

Fear, Anger, and Avoidance: A Cross-Cultural Study of Youth Reactions to Crime Reports

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Abstract: This study explores the young adult (18-25) population of India and Turkey and their fear, anxiety, anger, cynicism, and avoidance behavior in terms of crime reports regarding women. A cross-cultural quantitative methodology was applied to 300 participants divided evenly throughout the two countries, specifically in Kerala state in India and Istanbul in Turkey. An online questionnaire method was used for data collection and analysis, which was carried out using descriptive statistics, Chi-Square tests, and correlation analysis. The findings show that trepidation is the primary psychological response, especially among Turkish individuals who exhibited more avoidant behaviors like escaping public areas and restricting social connections. Participants from India showed considerable anger, frequently directed toward activism and discourse. Anxiety, the other dependent variable examined, evidenced a significant association with being exposed to crime reports (Pearson correlation: 0.591, $p < 0.01$). Likewise, both groups expressed doubtfulness about institutional systems and voiced displeasure about what they saw as bureaucratic inefficiencies. Coping mechanisms differed between cultures, so while Turkish participants focused on self-guarding, participants from India directed their attention to collective coping. The present findings demonstrate the significant psychological and behavioral consequences of culturally informed crime reporting. This research highlights an urgent need for restricted access, institutional change, and media ethics to alleviate emotional pain and increase positive youth participation.

Keywords: Gender-Based Violence; Emotional Responses; Cross-Cultural Study; Fear and Anxiety; Anger and Avoidance Behaviors; Media Influence.

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1. Introduction

Gender-based violence is a widespread and serious problem found across all countries, cultures, and centuries. It endangers the psychosocial and physical well-being of women and changes attitudes and faith in institutions [20]. The reports of gender-based violence came as a heavy blow and drew an immense public response, specifically among young adults in countries like India and Turkey [26]. This makes the cognition of adolescents over these events relevant, as one's responses are influenced by cultural contexts, media narratives, and the socio-political environment, which gives rise to a need for a contextual

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understanding [34]. Young adults are only just beginning a development cycle of their own. They are hugely responsible for what society becomes based on these experiences, so their views matter, possibly even more than we realize [23]. They are (hopefully) engaged users of digital media and contributors to public discourse [9], and the way they respond to allegations of gender-based violence is therefore important. These are not just future lawmakers and protesters but also a group that is exposed to the psychosocial phenomena of chronic news exposure to traumatic events [27]. Ordinary emotional responses, particularly fear, anger, cynicism, and anxiety, drive behaviors ranging from avoiding specific environments to engaging in activism [3]. These reactions are important to understand in the context of wider cultural attitudes towards violence against women [25].

India and Turkey have major case studies to realize the cross-cultural emotional responses to the opposite of cultures' crimes against women. Thus, gender-based violence in India is not just an issue of social injustice but part of the historical and cultural phenomena of systemic exploitation of women disguised in the name of tradition, e.g., by the 'devadasi' system [29]. A few high-profile cases, such as the 2012 Delhi gang rape case, have sparked widespread protests, raised public awareness, and promoted changes in laws [30]. Although there have been good developments about women's rights in Turkey, cultural norms and systemic shortcomings have continued to perpetuate violence against women there. High-profile cases, such as the 2015 murder of Özgecan Aslan, have also evoked outrage and sparked calls for reform [16]. These examples illustrate the common challenges both countries face but also reveal the national contexts, cultures, and circumstances in which they are set.

This means that the media plays a double part in developing emotions in relation to these crimes [33]. Conventional media usually magnifies a narrative of increasing violence, resulting in a heightened level of fear and anxiety. Still, social media reduces the cost of disproportionate rushing of messages across larger audiences and also quickly galvanizes public sentiment [10]. Exposure to such allegations frequently at a young age can result in mental disturbances leading to high anxiety and fear of victimization. However, in this context, the media helps youth to express their claims and demands for change in systemic factors/forces, e.g., the #MeToo movement or some local initiatives in India and Turkey [8].

