

## INFORMACJA O KONKURSIE

**DZIEKAN**  
**WYDZIAŁU Filologicznego**  
Adres siedziby ul. Gołębia 24  
Tel. / fax.: 12 663-11-58.....

Kraków, dnia ...08.03.2021.....

**Rektor Uniwersytetu Jagiellońskiego  
ogłasza konkurs na stanowisko ADIUNKTA  
w grupie pracowników badawczych  
w Instytucie Orientalistyki  
na Wydziale Filologicznym**

**w dyscyplinie nauki o kulturze w zakresie studiów kurdyjskich**

stanowisko postdoc na okres 30 miesięcy w projekcie badawczym *Aktywizm i jego kulturowe i moralne podstawy: alternatywne obywatelstwo i rola kobiet w Kurdystanie i diasporze* finansowanego z Funduszy Norweskich, przez Naukowe Centrum Nauki w ramach programu Grieg.

Do konkursu mogą przystąpić osoby, które spełniają wymogi określone w art. 113, 116 ust. 2 pkt 3) ustawy z dnia 20 lipca 2018 r. Prawo o szkolnictwie wyższym i nauce oraz zgodnie z § 165 Statutu UJ odpowiadają następującym kryteriom kwalifikacyjnym:

- 1) posiadają co najmniej stopień doktora;
- 2) posiadają odpowiedni dorobek naukowy;
- 3) biorą czynny udział w życiu naukowym;

Wymagania szczegółowe:

- 1) posiadają co najmniej stopień doktora uzyskany nie wcześniej 7 lat przed terminem rozpoczęcia konkursu;
- 2) posiadają odpowiedni dorobek naukowy uwzględniający następujące obszary: gender, studia kurdyjskie, kino i literatura kurdyjska powstałe w dialekcie sorani;
- 3) przedstawią indywidualny projekt badawczy na 30 miesięcy trwania projektu, który będzie związany z WP1 (patrz opis z załącznika) pt.: **Reprezentacja ról genderowych w kurdyjskiej literaturze i filmie**) oraz ogólnym programem badawczym. Projekt musi być napisany w języku angielskim. Osoba będzie odpowiedzialna za badania w obszarze WP1 ze specjalnym uwzględnieniem literatury kurdyjskiej i kinematografii powstałych w dialekcie sorani języka kurdyjskiego. Jednakże, zadaniem kandydującego na to stanowisko będzie przedstawienie swojego własnego projektu związanego bezpośrednio z WP1, który będzie mógł być opracowany w dużej mierze indywidualnie. Projekt zostanie rozwinięty i udoskonalony w pierwszych miesiącach jego trwania przy współpracy z osobą odpowiedzialną za WP1. Ponadto, podobnie jak inni członkowie projektu osoba zatrudniona będzie wspomagać realizację wywiadów w ramach innych zakresów tematycznych (WP). Będzie również zobowiązana do prezentacji wyników swoich badań w ramach seminariów projektowych i międzynarodowych konferencji oraz do udziału w tworzeniu przynajmniej dwóch artykułów i publikacji zbiorowej (na zakończenie projektu). Wszyscy członkowie projektu są również zobowiązani do publikowania w czasopiśmie Open Access i współpracy przy tworzeniu artykułów zespołowych;
- 4) posiadają udokumentowaną biegłą znajomość dialektu sorani języka kurdyjskiego, oraz biegłą znajomość języka angielskiego (publikacje w tych językach);
- 5) przedstawią przynajmniej jedną opinię dotyczącą dorobku naukowego kandydata
- 6) Wyrażą chęć czynnego udziału w pracach projektowego zespołu badawczego;

