

Collective Crystallization Dynamics II: Three Cases, One Mechanism

A Comparative Test of the Protodik Hypothesis Through Germany, Poland, and India

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Protodizm: The Hidden Religion Within Us (2026) — Supplementary Study 2

Abstract

The first supplementary study (Coşar, 2026c) demonstrated the collective-scale operation of the Protodik Hypothesis through a single case — Turkey. But what proves a mechanism's reality is not that it is observed in one case, but that it produces *the same pattern* in structurally different cases. This study examines three countries, each deliberately chosen at a different phase of the cycle: Germany (the cycle's **completed, yet presently re-tested** form — the concrete construction of Constitutional Residue and that construction's live testing by the rise of the AfD), Poland (the cycle's **suspended** form, in which a Scenario A residue and a Scenario B attempt coexist within the same institutions), and India (the cycle's **still-deepening** form, structurally the closest counterpart to Turkey). Together, the three cases constitute a direct test of the Fractal Mechanism claim — the claim that the mechanism operates with the same structure independent of scale and culture.

Keywords: Constitutional Residue Theory, Silent Founder, militant democracy, collective theolepsia, bifurcation scenarios, comparative case analysis

1. Why These Three Countries, Why Together?

The Fractal Mechanism claim defined in Coşar (2026b) is this: reform and crystallization processes operate with the same four variables independent of scale — source of authority, threshold calculation, offering an alternative, timing. This claim is testable, but only through *variety*: if the mechanism can be observed only in a single cultural-religious context such as Turkey, this could be a cultural specificity. If the mechanism appears with the same structure in Christian, Catholic, and Hindu contexts as well, this strengthens the claim to universality.

These three countries were chosen because they represent three different phases of the cycle:

- **Germany** is the *completed* example of the crystallization-fracture cycle — after the 1945 collapse of crystallization, the society consciously chose Scenario B (Constitutional Residue). But this study's real point of interest is that this choice is *still being tested, eighty years later*.
- **Poland** is a moment in which the cycle is *suspended* — the institutional residue of the old crystallization (the judiciary) and a new Scenario B attempt (the Tusk

government) are colliding simultaneously, within the same institutions.

- **India** is an example that could be considered Turkey's twin case, one in which the cycle is *still deepening* — a secular founding myth (Nehru) is being visibly displaced by a religious-nationalist framework (Hindutva).

This study is not a political analysis; its purpose is not to assess power relations, but to show whether the mechanism predicted by the Protodik Hypothesis appears with the same structure across three different cultural-religious traditions (Protestant/Catholic Christianity, Catholic Christianity, Hinduism).

2. Germany: The Construction of Constitutional Residue and Its Live Test

2.1 Crystallization and Collapse

The 1933–1945 crystallization of Nazism is, in the Protodik frame, an extreme case: the theogenic drive crystallized so intensely around race and nation that the result was genocide. The 1945 collapse is among the most traumatic examples of what the book calls "crystallization fracture" — the content was discredited totally and permanently.

2.2 The Deliberate Construction of Scenario B: Constitutional Residue

Germany's selection is the clearest, most well-documented example of what Coşar (2026) calls "Constitutional Residue Theory": the content (Nazi ideology) was rejected entirely, but the *form* — the principle that a source of authority must be accountable, that power cannot be concentrated in a single hand — was carried over into a new secular-constitutional frame. This process is defined in the academic literature by the concept of "Verfassungspatriotismus" (constitutional patriotism) (Sternberger, 1990; Habermas, 1992): identity is no longer defined through blood, soil, or a shared enemy, but through fidelity to constitutional principles.

The concrete institutional counterpart of this construction is the principle of "**militant democracy**" (wehrhafte Demokratie): the 1949 Basic Law (Grundgesetz) explicitly recognizes democracy's right to defend itself against its own enemies. This principle has two main instruments — the Federal Constitutional Court's power to ban parties, and the domestic intelligence service's (Verfassungsschutz) authority to monitor and classify organizations that threaten the constitutional order. This is the exact inverse of the Silent Founder mechanism: Germany did not forget its source — it explicitly institutionalized it, turning the principle of "never again" from an abstract sentiment into a functioning legal mechanism.

2.3 The Test: The AfD and the Real-Time Trial of the Institution

This is the actual reason this study selects Germany: the institutions of Constitutional Residue are, right now, eighty years later, being actively tested against a genuine lateral-shift attempt.

