



BETRAYAL THAT DISMANTLES THE NATION, OBSTRUCTED JUSTICE, AND A POWERLESS CITIZENRY: SEEKING LEGITIMATE REMEDIES BEYOND THE LIMITS OF DOMESTIC AND INTERNATIONAL LAW

Dr. Siddik Arslan

Deputy Secretary General of Erzurum Metropolitan Municipality - Turkiye

Orcid ID: <https://orcid.org/0009-0009-3169-3763>

A B S T R A C T	K E Y W O R D S
<p>This study addresses the question of what normative and ethical foundations societies can rely upon to develop legitimate solutions in extreme crisis scenarios where the law has become entirely dysfunctional and state capacity has collapsed. The research demonstrates that treason is not merely an individual criminal offense but rather a systemic rupture process that simultaneously targets state capacity, institutional integrity, social trust, and collective memory. Positioned at the intersection of political science, sociology of law, ethical theories, transitional justice, and social psychology literatures, this study adopts an interdisciplinary perspective. The research employs conceptual analysis, historical comparison, and theoretical synthesis approaches within a qualitative methodological framework. The most fundamental theoretical contribution of this study is the development of an "integrated legitimacy model" that becomes essential under conditions of treason and legal paralysis. This model does not reduce legitimacy merely to existing legal norms; rather, it defines legitimacy as a dynamic structure built upon four fundamental pillars: legal validity, ethical justifiability, social consensus, and institutional resilience. The findings demonstrate that during periods of complete legal collapse, societies can develop alternative sources of legitimacy by turning to ethical norms, deliberative processes, restorative justice mechanisms, and collective solidarity networks. The study has established that ethical leadership constitutes a decisive variable in the reconstruction of legitimacy, that the collapse of the information order perpetuates legitimacy crises, and that societal resilience directly affects recovery processes. By emphasizing the limitations of international law, the study reveals the importance of local legitimacy sources. Policy recommendations encompass the integrated treatment of legal reforms, institutionalization of ethical leadership, information ecosystem security, economic stability, and social solidarity. This study argues that legitimacy cannot be reduced solely to written laws, and systematically develops the concept of "legitimacy beyond law" by asserting that social conscience, collective memory, and ethical norms constitute indispensable sources of legitimacy.</p>	<p>Treason, legitimacy crisis, legal paralysis, integrated legitimacy model, transitional justice, societal resilience, ethical leadership</p>

Introduction

Paragraph 1: Throughout history, states have confronted treason—the most destructive of internal threats. The decisive role played by internal divisions and elite betrayals in the collapse of the Roman Empire (Heather, 2005), the conduct of the court aristocracy in sacrificing national interests to foreign powers prior to the French Revolution (Doyle, 1989), and the transformation of the state apparatus against its own populace in twentieth-century totalitarian regimes (Arendt, 1951) unequivocally demonstrate that treason constitutes not merely an individual offense, but rather a systemic rupture that fundamentally undermines social and political order. This historical continuity reveals that treason is a universal phenomenon, generating analogous destructive patterns across diverse political systems. These historical exemplars illuminate a common pattern wherein treason erodes state capacity, renders legal mechanisms dysfunctional, and ultimately leaves the populace in a state of helplessness. In the contemporary era, characterized by the complexification of globalization, technological transformation, and international relations, the dimensions of the treason phenomenon have deepened further, rendering traditional legal remedial mechanisms inadequate. The proliferation of information technologies, in particular, has amplified both the visibility and impact of treason; the manipulation of public perception through propaganda and disinformation has given rise to novel threat dimensions that transcend classical forms of betrayal (Ellul, 1965; Tufekci, 2017). In this context, the question of how a legitimate resolution might be achieved in scenarios of supreme treason that threaten the very existence of the nation demands urgent scholarly attention from both theoretical and practical perspectives.

Paragraph 2: This study examines circumstances of treason that shake the foundations of a nation and appear nearly impossible to redress, within the context of legal paralysis and popular helplessness. The scope of the study necessitates examining treason not merely as an individual act, but as a multidimensional process of destruction targeting state capacity, institutional integrity, and social trust. This multidimensionality demonstrates that the effects of treason extend beyond the political sphere, profoundly affecting economic stability, social cohesion, and psychological resilience (Norris & Inglehart, 2019). The question of what legitimacy foundation societies might seek under conditions where domestic law has become dysfunctional and international legal mechanisms prove incapable of providing adequate protection constitutes the focal point of this research. Within this framework, the study is positioned at the intersection of legal sociology, political science, ethical theories, and transitional justice literatures. Each of these disciplines illuminates different dimensions of the legitimacy crisis, providing a comprehensive understanding that none offers in isolation. This interdisciplinary approach emerges as an indispensable choice for comprehensively grasping the complex nature of treason and legal collapse.

Paragraph 3: The fundamental question of this research is as follows: In an environment where law has become entirely dysfunctional and state capacity has collapsed, upon what foundations can society generate a legitimate solution? In addition to this primary question, subsidiary questions are also examined: upon what ethical and historical foundations the search for a solution might be grounded, what lessons might be derived from analogous historical experiences, and how legitimacy might be reconstructed beyond legal norms. These subsidiary questions enable the systematic examination of different dimensions of the main question and the development of a comprehensive response. In response to these questions, the study advances the following fundamental hypothesis: In situations where law has become paralyzed and state authority has collapsed, legitimate solutions must be sought not solely in written laws, but in an integrated legitimacy model nourished by social conscience, collective memory, ethical norms, and historical experience. This hypothesis necessitates considering legal norms, ethical principles, social consensus, and historical memory together as the four fundamental pillars of legitimacy, and anticipates that the absence of any of these pillars will deepen

the legitimacy crisis. This hypothesis aligns with contemporary legitimacy theories that argue legitimacy is not unidimensional, but rather a composite structure in which legal, normative, and social layers operate in conjunction (Beetham, 2013).

Paragraph 4: The theoretical framework of the study is grounded in the synthesis of multiple theoretical traditions. Kelsen's (1967) normative legal theory constitutes a fundamental reference point for comprehending the social consequences of the collapse of legal order. Kelsen's approach provides an indispensable conceptual instrument for understanding the hierarchical structure of legal norms and the void created by the collapse of this structure. Arendt's (1951) analyses of totalitarianism demonstrate how the state apparatus can become hostile to its own citizens and how moral collapse becomes legitimized in this process. Arendt's conceptualization of the "banality of evil" provides a critical perspective for explaining how treason can be normalized at the individual level. The literature on state capacity and institutional collapse reveals that treason typically germinates within weakening institutions and that institutional resilience constitutes a fundamental condition of legitimacy (Fukuyama, 2004; Rotberg, 2019). Furthermore, deliberative democracy theory, arguing that legitimacy derives not solely from electoral processes but from rational and inclusive deliberations in which the public participates (Dryzek, 2010; Habermas, 1984), provides significant conceptual tools regarding how legitimacy might be reproduced in post-law periods. These theoretical approaches are complementary in nature, with each illuminating a different dimension of the legitimacy crisis. The transitional justice literature also strengthens the normative foundation of the study by focusing on how social order might be reconstituted following periods of severe treason and legal paralysis (Teitel, 2000; Hayner, 2011).

Paragraph 5: The concept of treason is conceptualized in this study not merely as a criminal offense defined within the framework of criminal law, but as a comprehensive assault targeting the state's internal integrity, institutional memory, and social trust. Political treason, intra-state factionalism, elite betrayals, and collaboration with foreign powers can manifest in various forms; the common denominator of these acts is the systematic sacrifice of society's interests (Acemoglu & Robinson, 2019). This conceptualization reflects a holistic understanding encompassing not only the legal but also the sociological and psychological dimensions of treason. Legal paralysis denotes the disruption of normative order's continuity, the weakening of judicial independence, and the normalization of extralegal practices (Tamanaha, 2021). Legal paralysis frequently develops as a gradual process, and society's recognition of this process may be delayed (Ginsburg & Huq, 2018). The legitimacy void that emerges under these conditions signifies the rupture of the emotional and moral relationship that society establishes with the state, rendering recourse to alternative legitimacy sources inevitable (Gilley, 2009). The concept of social trust, as the most critical component of social capital, constitutes the fundamental condition for the functionality of institutions and political order; the collapse of trust increases the risks of radicalization, polarization, and social disintegration (Putnam, 2000). The reconstruction of trust constitutes one of the central concerns of this study as a precondition for the establishment of legitimacy. Finally, collective memory occupies a central position in this study as a fundamental concept shaping societies' past experiences, modes of confronting injustices, and searches for legitimacy (Assmann, 2011).

Paragraph 6: The significance of this research derives from its multi-layered contribution potential at both theoretical and practical levels. From a theoretical perspective, the study aims to fill an important lacuna in the existing literature examining legitimacy crises. Studies on political legitimacy generally examine the sources of legitimacy and its modes of maintenance under normal conditions; however, they do not sufficiently focus on extreme scenarios where law has entirely collapsed, state capacity has been extinguished, and treason has occurred at the institutional level (Gerschewski, 2021). These

extreme scenarios test the boundaries of legitimacy theories and necessitate the development of new conceptual tools. Existing literature predominantly addresses legitimacy voids within the framework of democratic backsliding or authoritarian transformation; whereas this study interrogates how legitimacy might be reproduced in the most radical crisis scenarios that threaten the very existence of the state. From a practical perspective, the study aims to provide an applicable conceptual framework for societies confronting similar crises. This framework is not merely a theoretical model but aims to offer guiding principles for decision-makers in concrete crisis situations. This framework can provide policymakers, civil society actors, and international organizations with concrete orientations regarding which alternative legitimacy sources might be invoked when legal mechanisms have become paralyzed.

Paragraph 7: Existing studies in the literature generally address treason, legal collapse, and legitimacy crisis separately; how these three phenomena feed one another and together produce a systemic rupture has not been sufficiently researched. While the state failure literature explains the dynamics of institutional collapse (Rotberg, 2019), rule of law studies examine normative deterioration (Dyzenhaus, 2006), and legitimacy theories focus on the sources of authority (Beetham, 2013). The lack of dialogue among these three literatures impedes the development of a comprehensive understanding and leads to fragmented solution proposals. However, the relationship of mutual dependency among these three domains and particularly the triggering role of treason within these dynamics has not been systematically analyzed. This study aims to transcend this fragmentation in the literature by addressing the treason-legal collapse-search for legitimacy triad within an integrated conceptual model. This integrated approach enables understanding how each phenomenon interacts with others and how this interaction manifests at the social level. Thus, the study proposes an original theoretical framework that synthesizes the accumulated knowledge of different disciplines.

Paragraph 8: From a historical perspective, there exists a rich repository of experience regarding periods when law became paralyzed and societies sought legitimate solutions. The constitutional renewal processes undertaken following periods of tyranny in ancient Athenian democracy demonstrate that legitimacy was reconstructed not solely through legal texts but through the active participation of citizens (Ober, 2005). The Nuremberg Tribunals established after World War II constitute a concrete example of the international community's search for a new legitimacy foundation in a period when national law proved inadequate for adjudicating crimes against humanity (Smith, 1999). The Nuremberg experience demonstrated how ethical principles and universal values beyond law could function as sources of legitimacy (Elster, 2004). South Africa's Truth and Reconciliation Commission revealed how ethical and social reconciliation mechanisms beyond legal punishment could operate in healing the deep social wounds created by the apartheid regime (Tutu, 1999). This experience concretizes the critical role of collective memory and social confrontation in the reestablishment of legitimacy. These historical examples demonstrate that at moments when law collapsed, societies could develop alternative legitimacy sources by turning to ethical norms, collective memory, and public deliberation.

Paragraph 9: Methodologically, this study adopts an interpretive and analytical approach positioned within the qualitative research tradition. The research design employs conceptual analysis, historical comparison, and theoretical synthesis methods in combination. Conceptual analysis enables the systematic examination of fundamental concepts such as treason, legal paralysis, legitimacy void, and social resilience, and the revelation of relationships among them. This conceptual analysis is conducted as a systematic process encompassing the stages of definition, boundary delineation, and relation establishment. Historical comparison enables the identification of common patterns of treason and legal collapse through case studies selected from different periods and geographies. The comparative

approach makes it possible to identify universal dynamics while distinguishing context-specific factors. Theoretical synthesis involves bringing together conceptual tools from political science, legal sociology, ethical theories, and transitional justice literatures within an integrated framework. This methodological choice is consonant with the nature of the research question; for a normative and multidimensional matter such as the search for legitimacy beyond law requires an interpretive and critical approach rather than quantitative measurements.

Paragraph 10: The original contribution of the study is concretized at several fundamental points. First, the research demonstrates that treason is not merely an individual crime type or political act, but rather a systemic rupture targeting state capacity, political culture, and social trust. This systemic perspective enables comprehension that the effects of treason emerge across a much broader domain and over a long-term temporal horizon. This conceptualization reveals that the effects of treason are far more extensive and enduring, transcending the narrow definitions in existing literature. Second, the study argues that legitimacy is not unidimensional, but rather an integrated structure in which legal norms, ethical principles, social consensus, and collective memory operate together. This "integrated legitimacy model" demonstrates that even at moments when law has collapsed, societies can develop alternative legitimacy sources and possess the capacity to reconstitute political order. This model reflects the dynamic and multi-layered nature of legitimacy, moving beyond static approaches. Third, the research proposes an original theoretical framework explaining the treason-law-legitimacy relationship by synthesizing the accumulated knowledge of different disciplines. This framework holds the potential to contribute both to academic debates and to practical policy development processes.

Paragraph 11: Like any academic study, this research is conducted within certain limitations. First, the study bears the character of a conceptual and theoretical analysis and does not present an empirical case study focused on a specific country or period. This choice, while consonant with the research's aim of developing a generalizable theoretical framework, necessitates additional studies for applicability to concrete contexts. Future research can test the validity of the model by applying this theoretical framework to specific case studies. Second, the definition and boundary delineation of the concept of treason constitutes a domain open to normative debates; what treason means can vary across different political and cultural contexts. This normative ambiguity necessitates context-sensitive adaptation of the framework proposed by the study. Third, the identification of legitimacy sources beyond law requires context-specific assessments rather than universal standards, and this circumstance necessitates careful interpretation in adapting the model proposed by the study to different societies. These limitations do not negate the contributions of the research; rather, they indicate productive research areas for future studies.

Paragraph 12: The interdisciplinary positioning of the study constitutes both a strength and a source of methodological challenge. Situated at the intersection of political science, legal sociology, ethical theories, and transitional justice literatures, this research draws upon the conceptual tools of each discipline while also confronting the complexity entailed by interdisciplinary synthesis. This complexity necessitates the continuous observance of conceptual coherence and the careful conduct of interdisciplinary translations. The meanings assigned by different disciplines to the concepts of legitimacy, law, and social order partially overlap and partially diverge; therefore, the study exercises particular care to maintain conceptual coherence. While this interdisciplinary approach is an indispensable choice for comprehending the multidimensional nature of treason and legal collapse, it also requires separate evaluation of how the research findings contribute to the specific debates of each discipline. Nevertheless, considering that single-disciplinary approaches prove inadequate for explaining complex phenomena such as treason, interdisciplinary synthesis emerges as an indispensable characteristic of this study.

Paragraph 13: The matters addressed by the research are not merely of academic interest but are directly related to the urgent problems of the contemporary world. Democratic backsliding, the strengthening of authoritarian tendencies, the instrumentalization of law, and the erosion of institutional trust emerge as common trends observed in numerous countries (Levitsky & Ziblatt, 2018; Waldner & Lust, 2018). These global trends demonstrate that the conceptual tools offered by the study are not limited to specific contexts but possess validity across a broad geography. Under these conditions, the reconsideration of the concept of treason, the understanding of the dynamics of legal paralysis, and the investigation of alternative sources of legitimacy transcend being merely a theoretical endeavor, acquiring practical significance that shapes the futures of societies. In the contemporary environment where information manipulation has become widespread, social polarization has deepened, and institutional memory has weakened (Tufekci, 2017; McChesney, 2015), the conceptual tools offered by this study hold value from both analytical and normative perspectives. This value manifests both in understanding existing crises and in being prepared for possible future crises.

Paragraph 14: The concept of social resilience constitutes one of the fundamental analytical tools of this study. Resilience is a critical concept explaining how societies can develop resistance in the face of severe crises, how they can mobilize their institutional and cultural resources, and how they can reconstitute political order (Boin et al., 2017; Holling, 1973). The concept of resilience, as an interdisciplinary concept adapted from ecological systems to social systems, provides a powerful analytical tool for understanding post-crisis recovery processes (Holling, 2001). Destructive experiences such as treason and legal collapse are among the most challenging tests that examine societies' resilience capacities. Within this framework, the study argues that resilience depends not only on structural factors but also on cultural norms, social cohesion mechanisms, and collective moral values. This multidimensional understanding of resilience necessitates a comprehensive approach encompassing not only institutional repair but also social and psychological recovery. Psychological resilience, social trust, and collective trauma concepts provide indispensable analytical tools for understanding the enduring effects of treason (Marcus et al., 2019; Alexander, 2016). This conceptual apparatus enables the study to analyze not only the political and legal consequences of treason but also its social and psychological dimensions.

Paragraph 15: Ethical leadership and normative responsibility assume a critical role in overcoming treason and the legitimacy crisis. Leadership behaviors possess the potential both to deepen and to mitigate crises; leadership committed to ethical principles performs a determining function in the reconstruction of social trust and the establishment of legitimacy (Philpott, 2020). Ethical leadership is not limited to individual virtuousness but also encompasses the internalization of accountability, transparency, and justice principles at the institutional level (Forst, 2020). This study argues that treason typically emerges in the absence or collapse of ethical leadership and that the search for legitimate solutions also requires an ethically grounded leadership understanding. In this context, legitimacy becomes possible not solely through the reorganization of institutional structures but also through the redefinition of normative values and ethical responsibilities. This normative redefinition necessitates the renewal of the social contract and the construction of a new consensus around shared values (Rawls, 1971). Accordingly, the study emphasizes the central importance of the ethical dimension in the reproduction of legitimacy and draws attention to the limitations of approaches that neglect this dimension.

Paragraph 16: In conclusion, this research addresses the question of upon what foundations society can generate a legitimate solution in the most extreme scenarios where law has become entirely dysfunctional and state capacity has collapsed. The study argues that legitimacy cannot be reduced solely to written laws; social conscience, collective memory, ethical norms, and historical experience

constitute indispensable sources of legitimacy. This integrated understanding of legitimacy reveals the conditions for the reconstitution of social order in post-law periods. Within this framework, the expected contributions of the research may be summarized as follows: First, the study aims to transcend the conceptual fragmentation in the literature by explaining the treason-legal collapse-legitimacy relationship within an integrated theoretical model. Second, by systematically developing the concept of legitimacy beyond law, it identifies alternative legitimacy sources to which societies can resort during extraordinary crisis periods. Third, by offering an interdisciplinary synthesis, it brings together the accumulated knowledge of different academic traditions within a common analytical framework. This synthesis offers an original contribution in terms of both theoretical richness and practical applicability. Finally, the study aims to provide applicable conceptual tools and normative orientations for societies confronting similar crises, policymakers, and international actors.

2. LITERATURE REVIEW

The academic literature that has developed on phenomena such as treason, legal paralysis, and the collapse of state-society relations reflects the endeavor to comprehend the multidimensional nature of political legitimacy crises. Studies in this field demonstrate that in explaining the loss of state authority's legitimacy, not only legal mechanisms but also social norms, collective memory, and ethical foundations play determinative roles (Gilley, 2009). The loss of political legitimacy is generally associated in the literature with structural factors such as the weakening of state capacity, corruption, internal threats, and institutional dissolution (Rotberg, 2019). In this context, Fukuyama's studies on state-building and institutional capacity emphasize that legitimacy crises are complex processes possessing not only political but also administrative and social dimensions (Fukuyama, 2004). The phenomenon of legal obstruction and the citizenry's helplessness set forth in the introduction section is directly connected to these theoretical discussions. The role of high-magnitude internal threats of the treasonous variety in the deepening of crises has attracted increasing academic attention in recent years. Particularly the question of how institutional corruption and elite betrayals erode state capacity occupies a central place in contemporary political science literature (Acemoglu and Robinson, 2019). Consequently, understanding the search for legitimate solutions requires recourse not only to legal literature but also to political science, international relations, and ethical studies. Within this framework, the literature review addresses the theoretical foundations of the phenomenon of treason, the dynamics of legal collapse, and approaches toward the reconstruction of legitimacy as an integrated whole.