The present study investigates the emotional reactions of young adults aged 18-25 to narratives depicting incidents of gender-based violence occurring in the sociocultural contexts of India and Turkey. It aims to elucidate the cultural divergences in fear, anger, scepticism, and avoidance behaviors and those consequences of day-to-day life and on society. The study employed a cross-cultural comparison design through data collected using surveys administered via social media platforms such as WhatsApp and Facebook [35]. After careful selection to be representative, the final dataset contains 150 respondents from each country. Its objective is a greater understanding of how teenagers respond to the reporting of crime and the role cultural contexts play in these responses. This awareness is vital for designing interventions that can mitigate the shock, trauma, and distress caused by these reports whilst strengthening a culture of activism, accountability, and institutional trust. This initiative aims to connect information with action to mobilize evidence to support the development of effective policies and practices to address violence against women in India, Turkey, and the rest of the world.

2. Review of Literature

Gender-based violence against women is a human rights violation experienced by women around the world, in all countries, and all cultural and ethnic backgrounds. It includes auditing, physical and sexual assault, psychological harm, and systemic oppression [31]. Such violence has implications that go beyond just the victims, impacting societal relationships, trust in institutions, and the public image in Malaysia [22]. We also know that from an understanding of the emotional reactions to these disasters, we can get clarity on how individuals and society experience, embody and act in regard to the trauma.

Research works on emotional reactions towards gender-based violence show that aspects of fear, anger, cynicism, and anxiety evolve simultaneously [19]. There are a lot of factors that concern women; the threat of sexual violence dominates such concerns and shapes their attitudes, behaviors, and choices. Such fear can, in turn, precipitate avoidance behavior that may include limiting one's movement in public spaces or avoiding particular social encounters [6]. Anger is a deep emotion often aimed at criminals, societal structures, and systemic failures. However, the anger has been proven to rile the masses to get angry, galvanizing support for institutional change [18], especially in cases widely covered by the media.

Finally, another key response is mistrust of institutions, such as police forces and justice systems. Research has shown that these perceptions of inefficiencies and corruption in these systems heighten vulnerability and distrust of these systems by victims of crimes and the larger public [11]. Ambivalence, or mixed feelings consisting of partiality-like fear, anger, and apathy-exacerbate emotional reactions. Subsequent high levels of exposure to such things as narratives of violence may lead to desensitization (i.e., gradual weakening of the emotional reactions and subsequent responses [1]).

The media has a significant role in the public perception and emotional response to gender-based violence. Pop journalism, a hallmark of the mainstream press, has a unique ability to fan the flames of panic. Social media is the enabler of awareness and, at the same time, a medium for deceiving [14]. The coverage by media can generate mobilization and support in favor of the

public but also tends to lead to the intensification of emotional distress, particularly for youth as repetitive consumers of media [5].

Digital tools carry potential in the way social media campaigns such as #MeToo have proven to enable victims and advocate for awareness around issues of gender-based violence [12]. Nonetheless, overexposure to heartbreaking accounts on social media could result in psychological exhaustion and increased panic. This topical problem matters because young adults, who are active users of social media [4], are vulnerable to these impacts, further emphasizing the need for a greater understanding of their emotional responses. Although recent research on gender-based violence has been predominantly conducted within Western settings; this prompts the question of how culture, as well as socio-economic factors, may affect people's emotional and behavioral responses to such acts of violence and thus highlights the need for cross-cultural studies [21].

Age 18-25 ranges from college-age students to just a little older, which we know is an important set of demographic responses for people's emotional responses toward gender-based violence [13]. This cohort is at an impressionable life stage where experiences and perceptions shape behaviors and perspectives. A mainstream characteristic of today's youth is their action-based media consumption, which renders them incredibly vulnerable to the psychological effects of crime coverage. Research has shown that exposure to crime-related news influences the perception of safety among young adults and their trust in social institutions [24].

The young people of India and Turkey are key drivers of public debate and the push for change. The studies show that countries like the U.S. and Japan show that emotional reactions to gender-based violence can affect public perceptions in ways that may facilitate or hinder advocacy and legislative reform efforts. It is, therefore, vital to understand how these narratives resonate with teenagers in these two cultures and how they respond to them—these are critical components to any intervention that seeks to address the psychological needs of this group and empower them to contribute to systemic change [28].

Deeply rooted cultural norms and cultural perceptions greatly influence emotional responses to gender-based violence. This book highlights how the established patriarchal system in India has rendered gender inequalities continuous and naturalized some of the violent forms against women. However, the everyday feminist response to high-profile cases points to a growing challenge to these double standards [2]. Anger and activism are among the higher emotional responses of Indian youth as they engage in public protests and lobbying efforts.

