restrictions, noting that this environment was highly conducive to communication. Participant K4, on the other hand, described the gatherings as a place where she could chat comfortably and emphasized their suitability for communication. Participant K20 stated that, thanks to the close friendships she formed in this environment, she was able to have healthy and productive conversations. Participant K19 noted that, particularly due to the effect of gathering with close friends, these meetings provided an excellent foundation for communication for her. These views reveal that, from the women’s perspective, “Golden Days” are not merely a social event but are also viewed as a safe space where they can communicate freely.

The women stated that the solidarity and trust built among women, in particular, facilitate open communication in such settings.

The question posed to participants—“Are these gatherings an environment where you can express yourself comfortably?”—aims to determine whether the “Golden Days” are social spaces where women can freely express their own feelings and thoughts. The participants’ responses indicate that,

thanks to gender solidarity, shared life experiences, and a warm atmosphere, these gatherings allowed women to express themselves more comfortably. Participant K14 emphasized the importance of these events as a space for personal expression, noting that the gatherings provided an environment where she could speak and socialize comfortably. Participant K19 noted that the shared challenges and similar life experiences among participants fostered a sense of intimacy, and that this intimate atmosphere provided an opportunity to speak freely. Participant K2 also mentioned that the relationships formed around eating, drinking, and conversing during the gatherings naturally evolved into an intimate dynamic, allowing her to express herself comfortably in that atmosphere. K15, on the other hand, stated that the fact that all participants were women did not create a barrier, particularly when discussing private and sensitive topics; rather, it fostered an environment where understanding and trust took center stage. These statements demonstrate that “gold days” serve as an important social platform for women—not merely for socializing, but also for supporting individual freedom of expression.

These findings suggest that “gold days” function as a kind of safe space where women can open up emotionally.

The question posed to participants—“Do you find it relaxing to chat during these gatherings?”—aimed to highlight the psychological effects of “Golden Days” on women and the contribution of these social settings to their individual relaxation processes. Nearly all participants stated that the conversations held during these gatherings made them feel better and helped them escape their daily stresses. Participant K6 described these gatherings as “a warm, friendly environment where they get together with friends to take their minds off things” and noted that this environment served as a source of comfort for her. Similarly, K19 mentioned that by gathering with close friends during these days, they could converse freely on any topic, and that this provided them with significant relief. K10 noted that they found common ground due to shared hobbies and interests, and felt very relieved because they could speak freely in this setting; they also emphasized that they would not have participated if the atmosphere had been uncomfortable. K11 stated that these gatherings offered an opportunity for collective sharing, and that being able to discuss issues together rather than explaining her individual problems to everyone one by one provided her with psychological relief. K8, meanwhile, noted that this special environment, consisting solely of women, was quite comforting in terms of confiding in one another and speaking freely, and she emphasized that this type of communication was of great importance to her. All these statements reveal that “gold days” serve not only as a social gathering for women but also as a mechanism for emotional and psychological support.

These findings show that “gold days” provide an environment for psychological release, stress relief, and emotional support.

The question posed to participants—“Do you have a good environment for communication during these gatherings?”—was asked to assess the extent to which the “Golden Days” gatherings provided an effective platform for communication among women. The vast majority of participants noted that these gatherings served as an important space for communication for them and that the dialogues established in these settings provided benefits both personally and socially. For example, Participant K20, as previously stated, emphasized that an effective communication environment emerged thanks to the bonds formed during these gatherings, where sincere relationships take center stage. Participant K1, on the other hand, noted that “Golden Days” foster a structure where all participants understand one another and where the foundation is based on having a good time; this, in turn, makes communication more natural and fluid. It was also noted that these all-female settings offered a more comfortable communication experience for the participants. Similarly, Participant K7 noted that participants could speak freely about any topic during these gatherings and that this freedom enriched the communication environment. Participant K6’s point is particularly noteworthy: she emphasized that sincere relationships and a sense of ease in communication are the fundamental elements ensuring the continuity of these gatherings, and stated that she would not continue participating if the conversation environment were not productive.

When all these statements are taken into account, it becomes clear that “gold days” go beyond being merely an occasion for casual conversation among women; they also foster strong social interaction and create a meaningful network of communication. These gatherings serve an important social function by enabling women to strengthen their relationships with one another, freely share their feelings and thoughts, and develop mechanisms for social support.

The question posed to participants—“Are you able to stay informed about local, national, or international developments?”—was asked to understand the role that “Golden Days” play in helping

women stay informed about current events. The participants' responses reveal that these gatherings serve an important function not only in terms of socializing and sharing but also in terms of exchanging information. Participant K5 noted that when women get together, they share what they've heard with one another and, in this way, learn about developments they were previously unaware of. She specifically mentioned that the country's current events are frequently discussed. Participant K13 noted that while local developments are typically the focus of these conversations, important national and international events also come up from time to time, allowing them to stay informed about the news. Participant K14 emphasized that social media content is an important part of these conversations, noting that discussions cover both developments within their immediate circles and those across the country. Additionally, while K1 and K7 noted that women gathering in these settings for shared purposes interact by understanding one another, K6 emphasized that this relaxed communication environment is a key factor in ensuring the sustainability of the "Golden Days." These views demonstrate that the "Golden Days" serve as an effective social platform for women that not only strengthens social bonds but also facilitates the flow of information.