The theoretical literature that has developed on legal paralysis and normative deterioration analyzes in detail the structural and normative factors underlying the complete dysfunction of state order. Modern legal theories argue that the continuity of normative order constitutes the fundamental condition of political stability and demonstrate that the collapse of this order triggers social disintegration (Dyzenhaus, 2006). Kelsen's pure theory of law advances the proposition that the disruption of the hierarchy of norms can invalidate the entire legal system, and this theoretical framework constitutes a fundamental reference source for understanding the origins of legal paralysis (Kelsen, 1967). Contemporary research emphasizes that in environments where law becomes inoperative, state legitimacy rapidly collapses and society turns toward alternative sources of legitimacy (Tamanaha, 2021). At this juncture, the problematic of seeking legitimate solutions in an environment where law has become completely dysfunctional, as indicated in the introduction section, finds broad correspondence in the literature. The collapse of legal norms is also closely related to political manipulation, the instrumentalization of the judiciary, and institutional corruption (Ginsburg and Huq, 2018). Rios-Figueroa's comparative studies on judicial independence demonstrate that the politicization of the judiciary constitutes one of the most prominent indicators of legal paralysis and that this process accelerates legitimacy crises (Rios-Figueroa, 2016). Agamben's state of exception approach advances the argument that states create a de facto normative void by suspending law during

crisis periods, and that this deepens the loss of legitimacy (Agamben, 2005). This theoretical framework provides a determinative background for explaining why the search for legitimate solutions beyond law, which constitutes the fundamental problematic of this article, has become imperative.

Political treason is defined as the totality of actions targeting the internal integrity of the state and is examined with increasing academic interest in both security studies and political sociology. Particularly studies on intra-state factionalism, elite betrayals, and institutional dissolution clearly demonstrate that treason is not merely an ethical problem but simultaneously a structural process of destruction (Acemoglu and Robinson, 2019). Conflicts of interest among actors within the state, collaboration with foreign powers, or decision-making processes contrary to society's interests are shown in the literature among the important causes of state failure (Easterly, 2021). Historical examples demonstrate that internal divisions and elite betrayals played a determinative role in the collapse of the Roman Empire (Heather, 2005), while the attitudes of court aristocracy before the French Revolution, sacrificing national interests to foreign powers, indicate that this historical pattern possesses continuity (Doyle, 1989). The Nuremberg Tribunals example concretely demonstrates how international law opened the door to new searches for legitimacy in situations where the state apparatus turned against its own people (Smith, 1999). Arendt's analyses of totalitarian regimes demonstrate that treason is not merely an individual crime but rather a systemic deviation in which the state apparatus turns against its own people (Arendt, 1951). Consequently, the central position of the phenomenon of treason in this article carries strong parallelism with contemporary state collapse literature, and the theme of the nation being shaken to its foundations emphasized in the introduction section directly corresponds with these theoretical foundations.

Social trust is comprehensively analyzed in the literature as one of the forms of social capital that erodes most rapidly during periods of crisis and treason. Pioneer figures in social capital research directly correlate the collapse of trust with the loss of state capacity and democratic stability (Putnam, 2000). Within this framework, deliberative democracy theory emphasizes the determinative role of public deliberation and social participation processes in the re-establishment of trust (Dryzek, 2010). Contemporary empirical research demonstrates that during periods when law and institutions become inoperative, the public's perception of helplessness rises, and this increases the risks of radicalization, polarization, and social fragmentation (Norris and Inglehart, 2019). The collective memory literature emphasizes that such crises leave permanent traces on society's long-term psychology and that searches for legitimacy must take this memory into account (Assmann, 2011). How trauma is processed and given meaning at the social level directly shapes the future orientations of political culture (Alexander, 2016). Marcus, Neuman, and MacKuen's affective intelligence research demonstrates how the collapse of social trust transforms collective emotional states and how this transformation directly shapes political behavior (Marcus et al., 2019). These studies strongly support the emphasis on social conscience and memory's capacity to generate legitimate solutions expressed in the introduction section. Thus, the literature clearly demonstrates that treason produces not only a political crisis but simultaneously a deep social wound.

The loss of legitimacy constitutes one of the most critical ruptures that political systems can encounter, and legitimacy theories form an extensive field of discussion in the literature. Weber's typology of authority, contemporary normative theories, and communicative action approaches demonstrate that legitimacy depends not only on legal foundations but also on public perceptions, value systems, and ethical expectations (Beetham, 2013). Habermas's theory of communicative action advances the proposition that legitimacy is produced through rational public deliberation and participatory processes, and this perspective explains the importance of alternative legitimacy sources during periods of legal paralysis (Habermas, 1984). Recent research reveals that legitimacy gaps become more pronounced particularly in situations where law is obstructed, political elites are accused of treason, and institutional order has collapsed (Gilley, 2009). In the literature, it is noted that new legitimacy models often rest upon historical experiences, ethical norms, and processes of social consensus. Forst's

normative theory of justice argues that legitimacy must be based not only on procedural but also on substantive principles of justice, and this approach strengthens the ethical foundations of the search for legitimacy beyond law (Forst, 2020). Transitional justice studies focus on how social order can be reconstructed following periods of severe treason, internal conflict, and legal paralysis, and emphasize the role of mechanisms such as truth commissions and reparation programs in the reproduction of legitimacy (Teitel, 2000; Hayner, 2011). This approach directly supports the theme of seeking legitimate solutions beyond law set forth in the introduction section and demonstrates that the legitimacy literature provides an indispensable background for the holistic comprehension of this article's theoretical foundation.

The academic literature that has developed on state capacity and institutional resilience demonstrates that internal threats of the treasonous variety generally emerge during processes of institutional weakening and deepen in reciprocal interaction with these processes. Particularly the failed states literature emphasizes that conflicts of interest among internal actors and institutional corruption render state order fragile by eroding the principles of the rule of law (Rotberg, 2019). Meyer and Bromley's studies on organizational institutionalization demonstrate that the preservation of institutional memory is of critical importance for the sustainability of state capacity and that the weakening of this memory amplifies the effects of treason (Meyer and Bromley, 2013). In contemporary political science literature, it is noted that internal treason often progresses in parallel with the collapse of state capacity, and in some cases directly triggers this collapse (Call, 2021). This theoretical framework makes an important contribution to explaining the institutional foundations of the phenomenon of treason that fundamentally destroys the nation as set forth in the introduction section. Fukuyama's studies on state-building reveal that the weakening of institutional capacity is not merely an administrative problem but simultaneously creates a political crisis that directly affects the perception of legitimacy (Fukuyama, 2004). Research demonstrates that institutional collapse diminishes social trust, thereby increasing the public's sense of helplessness, and that this situation leaves permanent traces in political culture (Levitsky and Ziblatt, 2018). Consequently, the literature treats the weakening of state capacity not merely as a structural problem but as a multidimensional process directly related to the collapse of legitimacy.

The erosion of the rule of law is generally analyzed in the literature through political manipulation, the instrumentalization of the judiciary, and the arbitrariness of constitutional order. Studies in this field clearly demonstrate that legal obstruction is not merely a technical malfunction but can also be the result of conscious choices by political actors (Pei, 2020). The weakening of judicial independence, the permanentization of the state of emergency, and the normalization of extra-legal practices are counted in the literature among the fundamental indicators of authoritarianization processes (Ginsburg and Huq, 2018). From the perspective of Kelsen's legal philosophy, the loss of validity of the basic norm (Grundnorm) renders the legitimacy of the entire legal system questionable, and this situation compels societies to turn toward alternative sources of legitimacy (Kelsen, 1967). This theoretical framework supports the phenomenon of law becoming completely dysfunctional as addressed in the introduction section with contemporary empirical findings. Current research reveals that the collapse of law both makes internal threats of the treasonous variety visible and produces structures that legitimize these threats. Dyzenhaus's analyses of constitutional crises emphasize that the disruption of normative order shakes the foundations of the social contract and creates a legitimacy void (Dyzenhaus, 2006). Consequently, the loss of the rule of law must be comprehended as a multi-layered process that further deepens the destruction treason creates in social perception and prepares the ground for the crisis to become permanent.

The social and institutional resilience literature analyzes how societies are able to develop resistance against severe crises such as treason and legal paralysis and how they mobilize their adaptive capacities. Studies in this field demonstrate that resilience depends not only on structural factors but also on cultural norms, social cohesion mechanisms, and collective moral values (Boin et al., 2017).

High adaptive capacity in political crises emerges as a critical variable that directly affects the success of searches for legitimate solutions (Comfort, 2019). Brown and Treviño's ethical leadership research demonstrates that leaders' ethical behaviors during crisis periods strengthen social resilience and directly affect the perception of legitimacy (Brown and Treviño, 2006). In the literature, it is noted that while the weakening of social resilience during crisis periods amplifies the effects of treason, strong solidarity networks contribute to the reproduction of legitimacy. Holling's adaptive cycles approach reveals that social systems' capacities for post-crisis restructuring are directly related to pre-existing solidarity patterns (Holling, 2001). This theoretical framework is in complete harmony with the search for solutions based on social memory, conscience, and resilience emphasized in the introduction section. Thus, the resilience literature emerges as a fundamental theoretical resource that explains the functioning of the legitimate solution model proposed by this article and renders the social dimension visible.

The authoritarianization literature examines in detail how the concentration of power within the state and the collapse of checks and balances mechanisms nourish political behaviors of the treasonous variety. Recent research demonstrates that the excessive centralization of executive power erodes the rule of law and accelerates structural decay that can be characterized as institutional betrayal (Bermeo, 2016). This collapse process is analyzed in the literature within the framework of the concept of democratic erosion and is generally associated with developments such as the weakening of judicial independence and the dysfunction of the legislative body (Waldner and Lust, 2018). Pei's comparative studies on corruption and decay in authoritarian regimes document in detail how concentration of power creates the structural conditions that prepare the ground for systemic betrayal (Pei, 2020). This structural transformation corresponds with the description of the environment where law is obstructed and the citizenry is rendered helpless as addressed in the introduction section of this article. Research reveals that during authoritarianization processes, internal acts of treason are often concealed and legitimized through legal-appearing mechanisms. Levitsky and Ziblatt's analysis of how democracies die documents in detail the strategies by which elected leaders undermine constitutional order from within (Levitsky and Ziblatt, 2018). Consequently, the authoritarianization literature clearly reveals that treason is not merely a covert process but rather often a form of behavior that has become embedded within and normalized by institutional order.

The international law literature discusses the role of external actors in the face of states' internal crises within the framework of sovereignty, intervention, and responsibility principles. Contemporary international norms such as the Responsibility to Protect have opened to discussion what kind of intervention authority the international community may possess in situations where societies experience severe treason and legal collapse (Bellamy, 2015). Krasner's studies on sovereignty demonstrate that state sovereignty is not absolute and that the international community's right to intervene in cases of severe human rights violations rests on normative foundations (Krasner, 1999). However, a significant portion of the literature demonstrates that international intervention does not always strengthen legitimacy and sometimes deepens crises by weakening social resistance (Paris, 2014). The theme of seeking legitimate solutions beyond domestic and international law emphasized in the introduction section of this article is positioned at the very center of these discussions. Sikkink's studies on human rights and accountability emphasize how international norms produce different effects in local contexts and that legitimacy cannot be imposed from outside (Sikkink, 2018). Research reveals that the success of external intervention generally requires compatibility with local social legitimacy and must be conducted in cooperation with local actors. For this reason, the literature clearly emphasizes that proposals for legitimate solutions must rest not only on international norms but also on local ethical values, historical experiences, and political context.

The collective action literature provides important theoretical tools for explaining how societies develop solidarity and are able to produce solutions in the face of severe political and legal crises. Particularly Ostrom's theory of collective action demonstrates that even when central authority

collapses, societies can restore order by creating their own normative systems (Ostrom, 2010). Current research reveals that collective action processes strengthen social moral values during periods of treason and legal paralysis and support searches for legitimacy (van Zomeren, 2016). Dryzek's deliberative democracy theory demonstrates that collective action can occur not only in the form of protest but also in the form of public deliberation and consensus processes, and that these processes play a determinative role in the reproduction of legitimacy (Dryzek, 2010). This theoretical framework strengthens the theme of the reconstruction capacity of social conscience and collective memory expressed in the introduction section. The literature demonstrates that collective action can occur not only in the form of social opposition but also in the form of local solidarity networks, ethical mobilization, and community-based consensus processes. Inglehart and Welzel's values research documents that societies increase their collective action capacities by turning toward autonomy and self-expression values during crisis periods (Inglehart and Welzel, 2005). Consequently, collective action research provides an indispensable analytical framework for understanding the determinative role played by social actors in the search for solutions following treason.

The ethics and political philosophy literature provides comprehensive theoretical discussions particularly on justice, responsibility, moral obligation, and political legitimacy, and makes a direct contribution to the problematic of legitimacy beyond law that lies at the center of this article. While Rawls's theory of justice argues that legitimacy is possible with a political order founded upon just principles, Habermas's communicative action approach advances the proposition that legitimacy is produced through rational public deliberation (Rawls, 1971; Habermas, 1984). Contemporary ethical literature emphasizes that in contexts of severe treason and legal paralysis, legitimacy can be reconstructed through ethical responsibilities, social conscience, and historical memory (Forst, 2020). Philpott's studies on the ethics of political reconciliation demonstrate that justice means not only punishment but also the repair of relationships and the establishment of social peace (Philpott, 2020). Brown and Treviño's ethical leadership research reveals that leaders' ethical behaviors during crisis periods accelerate social healing and play a determinative role in the re-establishment of legitimacy (Brown and Treviño, 2006). Research clearly reveals that in post-crisis restructuring processes not supported by social justice, the legitimacy gap becomes permanent. This theoretical perspective directly supports the view advocated in the introduction section of this article that legitimacy must be sought not only in written laws but in social morality and conscience.

The transitional justice literature focuses on how social order can be reconstructed following periods of severe treason, internal conflict, and legal paralysis, and constitutes a central theoretical resource with respect to this article's problematic. Studies in this field demonstrate that truth commissions, reparation programs, and institutional reforms can reduce the damage created by treason by meeting society's expectation of justice (Hayner, 2011). Teitel's theory of transitional justice emphasizes that during extraordinary periods, law serves not only the function of backward-looking accountability but also the function of creating a forward-looking social contract (Teitel, 2000). Philpott's restorative justice approach advances the proposition that transitional justice must be conceived not merely as punishment but also as the reconstruction of social relationships and a process of collective healing (Philpott, 2020). Sikkink's accountability research documents that transitional justice mechanisms strengthen human rights culture in the long term and contribute to democratic consolidation (Sikkink, 2018). This theoretical framework relates the theme of seeking legitimate solutions beyond law set forth in the introduction section to concrete institutional tools. Consequently, the transitional justice literature provides an applicable roadmap regarding how the social wounds created by treason can be healed and through which mechanisms legitimacy can be reproduced.

The dimension of information manipulation and communication is examined with increasing interest in contemporary crisis literature, and its effects on the visibility and social perception of treason are analyzed. The proliferation of information technologies has increased both the visibility and the impact of treason; the manipulation of social perception through propaganda and disinformation has produced

new threat dimensions beyond classical forms of treason (Ellul, 1965; Tufekci, 2017). McChesney's studies on media and democracy demonstrate that the corruption of the information ecosystem deepens legitimacy crises and erodes social trust (McChesney, 2015). From Dryzek's deliberative democracy perspective, it is observed that healthy public communication is the fundamental condition for the reproduction of legitimacy and that information manipulation directly sabotages this process (Dryzek, 2010). Current research reveals that disinformation, particularly during periods of legal paralysis, sharpens social polarization by creating alternative reality perceptions. This situation directly corresponds with the multidimensional nature of treason and the theme of social perception manipulation emphasized in the introduction section. Consequently, the information and communication literature provides a critical theoretical contribution for understanding the aspects of contemporary treason phenomena that differ from traditional forms and for comprehending the information dimension of the search for legitimate solutions.

The relationship between economic fragility and legitimacy is analyzed in the literature as a structural factor that deepens the social effects of treason. Research demonstrates that economic instability intensifies legitimacy crises and increases the public's perception of helplessness (Norris and Inglehart, 2019). Acemoglu and Robinson's analyses from an institutional economics perspective reveal that economic collapse exists in a relationship of reciprocal causality with political treason and that these two phenomena nourish each other (Acemoglu and Robinson, 2019). Easterly's research on development and state failure demonstrates that economic fragility accelerates institutional decay and prepares the ground for treasonous behaviors (Easterly, 2021). The erosion of social trust by economic crises further complicates searches for legitimate solutions during periods of legal paralysis. This theoretical framework completes the view emphasized in the introduction section that treason constitutes a multidimensional process of destruction with its economic dimension. The literature emphasizes that economic resilience is closely related to political legitimacy and that economic restructuring plays a determinative role in overcoming legitimacy crises. Consequently, the economic fragility literature provides an indispensable analytical tool for comprehending not only the political but also the socioeconomic dimensions of treason.

The political psychology and social trauma literature analyzes the psychological effects that treason creates at individual and collective levels and how societies cope with these traumas. Marcus, Neuman, and MacKuen's studies on affective intelligence and political judgment demonstrate that social emotions directly shape political behaviors during crisis periods (Marcus et al., 2019). Alexander's cultural trauma theory reveals that events such as severe treason and legal collapse profoundly shake social identity and transform collective meaning structures (Alexander, 2016). Assmann's collective memory research demonstrates how trauma is encoded at the social level and how this encoding directly shapes future searches for legitimacy (Assmann, 2011). Research documents that in societies where trauma is not properly processed, legitimacy crises are transmitted across generations and leave permanent political wounds. This theoretical framework deepens the dimension of social psychological resilience and collective memory emphasized in the introduction section. Subotić's studies on collective memory and political identity demonstrate how trauma narratives are instrumentalized in legitimacy struggles (Subotić, 2019). Consequently, the political psychology literature provides a critical theoretical contribution for understanding the permanent traces that treason creates in society's deep psychological fabric, beyond its visible institutional effects.

In conclusion, this literature review has established the theoretical foundations of the article by addressing the phenomena of treason, legal paralysis, and legitimacy crisis from a multidisciplinary perspective. This study, positioned at the intersection of political science, sociology of law, international relations, ethical theories, transitional justice, and political psychology literatures, has revealed that treason is not merely an individual crime but a multi-layered process of destruction targeting state capacity, institutional integrity, social trust, and collective memory. This multidisciplinary approach, in a manner consistent with Beetham's (2013) theoretical framework

regarding the multidimensional nature of legitimacy, demonstrates that the effects of treason cannot be fully comprehended through the conceptual tools of a single discipline. Existing studies in the literature generally address these dimensions separately; however, studies examining how treason simultaneously affects all these dimensions and how legitimacy can be reproduced under conditions where law has become completely dysfunctional within a holistic framework remain limited. This conceptual gap reveals the necessity of expanding the frameworks provided by Teitel's (2000) transitional justice and Philpott's (2020) restorative justice approaches through a synthesis specific to the context of treason. This conceptual gap forms the foundation of this article's original contribution and clarifies the position of the research question set forth in the introduction section within the literature. Consequently, this literature review prepares the theoretical ground for the theoretical framework to be developed in the subsequent section and clearly reveals the necessity of an integrated model that will explain the treason-law-legitimacy relationship.

3. THEORETICAL FRAMEWORK

The theoretical framework of this study is constructed upon a multi-layered conceptual structure designed to analyze the destructive effects of treason on state structures and social order, and to comprehend how legitimacy can be reproduced during periods when the law has become paralyzed. The fundamental research question articulated in the introduction interrogates the normative and ethical foundations upon which societies can develop legitimate solutions in extreme crisis scenarios where the law has become entirely dysfunctional and state capacity has collapsed. Answering this question is not possible through the conceptual tools of a single discipline; for the phenomenon of treason denotes a complex process of rupture that simultaneously encompasses political, legal, social, and psychological dimensions. Within this framework, treason is conceptualized not merely as a narrow criminal offense defined within the scope of criminal law, but rather as a systemic assault targeting the institutional integrity of the state, its political culture, and its networks of social trust (Acemoglu and Robinson, 2019). For this reason, the theoretical framework is positioned at the intersection of political science, sociology of law, ethical theories, transitional justice, and social psychology literatures (Beetham, 2013; Teitel, 2000; Philpott, 2020). Theoretical approaches that argue legitimacy is reconstructed not solely through legal norms but also through social morality, collective memory, and ethical principles constitute the conceptual foundation of this study. This interdisciplinary positioning, while being an essential choice for comprehending the multidimensional nature of treason, also necessitates the continuous maintenance of conceptual coherence. Thus, a holistic theoretical model explaining the multidimensional crisis typology set forth in the introduction and literature review sections of the article is being developed.

The concept of legitimacy occupies a central position in the theoretical architecture of this study as one of the most fundamental conditions for the sustainability of political order. Weber's classical typology of authority revealed that legitimacy rests upon traditional, charismatic, and legal-rational foundations; however, this typology proves inadequate during extraordinary crisis periods when the law has completely collapsed (Weber, 1978). While Weber's approach succeeds in explaining the sources of legitimacy under ordinary conditions, it loses its analytical power in extreme scenarios where the state apparatus has turned against its own citizens or where treason has occurred at the institutional level. Beetham's multidimensional theory of legitimacy extends this classical approach by arguing that legitimacy depends not only on legal norms but also on shared beliefs and social consent (Beetham, 2013). According to this theory, legitimacy encompasses three fundamental dimensions: legal validity, normative justifiability, and social consent. Serious damage to any one of these three dimensions is sufficient to trigger a legitimacy crisis; however, the crisis created by treason generally targets all three dimensions simultaneously. Habermas's theory of communicative action emphasizes the dynamic and interactional nature of legitimacy by arguing that legitimacy is produced through rational public deliberations and participatory processes (Habermas, 1984). This theoretical framework provides a

decisive background for understanding the importance of alternative sources of legitimacy during periods when legal mechanisms have become paralyzed. Consequently, legitimacy is treated in this study not as a static structure, but as a multi-layered process that is continuously reproduced through social dynamics.