Societal factors play an enormous role in responses to gender-based violence in Turkey. While there have been many strides towards gender equality, traditional notions of gender roles hinder this development [32]. Fear and avoidance behaviors are most salient among Turkish adolescents because they are felt to be safe, and so their beliefs might reflect their culture. The extreme diversity of both the samples and the measures justified a comparative approach; the cultural differences highlighted the need for this [17].

At the same time, huge gaps remain in the research on gender-based violence. There has been a dearth of research on perception and response to citizen behavior in non-western civilizations such as India and Turkey (apart from investigations that have included multiple countries, often with an unbalanced number of Western countries) [15]. Given how significant cultural differences shape our emotional reactions and coping strategies, this is a serious mismatch. One key limitation is the lack of emphasis on the broad range of emotions exhibited by both sexes. Although there is substantial literature on the fear of victimization, emotions like rage, bitterness, and ambivalence are much less systematically studied. Capturing this spectrum of feelings gives a fuller picture of the social costs of gender violence.

Emotional response studies monitoring individuals over time are also similarly limited. These studies are important in relation to how repeated exposure to narratives of violence affects mental health and behaviors. Beliefs around its power to sway public opinion and emotional responses have increasingly relied on social media. So, further investigation into the impact of social media on these responses is needed. This literary investigation calls on the need for holistic and culturally informed strategies to tackle gender-based violence. Policymakers and practitioners need to address the impacts of crime reporting in terms of emotional and psychological well-being among young adults when developing solutions. Media organizations need to help promote good, widespread reporting methods that increase awareness without raising fear and worry.

For example, crime news can be built by creating programs that adjoin pompous reactions to the explanatory effect of crime news on young adults. As such, any proposed study, including the one to be proposed here, can garner significant results on the cross-cultural design of these interventions. Finally, the literature review illustrates the challenging nature of emotions following gender-based violence and the role of other cultural, social, and media factors. Based upon a critical mass of existing studies on this area, it aims to explore perceptions and reactions of youth in India and Turkey, a relatively under-researched region; therefore, this study addresses important information deficiencies and enhances understanding of the role of socio-types

of cultures. These results are critical for designing effective interventions targeting the psychological consequences of gender-based violence and helping young adults to make systemic changes to mitigate the intergenerational transmission of risk.

3. Methodology

Research design: A quantitative, descriptive methodology was employed in this study to analyze the emotional responses of people aged 18–25 years towards crime-related news about women in India and Turkey. Using a cross-cultural comparative methodology, universal patterns and cultural differences in emotional responses (e.g., fear, anger, scepticism, and avoidance behaviors) were identified. This approach allowed a systematic examination of the psychological and behavioral effects of crime reports in these two different sociocultural settings.

Population and Sampling: The target population for this study was chosen on the basis that young persons aged 18-25 are among the most engaged and impacted by the media, which influences their perceptions and ideas within society sent towards them [7]. To ensure accessibility and diversity, participants were recruited through social media platforms, including WhatsApp and Facebook. An initial solicitation yielded 329 responses—166 in Turkey and 163 in India. Out of all the responses received, 150 were retained from each country after a deep review for completeness and coherence. Eligibility criteria limited participation according to age, residency, and requirement to provide informed consent, which could be located in India (Kerala) or Turkey (Istanbul). **Criteria for Exclusion:** Responses were removed if respondents provided incomplete responses, were outside the targeted age group, or had a psychological disorder that would have an impact on their emotional response.

Data collection tools: A structured questionnaire was the main tool for data collection. The purpose was to collect socio-demographic data and reactions to information on reports of crime involving women. We divided the survey into two parts:

Socio-Demographic Data: Questions regarding age, sex, education, location, and media habits.

Emotional response: this part comprised questions measuring fear, anger, anxiety, scepticism, and strategies to avoid them. This made it easier to quantify the results as participants rated their emotions and actions on a Likert scale. The questionnaire was provided online through a survey link, which was disseminated in public social media groups that contained young adults of the state of Kerala and the city of Istanbul. The digital format rather encouraged participation as it ensured anonymity and convenience for the respondents.