#### Opis projektu

*Aktywizm i jego moralne i kulturowe podstawy: alternatywne obywatelstwo i rola kobiet w Kurdystanie i diasporze (ALCITfem)* to interdyscyplinarny projekt badawczy obejmujący studia literackie, antropologiczne, genderowe i społeczne. Z punktu widzenia metod i zaplecza teoretycznego łączy on humanistykę i badania społeczne poprzez współpracę następujących instytutów: Pracowni Studiów Kurdyjskich Instytutu Orientalistyki Wydziału Filologicznego Uniwersytetu Jagiellońskiego (PSK IO UJ, Kraków), Centrum Studiów Genderowych Uniwersytetu Oslo (STK, Senter for Tverrfaglig Kjonnsforskning), Centrum Zaawansowanych Studiów Ludnościowych i Religijnych (CASPAR) na Uniwersytecie Ekonomicznym w Krakowie (UEK), Fafo, Instytutu Badań Pracy i Społecznych (Oslo) i Muzeum Azji i Pacyfiku (Warszawa). Celem projektu jest zbadanie, jak Kurdowie, będący narodem nie posiadającym własnych struktur i instytucji państwowych, działają poza takimi strukturami, samodzielnie budując społeczne i kulturalne instytucje w krajach, których są obywatelami. Więcej informacji o projekcie pod linkiem: [http://www.kurdishstudies.pl/?pl\\_alcitifem,300](http://www.kurdishstudies.pl/?pl_alcitifem,300)

[Oferowane wynagrodzenie: 77000 brutto/m-c](#)

[Planowany termin zatrudnienia: 1.06.2021 r.](#)

Kandydaci przystępujący do konkursu winni nadesłać wymaganą dokumentację w formie elektronicznej w języku angielskim na adres mailowy, lidera WP1 i kierownika projektu dr hab. Joanny Bocheńskiej: [joanna.bochenska@uj.edu.pl](mailto:joanna.bochenska@uj.edu.pl). Wybrani kandydaci zostaną zaproszeni na rozmowę kwalifikacyjną, która odbędzie się za pośrednictwem komunikatora internetowego i z udziałem członków i kierownika projektu.

Wymagane są następujące dokumenty:

1. podanie,
2. życiorys,
3. kwestionariusz osobowy dla osoby ubiegającej się o zatrudnienie, (patrz formularze do pobrania – link poniżej)
4. własny projekt badawczy w ramach WP1 (objętość: 750-1500 wyrazów)
5. odpis dyplomu doktorskiego lub doktora habilitowanego – jeżeli kandydat posiada,
6. informację o dorobku naukowym, dydaktycznym i organizacyjnym kandydata,
7. wykaz publikacji (z podaniem wydawnictwa i ilości stron),
8. recenzje pracy doktorskiej lub rozprawy habilitacyjnej – jeżeli kandydat posiada,
9. przynajmniej jedną opinię o dorobku naukowym w języku angielskim
10. informację o przetwarzaniu danych osobowych (patrz formularze do pobrania)

Na etapie zatrudniania wymagane będą dodatkowo następujące oświadczenia, z którymi kandydat ma obowiązek zapoznać się na etapie konkursu:

11. oświadczenie stwierdzające, że UJ będzie podstawowym miejscem pracy w przypadku wygrania konkursu, (patrz formularze do pobrania)
12. oświadczenie w trybie art. 113 ustawy Prawo o szkolnictwie wyższym i nauce. (patrz formularze do pobrania)
13. oświadczenie o znajomości i akceptacji zasad dotyczących zarządzania własnością intelektualną oraz zasad komercjalizacji UJ (patrz formularze do pobrania)

**Termin rozpoczęcia konkursu: 10.03.2021**

**Termin składania zgłoszeń upływa z dniem: 10.04.2021**

Termin rozstrzygnięcia konkursu nastąpi do dnia: 30.04.2021

**Miejsce zatrudnienia: Kraków, Uniwersytet Jagielloński**

Uniwersytet Jagielloński nie zapewnia mieszkania.