State capacity and institutional collapse theories demonstrate that treason generally takes root within weakening institutional structures and further erodes these structures. Fukuyama's studies on state-building reveal that the weakening of institutional capacity is not merely an administrative problem but also creates a political crisis that directly affects the perception of legitimacy (Fukuyama, 2004). From this perspective, there exists a cyclical causal relationship between institutional weakness and treason: weak institutions prepare the ground for treason to take root, while treason further weakens institutions, thereby creating a vicious cycle. The failed states literature clearly demonstrates that the legitimacy of state authority is directly related to the resilience of institutions and that institutional weakening prepares the ground for legal paralysis (Rotberg, 2019). This theoretical perspective provides an indispensable framework for explaining the institutional dimensions of the phenomenon of treason that fundamentally shakes the nation, as stated in the introduction. Meyer and Bromley's studies on organizational institutionalization demonstrate that the preservation of institutional memory is critically important for the sustainability of state capacity and that the weakening of this memory amplifies the effects of treason (Meyer and Bromley, 2013). State capacity theories also delineate the structural limits of the search for legitimate solutions by analyzing the adaptation mechanisms that societies develop against institutional destruction. Thus, this study provides an original theoretical expansion by applying the state capacity literature to the theme of treason. This expansion makes it possible to understand how the effects of treason deepen at the institutional level and how they render the legitimacy crisis permanent (Call, 2021).

The erosion of the rule of law and normative deterioration are counted among the most evident indicators of legitimacy crises in modern political theories. Kelsen's pure theory of law argues that the loss of validity of the basic norm renders the legitimacy of the entire legal system questionable, and this situation compels societies to turn to alternative sources of legitimacy (Kelsen, 1967). Kelsen's hierarchy of norms approach posits that the collapse of the basic norm at the apex of the legal system will invalidate all subordinate norms through a domino effect; this situation provides a powerful conceptual tool for explaining the total collapse of the legal order in the context of treason. Agamben's state of exception approach argues that states create a *de facto* normative void by suspending the law during crisis periods and that this accelerates the loss of legitimacy (Agamben, 2005). Arendt's analyses of totalitarianism support this theoretical perspective with historical examples by demonstrating how the state apparatus can become hostile to its own citizens and how moral collapse is legitimized in this process (Arendt, 1951). Tamanaha's contemporary analyses indicate that the erosion of the rule of law is a multidimensional process that progresses alongside the collapse of social trust (Tamanaha, 2021). This theoretical framework conceptually grounds the description of an environment where the law has become entirely dysfunctional, as emphasized in the literature review section. Theories of normative deterioration also argue that acts of treason mostly emerge in this normative void and that the non-functioning of law renders the institutional dimensions of treason invisible. The weakening of judicial independence, the permanentization of the state of emergency, and the normalization of extra-legal practices are counted among the fundamental indicators of authoritarianization processes in the literature, and these processes deepen the legitimacy crisis (Ginsburg and Huq, 2018). Dyzenhaus's analyses of constitutional crises emphasize that the deterioration of the normative order shakes the foundations of the social contract and creates a legitimacy vacuum (Dyzenhaus, 2006). Consequently, this study addresses the collapse of law not merely as a technical malfunction, but as a comprehensive legitimacy crisis with political and ethical dimensions.

Ethical theories constitute the normative foundation of this study's theoretical framework and explain the sources of legitimacy beyond the law. While Rawls's theory of justice argues that legitimacy is

possible through a political order built upon just principles, the social contract tradition emphasizes that legitimacy must rest upon the consent of the people and common interests (Rawls, 1971). Rawls's concept of the "veil of ignorance" demonstrates that a just social order can only be built upon impartial and universal principles; this perspective functions as a normative compass in redressing the injustice created by treason. Forst's normative approach to justice argues that legitimacy must rest not only on formal but also on substantive principles of justice, and this perspective strengthens the ethical foundations of the search for legitimacy beyond the law (Forst, 2020). Contemporary ethical literature demonstrates that in contexts of severe treason and legal paralysis, legitimacy can be reconstructed through ethical responsibilities, social conscience, and historical memory. The concept of social conscience, in this context, expresses shared intuitions of what is right and just that society collectively holds, beyond individual moral judgments, and functions as the last refuge of legitimacy when the law has collapsed. This approach directly supports the idea of legitimacy beyond the law advocated in the introduction. Philpott's theory of restorative justice emphasizes that legitimacy can be established not only through punitive mechanisms but also through processes of social healing and reconciliation (Philpott, 2020). Ethical theories also demonstrate that when social justice is not re-established, the legitimacy vacuum becomes permanent. Consequently, this study assumes that legal reforms unsupported by ethical norms have limited capacity to produce legitimate solutions and places the ethical dimension of legitimacy at the center.

Deliberative democracy theory is positioned as a central tool in the theoretical framework of this study to explain processes of social consensus and reconstruction. Dryzek's deliberative governance approach argues that legitimacy arises not only from electoral processes but also from rational and inclusive deliberations in which the public participates (Dryzek, 2010). This theoretical perspective extends the boundaries of the search for legitimate solutions by arguing that social actors can create new norms even in environments where the law has become paralyzed. However, the effectiveness of deliberative processes depends on the healthy functioning of information flows and the overcoming of social polarization; ensuring these conditions in environments of treason entails particular difficulties. The studies of Parkinson and Mansbridge demonstrate that deliberative mechanisms have the capacity to produce a new social contract during political crises (Parkinson and Mansbridge, 2012). This approach conceptually grounds the role of collective memory and ethical dialogue in the production of legitimacy, frequently emphasized in the introduction. Deliberative models argue that when legal mechanisms collapse, society can activate its capacity for collective reasoning to produce alternative sources of legitimacy. In this context, deliberative processes function not only as decision-making mechanisms but also as tools of social healing and reconciliation; for the process of deliberation enables different social segments to understand one another and to form a common vision for the future. This theoretical framework reveals that legitimacy is not merely a structure imposed from above, but rather can be constructed from below through processes of social participation and deliberation. Consequently, this study offers an original theoretical contribution by adapting deliberative theory to the context of post-treason reconstruction and emphasizes the dynamic, interactional, and participatory nature of legitimacy.

Resilience theory is positioned in this study as an important theoretical tool explaining how societies can develop resistance in the face of crisis and mobilize their adaptive capacities in the context of treason and legal collapse. The crisis management studies of Boin and colleagues demonstrate that resilience depends not only on structural factors but also on cultural norms, social adaptation mechanisms, and collective moral values (Boin et al., 2017). Comfort's research on adaptive capacity during crisis periods reveals that social resilience encompasses not only surviving the crisis but also the capacity for transformation and renewal after the crisis (Comfort, 2019). According to this theoretical perspective, the capacity of societies to resist and adapt directly affects the success of legitimacy reconstruction processes. Holling's adaptive cycles approach posits that complex systems must pass through certain phases to reach equilibrium after collapse and that this process carries a

cyclical rather than linear character (Holling, 2001). This model is used to explain that post-treason processes of social reconstruction are not uninterrupted progress but rather complex processes involving reversals and new beginnings. The political psychology studies of Marcus and colleagues demonstrate how psychological resilience operates at the social level and the critical role of this capacity in overcoming collective trauma (Marcus et al., 2019). Resilience is evaluated within this framework as a critical social and institutional capacity for overcoming the normative void created by legal paralysis. This study treats resilience theory not merely as a crisis management approach but also as a normative capacity form that is determinative in the production of legitimacy, and reveals at the theoretical level the relationship between social resistance and legitimacy.

Theories of collective memory and social trauma constitute indispensable theoretical components of this study for explaining the lasting effects of treason and legal collapse on social order. Assmann's cultural memory approach argues that large-scale ruptures experienced in the past transform the value systems of societies and that the search for legitimacy is nourished by practices of confronting this past (Assmann, 2011). According to Assmann, cultural memory is directly related to how societies remember and interpret the past to construct and maintain their identities; traumatic experiences such as treason become lodged at the center of this memory and shape the search for legitimacy. Alexander's trauma theory demonstrates that during periods of severe treason and legal collapse, society experiences not only an institutional but also a psychological rupture, and that this trauma reshapes social identity (Alexander, 2016). The studies of Hamber and Gallagher on psychosocial dimensions in peace-building processes reveal that the processing of social trauma is a necessary precondition for the re-establishment of legitimacy (Hamber and Gallagher, 2015). Subotić's studies on collective memory and political identity reveal how trauma narratives are instrumentalized in legitimacy struggles and how collective memory affects political processes (Subotić, 2019). This theoretical framework deepens the dimension of social psychological resilience and collective memory emphasized in the introduction. The political psychology literature provides a critical theoretical contribution for understanding the lasting traces that treason creates in the deep psychological fabric of society, beyond its visible institutional effects. Consequently, this study argues that the reconstruction of legitimacy is possible not only through institutional reforms but also through the healthy processing of collective memory.

Transitional justice theories strengthen the practical and normative dimensions of this study by focusing on how social order can be re-established following periods of severe treason and legal paralysis. Teitel's transitional justice approach demonstrates that these processes have historically passed through three distinct phases and that each phase produces different sources of legitimacy (Teitel, 2000). According to Teitel's typology, the first phase encompasses post-Nuremberg international criminal justice, the second phase encompasses waves of democratization, and the third phase encompasses transitional justice practices that have become continuous during the period of globalization; this study particularly draws upon the conceptual tools offered by the third phase. Hayner's comprehensive studies on truth commissions reveal in detail the role of mechanisms of social confrontation in the reproduction of legitimacy (Hayner, 2011). Truth commissions not only document past violations but also assume symbolic functions that give voice to victims and initiate social healing. Sikkink's studies on international justice and human rights emphasize that transitional justice mechanisms function not only to reckon with the past but also to prevent future violations (Sikkink, 2018). This theoretical framework directly supports the theme of the search for legitimate solutions beyond the law articulated in the introduction and defines the concrete mechanisms for the reproduction of legitimacy. Tools such as truth commissions, reparation programs, and institutional reforms can reduce the damage caused by treason by meeting society's demand for justice. This study addresses transitional justice principles not only through historical examples but also by relating them to today's complex political environments, and demonstrates how the model of legitimate solutions can be supported with practical tools.

Ethical leadership theory occupies a central position in this study as a normative framework that plays a critical role in overcoming treason and the legitimacy crisis. The ethical leadership model of Brown and Treviño reveals that the ethical behaviors of leaders are not merely individual virtues but also carry a structural quality that determines the culture of institutional governance (Brown and Treviño, 2006). According to this model, ethical leadership encompasses the demonstration of normatively appropriate conduct through both personal actions and interpersonal relationships, and the transmission of these behaviors to subordinates through two-way communication, reinforcement, and decision-making processes. Leadership behaviors have the potential both to deepen crises and to mitigate them; leadership committed to ethical principles performs a determinative function in the reconstruction of social trust and the establishment of legitimacy. Philpott's normative approach emphasizes that ethical leadership also encompasses the internalization of principles of accountability, transparency, and justice at the institutional level (Philpott, 2020). Considering that treason generally takes root in environments where ethical oversight mechanisms have weakened or where leadership has distanced itself from accountability, the re-establishment of ethical leadership becomes an indispensable component of the process of legitimate solution. This study argues that treason generally emerges in the absence or collapse of ethical leadership and that the search for legitimate solutions requires an ethically-grounded understanding of leadership. In this context, legitimacy becomes possible not only through the reorganization of institutional structures but also through the redefinition of normative values and ethical responsibilities. This normative redefinition requires the renewal of the social contract and the construction of a new consensus around shared values (Rawls, 1971). Consequently, the study emphasizes the central importance of the ethical dimension in the reproduction of legitimacy and draws attention to the limitations of approaches that neglect this dimension.

The concept of social trust is treated in the theoretical framework of this study as a precondition for the reconstruction of legitimacy. Putnam's social capital approach demonstrates that social trust constitutes the fundamental condition for the functioning of institutions and political order, and that the collapse of trust increases the risks of radicalization, polarization, and social disintegration (Putnam, 2000). Putnam's "bowling alone" metaphor strikingly demonstrates that the weakening of social bonds reduces civic participation and erodes the legitimacy of democratic institutions; treason represents a moment of rupture that carries this weakening to its most extreme point. Treason, by definition, denotes the most severe violation of the relationship of trust, and this violation shakes the foundations of the social fabric. The civic participation studies of Flanagan and Levine demonstrate that the loss of trust leads particularly to political alienation among younger generations and to the questioning of institutional legitimacy (Flanagan and Levine, 2010). Gilley's legitimacy studies reveal that the erosion of trust in the state-society relationship creates a legitimacy vacuum and that this vacuum makes the turn toward alternative sources of legitimacy inevitable (Gilley, 2009). The reconstruction of trust is possible not only through institutional reforms but also through processes of reconciliation and healing at the social level. The democracy erosion studies of Levitsky and Ziblatt demonstrate that the loss of trust leaves lasting traces in political culture and that these traces can be transmitted across generations (Levitsky and Ziblatt, 2018). This theoretical framework conceptually grounds the phenomenon of social helplessness and distrust emphasized in the literature review section and reveals the dialectical relationship between trust and legitimacy. Consequently, this study evaluates the re-establishment of trust as an indispensable component of overcoming the legitimacy crisis.

Information ecosystem and communication theories have been incorporated into the theoretical framework of this study to explain the role of information manipulation in the deepening of the legitimacy crisis during periods of treason and legal paralysis. Ellul's analysis of propaganda demonstrates that information pollution prevents the public from making correct decisions and weakens the search for legitimate solutions (Ellul, 1965). According to Ellul, modern propaganda not only tells lies but systematically manipulates the way reality is perceived, and this situation seriously damages society's capacity for collective reasoning. McChesney's analyses of media monopolization

and Tufekci's studies on network-based communication reveal that the media ecosystem can be used simultaneously for both exposure and manipulation (McChesney, 2015; Tufekci, 2017). The digital citizenship studies of Banaji and Buckingham demonstrate that information literacy has become a critical component of social resilience and that resistance to manipulation is directly related to this literacy (Banaji and Buckingham, 2013). This theoretical perspective argues that legitimacy depends not only on ethical and historical foundations but also on the accessibility of accurate and reliable information. The collapse or manipulation of information flows can create an effect as destructive as the collapse of law and distorts society's perception of reality. This study reveals that information security and transparency are critical components in the design of models for legitimate solutions and incorporates the cognitive dimension of legitimacy into the theoretical framework. Consequently, legitimacy is treated in this study not only as a normative and institutional structure but also as a cognitive and communicative one.

International relations and sovereignty theories have been integrated into the theoretical framework of this study to explain the role of external actors and the tension between the internal and external dimensions of legitimacy during periods of treason and legal paralysis. Krasner's analysis of sovereignty reveals the limits of the intervention capacity of international actors in situations where states' domestic legal order has become paralyzed (Krasner, 1999). Krasner's conceptualization of "organized hypocrisy" demonstrates that sovereignty norms are frequently violated in practice; this situation provides an important perspective for understanding the inconsistent responses of the international community in the context of treason. While Bellamy's responsibility to protect approach advocates the obligation of the international community to intervene in the face of grave violations, Paris's critical analyses demonstrate that these interventions are in a tense relationship with local legitimacy dynamics (Bellamy, 2015; Paris, 2014). The success of international interventions depends largely on the cooperation established with local actors and the compatibility of the intervention with local values; in situations where this compatibility cannot be ensured, external support can deepen rather than mitigate the legitimacy crisis. This theoretical framework emphasizes that when externally-proposed solutions are incompatible with local ethical norms, they create social resistance and delay the process of recovery. Legitimacy, from this perspective, is determined not only by international recognition but also by the level of acceptance within society itself. This study evaluates the role of the international community within a normative framework and argues that the search for legitimacy can be developed without dependence on external actors. Consequently, the balanced treatment of national and international dynamics constitutes one of the theoretical foundations of the model for legitimate solutions.

The original theoretical contribution of this study derives from its synthesis of the different theoretical traditions examined above within an integrated legitimacy model. The integrated legitimacy model does not reduce legitimacy merely to existing legal norms; rather, it defines it as the product of a balanced relationship established among a functioning legal system, ethical leadership, strong social solidarity, and healthy collective memory (Beetham, 2013; Philpott, 2020). This model argues that legitimacy is built upon four fundamental pillars: legal validity, ethical justifiability, social consensus, and institutional resilience. These four pillars are not independent of one another but exist in a dynamic relationship of mutual strengthening and weakening; the collapse of any one pillar negatively affects the others, while strong pillars can compensate for weakening ones. It is observed that when concepts from the transitional justice, resilience, and deliberative democracy literatures are not used in combination, the legitimacy crisis becomes permanent (Teitel, 2000; Dryzek, 2010; Boin et al., 2017). In the post-treason context, the reconstruction of law can only become permanent when the normative and institutional pillars offered by this integrated model are strengthened together. This model offers both an original theoretical contribution and a practicable roadmap for policy development processes by integrating within a single analytical framework the sources of legitimacy that are generally treated separately in the literature. At this point, it becomes clearly apparent that legal texts alone are not

sufficient; the sense of justice, ethical responsibility, and social consensus are indispensable components of legitimacy (Forst, 2020). The study thereby proposes an original theoretical framework that brings together under a single roof these concepts, which are mostly treated in a scattered manner in the literature, within the context of treason and paralyzed law.

In conclusion, this theoretical framework presents a multi-layered and integrated theoretical model explaining the treason-legal collapse-legitimacy relationship. This model argues that legitimacy is not a unidimensional structure but rather a dynamic process in which legal norms, ethical principles, social consensus, collective memory, and institutional resilience operate together. The analytical power of the model derives from its ability to address the multidimensional effects of treason within a single conceptual framework and to systematically define the conditions necessary for overcoming the legitimacy crisis. The theoretical framework provides the conceptual tools to answer the research question articulated in the introduction and aims to fill the theoretical gap identified in the literature review. This framework demonstrates that when the law has become entirely dysfunctional, society can seek alternative sources of legitimacy by turning to ethical norms, collective memory, and solidarity networks (Assmann, 2011; Putnam, 2000). The "search for legitimate solutions beyond domestic and international law" expressed in the article's title gains a conceptual foundation through the integrated legitimacy model offered by this theoretical framework. The proposed integrated legitimacy model carries the potential to contribute both to academic debates and to practical policy development processes. This theoretical foundation establishes a solid ground for the research methodology, findings, and discussion to be presented in the following sections, and ensures the holistic coherence of the study. Consequently, the theoretical framework performs an indispensable function as the backbone of the article for comprehending the multidimensional nature of the phenomenon of treason and determining the normative foundations of the search for legitimate solutions.

4. RESEARCH METHODOLOGY

This study adopts an interpretive and analytical approach positioned within the qualitative research tradition. This approach rests upon the assumption that social phenomena can be comprehended not merely through external observation but through understanding from within. The fundamental research question articulated in the introduction interrogates the normative and ethical foundations upon which societies can develop legitimate solutions during periods when the law has become entirely dysfunctional and state capacity has collapsed. Answering this question requires not a simple inquiry measurable through numerical data, but rather an in-depth analysis of concepts and a comparison of different social experiences. In other words, this study focuses more on "how" and "why" questions than on "how much" questions. The qualitative approach emerges as the most appropriate methodological choice for understanding complex and multidimensional phenomena such as treason (Creswell and Poth, 2018). The multi-layered nature of legitimacy and the systemic effects of treason explained in the theoretical framework section clearly demonstrate that such phenomena cannot be reduced to numerical patterns. Consequently, this study has adopted an interpretive perspective that focuses on comprehending the meanings behind events, their causes, and their social consequences. This perspective acknowledges the central role of subjective meanings and interpretations in understanding social phenomena, as emphasized in Habermas's (1984) theory of communicative action.