Mode of Analysis: Participants were recruited through public announcements in online communities, with access to detailed information about the study's aims and objectives. Interested participants were asked to use an online survey platform to answer the questionnaire at their convenience. The survey had to be done within one week. No identifying information had been collected to ensure that participants remained anonymous and answered as honestly as possible. After collecting the data, it was reviewed with the help of different statistical software to reveal the analysis. Frequencies, percentages, means, and standard deviations were used to summarise the socio-demographic characteristics and emotional responses of participants using descriptive statistics. We conducted inferential statistics to explore the associations and differences in the variables of interest. Chi-square tests were used to evaluate relationships between crime news exposure and individual fear and emotional response (fear and anxiety).

Correlation research was performed to assess the relationships between exposure to media and feelings. We made comparative analyses to demonstrate differences in the emotional reactions of the Indian and Turkish subjects. All statistical analyses used a significance level of $p < 0.05$. This approach offers a systematic framework to evaluate how young people respond emotionally to vignettes of gender-based violence across two culturally distinct contexts. Using approved data collection methods and rigorous statistical analyses, this study seeks to provide initial insights into how crime reporting impacts the psychology and behavior of adolescents, thereby informing the development of effective policy and advocacy initiatives.

4. Results

The socio-demographic characteristics of the 300 participants laid a good ground for comparative work across the cultures. The cultural perspectives were evenly balanced, with 150 represented from India and another 150 represented from Turkey. The participants were aged 18–25 years, ranging from 18 to 25 years (mean age = 21.3), and thus included a young sample who are heavily engaged in social media and likely affected by societal issues. Among the total sample, 135 participants (45%) were male, and 165 (55%) were female. The gender split allowed for considerable gender comparisons for emotional and behavioral responses. In both countries, the emotional reaction of women was stronger, which means a higher sense of place vulnerability after the crime news. Participation in social media was seen in the majority of participants, as more than 90% had regularly used WhatsApp, Facebook, and Instagram. Social media served as the main avenue for exposure to crime stories for most respondents, demonstrating its influence on their awareness and emotional reactions. This stand-out exchange highlighted the

importance of digital media in contextualizing young people's responses to social issues. We recruited participants from two moderately populous urban areas—Kerala, India, and Istanbul, Turkey—to provide a context in which there is more media coverage and public debate on gender-based violence. The metros were selected for their extensive reporting on crimes against women and active social media landscapes, lending context to the emotional and behavioral effects of crime reporting.

The socio-demographic analysis confirmed that this sample represented the population, enabling valid cross-cultural comparisons. The evenly distributed distribution of people based on countries, genders, and how they consume media allowed for a variety of viewpoints. The information on this demographic represented a basis of information upon which this data was assessed against the emotional and behavioral responses reviewed in the subsequent examinations.