The Alternative für Deutschland (AfD) entered the Bundestag as the second-largest

party in the February 2025 federal election, with 152 seats — the party's strongest result in its history (ICCT, 2025). In May 2025, the domestic intelligence service (BfV) classified the party nationally as a "confirmed right-wing extremist organization" — on the grounds that the party's "ethnicity- and ancestry-based conception of the people is incompatible with the free democratic order" (BfV, 2025). This was an unprecedented step taken against a mainstream opposition party in the name of defending Germany's constitutional order. In 2026, the party's Lower Saxony state branch also received "proven extremist" status; the classification correlates directly with the party's electoral strength (ECPR, 2026).

The institution itself is still functioning: the AfD has launched a legal challenge against the classification, and courts (including the 2024 Münster ruling) have so far upheld it. A full party ban — a threshold not met in the 2017 NPD case — still stands as a distant possibility, but the legal pathway remains open.

But the institution's existence does not guarantee the outcome: despite the classification — according to some analyses, partly *because* of it, by reinforcing a narrative of victimhood — the AfD continues to gain strength in the polls (ICCT, 2025). This is a critical observation within the Protodik frame: **Constitutional Residue institutions do not make lateral shift impossible — they only render it visible, traceable, and accountable.** The theogenic drive within a segment of society is still searching for a new collective identity (ethno-nationalist); the institution does not suppress this search, but adds a layer of oversight to it — the institutional counterpart of collective MADAD — though that layer falls silent for the voter who has invested identity in the party. In what Lalot and Abrams (2025) call *transgression credit*, a voter forgives their own party's violations while condemning the same violations in a rival; for a voter who has invested identity in the AfD, the classification reads not as policy criticism but as a threat to identity itself. Classification makes information visible (that is the institution's function); making information visible does not automatically make a crystallized identity question itself.

2.4 Germany's Theoretical Value

Within this trio, Germany serves a unique function: unlike the other two, it offers an example not of *failure* but of a *durability test*. The question here is not "will crystallization occur" but "does the immune system that was built still hold, eighty years later." This is a real-time, outcome-uncertain test of the Protodik Hypothesis's most optimistic claim — that Scenario B can be lasting.

3. Poland: A Suspended Bifurcation

3.1 Crystallization: Catholic-Nationalist Fusion

The 2015–2023 rule of the Law and Justice party (PiS) is a classic example of collective theolepsia fusing Catholic identity with the state apparatus — drawing on Poland's tradition of framing itself as the "Christ of Nations," a messianic-nationalist self-narrative reaching back to nineteenth-century Romantic nationalism.

3.2 An Attempt at Institutional Fracture: The Judicial Crisis

The "reforms" directed at the judiciary under PiS — reshaping the judge-appointment

process around partisan loyalty rather than merit, what Fukuyama (2014) calls *repatriomonalization* — led to a prolonged legal conflict with the European Union. The Court of Justice of the European Union (CJEU) repeatedly ruled that Poland's judicial disciplinary regime and judge-appointment process violated EU law (Euronews archive, 2021–2022); the European Commission initiated a political dialogue process under Article 7 of the EU Treaty.

Power changed hands in 2023 — the Tusk coalition was elected on a direct promise to "restore the rule of law."

3.3 Why "Suspended"?

The narrative up to this point may look like a Scenario B success story — but as of 2026, that is not the case, and this is precisely what matters for this study.

The European Commission formally closed the Article 7 process and restored Poland's access to EU recovery funds (GMF, 2024) — a signal of institutional progress. But the situation on the ground is far more tangled: the status of roughly 2,500 judges appointed during the PiS era remains unresolved — blocked by both internal government disagreement and resistance from the (PiS-aligned) President (GMF, 2025). Poland's own Supreme Court issued a ruling in 2026 rejecting the primacy of EU law over its judicial system (Wisconsin Law/LADD, 2025–26). Public trust in the courts has reached a record low, with distrust at 57 percent (Wisconsin Law/LADD, 2026).

This picture fits precisely the Protodik frame's definition of a "suspended bifurcation": the institutional residue of the old crystallization (improperly appointed judges, a resistant president) is still alive within the system; a new Scenario B attempt (the Bodnar Action Plan, realignment with the EU) is trying to work through those same institutions; the friction between the two is eroding collective MADAD itself — in this case, specifically trust in the judiciary. Neither has the old pattern fully collapsed, nor has the new pattern fully settled.

3.4 Poland's Theoretical Value

Poland is the most "live" of the three cases in this trio: the outcome is unknown. This offers a third category distinct from Turkey (active, ongoing crystallization) and Germany (an established Scenario B now under test) — a case in which the institutions *themselves* are caught in the moment of bifurcation.