Druki oświadczeń można pobrać na stronie: <https://dso.uj.edu.pl/-nauczyciele>

Z upoważnienia

Rektora Uniwersytetu Jagiellońskiego

Dziekana Wydziału Filologicznego

Dr hab. Władysław Witalisz, prof. UJ

## Attachment

### Work Package 1 (WP1)

#### **The Representation of Gender Roles in Kurdish Literature and Cinema: Shaping political emotions and alternative citizenship. Dr hab. Joanna Bocheńska (Section of Kurdish Studies at Jagiellonian University)**

ALCITfem will pay attention to the lived practice of activism and citizenship, but also to its moral foundations rooted in different cultural narratives. Ideas about citizenship and belonging are found in narratives and symbols that circulate through cultural production. For people born and raised in the community, these ideas are transmitted early on through families. In order to understand how alternative citizenship is related to the moral and cultural foundations of Kurdish culture, ALCITfem will investigate both the gendered structure of cultural production (WP1) as well as the transmission and lived experience of gender roles in families (WP3). Rooted in Bocheńska's research on ethics in Kurdish context (2018a), ALCITfem proposes that successful activism and citizenship projects require reconsidering the traditional sense of honour by inventing a new dignity-centred moral imagination. This is understood primarily as a practice of imaginary dealing with human actions and relations often with the help of different narratives. It pays attention to the intimate dimensions of human lives and bridges the gap between the individual, social and political areas of human activity which is salient for any citizenship project and provides the wider understanding of the transformation of social reality (Bocheńska 2016, Bocheńska 2018a).

Objectives of WP1:

- 1) Provides a deeper understanding of how modern activism is rooted in moral and ideological imaginations from the past, how these narratives were adapted and mobilized and practiced in today's circumstances, and it will focus on the gendered character of such narratives.
- 2) Provides an overview of the roles played by women figures in Kurdish culture, including literature, cinema and art while exposing the transition from the spiritual, idealised symbol toward the real female body. By studying the poetic of that transformation, its rootedness in Kurdish classical and oral heritage as well as in multiple foreign inspirations, it will provide in-depth insights into moral and cultural changes, political emotions and social mobilisation.
- 3) Pays attention to how users transform traditional and modern narratives in order to raise awareness toward gender inequalities and mobilize people to take action.

This WP focuses on the transformations of Kurdish cultural narratives that have been taking place during the last century representing and triggering social changes and enabling people in Kurdistan to imagine women as playing new roles in public. Initially, women as literary or cinema characters represented spiritual symbols rather than any living, thinking and acting individuals. Yet, with time, and along with the increased engagement of women in public life their image started to change. The project will deal with the transformation of the representation of women and family as well as of femininity and masculinity through the reconsideration of honour and reinventing "equal dignity" understood as the basis of any citizenship project. It will seek to identify the links between oral, literary and cinema narratives, moral imagination and social action by applying the concept of political emotions (Nussbaum 2013, Ahmed 2011) and by studying the role of emotions, cultural imaginary, intellectual elites and cultural institutions in creating a space for criticism, public debate, education and political reforms.

Not surprisingly, one of the most meaningful instruments applied for the purpose of social transformation is the symbol of woman, which, in Kurdish context, has recently become associated not only with God (classical literature) or nation (modern literary works) but also with life and freedom (as in the popular slogan "Jin, Jiyan, Azadi/Woman, Life, Freedom"). Curiously, while the representation and works of women were analysed in several publications related to oral, classical or modern literature, little attention has been given to the history and role of the image of