The participants' statements indicate that "Golden Days" create a foundation for empathy-based, warm, and trustworthy communication among women.

The question posed to participants in this study—"Are women able to converse during 'Golden Days' without regard to their social status?"—was designed to understand how women communicate in the context of status-determining factors such as social class, occupation, education, or economic status, and to examine the impact of these factors on social interactions during these gatherings. The aim is to determine whether status differences act as a communication barrier during social gatherings known as "Golden Days."

The data obtained from the interviews show that a large majority of participants believe that social status differences are not taken into account during "gold days" and do not pose a barrier to communication. Participant K18 expresses this quite clearly, stating, "Nobody cares about status or even thinks about it." This statement suggests that the "gold days" offered a status-free, more horizontal, and egalitarian communication environment. Similarly, Participant K14 emphasized that there was no hierarchical structure among participants during these days, noting, "Everyone generally chats with everyone else."

Participant K10, however, offered a different perspective, noting that she found more common ground when communicating with someone from her own professional group. Nevertheless, she also stated that she could converse comfortably with women from different professional groups, thereby demonstrating that status differences occasionally come into play not as a determining factor but as a supportive element in communication. K7, meanwhile, mentioned forming friendships with people from different social circles whom she met during the events, highlighting in this context the events' power to bring together women from diverse social backgrounds.

However, the response provided by participant No. K15 offers a different example in this regard. This participant stated that she usually attends "gold days" with friends from the same occupational group and, as a result, rarely encounters status differences. This situation demonstrates that some groups can form more homogeneous structures within themselves, thereby naturally limiting the impact of class or status differences.

Generally speaking, "gold days" are environments where the impact of social status differences among women is diminished, offering a foundation for egalitarian socialization. Such events have been regarded as social spaces that facilitate communication among individuals from different socioeconomic backgrounds.

The question posed to participants—"What topics are discussed most frequently during 'Golden Days'?"—was designed to analyze the content of the conversations women engage in during these gatherings. The findings reveal that conversations during "Golden Days" are largely based on everyday life practices and that these events serve as an important channel of communication for women to share their life experiences.

The vast majority of participants noted that the conversations generally centered on family life, child care, recipes, household responsibilities, everyday problems, and, from time to time, developments related to national or global current events. For example, Participant K5 listed the conversation topics as "housework, children, food, national or global current events, and recipes," indicating that the discussions were multifaceted but generally revolved around topics related to



domestic life and care work. This suggests that such gatherings create collective learning spaces where women exchange information about daily life.

The statements of participants K6 and K11 also reveal that the conversations held on these days serve not only as a means of information sharing but also provide emotional support and psychological release. Spanning a wide range of topics—from family problems to challenges with children, and from recipes to neighborhood gossip—these conversations enable women to share their common experiences.

At the same time, it is evident that these conversations sometimes extend to a broader context, covering developments related to national and global issues. Participant K11 described this situation as follows: “If someone has a problem, they talk about it; we discuss family, children, relatives, and developments in the country and around the world,” thereby showing that these days can also function as a kind of public space.

Participant K15 noted that these gatherings are multifaceted, allowing both private and public topics to be addressed together. The participants’ views reveal that “gold days” play a significant role in women’s production and sharing of social knowledge. In particular, the fact that both domestic knowledge (cooking, childcare, etc.) and public knowledge (current events, political developments) are shared indicates that these gatherings serve not only as a way to “pass the time” but also as a means of fostering social awareness.

### Conclusion

“Golden Days” is an event organized for women to come together and spend a pleasant and enjoyable time. Golden Days also serve as a social setting where women can take a break from their daily routines to chat, make friends, and fulfill their need for social interaction. In this context, this study was conducted to understand how these gatherings provide a social environment for the women participating in Golden Days and what significance they hold in their social lives.

Analysis of the interviews revealed that the primary reasons women participate in Golden Days are to communicate with others through conversation, form new friendships, and socialize—and that they largely achieve these goals.

The research findings indicate that Golden Days provide an environment where women can express themselves freely without feeling any constraints. Participants stated that they felt at ease during these gatherings by conversing about topics of their choice and interest, that they formed new friendships, and that status differences among them did not hinder this communication. In this context, it was concluded that “Golden Days” create an ideal communication environment for women. Accordingly, it was concluded that “Golden Days” go beyond being merely a setting where women eat, drink, and have fun; they serve as a communication environment where women make friends, engage in conversation, socialize, and discuss developments in their community and the world at large—thereby staying informed.

This study, which encompasses qualitative data on “Golden Days,” lays an important foundation for future research conducted from a communication perspective. By drawing on the views of larger groups of participants through quantitative research methods, more comprehensive and meaningful contributions can be made to the literature regarding the function of “Golden Days” as a communication environment.

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