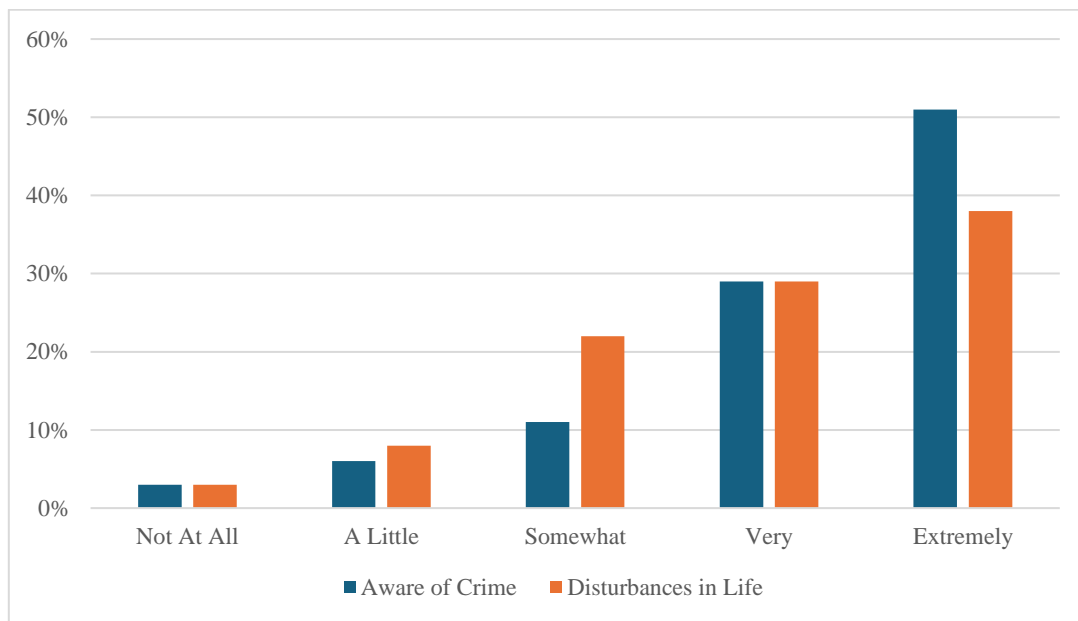


Figure 1: Awareness and Disturbances Caused by Crime Report

As illustrated in Figure 1, the participants revealed considerable awareness of crime reports related to women, whereby 80% claimed to be "very aware" or "extremely aware" of said crime reports. As far as awareness level is concerned, both countries were at the same bar. Some even describe these as landmark moments that triggered public awareness, as in the case of the gang rape in Delhi, India, or the murder of Özgecan Aslan in Turkey. These inquiries were crucial in raising awareness of the prevalence and magnitude of violence against women.

When exposure to crime news facilitated the daily life of 67% of people with moderate to severe disturbance. Common disruptions were anxiety, fear, and activities of daily living. As an indication of an increased sense of personal vulnerability, a greater effect was observed for females relative to males in both cultural contexts. Civilians in India often linked disturbances to socio-economic aspects brought about by media reporting, like lack of institutional response and public space violence. In contrast, Turkish participants expressed higher levels of personal concerns, often talking about fears for their lives or having to navigate public spaces.

Disruptions were more related to social hostility and doubt in law enforcement and judicial institutions, according to reports from Indian participants. This emotional impact often spurred conversation and action. Share this: Summary: Turkish Participants reported greater disruptions to personal life, suggesting an emphasis on self-preservation and avoidance behaviors (e.g., avoidance of public social environments after dark).

However, in India and Turkey, awareness of crime reports was considerably higher among young adults due to the presence of adequate media coverage and salient cases. These reports differentially culturally disrupted community and societal unhappiness and activism were seen among the Indian individuals, while the Turkish participants showed increased concerns about personal safety and protective behaviors. These observations illustrate intricate relationships among cultural differences, media, and emotions in reaction to crime news.