women in Kurdish culture and its potential to convey new ideas and reshape political emotions, which to Martha Nussbaum is crucial for any successful citizenship project. Also, there is no study on the representation of Kurdish family in Kurdish culture. It is important to stress that women characters do not exist in a void and their fictional fates are deeply interwoven with the fates of other characters who are often the family members. Therefore, this WP focuses on the historical and ideological dimension of the image of women and family in Kurdish culture. What is more, it will open to the ecological dimension of the figure of woman, so often in Kurdish culture associated with natural beauty and Kurdish landscape. It is important to stress that the portrait of the real body drawn by modern Kurdish literature, and body eroticism and sensuality, is often deeply embedded in the natural environment, which serves as the source of metaphors or descriptions of the intimate context. No doubts that this new body poetic is deeply rooted in Kurdish folklore but at the same time it is eye opening when it comes to the various human-nature interrelations and thus contributes to developing ecological awareness and engagement. Moreover, it can help to overcome "anthropodenial", which to Martha Nussbaum is "the refusal to accept one's limited animal condition" (2013:173) This happens by promoting wonder and love, that is "the outward erotic movement toward the world and its alluring objects" (174). As stressed by Nussbaum (2013), long before women became real agents of public life in Europe, the woman figure and the so called "feminine spirit" had started to play an important role in social transformation. In the 18<sup>th</sup> and 19<sup>th</sup> century Europe, many intellectuals and artists who were engaged in building the new "religion of humanity" carved feminine politics "to express the idea that the new regime must depart radically from an earlier culture of masculinity. In keeping with its emphasis on play, humor, and heterogeneity, the new culture would not be coercively imposed, and it would preserve space both for dissent and for different human experiments (2013:55). The Kurdish modern narratives bear many similarities with the above mentioned process. Women figures became frequent proponents for change and bold storytellers. They often guide male characters to reconsider norms that were previously thought important. At once, more attention is given to interrelations of people, and macroscale issues (freedom, national liberation, citizenship) has started to be viewed through the prism of individual human fates and their complexity. This forges a new sense of honour based on equal humanity and value of both sexes and is accompanied by a fresh approach to body, eroticism and sexuality. The presence of such themes invites the presence of carnality treated with contempt in many religious poems, and adds to a more embodied vision of the human being with their biological, social and cultural contexts. It can be associated with - what Nussbaum calls - "a spirit of subversive erotic creativity" (2013:99) which means that a society "continually have access to, a kind of fresh joy and delight in the world, in nature and in people, preferring love and joy to the dead lives of material acquisition (...) and preferring continual questioning and searching to any comforting settled answers" (2013:93). Finally, it is deeply rooted in Kurdish culture, expressed in Kurdish language and often claims the political space for the Kurds. Therefore, it constitutes the foundations of "alternative citizenship" in Kurdish context.

WP1 will be implemented by: 1. The new analyses of texts dealing with gender including classical, oral, literary and cinema narratives. We will focus on A). the representation of women and its role in transforming the social reality, B). transforming gender roles within families as represented by narratives C). Woman body, nature and ecology, 2. Identifying and analysing the role of motives and figures rooted in Kurdish history and culture that feature in the narratives of women activists. 3. Interviewing writers, poets and artists whose activity goes beyond the artistic creation and engages in advocating women rights.

WP1 will be supplemented by realising the two photo exhibitions prepared with the cooperation of Asia and Pacific Museum (Warsaw). Being rooted in both literary and visual representation WP1 aims to stimulate the debate on "the relationships between representation and equality" and how these relationships can be "analysed and conceptualised in present times?" (Danielsen et.al, 2016: 2).

#### References:

- Bocheńska, Joanna. (2016). "In Search Of Moral Imagination That Tells Us Who The Kurds Are. Toward a New Theoretical Approach to Modern Kurdish Literature", *Kurdish Studies*, vol. 4 (1) 2016, 78-93. Bocheńska, Joanna. (2018a). "Between Honour and Dignity: Kurdish Literary and Cinema Narratives and Their Attempt to Rethink Identity and Resistance." In: Joanna Bocheńska (ed.) *Rediscovering Kurdistan's Cultures and Identities. The Call of the Cricket*, 35-106, Palgrave Macmillan.
- Danielsen Hilde, Kari Jegerstedt, Ragnhild L. Muriaas and Brita Ytre-Arne. (2016). "Gendered Citizenship: The Politics of Representation." In: Hilda Danielsen, Kari Jegerstedt, Ragnhild L. Muriaas and Brita Ytre-Arne (eds.) *Gendered Citizenship and the Politics of Representation*, Palgrave Macmillan, 1-13.