4. India: Deepening Collective Theolepsia

4.1 Founding Myth and Reversal

Post-independence India's founding narrative was Nehru's secular, pluralist vision of the state — a constitutionally guaranteed principle of secularism. Since 2014, the rule of the Bharatiya Janata Party (BJP) under Narendra Modi has accelerated a process displacing this founding myth with Hindutva — a Hindu-nationalist identity frame. This bears a striking structural resemblance to Turkey's transition from the Kemalist secular founding myth to a religious-conservative transformation — a repetition of the same mechanism within a different religious content.

4.2 The Erosion of Collective MADAD: Press Freedom Data

In Reporters Without Borders' (RSF) 2026 World Press Freedom Index, India fell to 157th place out of 180 countries — a six-place drop from 151st in 2025 (RSF, 2026; The Wire, 2026). RSF links this decline directly to "Hindutva, the ideology of the Hindu nationalist right," and speaks of the "increasing criminalization of journalism" — noting that defamation and national-security laws have been instrumentalized to silence critical media (Scroll.in, 2026). The index itself records, for the first time in its twenty-five-year history, that more than half of all countries fall into the "difficult" or "very serious" category — yet India's decline runs well beyond this general trend, showing a distinct trajectory of its own.

4.3 The Absence — or Invisibility — of Collective Metaxima

An important difference from Turkey: a wave of "disengagement from religion" among the young, comparable in scale to Turkey's, is not clearly documented in the literature accessible to this study. The resistance observed instead is directly political (the 2019–2020 anti-CAA/NRC protests, farmers' protests) — a pattern in which collective metaxima expresses itself along a civic/constitutional axis rather than a religious one. This is a point at which the Protodik frame must correct itself: the mechanism may be the same, but the channel through which metaxima is expressed can vary by cultural context. This study notes this difference as a limitation, an open question for future research.

4.4 India's Theoretical Value

Within this trio, India is the structural twin closest to Turkey — though not an exact copy. This partial resemblance-partial difference shows that the mechanism is not entirely independent of cultural context, but is transmitted only *structurally*: theolepsia, metaxima, and MADAD paralysis are all present, but each speaks in the language of its own local tradition.

5. Comparative Synthesis

	Germany	Poland	India	(Turkey, for comparison)
Cycle phase	Completed , under test	Suspended , bifurcating	Deepening	Deepening
Collective theolepsia	Historical (1933–45), now a lateral-shift attempt	Historical (2015–23), institutional residue persists	Active and deepening	Active and deepening

	Germany	Poland	India	(Turkey, for comparison)
Collective theolepsia	Historical (1933–45), now a lateral-shift <i>attempt</i>	Historical (2015–23), institutional residue persists	Active and deepening	Active and deepening
Collective MADAD	Strong, institutionalized (Verfassungsschutz)	Eroded, under repair	Eroding (press: 157/180)	Eroded (judiciary, academia, media)

This table is a concrete manifestation of the Fractal Mechanism claim: four different countries, four different religious-cultural traditions, four different historical moments — yet in every case, the same three variables (collective theolepsia, collective metaxima, collective MADAD) appear in the same structure, speaking only in the local tongue.

6. Limitations

This study's limitations carry the same three headings as the first supplementary study (Coşar, 2026c) — the problem of conceptual scale, the distinction between correlation and causation, the observer's position — and add two further limitations of its own.

The selection risk of comparison. All four countries (including Turkey) were chosen because they fit the frame; this carries a risk of confirmation bias. The systematic search for cases that do *not* fit the frame — for example, societies under crystallization pressure that nonetheless preserve a healthy MADAD — is an open gap in this study.

The asymmetry of the Indian data. Whereas institutional/legal data (court rulings, intelligence reports) were directly accessible for Germany and Poland, this study relied largely on the press-freedom index for India; documenting collective metaxima (youth surveys, religious-practice data) at a depth comparable to the Turkish case fell outside this study's scope.

7. Conclusion

These three countries — one that built its institution and is now defending it, one suspended between its institutions, one losing its institutions — are three faces of

the same underlying mechanism described by the Protodik Hypothesis. The Fractal Mechanism claim takes concrete form in the shared structure of these three cases: source of authority, threshold calculation, alternative, and timing appear as the same four variables in all three countries — in different languages, different institutions, different historical moments.

Perhaps the most important finding is this: Constitutional Residue is not a one-time achievement, but an architecture that demands continuous maintenance. Germany is still learning this, eighty years later.

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