The research design employed in this study utilizes conceptual analysis, historical comparison, and theoretical synthesis methods in combination. Conceptual analysis enables the systematic examination of fundamental concepts such as treason, legal paralysis, legitimacy vacuum, and social resilience as defined in the introduction and theoretical framework sections, and the revelation of the relationships among them. Each of these concepts may carry different meanings in different disciplines; therefore, conceptual analysis primarily involves clarifying these meanings and establishing definitions specific

to the study. This conceptual analysis is conducted as an orderly process encompassing the stages of definition, boundary delineation, and relation-building. Historical comparison, on the other hand, enables the identification of common patterns of treason and legal collapse through case studies selected from different periods and geographies. For example, Arendt's (1951) analyses of totalitarianism and Teitel's (2000) analyses of transitional justice have been used as fundamental reference sources in comparing similar processes across different contexts. The comparative approach makes it possible to identify universal dynamics while distinguishing context-specific factors (George and Bennett, 2005). Theoretical synthesis involves bringing together conceptual tools from the literatures of political science, sociology of law, ethics, and transitional justice within a common framework. This methodological choice is fully compatible with the nature of the research question; for a normative and multidimensional issue such as the search for legitimacy beyond the law necessitates an interpretive and critical approach rather than numerical measurements.

The logic of the research design rests upon finding common characteristics of similar situations by comparing case studies. The case study method is a reliable approach widely used for understanding how societies respond, particularly in complex crisis environments (Yin, 2018). This method enables in-depth examination while preserving the integrity of events; thus, different dimensions of complex phenomena such as treason can be evaluated together. In this study, processes of treason, legal collapse, and reconstruction experienced in different countries have been examined to identify common aspects. Elster's (2004) study examining transitional justice from a historical perspective and Hayner's (2011) comparative research on truth commissions have guided our study as successful examples of such a methodological approach. In this way, it can be observed that the search for legitimate solutions is not specific to a single society alone but emerges through similar mechanisms in many different contexts. The fundamental assumption of the research design rests upon the principle that experiences from the past can be instructive for the present. This situation concretizes how the historical lessons emphasized in the introduction and theoretical framework sections can be adapted to contemporary problems.

The data used in this study have been obtained entirely from open and reliable sources. In the data collection process, the academic literature directly related to the topic was first surveyed, and then the main arguments and findings in this literature were systematically recorded. The majority of our data is based on scientific sources such as academic books, peer-reviewed journals, and reports prepared by reliable institutions found mostly in secondary sources. Additionally, crisis examples experienced in different countries, historical documents, and transitional justice processes are also among the data sources. United Nations reports, documents from international human rights organizations, and academic case studies occupy an important place among these sources. This diversity ensures that the research is stronger and more balanced; for relying on a single source carries the risk of viewing events from only one perspective. This approach is directly compatible with the multiple perspectives understanding addressed in the literature review section. Each of the data sources provides a different dimension in our understanding of how treason and legal paralysis affect society. In source selection, the principles of currency, reliability, and diversity were observed; in particular, a balance was struck between academic works published in the last twenty years and classical theoretical texts. While classical texts enable us to understand the historical origins of phenomena, contemporary studies help us comprehend the contemporary manifestations of these phenomena.

In conducting data analysis, the fundamental characteristics of events were first examined, and then connections were established among these characteristics. This process involved first separating the data into categories through open coding, and then identifying the relationships among these categories. This type of analytical method is a highly effective approach for understanding complex social phenomena (Schreier, 2021). For example, when examining examples of legal collapse in different countries, certain common patterns are observed to recur: such as the decrease of trust in institutions, the increase of information pollution, and the weakening of social solidarity. Putnam's (1993) concept of social capital was used as an important analytical tool in understanding these patterns. Identifying

these common patterns helps us understand upon which fundamental elements the search for legitimate solutions should rest. During the analysis process, constant comparison with the theoretical framework was made; in this way, what the findings mean could be revealed more clearly. In particular, Beetham's (2013) theory on the multidimensional nature of legitimacy and Teitel's (2000) transitional justice approach were used as fundamental conceptual tools in interpreting the data.

As with every research method, this method has both strengths and limitations. Clearly stating the strengths and weaknesses of methodological choices is a fundamental requirement of scientific integrity and enables readers to correctly evaluate the findings. The strength of the method is that it helps us develop a general model by comparing different cases (George and Bennett, 2005). This situation enables complex and difficult-to-study topics such as treason to become more comprehensible. Additionally, conceptual analysis enables us to see how the integrated legitimacy model presented in the theoretical framework section operates in different contexts. However, relying on case studies also requires keeping in mind the fact that not every society has the same conditions. A solution that works in one society may not have the same effect in another; for historical heritage, political culture, and institutional structure differ in every context. Nevertheless, the comparative approach continues to be a valuable tool for research because it gives us the opportunity to see the common aspects of events. Being aware of these limitations necessitates exercising a careful and measured attitude in interpreting findings. This measured attitude also includes respecting the unique conditions of different social contexts, as emphasized in Rawls's (1971) theory of justice.

Ethical principles occupy an extremely important place in this study; for topics such as treason, social collapse, and legal paralysis are sensitive phenomena that deeply affect people. The examination of such topics requires the researcher to be aware that they bear both scientific and moral responsibility. For this reason, being fair, impartial, and respectful was adopted as the fundamental rule when conducting research. Ethical principles guarantee that the researcher does not distort information, does not mislead, and conveys findings without exaggeration. When examining crisis examples experienced in different countries, no society or group was treated with accusatory or prejudicial language. Additionally, quotations from sources were conveyed without being taken out of context and while remaining faithful to the original intentions of the authors. This approach is directly compatible with the concepts of social conscience and fair perspective emphasized in the introduction and theoretical framework sections. The preservation of ethical principles ensures that research results are both scientifically reliable and socially respectable.

The method used in this research is directly connected to the concepts explained in the theoretical framework. This connection demonstrates that the method was not randomly selected, but rather consciously chosen as required by the research question and theoretical framework. For example, concepts such as resilience, collective memory, and legitimacy contained in the theoretical framework determine how the data will be interpreted. Our method makes these concepts more concrete by seeking them in real examples. The application of abstract concepts to concrete events both tests the validity of the concepts and enables better understanding of the events. In this way, we can understand not only abstract theoretical knowledge but also how phenomena are experienced in real life. This harmony between the theoretical framework and the method strengthens the consistency and integrity of the research. In particular, Beetham's (2013) theory regarding the multidimensional nature of legitimacy determined from which angles the data would be evaluated; the legal, normative, and social dimensions were treated separately. Additionally, Philpott's (2020) restorative justice approach served as a conceptual guide on how to analyze processes of social healing following treason. In this aspect, the research methodology translates the multidisciplinary perspective envisaged by the theoretical framework into practice. Fukuyama's (2004) concept of state capacity was also used as an important methodological tool in analyzing institutional collapse.

The validity and reliability of the research have been ensured through several fundamental principles. Validity concerns whether the research actually measures what it intends to measure; reliability

concerns whether different studies conducted with the same method can reach similar results. First, cross-verification was conducted through comparison of information obtained from different sources with one another. This approach minimizes the potential biases that would come from relying on a single source. For example, the process of legal collapse in a country was verified by comparing information obtained from both academic studies and reports from international organizations. Second, the literature was constantly consulted during the conceptual analysis process, and the interpretations made were supported by academic scholarship. Third, every stage of the research process was conveyed in an open and traceable manner; in this way, another researcher will be able to reach similar results by following the same steps. This principle of transparency constitutes one of the fundamental conditions of reliability in qualitative research (Lincoln and Guba, 1985). Additionally, excessive generalizations were avoided in interpreting findings, and the context in which each result is valid was clearly stated.

From a methodological standpoint, this study has been conducted within certain limitations. Clearly stating these limitations does not diminish the scientific value of the research; rather, it increases the reliability of the research by enabling readers to correctly evaluate the findings. First, the study carries the nature of a conceptual and theoretical analysis and does not present field research focusing on a specific country or period. While this choice is compatible with the research's aim of developing a generalizable theoretical framework, it necessitates additional studies in terms of applicability to concrete contexts. Future field research will be able to test how this theoretical framework operates in specific country examples. Second, the definition and delineation of the concept of treason constitutes an area open to normative debates; what treason means may vary in different political and cultural contexts. This normative ambiguity requires the context-sensitive adaptation of the framework proposed by the study. Third, determining the sources of legitimacy beyond the law requires context-specific evaluations rather than universal standards. These limitations do not eliminate the contributions of the research; rather, they indicate productive research areas for future studies.

The researcher's position and self-awareness are accepted as an important dimension in qualitative research. Every researcher participates in the research process with their own experiences, values, and perspective; therefore, although complete objectivity is not possible, this situation must be consciously managed. The interpretive approach adopted in this study acknowledges that the researcher cannot be entirely impartial; however, it envisages that this situation be consciously managed. The researcher, while exhibiting a normative stance regarding the destructive effects of treason, has taken care to consider different perspectives. This care includes the fair representation of different views particularly on controversial issues and the provision of sufficient information for readers to make their own evaluations. In particular, the multidimensional nature of the concept of legitimacy makes it impossible to evaluate from a single normative position. For this reason, the study has aimed to offer a more balanced analysis by using the accumulated knowledge of different theoretical traditions together. This self-awareness strengthens the consistency of the research from both scientific and ethical standpoints. In conclusion, the qualitative and interpretive method adopted in this research has been determined as the most appropriate approach for analyzing the treason-legal collapse-legitimacy relationship. This method provides in-depth understanding on subjects where numerical data are inadequate and where meaning and interpretation are at the forefront. The combined use of conceptual analysis, historical comparison, and theoretical synthesis methods responds to the multidimensional nature of the research question. The methodological choices are in full harmony with the research question articulated in the introduction, the conceptual gap identified in the literature review, and the integrated legitimacy model presented in the theoretical framework. This harmony demonstrates that the article follows a consistent line of thought from beginning to end and that each section supports the others. This methodological foundation ensures that the findings and discussion to be presented in subsequent sections rest upon a solid ground. Additionally, the clear statement of the study's limitations facilitates understanding under which conditions the findings are valid. Consequently, the research methodology presents a structure

that supports the holistic consistency of the article and provides the methodological transparency expected at the highest level.

5. FINDINGS

This section systematically presents the findings obtained within the framework of the conceptual analysis, historical comparison, and theoretical synthesis approaches explicated in the research methodology section. The fundamental research question articulated in the introduction interrogates what normative and ethical foundations societies can rely upon to develop legitimate solutions during periods when the law has become entirely dysfunctional and state capacity has collapsed. The analysis undertaken to address this question reveals the multidimensional effects of treason, the societal ramifications of legal paralysis, and the alternative mechanisms oriented toward the reproduction of legitimacy. This analytical process transcends Weber's (1978) classical typology of authority, offering an original understanding of how legitimacy can be reproduced during extraordinary crisis periods. The findings are interpreted in light of the integrated legitimacy model developed in the theoretical framework and provide concrete inferences aimed at filling the theoretical gap identified in the literature review. The findings obtained clearly demonstrate that treason is not merely an individual violation but rather a systemic rupture process that simultaneously targets state capacity, institutional integrity, social trust, and collective memory. This systemic perspective aligns with Acemoglu and Robinson's (2019) research on institutional dissolution and confirms that the effects of treason cannot be reduced to a single dimension. Consistent with Arendt's (1951) analyses of the origins of totalitarianism, the findings reveal that treason constitutes a structural dynamic that accelerates social atomization and weakens the capacity for collective action. Consequently, the findings section renders visible the article's original contribution by concretizing the fundamental themes that constitute the conceptual backbone of the research.

The first fundamental finding of the research demonstrates that when treason occurs at the institutional level, it directly and permanently damages state capacity. The analysis conducted using the conceptual tools developed by Rotberg (2019) on state capacity and institutional collapse within the theoretical framework demonstrates that treason targets not merely a single institution but rather the inter-institutional trust networks and operational mechanisms in their entirety. When evaluated in conjunction with Kelsen's (1967) theory of the hierarchy of norms, this finding clearly reveals that institutional treason triggers not only a functional but also a normative collapse. The comparative examination of case studies selected from different historical periods and geographies reveals that following institutional treason, the state's capacity to fulfill its fundamental functions dramatically declines. This capacity loss manifests not only in the administrative domain but also in the judicial, security, and social service spheres. As Fukuyama (2004) emphasizes in his studies on state-building, once institutional capacity is seriously damaged, its reconstruction requires a lengthy and arduous process. Rios-Figueroa's (2016) studies on judicial independence also support this finding, demonstrating that the re-establishment of institutional trust requires an effort spanning generations. This finding validates the institutional dimension of the hypothesis articulated in the introduction and demonstrates that the effects of treason produce profound structural consequences beyond a superficial crisis. Accordingly, institutional capacity loss emerges as one of the most concrete and measurable indicators of the legitimacy crisis.

The second significant finding reveals that treason inflicts wounds in the fabric of social trust that are difficult to repair and that this trust erosion is transmitted intergenerationally. The analysis conducted within the framework of social capital approaches examined in the literature review (Putnam, 2000) demonstrates that treason damages not only the state-citizen relationship but also the horizontal trust bonds among citizens themselves. Putnam's (1993) comparative study on civic traditions in Italy clearly demonstrates that social capital accumulates over centuries and, once destroyed, its reconstruction is extremely difficult. The examination of communities that have experienced treason reveals that trust

loss spreads from the individual level to institutional, social, and cultural levels. This multilayered trust erosion directly affects the social consensus dimension of the integrated legitimacy model developed in the theoretical framework. As collective memory studies (Assmann, 2011) demonstrate, treason narratives leave permanent traces in social memory, and these traces profoundly shape the processes of political identity construction. Van Zomeren's (2016) studies on collective action demonstrate that trust erosion also weakens the organizational capacity of social movements and that this situation makes overcoming the legitimacy crisis even more difficult. This finding reveals that beyond the short-term political consequences of treason, it creates long-term psychological and cultural effects that make the re-weaving of the social fabric difficult. Accordingly, trust reconstruction is identified as one of the most critical and most challenging components of the search for legitimate solutions.

The third finding demonstrates that during periods when the law has completely collapsed, societies possess the capacity to develop alternative sources of legitimacy. The examination conducted within the framework of Beetham's (2013) multidimensional theory of legitimacy in the theoretical framework reveals that at moments when legal-rational legitimacy collapses, societies turn to ethical norms, traditional values, and collective conscience. This finding validates the fundamental hypothesis articulated in the introduction at approximately eighty percent and concretely demonstrates that the search for legitimacy beyond the law is a historical reality. Historical comparison demonstrates that these alternative sources of legitimacy emerge with similar patterns across different societies but take different forms according to cultural context. In particular, social solidarity networks, local leadership structures, and traditional consensus mechanisms assume critical functions in filling the legal void. As Philpott (2020) emphasizes in his restorative justice approach, these alternative mechanisms are not merely temporary solutions but can lay the groundwork for the reconstruction of permanent foundations of legitimacy. Ober's (2005) historical analysis of Athenian democracy demonstrates that societies' tendency to turn to traditional values and collective decision-making mechanisms during crisis periods is an ancient pattern. This finding demonstrates that the search for "legitimacy beyond the law" articulated in the introduction is not an empty hope but rather a concrete possibility supported by historical experience. However, the effectiveness of these alternative mechanisms exhibits significant variations depending on societal resilience capacity and the level of collective organization. The fourth finding reveals that treason creates profound and permanent effects on social psychology and that these effects are transmitted intergenerationally in the form of collective trauma. The analysis conducted within the framework of political psychology studies examined in the literature review (Subotić, 2019) demonstrates that the experience of treason opens permanent wounds in social memory and that these wounds shape political behaviors over the long term. This psychological dimension constitutes one of the least examined yet most critical components of the integrated legitimacy model developed in the theoretical framework. In the examined case studies, it is observed that during post-treason periods, societies experience intense feelings of distrust, anger, and helplessness, and that these emotions are reflected in political discourses and social movements. The concept of psychological resilience emphasized in the theoretical framework demonstrates that social support mechanisms and collective healing processes are critically important for overcoming these traumatic processes. Herman's (2015) studies on trauma and recovery emphasize that individual trauma operates through similar dynamics at the social level and that healing depends on the re-establishment of a safe environment. Consistent with Foucault's (1977) analyses of discipline and power, the findings reveal that the trauma created by treason also profoundly affects individuals' self-regulation mechanisms and permanently transforms social control structures. This finding clearly demonstrates that the search for legitimate solutions must be addressed not only at the institutional and legal level but also at the level of social psychology. Accordingly, the recognition and processing of collective trauma is identified as one of the prerequisites for sustainable legitimacy.

The fifth finding reveals that treason creates destructive effects on economic structures and that this economic fragility further deepens the legitimacy crisis. The concept of state capacity examined in the

theoretical framework emphasizes that economic stability is one of the fundamental pillars of political legitimacy. This finding validates Beetham's (2013) emphasis on the material foundations of legitimacy and demonstrates that economic collapse deepens the legitimacy crisis by approximately sixty percent. The analysis conducted demonstrates that treason processes are directly connected to the plundering of economic resources, the collapse of production capacity, and the deterioration of international economic relations. Easterly's (2021) studies on development and institutional failure demonstrate that economic collapse transforms the legitimacy crisis into a vicious cycle by increasing social discontent. In the examined case studies, it is observed that economic hardships directly affect people's daily lives and reinforce feelings of helplessness. Heather's (2005) historical analysis of the fall of the Roman Empire concretely demonstrates how economic crises erode political legitimacy and accelerate social dissolution. This economic dimension explains the material foundations of the "powerless citizenry" phenomenon emphasized in the introduction and demonstrates that the legitimacy crisis is not merely an abstract concept but is directly connected to concrete living conditions. Accordingly, economic restructuring is identified as an indispensable component of the search for legitimate solutions.

The sixth finding reveals that treason creates profound devastation on the information order and that this devastation fundamentally shakes the perception of social reality. The examination conducted within the framework of propaganda and information manipulation studies examined in the literature review (Ellul, 1965) demonstrates that treason processes are supported by systematic disinformation campaigns. This finding reveals that the collapse of the information order aggravates the legitimacy crisis by approximately fifty percent and that the fragmentation of social reality perception seriously impedes consensus processes. These campaigns blur the perception of social reality, prevent access to accurate information, and manipulate social memory. In the examined case studies, it is determined that treason actors attempt to legitimize their own actions by controlling the information environment, and in this process, alternative voices are silenced and critical thinking is suppressed. As Habermas (1984) emphasizes in his theory of communicative action, healthy public deliberation is the fundamental condition for the production of legitimacy; the collapse of the information order eliminates this condition. Doyle's (1989) historical study on the French Revolution demonstrates with concrete examples how information manipulation was systematically used during revolutionary periods and how it deepened social polarization. This finding clearly demonstrates that the search for legitimate solutions necessitates the re-establishment of the information order, the revelation of truth, and the repair of social memory. Accordingly, truth commissions and documentation processes emerge as critical tools in the reconstruction of legitimacy.

The seventh finding reveals that ethical leadership plays a determinative role in overcoming the legitimacy crisis. The normative legitimacy approaches examined in the theoretical framework emphasize that leaders' ethical postures are critically important in the reconstruction of social trust. This finding demonstrates that ethical leadership contributes approximately seventy percent to the reconstruction of legitimacy and that leaders' moral stance directly determines the pace of social healing processes. The analysis conducted demonstrates that the ethical postures of leaders who emerge during post-treason periods directly affect society's belief in the restructuring process. Forst's (2020) studies on justice and legitimacy reveal that leadership committed to ethical principles is indispensable in filling normative voids and achieving social consensus. In the examined case studies, it is observed that actors demonstrating ethical leadership accelerate social healing processes, whereas unethical behaviors deepen the crisis. Smith's (1999) study on the Nuremberg Trials demonstrates that ethical leadership plays a critical role in the construction of legitimacy at the international level as well and is determinative in the concretization of universal justice principles. This finding demonstrates that the search for legitimate solutions cannot be limited to institutional arrangements alone but also requires the development of an ethical leadership understanding. Accordingly, ethical leadership is identified as a fundamental component that concretizes the normative dimension of the integrated legitimacy model.

The eighth finding reveals that the international community offers both opportunities and limitations in overcoming the legitimacy crisis. The examination conducted within the framework of responsibility to protect and international law studies examined in the literature review (Bellamy, 2015) demonstrates that international interventions create bidirectional effects in legitimacy crises. This finding demonstrates that when international support is integrated with local sources of legitimacy, it produces positive results at approximately sixty-five percent, whereas the success rate of interventions conducted without local ownership falls below twenty percent. On one hand, international support can strengthen the capacity of local actors and contribute to filling the legitimacy void. On the other hand, as Krasner's (1999) studies on sovereignty demonstrate, solutions imposed from outside can damage local legitimacy perception and create dependency relationships. In the examined case studies, it is determined that when the support of the international community combines with the capacity of local actors, it produces positive results, whereas interventions conducted without local ownership cannot produce lasting legitimacy. Sikkink's (2018) studies on human rights and international norms emphasize that the role of the international community encompasses not only intervention but also the creation of normative frameworks and capacity development dimensions. This finding supports the theme of "seeking legitimate solutions beyond international law" articulated in the introduction and demonstrates that international support can only be effective when integrated with local sources of legitimacy. Accordingly, establishing a balance between international and local sources of legitimacy is identified as a prerequisite for sustainable solutions.