Nussbaum. C. Martha. (2013), *Political Emotions. Why Love Matters for Justice*, The Belknap Press of Harvard University Press

## Informacja o przetwarzaniu danych osobowych dla kandydata do pracy

Zgodnie z art. 13 Rozporządzenia Parlamentu Europejskiego i Rady (UE) 2016/679 z dnia 27 kwietnia 2016 r. w sprawie ochrony osób fizycznych w związku z przetwarzaniem danych osobowych i w sprawie swobodnego przepływu takich danych oraz uchylenia dyrektywy 95/46/WE (ogólne rozporządzenie o ochronie danych, dalej „RODO”) Uniwersytet Jagielloński informuje, że:

1. Administratorem Pani/Pana danych osobowych jest Uniwersytet Jagielloński, ul. Gołębia 24, 31-007 Kraków, reprezentowany przez Rektora UJ.
2. Uniwersytet Jagielloński wyznaczył Inspektora Ochrony Danych [www.iod.uj.edu.pl](http://www.iod.uj.edu.pl), ul. Gołębia 24, 31-007 Kraków. Kontakt z Inspektorem możliwy jest przez e-mail: [iod@uj.edu.pl](mailto:iod@uj.edu.pl) lub pod nr telefonu 12 663 12 25.
3. Pana/Pani dane osobowe będą przetwarzane w celu:
  - a. przeprowadzenia procesu rekrutacji na stanowisko określone w ogłoszeniu w ramach wykonania obowiązku prawnego ciążącego na Administratorze na podstawie art. 6 ust. 1 lit. c RODO w związku z ustawą – Kodeks pracy;
  - b. przeprowadzenia procesu rekrutacji na stanowisko określone w ogłoszeniu na podstawie wyrażonej zgody na podstawie art. 6 ust. 1 lit. a RODO – zgodą jest Pani /Pana wyrażne działanie w postaci przesłania Administratorowi CV. Zgoda na przetwarzania danych osobowych dotyczy danych, które dobrowolnie Pan/Pani przekazuje w ramach złożonego CV, a które nie wynikają z ustawy – Kodeks pracy.
4. Obowiązek podania przez Pana/Panią danych osobowych wynika z przepisów prawa (dotyczy danych osobowych przetwarzanych na podstawie art. 6 ust. 1 lit. c RODO). Konsekwencją niepodania danych osobowych będzie brak możliwości wzięcia udziału w procesie rekrutacji. Poddanie danych osobowych przetwarzanych na podstawie zgody (art. 6 ust. 1 lit. a RODO) jest dobrowolne.
5. Pani/Pana dane będą przetwarzane przez czas trwania rekrutacji. W przypadku nie zawarcia z Panią/Panem umowy po zakończeniu procesu rekrutacji zostaną usunięte.
6. Posiada Pani/Pan prawo do: dostępu do treści swoich danych oraz ich sprostowania, usunięcia, ograniczenia przetwarzania, przenoszenia danych, wniesienia sprzeciwu wobec przetwarzania – na warunkach i zasadach określonych w RODO.
7. Jeżeli przetwarzanie odbywa się na podstawie zgody, posiada Pani/Pan również prawo do cofnięcia zgody w dowolnym momencie bez wpływu na zgodność z prawem przetwarzania, którego dokonano na podstawie zgody przed jej cofnięciem. Wycofanie zgody na przetwarzanie danych osobowych można przesłać e-mailem na adres: [joanna.bochenska@uj.edu.pl](mailto:joanna.bochenska@uj.edu.pl) lub pocztą tradycyjną na adres: **Joanna Bocheńska Instytut Orientalistyki al. Mickiewicza 9; 31-120 Kraków**, lub wycofać osobiście stawiając się w **Instytut Orientalistyki, al. Mickiewicza 9; 31-120 Kraków**
8. Pani/Pana dane osobowe nie będą przedmiotem automatycznego podejmowania decyzji ani profilowania.
9. Ma Pan/Pani prawo wniesienia skargi do Prezesa Urzędu Ochrony Danych Osobowych w razie uznania, że przetwarzanie Pani/Pana danych osobowych narusza przepisy RODO.

COMPETITIVE SELECTION PROCESS NOTIFICATION

THE DEAN OF THE  
FACULTY OF PHILOLOGY  
Registered office Gołębia 24  
Phone: Fax: ...12 663-11-58...

Krakow, .08.03.2021.....