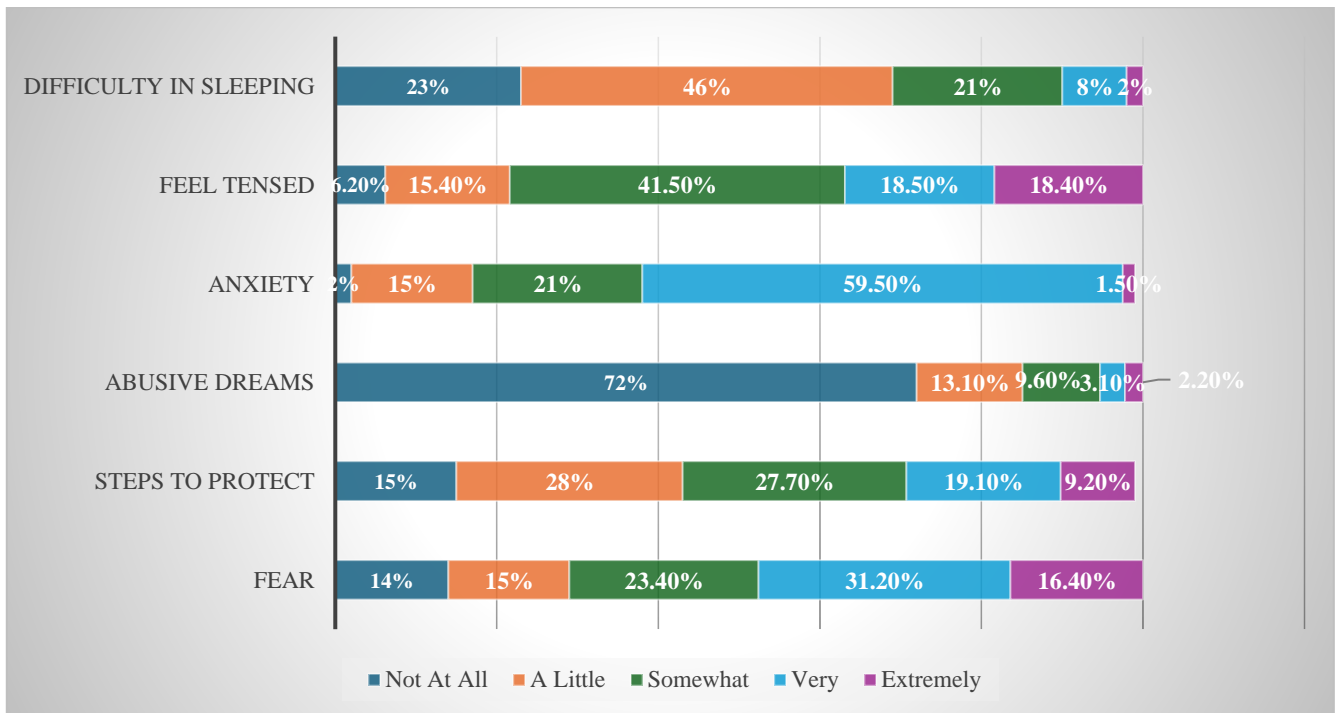


Figure 2: Emotional Response to Crime Report

As shown in the emotional response to the crime report, Figure 2, fear was one of the most significant emotional responses, with 31.2% of subjects reporting emotions of "very fearful" and 16.4% indicating "extremely fearful" after reading the crime report [14]. So, half of the people really were terrified. A further 23.4 percent noted feeling "somewhat fearful," making this reaction barely normal. Compared to the other countries, Turkish participants showed relatively higher levels of fear of COVID-19 and a proportionate increase in their avoidant behaviors that included avoidance of public places and restricting activities during the night. The most common response, based on data on those surveyed, rated anxiety as being at "very high" levels, was reported by 59.5% of individuals, and a further 1.5% rated it as an "extremely high" level. Meanwhile, 21% said they felt "somewhat anxious." Regular anxiety takes the form of fear, stress, and reduced focus. Both cultural groups were the same on this variable and showed clear psychological impacts of being exposed to narratives of gender violence. The levels of tension reported by participants were very high, with 41.5% feeling "somewhat tense," 18.5% "very tense," and 18.4% "extremely high" tension.

Results indicate that crime reports are greatly disruptive to the daily routines of participants and that women reported experiencing greater worry than men in both cultures. An emotional reaction felt less frequent; however, that had a big effect was finding it difficult to sleep. Although 23% said they were sleeping with "no difficulty," over half (46%) had "a little difficulty," 21% reported "somewhat" of a problem, and 8.2% said it was "very" or "extremely disruptive." This pattern suggests that although sleep was minimally disrupted for the majority of participants, a sizeable fraction appeared to experience disruptions associated with outbreaks of crime stories that they saw due to their emotional nature. Nightmares of abuse represented the rarest emotional response, where 72% reported no such nightmares. However, 13.1% experienced abusive dreams "a little," while the figures for "somewhat" and "very/extremely frequent" were 9.6% and 2.2% respectively. This emphasis on the dream being infrequent highlights this psychological reaction as significant for particular individuals: 28% of participants reported taking "a little" protective action, 27.7% "somewhat," and 19.1% and 9.2% "very" or "extremely protective," respectively. So, among Turkish respondents who tend to show protective or avoidance responses regarding safety, there were more of these behaviors.

Participants in Turkey showed increased fear, anxiety, avoidance behavior, and other protective behaviors, a reflection of social norms that stress fear and safety. In contrast, participants felt very outraged and took to the streets, partly as the emotional reaction tends to manifest in public debate and demands that the system provide reforms and justice. Results indicated that fear of crime reporting has high psychological impacts on both young adults in India and Turkey. While both groups experienced fear and anger, cultural factors transformed the expression and regulation of these emotions. The Indian subjects tended to be active in activism and community involvement, whereas the Turkish subjects were inclined towards defensive and avoidance behaviors. This difference in interpretation points out the relationship between the local environment, socially defined norms, and personal emotional responses to crime reporting.