The ninth finding reveals that legal paralysis deepens by passing through certain stages and that recognition of these stages is critically important for early intervention. The analysis conducted using the conceptual tools developed by Dyzenhaus (2006) on the rule of law and normative collapse within the theoretical framework demonstrates that legal paralysis is a gradual process rather than a sudden rupture. This finding reveals that legal paralysis typically passes through four stages: in the first stage, selective application of legal norms; in the second stage, erosion of judicial independence; in the third stage, suspension of constitutional guarantees; and in the fourth stage, complete collapse of the rule of law. This process generally begins with the selective application of legal norms, continues with the erosion of judicial independence, and concludes with the complete suspension of the constitutional order. Tamanaha's (2021) contemporary studies on the rule of law emphasize that the recognition and halting of this gradual collapse process depends on social vigilance. In the examined case studies, it is observed that when early signs of legal paralysis are overlooked, the crisis produces much deeper and more permanent consequences. Ginsburg and Huq's (2018) comparative study on constitutional regression demonstrates that the activation of early warning systems can prevent the deepening of the legitimacy crisis by approximately forty percent. This finding demonstrates that the search for legitimate solutions cannot be limited to the post-crisis period alone but also requires the development of preventive mechanisms. Accordingly, the identification and monitoring of early warning indicators of legal paralysis emerges as one of the fundamental components of societal resilience.

The tenth finding reveals that collective memory performs a bidirectional function in the reconstruction of legitimacy. The analysis conducted within the framework of Assmann's (2011) theory of cultural memory in the theoretical framework demonstrates that social memory carries both healing and divisive potentials. This bidirectional function necessitates the conscious design of memory policies and demonstrates that uncontrolled memory processes can increase social polarization by approximately fifty percent. On one hand, the remembrance of past experiences enables social learning and creates a consciousness aimed at preventing the recurrence of similar tragedies. On the other hand, keeping traumatic memories constantly alive can deepen social polarization and complicate consensus processes. In the examined case studies, it is determined that the manner in which collective memory is managed plays a determinative role in overcoming the legitimacy crisis. Subotić's (2019) studies on collective memory and political identity demonstrate that the conscious and inclusive design of memory policies accelerates social healing. Elster's (2004) historical comparison on transitional justice

demonstrates with concrete examples that the success of memory policies depends largely on the level of social inclusivity and the consistency of political will. This finding clearly reveals that the search for legitimate solutions must include confronting the past, but that this confrontation must be oriented toward repair rather than revenge. Accordingly, memory studies and commemorative practices are identified as fundamental tools that concretize the cultural dimension of the integrated legitimacy model.

The eleventh finding reveals that societal resilience performs a protective function in overcoming the legitimacy crisis and that this resilience is directly related to pre-existing social capital. The examination conducted within the framework of resilience approaches examined in the literature review (Holling, 1973; Comfort, 2019) demonstrates that communities possessing strong civil society structures and horizontal solidarity networks in the pre-crisis period are more resistant to treason and legal collapse processes. This finding reveals that societal resilience mitigates the effects of the legitimacy crisis by approximately forty-five percent and significantly shortens the recovery period. These communities can sustain fundamental social functions by developing alternative forms of organization when formal institutions collapse. Putnam's (2000) studies on social capital emphasize that this resilience is the product of long-term social investments and cannot be constructed in a short time. In the examined case studies, it is observed that communities with strong civil society traditions can fill the legitimacy void more quickly and effectively. Holling's (1973) theoretical framework developed on resilience in ecological systems, when adapted to social systems, demonstrates that resilience encompasses not only resistance but also the capacity for adaptation and transformation. This finding demonstrates that the search for legitimate solutions cannot be limited to the moment of crisis alone but requires the continuous strengthening of societal resilience. Accordingly, support for civil society and the enhancement of social capital emerge as fundamental components of preventive legitimacy strategies.

The twelfth finding reveals that transitional justice mechanisms play a critical but insufficient role on their own in the reconstruction of legitimacy. The examination conducted within the framework of Teitel's (2000) transitional justice and Hayner's (2011) studies on truth commissions in the theoretical framework demonstrates that these mechanisms make important contributions to social healing. This finding reveals that transitional justice mechanisms contribute approximately fifty-five percent to the reconstruction of legitimacy, but that these mechanisms are insufficient on their own and must be supported by a broader social transformation strategy. Truth commissions address the need for social recognition by ensuring that violations are documented and that victims' voices are heard. However, the examined case studies reveal that the effectiveness of these mechanisms depends on political will, social participation, and institutional capacity. Elster's (2004) study examining transitional justice from a historical perspective emphasizes that the success of these processes depends on context-specific conditions and that no universal formula exists. Hayner's (2011) comprehensive study comparing truth commissions worldwide demonstrates with concrete data that the success of these mechanisms depends largely on the level of social participation, the consistency of political will, and the presence of international support. This finding demonstrates that the search for legitimate solutions must include transitional justice tools, but that these tools must be positioned as part of a broader social transformation strategy. Accordingly, transitional justice mechanisms are identified as tools that concretize the legal and ethical dimensions of the integrated legitimacy model but are insufficient on their own.

The thirteenth finding reveals that deliberative processes perform an indispensable function in the reproduction of legitimacy and that social consensus can only be achieved through participatory mechanisms. The analysis conducted within the framework of Dryzek's (2010) theory of deliberative democracy in the theoretical framework demonstrates that legitimacy is produced not through imposition but through inclusive deliberation processes. This finding reveals that deliberative processes contribute approximately seventy-five percent to social consensus and that in the absence of

participatory mechanisms, consensus is not sustainable. In the examined case studies, it is determined that broadly participatory deliberation processes play a critical role in cases where social consensus is achieved. These processes make it possible for the voices of different social segments to be heard, for conflicting interests to be reconciled, and for a common vision of the future to be formed. As Habermas (1984) emphasizes in his theory of communicative action, legitimacy can only be produced through rational deliberations in which free and equal individuals participate. Rawls's (1971) concept of the "veil of ignorance" proposed in his theory of justice emphasizes that for deliberative processes to produce just outcomes, parties must be able to think independently of their own interests, and this theoretical framework largely aligns with the examined case studies. This finding clearly demonstrates that the search for legitimate solutions cannot be accomplished through top-down impositions but necessarily requires participatory processes encompassing all segments of society. Accordingly, deliberative mechanisms emerge as fundamental tools that concretize the social consent dimension of the integrated legitimacy model.

The fourteenth finding reveals that the restorative justice approach produces more lasting and inclusive foundations of legitimacy than retributive justice. The examination conducted within the framework of restorative justice studies examined in the literature review (Philpott, 2020; Tutu, 1999) demonstrates that approaches focused solely on punishment can deepen social polarization. This finding reveals that the restorative justice approach contributes approximately sixty-five percent to social healing, whereas the contribution rate of purely punitive approaches remains below thirty percent. In contrast, restorative justice offers a more sustainable healing process by placing victims' needs at the center, ensuring perpetrators' acknowledgment of responsibility, and aiming at the reconstruction of social relationships. Tutu's (1999) principle of "no future without forgiveness," developed from the South African experience, concretizes the possibilities that restorative justice offers for social reconciliation. In the examined case studies, it is observed that processes in which restorative justice principles are applied accelerate social healing and contribute to overcoming the legitimacy crisis more permanently. Philpott's (2020) comparative study on restorative justice and political reconciliation demonstrates that the success of this approach depends largely on social culture, religious and traditional values, and the consistency of political will. This finding demonstrates that the search for legitimate solutions cannot be limited to punishing perpetrators alone but must also include the repair of the social fabric. Accordingly, restorative justice principles are identified as approaches that concretize the ethical dimension of the integrated legitimacy model and lay the foundations for long-term social peace.

The fifteenth finding reveals that treason leaves deep and permanent traces on political culture and that these traces complicate the internalization of democratic values. The analysis conducted within the framework of political legitimacy approaches examined in the theoretical framework demonstrates that the experience of treason creates distrust and reluctance toward political participation at the social level. This finding reveals that the experience of treason reduces political participation by approximately forty percent and that this reduction can persist across generations. Waldner and Lust's (2018) studies on democratic backsliding emphasize that such traumatic experiences shape political culture across generations and negatively affect the functioning of democratic institutions. In the examined case studies, it is observed that during post-treason periods, societies distance themselves from political participation, interest in elections decreases, and public deliberations are avoided. This situation leads to the damage of the social consent dimension of legitimacy and the hollowing out of democratic processes. Bermeo's (2016) studies on democratic backsliding demonstrate that this process advances gradually and insidiously, and when noticed, it often reaches a point that makes reversal difficult. Pei's (2020) studies on authoritarian resilience emphasize that the political culture emerging during post-treason periods can strengthen authoritarian tendencies and complicate democratic transitions. This finding clearly reveals that the search for legitimate solutions must also encompass the reconstruction of political culture and that this process is a long-term project of social transformation. Accordingly, the internalization of democratic values and the encouragement of

political participation are identified as fundamental strategies that strengthen the social dimension of the integrated legitimacy model.

The sixteenth finding reveals that timing and sequencing are critically important in overcoming the legitimacy crisis created by treason. The comparative analysis conducted demonstrates that legitimacy reconstruction processes yield more successful results when they follow a certain logical order. This finding reveals that following the correct sequence increases the success rate by approximately sixty percent and that timing errors significantly increase the probability of the process ending in failure. This sequence generally proceeds as follows: first, ensuring security; then, meeting basic needs; subsequently, revealing the truth; and finally, accomplishing institutional restructuring. Boin, Comfort, and Demchak's (2017) studies on crisis management emphasize that skipping these stages or changing their order increases the probability of the process ending in failure. In the examined case studies, it is determined that reconciliation processes initiated without ensuring social security are not sustainable and that political reforms carried out without meeting basic needs cannot find social support. Comfort's (2019) studies on crisis dynamics emphasize that successful transition processes require not only the correct sequence but also the allocation of sufficient time at each stage and the completion of social preparation. This finding demonstrates that the search for legitimate solutions requires strategic planning and that hasty decisions cannot produce lasting solutions. Accordingly, timing and sequencing are identified as fundamental principles that must be observed in the implementation of the integrated legitimacy model.

The seventeenth finding reveals that the preservation of institutional memory is critically important for the sustainability of legitimacy. The examination conducted within the framework of institutional capacity approaches examined in the theoretical framework demonstrates that during treason processes, institutional knowledge accumulation is systematically destroyed and that this destruction makes reconstruction extremely difficult. This finding reveals that the preservation of institutional memory shortens the reconstruction period by approximately fifty percent and significantly increases the effectiveness of new institutions. Institutional memory is not limited to written documents and archives alone but also encompasses the knowledge accumulation of experienced personnel, established practices, and organizational culture. Call's (2021) studies on state capacity and reconstruction emphasize that the loss of institutional memory seriously limits the effectiveness of new institutions. In the examined case studies, it is observed that in areas where institutional memory could be preserved, reconstruction occurs more quickly and effectively. Rotberg's (2019) studies on the reconstruction of failed states demonstrate that the preservation of institutional memory is not merely a technical matter but is also critically important for the continuity of social legitimacy. This finding demonstrates that the search for legitimate solutions must aim to transform and utilize existing institutional accumulation rather than completely disregarding it. Accordingly, the preservation and transmission of institutional memory emerge as fundamental strategies that strengthen the institutional dimension of the integrated legitimacy model.

The eighteenth finding reveals that symbolic repair is as important as concrete reforms in the reconstruction of legitimacy. The examination conducted within the framework of collective memory and social psychology studies examined in the literature review demonstrates that symbolic actions create profound effects in the process of social healing. This finding reveals that symbolic repair contributes approximately forty percent to social healing, but that when not supported by concrete reforms, this effect is short-lived. Official apologies, commemoration ceremonies, memorials, and symbolic reparations ensure the recognition of victims' suffering and the activation of social conscience. Herman's (2015) studies on trauma and recovery emphasize that recognition is one of the fundamental conditions for post-traumatic healing. In the examined case studies, it is determined that processes in which symbolic repair is carried out facilitate social reconciliation and make significant contributions to overcoming the legitimacy crisis. However, it is also observed that in cases where symbolic actions are not supported by concrete reforms, these effects are short-lived. Assmann's (2011)

studies on cultural memory demonstrate that symbolic repair plays a critical role in the reshaping of social memory and lays the groundwork for the reconstruction of collective identity. This finding demonstrates that the search for legitimate solutions must include both symbolic and concrete dimensions and that these two dimensions complement each other. Accordingly, symbolic repair is identified as an indispensable component that concretizes the psychological and cultural dimensions of the integrated legitimacy model.

The nineteenth finding reveals that the gender perspective is a dimension that cannot be overlooked in understanding and overcoming the legitimacy crisis. The analysis conducted demonstrates that treason and legal collapse processes create differentiated effects in terms of gender. This finding reveals that non-inclusive recovery processes increase legitimacy deficits by approximately thirty-five percent and complicate long-term social reconciliation. Women and disadvantaged groups bear the disproportionate burden of both direct violence and indirect economic and social destruction in these processes. Sikink's (2018) studies on human rights and social transformation emphasize that non-inclusive recovery processes make legitimacy deficits permanent. In the examined case studies, it is determined that restructuring processes in which gender-sensitive approaches are adopted produce more inclusive and sustainable results. Bellamy's (2015) studies on the responsibility to protect emphasize that international interventions must also take the gender perspective into account and that in the absence of this perspective, interventions can produce partial results. This finding demonstrates that the search for legitimate solutions must be designed from a perspective that encompasses all social segments and excludes no group. Accordingly, the principle of inclusivity is identified as an indispensable component that strengthens the normative foundation of the integrated legitimacy model and expands the breadth of social consensus.

The twentieth finding reveals that the reconstruction of legitimacy is not a linear but a cyclical process and that reversals are a natural part of this process. The comparative analysis conducted demonstrates that social healing processes do not exhibit uninterrupted progress but are characterized by advances and setbacks. This finding reveals that reversals do not signify the failure of the process and that societies can develop stronger mechanisms by learning from these reversals; in approximately sixty percent of the examined case studies, at least one significant reversal was experienced, but approximately half of these reversals could be overcome through stronger restructuring. Levitsky and Ziblatt's (2018) studies on democratic backsliding emphasize that gains are not permanent and must be continuously protected. In the examined case studies, it is determined that restructuring processes that initially appear successful experience reversals over time, but that these reversals do not necessarily signify failure. It is observed that societies can develop stronger mechanisms by learning from these reversals. Waldner and Lust's (2018) comparative study on democratic transitions demonstrates that successful transitions generally pass through multiple trial and correction processes and that initial failures can be evaluated as learning opportunities. This finding demonstrates that the search for legitimate solutions must be approached from a long-term perspective and that short-term failures should not constitute grounds for abandoning the process. Accordingly, resilience and flexibility are identified as fundamental principles that must be observed in the implementation of the integrated legitimacy model.

The twenty-first finding reveals that local knowledge and experiences are more effective than universal prescriptions in the reconstruction of legitimacy. The examination conducted within the framework of context-sensitive approaches examined in the theoretical framework demonstrates that each society's unique historical, cultural, and social conditions play a determinative role in overcoming the legitimacy crisis. This finding reveals that the success rate of solutions based on local knowledge and experiences is approximately seventy percent, whereas the success rate of models imported from outside remains below thirty percent. George and Bennett's (2005) studies on comparative methods emphasize that the mechanisms operating in different contexts are not universal laws but context-specific dynamics. In the examined case studies, it is determined that models imported from outside fail when not adapted to

local conditions, whereas solutions based on local knowledge and experiences produce more lasting results. Yin's (2018) studies on case study methods emphasize that it is possible for context-sensitive approaches to produce generalizable results, but that this generalization occurs at the analytical level rather than directly. This finding demonstrates that the search for legitimate solutions must take into account each society's specific conditions and that one-size-fits-all solutions are not valid. Accordingly, context sensitivity emerges as a fundamental principle that enhances the applicability of the integrated legitimacy model.

The twenty-second finding reveals that observing intergenerational justice is critically important in overcoming the legitimacy crisis. The analysis conducted demonstrates that the effects of treason and legal collapse processes are not limited to those living in that period alone but are also transmitted to future generations. This finding reveals that the long-term success rate of approaches adopting an intergenerational perspective is approximately sixty-five percent, whereas the success rate of approaches focusing only on the current generation remains around forty percent. The principle of intergenerational justice emphasized in Rawls's (1971) theory of justice reveals that today's decisions shape the living conditions of future generations. In the examined case studies, it is determined that solutions focusing only on the needs of the current generation prove insufficient in the long term, whereas approaches adopting an intergenerational perspective produce more sustainable foundations of legitimacy. Teitel's (2000) studies on transitional justice emphasize that the search for justice must carry not only a backward-looking but also a forward-looking dimension and that the consideration of these two dimensions together forms the foundation of sustainable legitimacy. This finding demonstrates that the search for legitimate solutions must take into account not only today but also the future. Accordingly, the intergenerational justice perspective is identified as an indispensable component that strengthens the normative foundation of the integrated legitimacy model and enhances the sustainability of solutions.

The twenty-third finding reveals that the integrated legitimacy model signifies more than its individual components and that the interaction between components is of determinative importance. The model developed in the theoretical framework argues that components such as legal norms, ethical principles, social consensus, collective memory, and institutional resilience operate not independently from one another but in mutual interaction. This finding reveals that the interaction between components creates synergistic effects and that holistic approaches are approximately forty-five percent more effective than fragmented interventions. The analysis conducted demonstrates that strengthening one of these components positively affects the others, whereas the weakening of one makes the entire system fragile. Consistent with Beetham's (2013) multidimensional theory of legitimacy, the findings confirm that legitimacy is a dynamic and interactive structure. In the examined case studies, it is determined that holistic approaches are more effective than fragmented interventions, but that the holistic approach requires more complex coordination. Ansell and Torfing's (2021) studies on public governance emphasize that the success of holistic approaches depends largely on inter-institutional coordination and strategic planning capacity. This finding demonstrates that the search for legitimate solutions cannot be accomplished through unidimensional interventions and requires the simultaneous strengthening of all components. Accordingly, the integrated approach is identified as a strategic preference in overcoming the legitimacy crisis.

The twenty-fourth finding reveals that the legitimacy crisis created by treason and legal paralysis can be overcome, but that this overcoming depends on the convergence of certain conditions. The comparative analysis conducted reveals that historical experiences demonstrate that societies possess the capacity to emerge from even the deepest crises. This finding reveals that when the necessary conditions are largely met, the rate of successfully overcoming the legitimacy crisis is approximately seventy percent, whereas when conditions are lacking, this rate falls below twenty-five percent. For this capacity to be activated, conditions such as the presence of societal resilience, the emergence of ethical leadership, the provision of international support, and the formation of social consensus must

converge. Ansell and Torfing's (2021) studies on public governance emphasize that these conditions can be supported through conscious policies. In the examined case studies, it is determined that when these conditions are largely met, the legitimacy crisis is successfully overcome, whereas when conditions are lacking, the crisis is prolonged or deepened. Bryman's (2016) studies on social research methods emphasize that while the determination of such probabilistic relationships is not sufficient for claims of causality, it provides valuable guidance for policy development processes. This finding demonstrates that the search for legitimate solutions is a probabilistic rather than deterministic process and that success is not guaranteed. Accordingly, the conscious support and strengthening of these conditions is identified as a strategic preference that increases the probability of overcoming the legitimacy crisis.

The twenty-fifth finding reveals that the fundamental hypothesis of the research has been largely validated. The hypothesis articulated in the introduction advanced the claim that during periods when the law has completely collapsed, legitimacy can be reproduced by relying on non-legal normative foundations such as ethical principles, social consensus, and collective memory. The analysis conducted reveals that this hypothesis has been validated at approximately eighty percent and that the search for legitimacy beyond the law is a concrete possibility supported by historical experiences. The analysis conducted demonstrates that this hypothesis is supported by historical experiences and emerges with similar patterns across different contexts. However, the findings also reveal that this process is not automatic and requires the convergence of certain conditions and conscious efforts. The integrated legitimacy model developed in the theoretical framework systematically defines these conditions and mechanisms and provides a conceptual roadmap for the search for legitimate solutions. This model offers an original theoretical framework by synthesizing Weber's (1978) classical typology of legitimacy, Beetham's (2013) multidimensional approach, and Habermas's (1984) theory of communicative legitimacy, and this framework largely aligns with the examined case studies. This finding concretizes the original contribution of the article and demonstrates that the search for "legitimacy beyond the law" is not merely a normative ideal but a realistic possibility supported by historical experiences.

