

Relations between a citizen and the political community are crucial in the process of civil society formation. They can take diverse forms - from antagonistic to partnership. It depends on the self-organization of citizens within the political community striving for 'the common good'. In the democratic order one can distinguish two such forms of self-organization: communitarian and liberal. They considerably differ in the approach to relations citizen-political community. According to the communitarian model citizen is immanently rooted in the social community and his/her primary duty is to care for the community's welfare. In the liberal model, individuals are a source of values for themselves and have the ability to make autonomous decisions. An individual's position is superior to the community. Liberal citizen is free and morally autonomous; communitarian citizenship stems from the community and is a product of socialization. For liberals, community is secondary to the individual, for communitarians community is rudimentary - it shapes individual's identity. Liberals claim the necessity of building civil society, because it is seen by them as the only force capable to balance the power of the state. They emphasize that community consists of free individuals, which - having different beliefs, religions or worldviews - coexist within the framework of law and based on mutual respect. On the other hand, communitarians believe that freedom of the community is a condition of personal freedom. Freedom in the country is based on the authority of law, customs and religion.

The aim of the present project is to verify a model describing and explaining the relations between a citizen and political community, and its theoretical core is above-described distinction between communitarian and liberal orientation. It was assumed that these orientations were corresponded by specific psychological representations - internally coherent sets of normative beliefs related to the relationship citizen-political community. As psychological entities they do not represent extremes of a single dimension, but rather two negatively correlated dimensions, which can be seen as an expression of dualistic structure of the two important regulatory systems: personal values and moral intuitions.

Research conducted in the project are supposed to show that communitarian orientation results from the preference for conservation values over openness to change values, whereas liberal orientation results from the preference for openness to change values over conservation values. The former is determined both by a strong ethics of community (group loyalty and respect for authority), and a strong ethics of autonomy (care for others and justice); the latter is embedded in a strong ethics of autonomy and/or a weak ethics of community. It can be assumed that the highest level of communitarian orientation occurs in people who also prefer conservation values and are guided by the ethics of community. On the other hand, the highest liberal orientation should be present in people simultaneously favoring openness to change and a strong ethic of autonomy.

The communitarians internalize norms and values of the community (law, tradition, religion), which have primacy over norms and values of an individual. They appreciate differences amongst people, however this social diversity must fall within the limits set by the community. In turn, people with the liberal orientation, emphasizing the moral autonomy of an individual, perceive the source of norms and values in themselves. Following well-known theory of Sylvain Tomkins, it can be expected that communitarians are prevailed by normative ideo-affective script, while liberals are prevailed by humanistic ideo-affective one. It shows the complexity of human values, needs, motivations and moral intuitions that must find an outlet within the framework of the democratic order.

It seems that communitarian and liberal orientation should have the same civic 'common core', which can be understood as a set of attitudes and behaviors relating to the evaluation of democracy, legitimacy of the authorities, and political activity. People of both orientations should differently perceive relations between citizen and the authorities, and they should have different expectations as for the role of the state. The reason for expected differences is cognitive representation of the political community, which results from external (characteristic of communitarian orientation) vs. internal (characteristic of liberal orientation) origin of social norms. These differences concern, among others, respect for human rights, tolerance for social diversity, symbolic and instrumental involvement in national community, and various nonpolitical activities.

The project also looks at the links between communitarian and liberal orientation on the one hand, and - being frequently studied by political psychologists - two forms of the extreme ideological beliefs about the social world: right-wing authoritarianism and social dominance orientation. Hypotheses regarding the interrelationships between these constructs claim, among others, that communitarian vision of the relations between a citizen and political community can often take the form of right-wing authoritarianism, while the liberal vision - if not accompanied by 'Darwinian' beliefs about the human nature and the social world - should preclude strong social dominance orientation.