Table 1: ANOVA Analysis of Psychological Functions Across Different Age Groups

Avoidance Behaviour	Percentage
Avoiding Neighbourhoods	5%
Avoiding Strangers	24%
Avoiding Leaving Home	36%
Avoiding social media	35%

As shown in Table 1, avoidance behaviors were a salient response to crime reports among participants, with considerable cross-culture differences in the rates of endorsement of specific behavioral types. Only a very small proportion (5%) reported avoiding specific neighborhoods, which suggests that geographical avoidance was not a common coping strategy. However, 24% of women do not dine with strangers, which is a sensible attitude toward socialization where women feel more vulnerable in public. This demonstrated an appreciation of the movement restricting the impact of crime reports, with a notable 36% firmly stating that they do not leave their homes, particularly at night. More than a third of people (35%) said they reduced social media to ease the anxiety from crime news. These behaviors were even more pronounced in Turkish individuals, who were more likely than others to take precautionary actions (e.g., stay home and avoid virtual connections). By contrast, Indian participants had reduced avoidance tendencies consistent with more activism and public action in the face of fear and anger. Hence, when broadened on the context of cross-cultural differences, the result emphasizes how cultural attitudes and societal norms shape the way we manage outcomes, where Turkish participants highlighted their sense of personal protection and Indian participants promoted their collective discourse and action. The study sheds light on the psychological and behavioral impacts of young adult crime exposure and reporting, emphasizing the importance of considering these wider emotional effects against media exposure.

Table 2: Chi-Square Test on Perceiving Crime Reports and Anxiety

Measure	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	59.084	16	.000
Likelihood Ratio	34.682	16	.004
Linear-by-Linear Assoc.	22.369	1	.000
N of Valid Cases	300		

Analysis of Crime Report Perception and Anxiety Using the Chi-Square test: Statistically significant associations were found (Table 2). The Pearson Chi-Square value was 59.084, $df = 16$, $p = 0.000$. The connection between exposure to crime news and the consequent increase in anxiety levels among individuals was found to be both strong and significant. A major probability ratio of 34.682 ($df = 16$, $p = 0.004$) confirmed this association. This was a high linear trend value (22.369, $p = 0.000$, linear-by-linear association), demonstrating that such linear distillation where greater exposure to crime news was consistently associated with greater anxiety.

The findings show that news about crime significantly affects young adults' mental health and increases anxiety levels. This association was found in both cultures, yet specific culture and individual differences may refine the strength and expression of anxiety in relation to civil unrest, characterized in part by coping styles. This shows the effects of media exposure to gender violence on mental health and the need to work on efforts to counter its effects (Table 3).

Table 3: Correlation between Perceiving Crime Reports and Nervousness

Variable	Pearson Correlation	Sig. (2-tailed)
Heard about crime	1	.591
Nervousness	.591	1

Note: Significant with 0.01 level

Pearson correlation test was performed in order to analyze the association between perceptions of crime reports and anxiety levels. There was a moderate to strong positive relationship (a coefficient of 0.591) between the two variables. It is an indication rather that more exposure to reporting on crime correlates with elevated anxiety levels. This relationship ($p < 0.01$) is significant at a significance level. The results show that greater exposure to media coverage of crime directly leads to higher levels of anxiety among young adults. This link exemplifies the susceptibility of people to media representations of GVB and shows the effect that exposure can have on emotional well-being. The results underline the need for ethical media standards and responsible and persuasive solutions to help people process the emotional consequences of constantly watching distressing news stories.

5. Discussion

This work highlights the direct and profound psychological and behavioral consequences associated with reports of crime among young adults in India and Turkey, with an emphasis on their emotional responses, including fear, anger, anxiety, and scepticism. The results demonstrate significant differences in cultural expressions of these emotions and how they influence coping. Fright was the most frequent emotional reaction to using these medications, and over half of the subjects experienced high levels of fear. This is consistent with research showing that fear of victimization is one of the most common responses to reports of crime, particularly among women, resulting in behaviors such as avoiding public spaces or changing routines. Turkish people reported increased anxiety, which was strongly related to protective and avoidance behaviors like avoiding going outside or keeping social distance. This cultural inclination fits the Turkish context Norms that require members of the society to pay more attention to safety-related issues. On the contrary, Indians responded with more anger to reports of crime. Usually, rage is directed against the structures of society, the inability of institutions to act, and a great deal of public discussion and activism on the matter. This finding is consistent with India's past of mass citizen mobilization and public protests triggered by important events, like the Delhi gang rape, which spurred nationwide demands for change. Exposure to crime news strongly correlated with greater anxiety and tension, these being the two most common emotions reported in both groups. This is consistent with studies associating media exposure with mental anguish in individuals who frequently read distressing news material.