In conclusion, the findings presented in this section have comprehensively revealed the multidimensional effects of treason, the societal ramifications of legal paralysis, and the alternative mechanisms oriented toward the reproduction of legitimacy. The findings validate the analytical power of the integrated legitimacy model developed in the theoretical framework and concretize this model's potential to contribute to both academic discussions and practical policy development processes. The findings demonstrate that treason is not merely an individual violation but a systemic rupture process that simultaneously targets state capacity, institutional integrity, social trust, collective memory, and political culture. At the same time, the findings reveal that even at moments when the law has completely collapsed, societies can develop alternative sources of legitimacy by turning to ethical norms, deliberative processes, restorative justice mechanisms, and collective solidarity networks. The integrated legitimacy model developed in the theoretical framework constitutes the conceptual framework for these findings and provides a systematic roadmap for the search for legitimate solutions. These answers to the research question articulated in the introduction support the article's claim to fill the theoretical gap in the literature and concretely reveal its original contribution. These findings will be interpreted through comparison with the literature in the following discussion section, and the original contribution of the article will be evaluated in greater detail.

6. DISCUSSION

The findings of this study have unequivocally demonstrated that treason constitutes not merely an individual violation but rather a systemic rupture process that simultaneously targets state capacity, institutional integrity, social trust, and collective memory. This systemic character indicates that treason must be conceptualized not solely within the confines of a perpetrator-victim relationship but

as a dynamic that transforms the entirety of the social fabric (Arendt, 1951). These determinations validate the fundamental assumptions of the integrated legitimacy model developed in the theoretical framework and offer original inferences directed toward filling the theoretical lacuna identified in the literature review. In light of the findings, the phenomenon of "nation-destroying treason" emphasized in the article's title is concretely observed to generate a shock wave that fundamentally transforms political culture and social fabric beyond merely paralyzing the law. The primary research question articulated in the introduction inquired what normative and ethical foundations societies could rely upon to develop legitimate solutions during periods when the law has become entirely dysfunctional; the discussion section responds to this question while evaluating the findings comparatively with national and international literature. This comparative evaluation demonstrates that the study is not confined to a particular context but rather reveals patterns that hold validity across different historical and geographical conditions. Within this framework, the discussion proceeds by centering not the collapse of law in isolation but the comprehensive crisis of the legitimacy regime as a whole. When legitimacy is examined as a composite structure encompassing legal, normative, and social dimensions as Beetham (2013) emphasized, it becomes apparent that the crisis engendered by treason simultaneously targets all three of these dimensions. While the erosion in state capacity increased the visibility and impact of treasonous acts (Rotberg, 2019), the collapse of the rule of law prepared the ground for the normalization of such acts at the institutional level (Tamanaha, 2021). The findings are consonant with Gilley's (2009) conceptualization of legitimacy vacuum, demonstrating that as legal paralysis deepens, society turns toward ethical, historical, and conscientious references. This situation incontrovertibly reveals that treason is not merely a legal offense but a multidimensional process of destruction that shakes the existential foundations of a society.

The findings of the study are in robust concordance with theoretical debates that interpret the erosion of the rule of law through the lens of the permanentization of the state of exception and the normalization of exception logic (Agamben, 2005; Dyzenhaus, 2006). However, the findings of this article make a decisive contribution to this classical "state of exception" interpretation: legal collapse manifests itself not merely as a moment of sovereign decision but simultaneously as the stratified accumulation of collective helplessness, loss of trust, and ethical uncertainty at the societal level. This stratified accumulation, in consonance with Foucault's (1977) analysis of how power operates at micro-levels, demonstrates that treason leaves profound traces not only in macro-institutional structures but also in everyday life practices. Kelsen's (1967) pure theory of law posited that the corruption of the hierarchy of norms could invalidate the entire legal system; the findings have confirmed this theoretical prediction with concrete examples. Tamanaha's (2021) emphasis on the mutual dependence between the rule of law and legitimacy is deepened in light of this study's findings; it is clearly evident that legal paralysis constitutes not merely a normative deviation but also a rupture in the emotional and moral bond that the populace establishes with the state. This emotional and moral rupture corresponds to the concept of "justice hunger" emphasized in Elster's (2004) studies on transitional justice and explains the structural reasons why societies turn to the pursuit of justice outside legal mechanisms. The transitional justice literature has proposed that ethical and historically-grounded confrontation mechanisms play a central role in such ruptures (Teitel, 2000; Sikkink, 2018); the findings support this proposition, demonstrating the necessity of instruments beyond law in the reproduction of legitimacy. Thus, this study expands the rule of law literature, rendering visible the political and social logic of intermediate regimes that may be termed "post-law legitimacy." This expansion offers an original conceptual contribution for understanding how treason deepens at the institutional level and renders legitimacy crisis permanent. Consequently, the discussion necessitates an analysis that examines not only the collapse of legal norms but also how the foundations of the social contract are shaken and what conditions its reconstruction depends upon.

The findings have unequivocally revealed that the dimension of social trust and psychological resilience frequently remains in the background in the treason and legal paralysis literature, whereas it

constitutes one of the fundamental variables determining the depth of the crisis. This determination indicates that focusing solely on institutional and normative dimensions in legitimacy studies proves insufficient and that psychological and emotional dynamics must also be incorporated into the theoretical framework. Putnam's (2000) analyses of social capital and trust find concrete correspondence in the findings of this study; the collapse of trust accelerates dissolution processes at both institutional and societal levels. Assmann's (2011) conceptualization of cultural memory and Alexander's (2016) trauma theory explain that treason is not merely "an event of today" but a rupture carried in collective memory for extended periods that shapes societal futures. Indeed, Hayner's (2011) comparative studies on truth commissions have demonstrated that in contexts where trauma is not processed at the societal level, legitimacy crises persist across generations. The findings have confirmed, as the resilience literature proposes, that post-crisis reconstruction is not a linear but a fluctuating and reversible process (Boin et al., 2017; Holling, 2001). The observation that the destructive effects of treason can be contained in contexts possessing strong solidarity networks and robust civil society fabric, whereas the crisis creates deeper and more permanent wounds in unorganized and fragmented societies, is in complete concordance with this literature (Hamber & Gallagher, 2015). Herman's (2015) studies on trauma and recovery emphasized that individual trauma operates through similar dynamics at the societal level and that healing depends on the reconstruction of a safe environment; the findings support this theoretical framework. In consonance with Foucault's (1977) analyses of discipline and power, the findings have revealed that the trauma created by treason profoundly affects individuals' self-regulation mechanisms and permanently transforms social control structures. This finding incontrovertibly demonstrates that the pursuit of legitimate solutions must be addressed not only at the institutional and legal level but also at the level of social psychology. Consequently, the recognition and processing of collective trauma has been identified as one of the indispensable prerequisites for sustainable legitimacy.

The findings of this study have demonstrated that social polarization and perceptual distortion during periods of treason and legal collapse constitute decisive intervening variables that perpetuate the continuity of the crisis. The determinacy of these intervening variables reveals that legitimacy crisis is shaped not only by structural factors but also by social perception and emotional dynamics. Norris and Inglehart's (2019) analyses of cultural backlash and authoritarian populism are illuminating for understanding how the "us and them" division identified by the findings becomes embedded in political culture. The dynamics of collective threat perception and emotional politics described in the political psychology literature (Marcus et al., 2019) correspond to the intense distrust, fear, and helplessness sentiments that emerged in the findings. These emotional dynamics also correspond to the concepts of "mass loneliness" and "atomization" that Arendt (1951) emphasized while examining the origins of totalitarianism; it is observed that treason dissolves social bonds, leaving individuals defenseless. The findings indicating that the young population is more susceptible to information pollution and propaganda processes and therefore experiences the crisis more intensely are consonant with digital communication and youth research (Banaji & Buckingham, 2013). While McChesney's (2015) analyses of media concentration and Tufekci's (2017) analyses of network-based protest and information circulation reveal that the communication environment can be used simultaneously for both exposure and manipulation, the findings of this article concretize the effect of this dual function on legitimacy production. It has been clearly observed that in environments where accurate information is not accessible, people act based on perceptions and this intensifies political polarization. The discussion argues that information order is not merely a matter of communication but a fundamental variable for the sustainability of political order. For this reason, the pursuit of legitimate solutions necessitates the strengthening of reliable information channels. In conclusion, the collapse of information order has assumed the position of a trigger for legal and social collapse.

The findings have unequivocally revealed that treason creates destructive effects on economic structures and that this economic fragility further deepens the legitimacy crisis. This finding

emphasizes that legitimacy is directly related not only to its political and legal dimensions but also to material living conditions, drawing attention to the intersection point of political science and political economy disciplines. The concept of state capacity addressed in the theoretical framework emphasized that economic stability constitutes one of the fundamental pillars of political legitimacy; the findings have confirmed this theoretical prediction. While Acemoglu and Robinson's (2019) institutional economics approach proposed that strong economic institutions support democratic order, the findings demonstrated that political legitimacy erodes much more rapidly in contexts experiencing economic collapse. This rapid erosion can be explained by the concept of "state capacity-legitimacy spiral" emphasized in Fukuyama's (2004) studies on state-building; while economic failure weakens state capacity, this weakening also erodes legitimacy. It has been determined that in environments where economic uncertainty is intense, individuals' trust in the state decreases and the search for alternative authority strengthens. This situation explains why the legitimacy vacuum grows more rapidly during periods when the law is paralyzed. Easterly's (2021) studies on development and institutional failure demonstrated that economic collapse transforms the legitimacy crisis into a vicious cycle by increasing social discontent; the findings have concretely supported this relationship. Heather's (2005) historical analysis of the fall of the Roman Empire presents a historical example demonstrating how economic crises erode political legitimacy and accelerate social dissolution. This economic dimension explains the material foundations of the "helpless populace" phenomenon emphasized in the introduction and demonstrates that legitimacy crisis is not merely an abstract concept but directly connected to concrete living conditions. The expansion of economic inequalities weakens resilience capacity while increasing social unrest (Norris & Inglehart, 2019). Consequently, economic reconstruction has been identified as an indispensable component of the pursuit of legitimate solutions.

The findings of the research have unequivocally revealed that during periods of treason, institutions lose not only their functions but also their memories. This memory loss weakens not only institutions' capacity to cope with present crises but also their ability to draw lessons from past experiences and be prepared against future threats. Meyer and Bromley's (2013) analyses of institutional memory argued that memory loss reduces institutions' resilience against crises; the findings have concretely confirmed this theoretical prediction. Institutional memory loss signifies the weakening of the capacity to learn from past experiences, and this situation seriously impedes crisis management. Indeed, Levitsky and Ziblatt's (2018) studies on democratic backsliding have demonstrated that the forgetting of institutional norms and unwritten rules is a harbinger of democratic collapse. The findings have shown that normative collapse leads to the abandonment of institutional traditions and that this further paralyzes legal processes. The loss of institutions' normative orientations causes the deterioration of the merit system and the proliferation of a culture of arbitrary decision-making. This situation reduces society's trust in the state and complicates the re-establishment of ethical legitimacy. Assmann's (2011) research on collective memory demonstrated how trauma is encoded at the societal level and how this encoding directly shapes future legitimacy pursuits; the findings support this theoretical framework. Additionally, institutional memory loss creates an effect that delays post-crisis reconstruction processes. These results largely correspond to the normative erosion and institutional collapse approaches addressed in the theoretical framework. Consequently, the preservation and reconstruction of institutional memory has been identified as a structural prerequisite for the pursuit of legitimate solutions.

The findings have demonstrated that periods of treason and legal paralysis create permanently transformative effects on political culture, and consequently the discussion necessitates examination not only of present crises but also of long-term political behavior patterns. This long-term perspective demonstrates that legitimacy crises are not momentary events but rather historical processes that leave deep and permanent traces in social structure. Inglehart and Welzel's (2005) theory of political culture proposed that trust, values, and perception of authority are shaped by historical ruptures; the findings have clearly confirmed this proposition. Doyle's (1989) historical analysis of the French Revolution

demonstrates that fundamental transformations in political culture create effects lasting across generations and supports the findings of this study from a historical perspective. The weakening of commitment to democratic values in post-treason societies is the result not only of institutional failure but of a loss of trust experienced at the cultural level. An important point of the discussion is that political culture is not merely a product of external conditions but also a reflection of the populace's emotional and ethical responses. The findings have shown that for the reconstruction of political culture, institutional reforms alone are insufficient, and processes of social healing and ethical consensus must also be strengthened. This situation constitutes a decisive turning point for the sustainability of legitimacy. Waldner and Lust's (2018) studies on democratic backsliding revealed that deterioration in political culture accelerates institutional collapse and that these two processes form a vicious cycle feeding each other; the findings support this relationship. Consequently, the discussion treats the transformation of political culture as both a consequence and a perpetuator of legitimacy crisis. The repair of political culture emerges as an indispensable condition for long-term democratic stability.

The findings of the study have revealed that transitional justice mechanisms play a central role in the reproduction of legitimacy in post-treason societies. This central role demonstrates that transitional justice is not merely a legal instrument but an indispensable process for social healing and legitimacy construction. Teitel's (2000) theory of transitional justice and Hayner's (2011) studies on truth commissions demonstrated that justice is sought in different forms during periods when the legal order has collapsed; the findings have supported this theoretical framework with concrete examples. Tutu's (1999) evaluations of the South African Truth and Reconciliation Commission experience have clearly revealed the transformative power of transitional justice mechanisms in building social peace and legitimacy. Truth-finding commissions, compensation programs, and institutional reforms can reduce the damage caused by treason by meeting society's expectation of justice. Sikkink's (2018) research on human rights and accountability demonstrated that transitional justice mechanisms create restorative effects at both individual and institutional levels; the findings support this proposition. Philpott's (2020) ethical analyses of just and unjust peace emphasized that neglecting ethical principles in transition processes makes lasting peace impossible; the findings have confirmed this warning. This study addresses transitional justice principles not only with historical examples but also in relation to the complex political environments of today. Thus, the proposed solution model demonstrates how the pursuit of legitimacy beyond law can be supported with applicable instruments. The success of transitional justice mechanisms depends directly on ensuring social participation and local ownership. Consequently, the discussion positions transitional justice as an indispensable component of legitimacy reproduction.

The findings have revealed that social solidarity is a decisive variable in overcoming legitimacy crisis and that in societies where solidarity capacity is strong, healing processes proceed more rapidly. This finding demonstrates that legitimacy is shaped not only through top-down institutional processes but also through bottom-up social dynamics. Putnam's (2000) theory of social capital proposed that solidarity is not merely an emotional bond but a structural capacity that increases political stability; the findings strongly support this approach. Putnam's (1993) comparative study of civic traditions in Italy demonstrated that social capital accumulates over centuries and plays a decisive role in the functioning of democratic institutions; the findings of this study adapt this historical perspective to the context of treason. The effectiveness of solidarity networks during crisis periods both reduces individual helplessness and facilitates the reproduction of social trust (Hamber & Gallagher, 2015). In societies where solidarity is weak, polarization deepens, trust in transitional justice processes decreases, and healing is delayed. For this reason, strengthening solidarity signifies not only civil society building but also the reconstruction of legitimacy at the social base. Habermas's (1984) theory of communicative action argued that legitimacy is produced through rational public debates and participatory processes; the findings have concretized this theoretical framework in the context of solidarity. Van Zomeren's

(2016) studies on collective action demonstrated that solidarity capacity directly affects the organizational power of social movements; the findings support this relationship. The findings have also shown that increasing solidarity capacity is necessary for long-term democratic stability. These results must be evaluated as a serious policy recommendation in terms of the integrated legitimacy model.

The findings of the study have revealed that ethical leadership plays a decisive role both in the deepening and overcoming of legitimacy crises. This determinacy demonstrates that leadership is not merely an administrative function but carries moral responsibility in protecting social trust and institutional integrity. The ethical leadership approaches addressed in the theoretical framework emphasized that the behaviors of leaders create direct effects on social trust and institutional integrity; the findings have confirmed this theoretical prediction. Indeed, Ginsburg and Huq's (2018) studies on democratic backsliding have revealed that leaders' behaviors that erode institutional norms are one of the most prominent indicators of democratic collapse. That leadership behaviors deepen or alleviate the crisis during treason processes has been clearly observed in the examined case studies. Forst's (2020) studies on ethical responsibility and social justice argued that leadership is not merely a political function but carries moral obligation; the findings support this proposition. It has been determined that in the absence of ethical leadership, the legitimacy vacuum grows more rapidly and social trust is more deeply eroded. Rawls's (1971) theory of justice argued that legitimacy is possible with a political order built on just principles, while the findings have demonstrated that ethical leadership is indispensable for the implementation of these principles. Levitsky and Ziblatt's (2018) studies on democratic backsliding revealed that leadership behaviors can either erode or strengthen institutional norms; the findings have concretely supported this dual effect. In this context, the discussion emphasizes that ethical leadership is not merely desirable but a necessary condition for the reconstruction of legitimacy. Consequently, the pursuit of legitimate solutions requires the institutionalization of ethical leadership principles.

The findings have unequivocally revealed that international law mechanisms provide limited protection during periods of treason and legal paralysis and that this limitation deepens the legitimacy crisis. This limitation concretely demonstrates the structural constraints of international law and the tension between the principle of sovereignty and the obligation to protect human rights. Krasner's (1999) studies on sovereignty demonstrated that the international system harbors a structural tension between the principle of respect for state sovereignty and the obligation to protect human rights; the findings have concretely confirmed this tension. Smith's (1999) studies on the Nuremberg Trials demonstrated international law's capacity to generate new sources of legitimacy under extraordinary conditions; however, the findings of this study reveal the difficulties of systematically operationalizing this capacity. While Bellamy's (2015) responsibility to protect approach defined the international community's obligation to intervene in severe violations, Paris (2014) emphasized that external interventions incompatible with the local society could deepen the legitimacy crisis; the findings support both theoretical predictions. The slow operation of international law mechanisms, the intervention of political calculations, and implementation difficulties weaken the populace's trust in these mechanisms. This situation directly supports the problematic of "seeking legitimate solutions beyond international law" articulated in the introduction. The findings have demonstrated that international support can be effective only in processes directed by local actors and compatible with local values. For this reason, the discussion argues that international law should assume a complementary role but that the essential source of legitimacy must be sought in the ethical and historical references of the local society. Consequently, the pursuit of legitimate solutions necessitates a balanced approach between international and local dynamics.

The findings of the study have revealed that deliberative democracy mechanisms constitute a powerful instrument in the reproduction of legitimacy. This power demonstrates that deliberative processes are not merely decision-making mechanisms but fundamental instruments for social consensus and

legitimacy production. Dryzek's (2010) theory of deliberative democracy argued that legitimacy emerges not only from electoral processes but also from rational and inclusive debates in which the populace participates; the findings have concretely supported this theoretical framework. Ober's (2005) historical analyses of Athenian democracy demonstrate that deliberative processes have played a central role in legitimacy production since antiquity and support the findings of this study with historical depth. It has been determined that during periods when legal mechanisms are paralyzed, societies turn to public debate and negotiation processes and that these processes produce alternative sources of legitimacy. Habermas's (1984) theory of communicative action proposed that legitimacy can be reproduced through communicative processes; the findings support this proposition. The success of deliberative processes depends on the inclusiveness of participation, the rational foundations of debate, and the acceptance of outcomes as binding. The findings have demonstrated that in contexts where these conditions are met, social consensus forms more easily and legitimacy perception is strengthened. Fishkin's (1991) studies on deliberative polling demonstrated that deliberative processes could reduce social polarization; the findings support this possibility. In this context, the discussion argues that deliberative mechanisms should be systematically employed in post-treason reconstruction processes. Consequently, the pursuit of legitimate solutions includes deliberative processes centered on social participation as an indispensable component.

The findings have revealed that the information order devastation created by treason fundamentally shakes the perception of social reality and that this devastation renders the legitimacy crisis permanent. This devastation demonstrates that information order is not merely a communication infrastructure but plays a decisive role in the construction of social reality and the production of legitimacy. The examination conducted within the framework of propaganda and information manipulation studies (Ellul, 1965) addressed in the literature review demonstrated that treason processes are supported by systematic misinformation campaigns. Arendt's (1951) studies on the origins of totalitarianism demonstrated that propaganda and information manipulation are among the fundamental instruments of totalitarian regimes; the findings of this study reveal that similar dynamics operate in the context of treason. Tufekci's (2017) analyses of digital networks and information circulation revealed that contemporary crises are not only physical but cognitive battlefields; the findings support this proposition. When reliable information channels are eliminated, individuals tend to make their decisions based on emotional and manipulative stimuli; this complicates the social consensus necessary for exiting the crisis. McChesney's (2015) studies on media concentration and democracy demonstrated that independent media plays a decisive role in preserving democratic legitimacy; the findings have confirmed this relationship. The collapse of information order carries the character of a meta-crisis that weakens all other reform initiatives. For this reason, the discussion argues that information security must hold a central place in legitimate solution models. The reconstruction of reliable information infrastructure is a strategic priority for the sustainability of legitimacy. Consequently, the strengthening of information order has been identified as an indispensable component of post-treason reconstruction. The findings of the study have revealed that treason creates a permanent trust crisis in the state-society relationship and that overcoming this crisis requires an effort spanning generations. This intergenerational perspective demonstrates that legitimacy crises cannot be resolved through short-term policy interventions and require long-term social transformation processes. Putnam's (1993) comparative study of civic traditions in Italy clearly demonstrated that social capital accumulates over centuries and that once destroyed, its reconstruction is extremely difficult; the findings support this theoretical prediction. Fukuyama's (1995) comparative analyses of trust demonstrated that high-trust societies are more successful both economically and politically and revealed the decisive role of trust in societal development. The examination of communities that have experienced treason has revealed that trust loss spreads from the individual level to institutional, social, and cultural levels. This multilayered erosion of trust directly affects the social consensus dimension of the integrated legitimacy model developed in the theoretical framework. As collective memory studies (Assmann,

2011) have shown, treason narratives leave permanent traces in social memory and these traces profoundly shape political identity construction processes. Fukuyama's (1995) comparative analyses of trust demonstrated that high-trust societies are more successful economically and politically; the findings have concretely revealed how loss of trust jeopardizes this success. Trust reconstruction has been identified as the most challenging and most protracted component of the pursuit of legitimate solutions. For this reason, the discussion emphasizes that trust-building is possible not through short-term policy interventions but through long-term social transformation processes. Consequently, the permanent overcoming of legitimacy crisis necessitates an intergenerational perspective.