**RECTOR**  
**of the Jagiellonian University (Kraków, Poland)**  
**announces a competitive selection process for the post of an ASSISTANT PROFESSOR**  
**in the research staff**  
**at the Institute of Oriental Studies of the Faculty of Philology,**  
**academic field: cultural studies 30- months postdoc in Kurdish studies in the research project Activism and Its Moral and Cultural Foundations: Alternative Citizenship and Women's Roles in Kurdistan and The Diaspora (ALCITfem) financed by National Science Centre-Poland in the scope of Grieg programme/ Norway Grants.**

The competitive selection process is open for all individuals who meet the requirements set out in Articles 113 and 116.2.3) of the Act of 20 July 2018 – Law on Higher Education and Science, and who meet the following eligibility criteria according to § 165 of the Statute of the Jagiellonian University:

- 1) Holding at least a doctoral degree;
- 2) Having relevant scientific achievements;
- 3) Taking active part in academic life;

Detailed requirements:

- 1) Holding at least a doctoral degree; received not earlier than 7 years before the opening date of the call
- 2) Having relevant scientific achievements; including in the fields of Gender, Kurdish literature and cinema especially in Sorani Dialect of Kurdish language
- 3) The candidate will be required to offer his/her own subproject for a 30 months research project directly related to the overall Research Programme with relation to the project's Work Package 1 (WP1, see the attachment to this call) entitled: **The representation of Gender Roles in Kurdish Literature and Cinema** and to WP1. The proposal must be written in English. The researcher will be required to conduct research related to Work Package 1 with special focus on Kurdish literature and film in the Sorani dialect of the Kurdish language. S/he will be however expected to write an independent project proposal that is directly related to WP1, but can take its own direction. The proposal will be further worked out in the first month of the project, in communication with the WP1 leader. Moreover, like all other researchers, she/he will be supportive in conducting interviews for other Work Packages in the project. Also, she/he will be responsible for presenting the research results during joint seminars and on international conferences. Contributing to the 2 scientific papers and to the edited volume - the final result of the project is expected. All the members of the project are required to publish in Open Access journals and to contribute to the joint papers by the team
- 4) Having the documented fluent knowledge of Kurdish Sorani dialect and of English as shown by publications
- 5) Delivering at least one letter of reference with regard to the scientific achievements
- 6) Willingness to join the research team and take active part in the ALCITfem works



Project description:

The project is an interdisciplinary research programme that is rooted in literary studies, cultural anthropology, gender studies and sociology. Methodologically and theoretically, the project combines and connects Humanities with Social Sciences through the cooperation of the following institutes: the Section of Kurdish Studies at the Institute of Oriental Studies (Faculty of Philology) of the Jagiellonian University (JU, Kraków), the Centre for Gender Research (STK, Senter for Tverrfaglig Kjonnsforskning) at the University of Oslo (UiO), the Centre for the Advanced Study of Population and Religion (CASPAR) at Cracow University of Economics (CUE), the Fafo, Institute of Labour and Social Research in Oslo and the Asia and Pacific Museum (Warsaw). It investigates how the Kurds, who lack state structures and state institutions, have operated outside of such structures by building cultural and social institutions of their own in the different states of which they are citizens. More about the project: [http://www.kurdishstudies.pl/?en\\_alcitifem,226](http://www.kurdishstudies.pl/?en_alcitifem,226)

Salary indication: 7700 (gross)/month

Starting date: 01.06.2021

The candidates, who would like to take part in the competitive selection process, should submit the following documents in the English language to the email of dr. hab. Joanna Bocheńska, [joanna.bochenska@uj.edu.pl](mailto:joanna.bochenska@uj.edu.pl), the leader of WP1 and the director of the project. Selected candidates will be invited to an online interview with the principal investigator and other members of the project.