It impacted how people reacted emotionally due to the nature of how media works. In particular, social media served as a significant avenue of exposure to crime reports, with more than 90% of participants claiming to engage with WhatsApp and Facebook on a regular basis. These venues raised awareness but also simultaneously increased anxiety and emotional exhaustion. About 35% of individuals avoided social media for relief from the emotional impacts of crime stories, a behaviour that was significantly more prevalent in Turkey. That is, he argues, more exposure to the media can increase fear and anxiety. In the case of India, the media acted as a medium of mobilization, promoting popular participation and actions. Another reflex that stood out to me was skepticism towards institutional systems, particularly by law enforcement and the courts, whereby 52% of respondents expressed skepticism on the effectiveness of institutional frameworks. That cynicism, however, was associated with both anxiety and avoidance norms among Turkish individuals, which means the citizens did not trust in mitigation measures. The cynicism in India elicited irritation and demands for institutional reform, echoing cultural narratives that valorize public accountability and activism.

Understanding the low levels of trust shown in the results, Turkish seem more inclined to avoid, essential taking protection actions (e.g., avoiding entering certain neighborhoods and avoiding neighbors) and showing an emphasis on personal protection. On the other hand, the Indian participants found less need to avoid these and more desire for civil disobedience (an emphasis on action for social change to have less in common with US culture vs. India). These results suggest that culturally appropriate approaches are needed to address the mental health effects of crime reporting. In Turkey, avoiding tendencies may be mitigated by implementing activities that reinforce resilience and promote confidence in public safety measures. In India, through activating young people in activism and creating safe spaces for public debate, such dissatisfaction could be channeled elsewhere. The obligation to minimize the psychological harm caused by media coverage needs to come alongside both the importance of need-to-know information (for balance) and the value of ethical reporting standards set by, for example, media companies.

However, the study is limited by reliance on self-reported data, which can be biased, and geographic restrictions to the states of Kerala and Istanbul make the findings less generalizable. Further research should employ diverse geographical settings and consider qualitative approaches (interviews or focus groups) to explore cultural nuances in more depth. Longitudinal studies may also evaluate emotional responses over time to evaluate longer durations of the psychological impacts of crime reporting. This study highlights the very high emotional and behavioral impact crime reporting has on youths to adults and adults in India and Turkey. Although fear, anxiety, anger, and scepticism were ubiquitous in both groups, cultural contexts shaped how people coped with the crisis. Turkish participants emphasized caution and taking care of oneself, whereas Indian ones promoted activism and being in touch with the public. These results emphasize the need for bespoke intervention and ethical media practices to mitigate potential adverse psychological on those we report on and to prepare youth to frame, respond to, and combat alleged gendered violence.

6. Conclusion

Finally, this study evidences the considerable emotional and behavioral impact of crime news among young adults in India and Turkey and the roles of culture, society, and media in it. The main emotional reactions were fear, anxiety, anger, and scepticism, which, however, also differed across cultures in terms of their expression and regulation. Innocent Turkish people displayed more anxiety and more avoidance, probably due to cultural conventions regarding personal safety. Unlike Americans, however, Indians also became angrier and took to the streets and online in protest, reacting to a strong cultural tradition of commenting

and debating public issues. The results point to how crime coverage can have a psychological impact on youth, especially given the ominous content they are consuming. Although media channels are important in raising awareness, they risk increasing fear and emotional distress, making it necessary to implement ethical reporting codes. Meanwhile, scepticism regarding institutional institutions means a generalized frustration with perceived inefficiencies, coupled with variations across cultures regarding their coping mechanisms ranging from protective behaviors in Turkey to activism in India. This highlights the need for culturally informed treatments that can cater to the local context of youth across many settings. The only way to protect from the psychological damage inflicted by reporting crime and to ensure that crime makes a change is by having hope, building emotional resistance and faith in formal and informal institutions, and giving hope to making better choices, which in turn gives hope to a better tomorrow, and promoting positive engagement of teenagers.

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