The findings have unequivocally revealed that during periods of treason and legal paralysis, societies possess the capacity to develop alternative sources of legitimacy and that this capacity takes different forms according to historical and cultural context. This differentiation demonstrates that legitimacy must be reproduced not through universal formulas but in forms specific to each society's own historical and cultural accumulation. The examination conducted within the framework of Beetham's (2013) multidimensional theory of legitimacy in the theoretical framework demonstrated that when legal-rational legitimacy collapses, societies turn to ethical norms, traditional values, and collective conscience. Indeed, different societies' experiences of treason and crisis reveal that the pursuit of legitimacy follows a universal pattern but that concrete forms differentiate according to cultural context (Heather, 2005; Doyle, 1989). This finding largely confirms the fundamental hypothesis articulated in the introduction and concretely demonstrates that the pursuit of legitimacy beyond law is a historical reality. Historical comparison has demonstrated that these alternative sources of legitimacy emerge with similar patterns in different societies but take different forms according to cultural context. Weber's (1978) classical typology of authority argued that traditional and charismatic legitimacy come into play during periods when legal-rational legitimacy is paralyzed; the findings support this theoretical framework while demonstrating that in contemporary conditions, ethical and historical references are more determinative. Tutu's (1999) evaluations of the South African experience demonstrated that social conscience and the culture of forgiveness could be powerful sources for the reproduction of legitimacy; the findings support this possibility. In this context, the discussion argues that legitimacy can be reproduced not through universal formulas but in forms specific to each society's own historical and cultural accumulation. Consequently, the pursuit of legitimate solutions requires original models that center local values and social memory.

The findings of the study have revealed that the trauma created by treason at the societal level is not confined to individual psychological processes but shapes social futures as a collective wound transmitted across generations. This intergenerational transmission demonstrates that legitimacy crises are not merely the problem of today but shape the political identity and democratic attitudes of future generations as well. Alexander's (2016) theory of cultural trauma argued that severe social events produce meaning structures that reshape collective identity; the findings have concretely supported this theoretical framework. Subotić's (2019) collective memory studies in Eastern Europe have demonstrated how trauma narratives are instrumentalized in political identity construction and how they shape legitimacy struggles; the findings of this study confirm similar dynamics in a different context. Herman's (2015) studies on trauma and recovery demonstrated that the processing of trauma depends on the reconstruction of a safe environment; the findings have revealed that this prerequisite is also valid at the societal level. In societies where treason trauma is not processed, it has been determined that the legitimacy crisis is transmitted across generations and leaves permanent political wounds. Subotić's (2019) studies on collective memory and political identity demonstrated how trauma narratives are instrumentalized in legitimacy struggles; the findings support this dynamic. Social mourning rituals, confrontation meetings, and participatory memory activities emerge as mechanisms that can alleviate the political consequences of trauma. In this context, the discussion argues that the recognition and processing of collective trauma is a necessary stage in the reproduction of legitimacy. Confrontation with trauma must be conceived not merely as reckoning with the past but as a process

that builds confidence in the future. Consequently, the pursuit of legitimate solutions requires a holistic approach that centers psychosocial healing strategies.

The findings have revealed that treason creates profound effects not only at the national level but also in the context of international relations and global order. This global dimension demonstrates that in today's world, national and international dynamics are intertwined and that legitimacy crises cannot be addressed solely within national borders. In a period when globalization has deepened, the regional and global repercussions of a legitimacy crisis in one country have become inevitable. Indeed, Norris and Inglehart's (2019) global values research has demonstrated that political crises and trust crises tend to spread at the international level. The problem of international law's insufficiency emphasized in the introduction must be discussed from a broader perspective in light of the findings. Krasner's (1999) concept of organized hypocrisy explained the structural tension between the principle of sovereignty and the necessity of intervention in the international system; the findings have demonstrated how this tension is concretized in the context of treason. The effectiveness of the international community's intervention in legitimacy crises depends on the correct reading of local dynamics and cooperation with local actors. Bellamy's (2015) responsibility to protect approach defined the legitimacy conditions for international intervention; however, the findings have demonstrated that these conditions are rarely fully met in practice. Paris's (2014) critique of peacebuilding warned that solutions imposed from outside could damage local legitimacy; the findings support this warning. In this context, the discussion argues that international support can be effective only when it assumes a complementary role to local legitimacy processes. Consequently, the pursuit of legitimate solutions requires careful balance between national and international levels.

The findings of the study have clearly demonstrated that the integrated legitimacy model is imperative under conditions of treason and legal paralysis. This imperative reveals that single-dimensional approaches prove insufficient in resolving legitimacy crises and that a multilayered, interdisciplinary perspective is inevitable. This model does not reduce legitimacy merely to existing legal norms but defines it as the product of a balanced relationship established among a functioning legal order, ethical leadership, strong social solidarity, and healthy collective memory (Beetham, 2013; Philpott, 2020). This integrated approach expands Weber's (1978) classical typology of legitimacy, offering an original conceptual framework concerning how legitimacy can be reproduced under contemporary crisis conditions. The findings have demonstrated that when concepts from transitional justice, resilience, and deliberative democracy literatures are not used together, legitimacy crisis becomes permanent (Teitel, 2000; Dryzek, 2010; Boin et al., 2017). In the post-treason context, the reconstruction of law can become permanent only when the normative and institutional pillars offered by this integrated model are strengthened together. At this point, it once again becomes apparent that legal texts alone are insufficient; the sense of justice, ethical responsibility, and social consensus are indispensable components of legitimacy (Forst, 2020). The study thus proposes an original theoretical framework that brings together under a single roof these concepts that are often addressed in a scattered manner in the literature, within the context of treason and paralyzed law. This framework provides a comprehensive answer to the research question articulated in the introduction. Consequently, the discussion emphasizes the importance of the integrated legitimacy model at both theoretical and applied levels.

The findings demonstrate that this study carries certain limitations and that these limitations offer new orientations for future research. The clear statement of these limitations is a requirement of scientific honesty and academic transparency and increases the reliability of the study. The first limitation is that because the study adopts a qualitative and interpretive approach, the findings do not carry claims of statistical generalizability; however, this choice was consciously made to grasp the multidimensional and context-specific nature of treason. Indeed, the qualitative research tradition provides rich insights in the deep understanding of social phenomena that quantitative methods do not offer (Creswell, 2014). The second limitation is that the examined case studies are confined to particular historical periods and

geographies; research into how similar patterns emerge in different cultural and political contexts will strengthen the validity of the findings. The third limitation is that because the long-term effects of legitimacy reproduction processes cannot yet be fully observed, some inferences remain at the theoretical level. Nevertheless, these limitations do not weaken the original contribution of the study but rather prepare fertile ground for future research. The methodological choices of the research were made with the purpose of deeply grasping the phenomenon of treason, and these choices strengthen the internal consistency of the study. In this context, the discussion emphasizes that limitations do not diminish the value of the research but rather are an indicator of scientific honesty. Consequently, future research can expand by testing the theoretical framework developed by this study in different contexts. The discussion section of this study has evaluated the multidimensional destructive effects of treason and the processes of legitimacy reproduction comparatively with national and international literature. This comparative evaluation demonstrates that the study is not confined to a particular context but contributes to broader theoretical debates. The findings have largely confirmed the fundamental hypothesis articulated in the introduction and demonstrated that the pursuit of legitimacy beyond law is a historical necessity. The integrated legitimacy model developed in the theoretical framework has provided a powerful conceptual instrument for interpreting the findings and has offered an original contribution toward filling the theoretical gap in the literature. The discussion has clearly revealed that treason is not merely a legal offense but a systemic rupture that simultaneously targets state capacity, institutional integrity, social trust, collective memory, and political culture. This systemic perspective demonstrates that the pursuit of legitimate solutions is possible not through single-dimensional approaches but through multilayered and integrated strategies. The "pursuit of legitimate solutions beyond national and international law" emphasized in the article's title has gained a conceptual foundation through the analyses presented in the discussion section. The findings have concretely demonstrated that legitimacy can be reproduced through ethical norms, historical references, social conscience, and collective memory. Within this framework, the discussion prepares a strong transition ground for the Conclusion and Recommendations section. Consequently, this section renders visible the original value of the article by integrating the theoretical and applied contributions of the study. The findings offer productive orientations for future research and necessitate the testing of the theoretical framework developed by this study in different contexts. These orientations will contribute to the expansion of the theoretical and empirical field opened by the study and will provide important momentum to the development of legitimacy literature. The first orientation is the comparative investigation of how the integrated legitimacy model operates in different cultural and political contexts; such research will test the universal validity of the model and render visible context-specific differences. This comparative perspective will contribute to understanding how the cultural differences revealed by Inglehart and Welzel's (2005) global values research shape legitimacy dynamics. The second orientation is the examination of the intergenerational transmission of treason and the long-term political effects of collective trauma through longitudinal studies; such studies will deepen our understanding of how legitimacy crises are shaped across generations. The third orientation is the more detailed investigation of the relationship between the collapse of information order and legitimacy crisis in the digital age; new phenomena such as social media, artificial intelligence-assisted misinformation, and algorithmic polarization are transforming treason dynamics. The fourth orientation is the comparative evaluation of the effectiveness of transitional justice mechanisms in different societies; the determination of which mechanisms are more effective under which conditions will provide valuable information for policymakers. The fifth orientation is the testing of the causal relationship between economic fragility and legitimacy crisis through quantitative methods as well; such studies will increase the generalizability of the findings. These research orientations will contribute to the expansion of the theoretical and empirical field opened by the study. Consequently, the discussion presents a concrete and applicable roadmap for future research.

The findings of the study contain important implications for policymakers and practitioners and offer concrete clues concerning the prevention and overcoming of legitimacy crises. These implications demonstrate that the research is not merely a theoretical discussion but also contributes to applied policy development processes. The first implication is that strengthening institutional resilience is the most effective measure against internal threats of the treason type; merit-based appointments, preservation of judicial independence, and the operation of accountability mechanisms are fundamental components of this resilience. Ginsburg and Huq's (2018) studies on democratic backsliding have demonstrated that institutional resilience plays a decisive role in protecting democratic order. The second implication is that the preservation and reconstruction of social trust requires long-term policies; trust can be ensured not through short-term interventions but through consistent and transparent governance practices. The third implication is that the protection of information order is a strategic priority for the sustainability of democratic legitimacy; supporting independent media, increasing digital literacy, and combating misinformation are concrete steps of this priority. The fourth implication is that the reduction of economic inequalities plays a decisive role in preventing legitimacy crises; economic injustice feeds social discontent, preparing the ground for behaviors of the treason type. The fifth implication is that post-crisis reconstruction processes must include not only institutional but also psychosocial dimensions; the processing of trauma and social healing are prerequisites for lasting legitimacy. These implications concretize the applied value of the research. Consequently, the discussion also constitutes a strong foundation for practical policy recommendations alongside theoretical contributions.

This study offers original theoretical and empirical contributions to the literature addressing the phenomena of treason and legal paralysis. These contributions demonstrate that the study is original research that not only summarizes existing knowledge but also offers new conceptual tools and perspectives. The first contribution is its addressing of the multidimensional and systemic nature of treason within a single conceptual framework, integrating phenomena that different disciplines have examined in a scattered manner. This interdisciplinary integration offers an original synthesis at the intersection point of political science, sociology of law, psychology, and ethical theories. The second contribution is its development of the integrated legitimacy model, explaining the normative foundations of the pursuit of legitimacy beyond law; this model uniquely combines transitional justice, resilience, and deliberative democracy literatures. The third contribution is its demonstration that legitimacy is reproduced not only through institutional processes but also through social psychology, collective memory, and ethical references; this finding provides an important expansion to legitimacy literature. The fourth contribution is its offering of a new perspective to sovereignty and intervention debates by emphasizing the limitations of international law and the importance of local legitimacy sources. The fifth contribution is its conceptualization of the collapse of information order as a decisive variable of legitimacy crisis, contributing to understanding the political dynamics of the digital age. These contributions demonstrate that the study carries original value at both theoretical and empirical levels. Consequently, this study possesses the capacity to leave a distinct mark on treason and legitimacy literature.

The discussion section has clarified the theoretical position of the study and rendered visible its original contribution through the comparison of findings with national and international literature. This clarification determines the study's place within existing theoretical debates, clearly revealing the scope of its academic contribution. The destructive effects of treason on state capacity, institutional integrity, social trust, collective memory, political culture, and economic structure have been analyzed with concepts coming from different theoretical traditions. State capacity literature (Fukuyama, 2004; Rotberg, 2019), legitimacy theories (Beetham, 2013; Weber, 1978), transitional justice approaches (Teitel, 2000; Sikkink, 2018), analyses of social capital and trust (Putnam, 2000), trauma theories (Alexander, 2016; Herman, 2015), and deliberative democracy perspectives (Dryzek, 2010; Habermas, 1984) have constituted the theoretical backbone of this discussion. This multifaceted theoretical

foundation clearly demonstrates the interdisciplinary character and analytical depth of the study. The findings have clearly demonstrated how these different theoretical traditions complement each other in the context of treason and the necessity of an integrated understanding. The "pursuit of legitimate solutions beyond national and international law" emphasized in the article's title has gained conceptual depth through the multilayered analysis presented in the discussion section. This theoretical integration concretizes the interdisciplinary character and original contribution of the study. Consequently, the discussion has solidified the theoretical architecture of the study and prepared a strong foundation for the Conclusion and Recommendations section.

The discussion section of this study has provided a comprehensive answer to the fundamental research question articulated in the introduction and demonstrated that the hypotheses have been largely confirmed. This confirmation concretely reveals the validity of the study's theoretical framework and methodological choices. That during periods when the law has become entirely dysfunctional, societies turn to ethical norms, historical references, collective conscience, and solidarity networks to develop alternative sources of legitimacy has been clearly revealed in light of the findings. This finding, in consonance with Rawls's (1971) theory of justice and Habermas's (1984) theory of communicative action, demonstrates that legitimacy rests not only on formal norms but also on social consensus and ethical principles. This finding supports that legitimacy cannot be reduced solely to written laws and must be conceptualized as a multilayered structure. The integrated legitimacy model developed in the theoretical framework has provided a powerful conceptual instrument for interpreting the findings and has filled the theoretical gap in the literature. That treason is a systemic rupture process, creating destructive effects across a wide spectrum from state capacity to social psychology, from economic structure to information order, has been incontrovertibly demonstrated. This systemic perspective reveals that the pursuit of legitimate solutions is possible not through single-dimensional approaches but through integrated strategies. The discussion has honestly stated limitations and offered concrete orientations for future research. Consequently, this section provides an organic transition to the Conclusion and Recommendations section by integrating the theoretical and applied contributions of the study.

7. CONCLUSION AND RECOMMENDATIONS

This study has provided a comprehensive answer to the fundamental research question posed in the introduction: Upon what normative and ethical foundations can societies develop legitimate solutions in the most extreme scenarios where law has become entirely dysfunctional and state capacity has collapsed? The analyses conducted in the findings and discussion sections offer a multi-layered response to this question. It has been clearly demonstrated that treason constitutes a systemic rupture process that simultaneously targets state capacity, institutional integrity, social trust, and collective memory. This systemic rupture emerges as a category unforeseen in Weber's (1978) typology of legitimacy, indicating the existence of a new conceptual domain beyond traditional, charismatic, and legal-rational forms of legitimacy. Through comparative analysis, it has been verified that during periods of complete legal collapse, societies develop alternative sources of legitimacy by turning to ethical norms, historical references, collective conscience, and solidarity networks (Assmann, 2011; Putnam, 2000). This conclusion supports the hypothesis advanced in the introduction and demonstrates that legitimacy cannot be reduced merely to written laws but rather must be conceived as a multi-layered structure encompassing social conscience, collective memory, and ethical principles. Gilley's (2009) concept of legitimacy vacuum constitutes the theoretical framework for these findings, while Dyzenhaus's (2006) analysis of the rule of law provides an indispensable reference point for understanding the normative consequences of legal paralysis. Consequently, the study has provided a coherent answer at both theoretical and applied levels to the problematic of "seeking legitimate remedies beyond domestic and international law."

The most fundamental theoretical contribution of this study is the development of the "integrated legitimacy model" that becomes imperative under conditions of treason and legal paralysis. This model does not reduce legitimacy merely to existing legal norms; rather, it defines legitimacy as the product of a balanced relationship established among a functioning legal order, ethical leadership, strong social solidarity, and healthy collective memory (Beetham, 2013; Philpott, 2020). This definition transcends the normative rigidity of Kelsen's (1967) pure theory of law by incorporating the social and ethical dimensions of legitimacy into the theoretical framework. This model, presented in the theoretical framework section, has been concretely validated in light of the findings and has demonstrated that legitimacy is built upon four fundamental pillars: legal validity, ethical justifiability, social consensus, and institutional resilience. These four pillars are not independent of one another but exist in a dynamic relationship of mutual reinforcement and weakening; the collapse of any pillar negatively affects the others, although strong pillars can partially compensate for weakening ones. Levitsky and Ziblatt's (2018) analysis of democratic backsliding demonstrates the concrete manifestations of this dynamic relationship in democratic systems and supports the empirical validity of the model. This theoretical framework offers a synthesizing contribution that transcends the fragmentation in the literature by originally integrating concepts from the literatures on transitional justice, resilience, and deliberative democracy (Teitel, 2000; Dryzek, 2010; Boin et al., 2017). Consequently, the integrated legitimacy model emerges as a conceptual tool applicable to both academic debates and policy development processes.

The conclusions reached by this study incontrovertibly demonstrate that treason is not a unidimensional act or merely a legal offense, but rather a systemic rupture process that produces destructive effects across a broad spectrum ranging from state capacity to social psychology, from institutional memory to economic structure. This systemic nature necessitates that treason be conceived not merely within a perpetrator-victim relationship but as a dynamic that transforms the entirety of the social fabric (Arendt, 1951). Agamben's (2005) concept of the state of exception provides a powerful theoretical tool for explaining the legal dimension of this systemic rupture while also rendering visible the tendency of the extraordinary conditions created by treason to become permanent. The analysis conducted in the findings section has demonstrated that treason simultaneously targets institutional integrity, social trust, and political culture, and that this multidimensional effect deepens the legitimacy crisis. The erosion of state capacity impedes the enforcement of legal norms (Rotberg, 2019), while the weakening of institutional memory increases the risk of repeating past mistakes (Meyer & Bromley, 2013). Evaluated from the perspective of Herman's (2015) trauma theory, the psychological damage inflicted by treason at the societal level produces a vulnerability transmitted across generations beyond institutional collapse. This systemic perspective clearly demonstrates that the search for legitimate solutions is possible not through unidimensional approaches but through integrated strategies. Consequently, the conclusions emphasize the imperative of an interdisciplinary and multi-layered perspective for understanding and overcoming the phenomenon of treason.

The fact that even when law has completely collapsed, societies can develop alternative sources of legitimacy by turning to ethical norms, deliberative processes, restorative justice mechanisms, and collective solidarity networks constitutes one of the most salient conclusions of this study. This finding, consistent with Rawls's (1971) theory of justice and Habermas's (1984) theory of communicative action, confirms that legitimacy rests not merely on formal norms but also on social consensus and ethical principles. Ober's (2005) historical analyses of Athenian democracy demonstrate that deliberative processes have played a central role in legitimacy production since antiquity, supporting these findings with historical depth. Transitional justice mechanisms, truth commissions, and social confrontation processes serve a critical function in filling legal vacuums and processing social trauma (Teitel, 2000; Sikkink, 2018). Deliberative democracy processes emerge as an effective tool for reducing social polarization and converging on a common ground of reality (Dryzek, 2010). Fishkin's (1991) studies on deliberative polling empirically validate the capacity of these processes to reduce

social polarization and create common ground. These conclusions demonstrate that the reproduction of legitimacy is possible not merely through institutional arrangements but also through social and ethically-grounded processes. Consequently, the study systematically develops the concept of "legitimacy beyond law," identifying alternative sources of legitimacy to which societies can resort during extraordinary crisis periods.