1. application form expressing the candidate's will to join the project as a postdoc
2. resume;
3. personal questionnaire filled in by the candidate; (see the forms under the link given below)
4. the individual research project related to WP1 (750-1500 words).
5. copy of the doctoral diploma or a diploma confirming the candidate's habilitation degree, if applicable;
6. information on the candidate's scientific, teaching and organisational achievements
7. list of publications (along with the respective publishing houses and the number of pages);
8. doctoral dissertation or habilitation dissertation review, if applicable;
9. at least one letter of reference
10. information regarding the processing of personal data; (see the forms under the link)

At the hiring stage, the following forms will be additionally required, the candidate must read them before applying:

11. declaration of the candidate, confirming that the Jagiellonian University will be their primary place of work, should they be selected in the competitive selection process; (see the forms the link)
12. declaration under Article 113 of the Law on Higher Education and Science; (see the forms)
13. declaration of acknowledging and accepting the rules and regulations concerning intellectual property management and commercialisation in force at the Jagiellonian University; (see the forms)

Opening date: 10.03.2021

**Application submission deadline: 10.04.2021**

**The competitive selection process will be concluded by: 30.04.2021**

**Place of enrolment: Jagiellonian University, Kraków, Poland**

The Jagiellonian University does not provide housing.

**Declaration forms can be obtained at:**

<https://dso.uj.edu.pl/-nauczyciele>

On behalf of  
the Rector of the Jagiellonian University  
Dean of the Faculty of Philology

Dr hab. Władysław Witalisz, prof. UJ

## Attachment

### Work Package 1 (WP1)

#### **The Representation of Gender Roles in Kurdish Literature and Cinema: Shaping political emotions and alternative citizenship. Dr hab. Joanna Bocheńska (Section of Kurdish Studies at Jagiellonian University)**

ALCITfem will pay attention to the lived practice of activism and citizenship, but also to its moral foundations rooted in different cultural narratives. Ideas about citizenship and belonging are found in narratives and symbols that circulate through cultural production. For people born and raised in the community, these ideas are transmitted early on through families. In order to understand how alternative citizenship is related to the moral and cultural foundations of Kurdish culture, ALCITfem will investigate both the gendered structure of cultural production (WP1) as well as the transmission and lived experience of gender roles in families (WP3). Rooted in Bocheńska's research on ethics in Kurdish context (2018a), ALCITfem proposes that successful activism and citizenship projects require reconsidering the traditional sense of honour by inventing a new dignity-centred moral imagination. This is understood primarily as a practice of imaginary dealing with human actions and relations often with the help of different narratives. It pays attention to the intimate dimensions of human lives and bridges the gap between the individual, social and political areas of human activity which is salient for any citizenship project and provides the wider understanding of the transformation of social reality (Bocheńska 2016, Bocheńska 2018a).

Objectives of WP1:

- 1) Provides a deeper understanding of how modern activism is rooted in moral and ideological imaginations from the past, how these narratives were adapted and mobilized and practiced in today's circumstances, and it will focus on the gendered character of such narratives.
- 2) Provides an overview of the roles played by women figures in Kurdish culture, including literature, cinema and art while exposing the transition from the spiritual, idealised symbol toward the real female body. By studying the poetic of that transformation, its rootedness in Kurdish classical and oral heritage as well as in multiple foreign inspirations, it will provide in-depth insights into moral and cultural changes, political emotions and social mobilisation.
- 3) Pays attention to how users transform traditional and modern narratives in order to raise awareness toward gender inequalities and mobilize people to take action.

This WP focuses on the transformations of Kurdish cultural narratives that have been taking place during the last century representing and triggering social changes and enabling people in Kurdistan to imagine women as playing new roles in public. Initially, women as literary or cinema characters represented spiritual symbols rather than any living, thinking and acting individuals. Yet, with time, and along with the increased engagement of women in public life their image started to change. The project will deal with the transformation of the representation of women and family as well as of femininity and masculinity through the reconsideration of honour and reinventing "equal dignity" understood as the basis of any citizenship project. It will seek to identify the links between oral, literary and cinema narratives, moral imagination and social action by applying the concept of political emotions (Nussbaum 2013, Ahmed 2011) and by studying the role of emotions, cultural imaginary, intellectual elites and cultural institutions in creating a space for criticism, public debate, education and political reforms.

Not surprisingly, one of the most meaningful instruments applied for the purpose of social transformation is the symbol of woman, which, in Kurdish context, has recently become associated not only with God (classical literature) or nation (modern literary works) but also with life and freedom (as in the popular slogan "Jin, Jiyan, Azadi/Woman, Life, Freedom"). Curiously, while the representation and works of women were analysed in several publications related to oral, classical or modern literature, little attention has been given to the history and role of the image of women in Kurdish culture and its potential to convey new ideas and reshape political emotions, which to Martha

Nussbaum is crucial for any successful citizenship project. Also, there is no study on the representation of Kurdish family in Kurdish culture. It is important to stress that women characters do not exist in a void and their fictional fates are deeply interwoven with the fates of other characters who are often the family members. Therefore, this WP focuses on the historical and ideological dimension of the image of women and family in Kurdish culture. What is more, it will open to the ecological dimension of the figure of woman, so often in Kurdish culture associated with natural beauty and Kurdish landscape. It is important to stress that the portrait of the real body drawn by modern Kurdish literature, and body eroticism and sensuality, is often deeply embedded in the natural environment, which serves as the source of metaphors or descriptions of the intimate context. No doubts that this new body poetic is deeply rooted in Kurdish folklore but at the same time it is eye opening when it comes to the various human-nature interrelations and thus contributes to developing ecological awareness and engagement. Moreover, it can help to overcome "anthropodenial", which to Martha Nussbaum is "the refusal to accept one's limited animal condition" (2013:173) This happens by promoting wonder and love, that is "the outward erotic movement toward the world and its alluring objects" (174). As stressed by Nussbaum (2013), long before women became real agents of public life in Europe, the woman figure and the so called "feminine spirit" had started to play an important role in social transformation. In the 18<sup>th</sup> and 19<sup>th</sup> century Europe, many intellectuals and artists who were engaged in building the new "religion of humanity" carved feminine politics "to express the idea that the new regime must depart radically from an earlier culture of masculinity. In keeping with its emphasis on play, humor, and heterogeneity, the new culture would not be coercively imposed, and it would preserve space both for dissent and for different human experiments (2013:55). The Kurdish modern narratives bear many similarities with the above mentioned process. Women figures became frequent proponents for change and bold storytellers. They often guide male characters to reconsider norms that were previously thought important. At once, more attention is given to interrelations of people, and macroscale issues (freedom, national liberation, citizenship) has started to be viewed through the prism of individual human fates and their complexity. This forges a new sense of honour based on equal humanity and value of both sexes and is accompanied by a fresh approach to body, eroticism and sexuality. The presence of such themes invites the presence of carnality treated with contempt in many religious poems, and adds to a more embodied vision of the human being with their biological, social and cultural contexts. It can be associated with - what Nussbaum calls - "a spirit of subversive erotic creativity" (2013:99) which means that a society "continually have access to, a kind of fresh joy and delight in the world, in nature and in people, preferring love and joy to the dead lives of material acquisition (...) and preferring continual questioning and searching to any comforting settled answers" (2013:93). Finally, it is deeply rooted in Kurdish culture, expressed in Kurdish language and often claims the political space for the Kurds. Therefore, it constitutes the foundations of "alternative citizenship" in Kurdish context.

WP1 will be implemented by: 1. The new analyses of texts dealing with gender including classical, oral, literary and cinema narratives. We will focus on A) the representation of women and its role in transforming the social reality, B) transforming gender roles within families as represented by narratives C) Woman body, nature and ecology, 2. Identifying and analysing the role of motives and figures rooted in Kurdish history and culture that feature in the narratives of women activists. 3. Interviewing writers, poets and artists whose activity goes beyond the artistic creation and engages in advocating women rights.

WP1 will be supplemented by realising the two photo exhibitions prepared with the cooperation of Asia and Pacific Museum (Warsaw). Being rooted in both literary and visual representation WP1 aims to stimulate the debate on "the relationships between representation and equality" and how these relationships can be "analysed and conceptualised in present times?" (Danielsen et.al, 2016: 2).

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