Ethical leadership emerges among the conclusions of this study as a decisive variable in the reconstruction of legitimacy. According to Brown and Treviño's (2006) model of ethical leadership, the fair, consistent, and transparent behaviors of leaders constitute not merely individual virtue but a structural quality that determines the governance culture of institutions. The findings have revealed that the insistent adherence of ethical leaders to principles of transparency, accountability, and justice during crisis periods is indispensable for the reproduction of social trust. Smith's (1999) study on the Nuremberg Trials demonstrates that ethical leadership plays a critical role in legitimacy construction at the international level as well and is decisive in the concretization of universal principles of justice. The loss of trust experienced by society in the post-treason period can only be reduced through leadership behaviors that embody these principles; in the absence of ethical leadership, the legitimacy vacuum grows more rapidly and social trust erodes more deeply (Forst, 2020; Ginsburg & Huq, 2018). The analysis presented in the discussion section has demonstrated that ethical leadership serves a function of repairing institutional memory, soothing collective trauma, and strengthening social dialogue. Elster's (2004) studies on transitional justice emphasize that ethical leadership is a decisive factor in the success of confrontation processes. For this reason, the search for legitimate solutions requires the internalization of ethical leadership principles not at the individual level but at the institutional level and their systematic implementation. Consequently, ethical leadership is identified as a fundamental component that concretizes the normative dimension of the integrated legitimacy model.

At the forefront of the steps that must be taken at the national level are comprehensive reforms that re-establish the rule of law. The analyses presented in the findings and discussion sections have demonstrated that institutional arrangements strengthening judicial independence, centering meritocracy, and limiting arbitrariness are imperative for breaking the cycle of treason (Ginsburg & Huq, 2018). Reforms aimed at increasing state capacity will strengthen not only administrative efficiency but also perceptions of legitimacy (Fukuyama, 2004). Acemoglu and Robinson's (2019) narrow corridor theory demonstrates that the balance between state capacity and social oversight is imperative for the sustainability of legitimacy and solidifies the theoretical foundation of these reforms. In the restructuring of legal institutions, principles of transparency, accountability, and social participation must be centered (Tamanaha, 2021). The development of archival practices, information management, and institutional ethical codes aimed at preserving institutional memory will serve a protective function against future crises (Meyer & Bromley, 2013). Furthermore, strengthening independent media institutions and reliable information channels against information manipulation is indispensable both for the legitimacy of legal processes and for the preservation of society's perception of reality (McChesney, 2015; Tufekci, 2017). The uninterrupted continuation of these institutional reforms will prevent the re-erosion of legitimacy over time and reduce the likelihood of the recurrence of the treason cycle. Consequently, legal and institutional reforms at the national level constitute the structural foundation of the integrated legitimacy model.

The conclusions of this study necessitate recommendations directed not only at state institutions but also at society and the civil sphere. The strengthening of social solidarity networks will create a safety net providing both psychological and material support during periods of treason and crisis (Putnam, 2000; Hamber & Gallagher, 2015). Marcus et al.'s (2019) affective intelligence model demonstrates that social solidarity during periods of high uncertainty contributes to preserving individuals' rational decision-making capacities by reducing their anxiety levels. Civil society organizations, local organizations, and voluntary solidarity networks are fundamental actors that increase social resistance

by sharing the burden of crisis. Inclusive social dialogue mechanisms and deliberative platforms are of vital importance for reducing polarization and converging on a common ground of reality (Dryzek, 2010; Parkinson & Mansbridge, 2012). Encouraging the active participation of youth in these processes will both strengthen the democratic culture oriented toward the future and reduce the feelings of hopelessness and exclusion among younger generations (Banaji & Buckingham, 2013). Psychosocial support programs that recognize trauma and mourning processes will contribute to accelerating social recovery and to the functioning of collective memory in an instructive rather than destructive manner (Alexander, 2016). Evaluated from the perspective of Norris and Inglehart's (2019) cultural backlash theory, the strengthening of the civil sphere also serves a protective function against tendencies toward radicalization and polarization. These recommendations emphasize the imperative of reproducing legitimacy not only at the state level but also at the social base. Consequently, strengthening the civil sphere concretizes the social dimension of the integrated legitimacy model.

According to the conclusions reached by this study, the success of transitional justice mechanisms depends on specific conditions. Teitel's (2000) historical model had emphasized that the separation of the legal and ethical dimensions of transitional justice diminishes the success of the process; the findings confirm this assessment. Truth commissions, confrontation processes, and victim-centered reparation mechanisms enable society to reckon with its traumatic past on a rational and ethical foundation (Hayner, 2011). Philpott's (2020) restorative justice approach demonstrates that these mechanisms are indispensable not only for settling accounts with the past but also for reconstructing social relations. However, it must not be overlooked that transitional justice can produce new ruptures in cases where these processes are not inclusive and the experiences of certain social segments are excluded. As Sikkink (2018) emphasizes, human rights-based approaches to justice provide a framework that supports long-term peace; accordingly, transitional justice mechanisms must be strengthened in conformity with these normative foundations. At the institutional level, the preservation of archives, documentation of legal processes, and judicial reforms are fundamental tools that will ensure the permanence of transitional justice. Krasner's (1999) analysis of sovereignty demonstrates that the alignment of transitional justice processes with international norms must be balanced with the principle of national sovereignty and emphasizes that establishing this balance is a precondition for success. In this context, transitional justice should be conceived not merely as reckoning with the past but as a process that builds trust in the future. Consequently, the recommended approach requires a comprehensive framework that integrates the legal, ethical, and social dimensions of transitional justice.

That economic reforms are directly connected to legitimacy production constitutes one of the important conclusions reached by this study. Acemoglu and Robinson's (2019) institutional economics approach emphasizes that economic inequalities create a ground that nourishes political polarization and radicalization; the findings in the context of treason have clearly confirmed these relationships. For this reason, it is recommended that economic reforms be oriented toward three fundamental objectives: strengthening income justice, increasing economic actors' trust in law, and developing the resilience capacity of vulnerable segments. Heather's (2005) historical analysis of the fall of the Roman Empire demonstrates that economic fragility weakened state capacity and increased the impact of acts of treason; this historical perspective concretizes the importance of economic reforms. Transparency and accountability in economic policies emerge as elements that directly affect perceptions of legitimacy (Fukuyama, 2004). The simultaneous implementation of economic reforms with political and social policies will produce more effective results in multi-layered crises. Economic strengthening can accelerate the recovery process by increasing trust that society has both in the state and in one another. In this context, post-crisis reconstruction must be grounded on a sustainable foundation not only institutionally but also economically. Consequently, economic reforms constitute the material foundation of the integrated legitimacy model.

The weakening of the information ecosystem has been identified as a critical factor that impedes rebuilding legitimacy in post-treason processes. Ellul's (1965) analyses of propaganda and Tufekci's (2017) digital communication research have revealed that contemporary crises are largely waged at the cognitive level. For this reason, a multi-layered strategy is recommended for combating information manipulation. The strengthening of independent media institutions and the constitutional guarantee of media pluralism constitute one of the fundamental components of this strategy (McChesney, 2015). Doyle's (1989) historical analysis of the pre-French Revolution period clearly demonstrates the role that information manipulation and propaganda activities played in deepening social ruptures and provides warnings still valid for today. The creation of publicly accessible verification mechanisms that enable the rapid and effective identification of misinformation is imperative for preserving society's perception of reality. Programs that enhance digital literacy will render the young population more resistant to manipulation (Banaji & Buckingham, 2013). The findings have demonstrated that the collapse of the information order deepens social polarization and perpetuates the legitimacy crisis. In this context, strengthening the information ecosystem should be addressed as a reform domain integrated with the ethical and institutional foundations of legitimacy. Consequently, information security concretizes the cognitive dimension of the integrated legitimacy model.

The strengthening of resilience capacity emerges among the conclusions of this study as one of the most critical variables determining the speed of post-crisis recovery in societies. Holling's (2001) adaptive cycle model emphasizes that resilience is not merely a capacity for resistance but also a capacity for learning and restructuring; the findings have strongly supported this approach. Ansell and Torfing's (2021) collaborative governance approach demonstrates that resilience capacity depends not only on state institutions but on state-society cooperation and in this context emphasizes the importance of public-civil partnerships. Within this framework, recommendations for enhancing resilience can be presented at three levels. First, the organizational capacity of local communities should be strengthened and solidarity networks should be made sustainable through institutional support (Putnam, 2000). Second, policies that reduce economic and social vulnerabilities should be implemented; in particular, raising the resilience level of impoverished and disadvantaged groups should take priority (Acemoglu & Robinson, 2019). Third, psychosocial support programs should be implemented comprehensively to reduce the long-term effects of post-treason trauma (Hamber & Gallagher, 2015). As emphasized in Boin et al.'s (2017) crisis management analyses, resilience should be conceived not merely as an individual capacity but as a social security infrastructure. In this context, resilience is identified as a fundamental component that concretizes the social and psychological dimension of the integrated legitimacy model. Consequently, the systematic development of resilience capacity constitutes one of the preconditions for the reproduction of legitimacy.

According to the conclusions of this study, the role of the international community should be addressed neither as an absolute savior nor in a completely exclusionary position, but within a complementary and supportive framework. Bellamy's (2015) responsibility to protect approach defines the obligation of the international community to intervene in cases of grave violations; Paris (2014) emphasized that external interventions incompatible with the local community could deepen the legitimacy crisis; the findings support both theoretical predictions. Krasner's (1999) concept of organized hypocrisy explains the inconsistencies in the application of international norms and necessitates a realistic assessment of the international community's role. It is recommended that international assistance be structured to support but not determine local reform programs. The contribution of international actors in areas such as technical capacity transfer, economic support, and human rights monitoring can be effective; however, interventions in the form of political direction can produce adverse effects in society. Increasing the visibility of local communities and civil society organizations on international platforms will create a bidirectional legitimacy bridge. This approach can enable post-crisis order to rest on a legitimacy foundation supported from within rather than imposed from outside. The problematic of "seeking legitimate remedies beyond international law" posed in the introduction clearly demonstrates

in this context the imperative of establishing balance between local and international dynamics. Consequently, the role of the international community should be limited to a complementary function that supports local legitimacy processes.

The reduction of polarization appears imperative for overcoming one of the most serious obstacles preventing the reproduction of legitimacy after treason. Norris and Inglehart's (2019) cultural backlash theory emphasizes that polarization is not merely a political but also a cultural and emotional process; the findings have demonstrated that misinformation and traumatic experiences further deepen this process. Levitsky and Ziblatt's (2018) analysis of democratic backsliding demonstrates with concrete examples that polarization lays the groundwork for the perpetuation of legitimacy crises by eroding democratic norms. For this reason, solutions aimed at reducing polarization should not be limited merely to political reforms. The inclusive management of collective memory, the transparency of truth processes, and the reconstruction of common symbolic spaces are recommended (Assmann, 2011; Alexander, 2016). The dissemination of media literacy and emotional resilience programs in educational institutions will protect groups more vulnerable to manipulation. The systematic implementation of deliberative democracy mechanisms can facilitate different social segments converging on a common ground of reality (Dryzek, 2010). Parkinson and Mansbridge's (2012) deliberative systems approach emphasizes the importance of everyday deliberations in the civil sphere in addition to institutional deliberation mechanisms in reducing polarization. These recommendations can enable society to reach consensus around common values once again and can reduce the long-term effects of the legitimacy crisis. Consequently, the reduction of polarization is identified as a fundamental policy priority that strengthens the social consensus dimension of the integrated legitimacy model.

This study, like all academic research, has been conducted within certain limitations, and the explicit statement of these limitations is a requirement of scientific honesty and academic transparency. The first limitation is that the findings do not claim statistical generalizability due to the study's adoption of a qualitative and interpretive approach; however, this choice was made deliberately to comprehend the multidimensional and context-specific nature of treason. Indeed, the qualitative research tradition provides rich insights in the in-depth understanding of social phenomena that quantitative methods do not offer (Creswell, 2014). The second limitation is that the examined case studies remain confined to specific historical periods and geographies; research into how similar patterns emerge in different cultural and political contexts will strengthen the validity of the findings. Gilley's (2009) studies on measuring legitimacy demonstrate the methodological difficulties of comparatively examining legitimacy dynamics in different contexts and explain the structural reasons for this limitation. The third limitation is that some inferences remain at the theoretical level because the long-term effects of legitimacy reproduction processes cannot yet be fully observed. Nevertheless, these limitations do not weaken the original contribution of the study but rather prepare a fertile ground for future research. The methodological choices of the research were made with the aim of comprehending the phenomenon of treason in depth, and these choices strengthen the internal consistency of the study. Consequently, limitations should be evaluated not as diminishing the value of the research but rather as an indicator of scientific humility.

Concrete orientations for future research present an important agenda for extending and testing the theoretical framework established by this study. First, empirically testing the integrated legitimacy model with different country cases and extending comparative analyses will increase the generalizability of the findings. Rotberg's (2019) comparative studies on failed states provide the methodological framework for such empirical testing and supply a concrete roadmap for future research. Second, interdisciplinary research focusing on complex scenarios where new global dynamics such as economic fragility, climate crisis, and mass migration converge with processes of treason and legal paralysis will contribute to updating legitimate solution pathways (Acemoglu & Robinson, 2019; Ansell & Torfing, 2021). Third, more detailed examination of the interaction between

the propaganda and disinformation dynamics of the digital age and legitimacy crises is imperative for understanding today's complex political environments (Tufekci, 2017). Fourth, applied research on how ethical leadership can be internalized at the institutional level will facilitate the translation of theoretical findings into practice. Brown and Treviño's (2006) ethical leadership scale provides a fundamental methodological tool for such applied research and enables the measurement of ethical leadership at the institutional level. Fifth, the intergenerational transmission of social trauma and the role of collective memory in legitimacy production present a productive research domain intersecting with the disciplines of psychology and sociology (Alexander, 2016). These orientations will contribute to both deepening and extending the theoretical framework established by the study. Consequently, future research can offer original contributions to academic debates by testing the validity of the integrated legitimacy model in different contexts.

The original contribution of this study is concretized in several fundamental points, and these contributions demonstrate that the study possesses original value at both the theoretical and applied levels. The first contribution is its integration of phenomena that different disciplines have examined in fragmented fashion by addressing the multidimensional and systemic nature of treason within a single conceptual framework. This interdisciplinary integration presents an original synthesis at the intersection of political science, sociology of law, psychology, and ethical theories. A broad theoretical spectrum extending from Arendt's (1951) analysis of totalitarianism to Habermas's (1984) theory of communicative action, from Weber's (1978) typology of legitimacy to Rawls's (1971) theory of justice, constitutes the foundations of this synthesis. The second contribution is its elucidation of the normative foundations of the search for legitimacy beyond law by developing the integrated legitimacy model; this model originally combines the literatures on transitional justice, resilience, and deliberative democracy. The third contribution is its demonstration that legitimacy is reproduced not merely through institutional processes but also through social psychology, collective memory, and ethical references; this finding provides an important expansion to the legitimacy literature. The fourth contribution is its provision of a new perspective to debates on sovereignty and intervention by emphasizing the limitations of international law and the importance of local sources of legitimacy. The fifth contribution is its conceptualization of the collapse of the information order as a decisive variable in legitimacy crises, contributing to the understanding of the political dynamics of the digital age. Consequently, this study possesses the capacity to leave a distinctive mark on the literatures on treason and legitimacy.

The framework that the study presents to policymakers constitutes an integrated roadmap for the reconstruction of legitimacy during periods of treason and legal paralysis. This roadmap reveals the imperative of a multi-layered reform strategy by emphasizing the inadequacy of unidimensional approaches. Fukuyama's (2004) studies on state-building demonstrate with concrete examples the reasons for the failure of unidimensional reforms and support the imperative of an integrated approach. Legal reforms, ethical leadership, information ecosystem security, economic stability, and social solidarity must be addressed simultaneously; neglecting any of these components can lead to the perpetuation of the legitimacy crisis. Unidimensional policies, even if they provide short-term relief in complex crises such as treason, fail to produce lasting solutions in the long term (Beetham, 2013; Tamanaha, 2021). In this context, the fundamental recommendation for policymakers is that they adopt the integrated legitimacy model as the essential framework of crisis management. Such a model can enable both institutions and society to regain strength and can reduce the likelihood of the recurrence of the treason cycle. Boin et al.'s (2017) crisis management studies provide concrete recommendations regarding how such integrated models can be implemented at the operational level. Consequently, the study presents an applicable policy framework beyond an academic contribution.

The general assessment of the article clearly demonstrates that during periods of treason and legal paralysis, legitimacy ceases to be a concept based solely on law and transforms into a multidimensional social phenomenon. The study has demonstrated in light of findings and theoretical discussions that

elements such as ethical leadership, institutional memory, resilience, social trust, information ecosystem security, and economic stability are interdependent in the reproduction of legitimacy (Beetham, 2013; Fukuyama, 2004; Putnam, 2000). For this reason, the original contribution of the article is its provision of both a conceptual and practical framework to the solution process by proposing an "integrated legitimacy model." This model presents a new synthesis that transcends existing theoretical frameworks by originally integrating Teitel's (2000) transitional justice framework, Dryzek's (2010) deliberative democracy approach, and Holling's (2001) resilience theory. This model possesses the quality of an early warning and intervention schema oriented not only toward post-treason reconstruction processes but also toward similar multi-layered crises that may be encountered in the future. Legitimacy, from this perspective, is conceived as a value constructed not merely through law but together with all strata of society. Consequently, the study presents an original theoretical framework that reflects the dynamic and multi-layered nature of legitimacy.

In conclusion, this research has provided a comprehensive answer to the question of upon what foundations societies can produce legitimate solutions in the most extreme scenarios where law has become entirely dysfunctional and state capacity has collapsed. The study has argued that legitimacy cannot be reduced merely to written laws; social conscience, collective memory, ethical norms, and historical experiences constitute indispensable sources of legitimacy, and has supported this argument at the theoretical and empirical levels. This argument, consistent with Assmann's (2011) concept of cultural memory, Alexander's (2016) trauma theory, and Forst's (2020) philosophy of justice, reveals the multi-layered nature of legitimacy. This integrated understanding of legitimacy sets forth the conditions for the reconstruction of social order in post-law periods. The answers provided to the research question and hypotheses posed in the introduction support the article's claim to fill the theoretical gap in the literature and concretely demonstrate its original contribution. Rawls's (1971) theory of justice, Habermas's (1984) theory of communicative action, and Beetham's (2013) analysis of legitimacy have constituted the theoretical backbone of this study, and the findings have produced results consistent with these theoretical expectations. Consequently, the study has transcended the conceptual fragmentation in the literature by explaining the treason-legal collapse-legitimacy relationship within an integrated theoretical model.

This study presents a guiding perspective for academics, policymakers, and civil society alike. At the academic level, the study has brought together the accumulations of different theoretical traditions within a common analytical framework by presenting an interdisciplinary synthesis in the literatures on treason and legitimacy. This synthesis, which integrates the conceptual tools of the fields of political science, sociology of law, social psychology, and ethical philosophy, adapts a rich theoretical heritage extending from Weber (1978) to Rawls (1971), from Habermas (1984) to Arendt (1951) to contemporary crisis contexts. At the policy level, the study provides applicable conceptual tools and normative orientations for crisis management and reconstruction processes. At the civil society level, the study defines the active role that citizens can assume during crisis periods by emphasizing the indispensable role of social solidarity, ethical values, and collective memory in the reproduction of legitimacy. The simultaneous strengthening of these three levels constitutes the precondition for societies to remain standing during periods of treason and legal paralysis and to reconstruct a legitimate order. This framework serves the function of both a conceptual compass and a practical guide for societies encountering similar crises. Consequently, the study should be evaluated as the product of a consciousness of social responsibility beyond an academic contribution.

Ultimately, this study demonstrates that in the face of betrayal that destroys the nation, obstructed justice, and a powerless citizenry, a legitimate solution is possible; however, this solution must take root not merely in legal texts but in the conscience, collective memory, and ethical values of society. Experiences extending throughout history from the fall of Rome described by Heather (2005) to the French Revolution examined by Doyle (1989), from the totalitarian regimes analyzed by Arendt (1951) to contemporary processes of democratic backsliding, demonstrate that societies can be reborn around

shared values even from the deepest crises. Legitimacy is the expression of the capacity of societies to come together once again around shared values even in the darkest moments when law has collapsed. This capacity is nourished by ethical leadership, institutional resilience, social trust, and deliberative processes; however, it transforms into legitimacy not through any single one of these alone but through their integrated functioning together. Although treason is a rupture that wounds societies deeply, history demonstrates that when societies can confront these wounds and converge around a shared sense of justice, they can rise once again. For this reason, the search for legitimate solutions is not merely a legal matter but simultaneously the expression of a society's existential resistance and ethical awakening. Consequently, this study argues that legitimacy beyond law is possible and systematically sets forth the foundations of this legitimacy.

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