

Professional Accomplishments Summary

1. Name and surname: Joanna Andrzejewska

2. Diplomas, academic degrees:

1996 – a Master's degree in Swedish Philology, Scandinavian Studies Department, Faculty of Modern Languages, Adam Mickiewicz University in Poznań, based on a thesis entitled *Fackspråk – jämförelsestudium av svensk och polsk ekonomisk och juridisk terminologi*, written under the supervision of prof. Sława Awedyk

2003 – PhD in the Humanities in the field of Applied Linguistics, Institute of Applied Linguistics, Faculty of Modern Languages, Adam Mickiewicz University in Poznań, based on the dissertation *Aufforderungen in den deutschen und polnischen Werbespots. Eine pragmalinguistische Analyse*, written under the supervision of prof. Izabela Prokop, reviewed by prof. Zofia Bilut-Homplewicz and prof. Józef Darski.

3. Information on previous employment in scientific institutions:

from 2004 to today, Adam Mickiewicz University in Poznań, as an Assistant Professor in the laboratory of Ludologic Research Department, Institute of Applied Linguistics.

2012-2014, Koszalin University of Technology as a lecturer of the Swedish language in the English Literature and Culture Research Department, Modern Languages and Social Communication Institute.

2007-2009, Higher Vocational School “Kadry dla Europy” in Poznań as a teacher and head of the Foreign Languages Department.

2004-2005, 2013-2014, College of Modern Languages in Poznań as a teacher of the Swedish language.

1998-2003 PhD studies in the Glottodidactics and Translation Department, Adam Mickiewicz University in Poznań.

4. Achievements indicated under article 16, paragraph 2, dated 14 March 2003, on academic and art degrees and titles (Dz.U. nr 65, poz. 595 ze zm.):

a. The title of the academic achievement:

Wirklichkeitswahrnehmung im Lichte des kulturellen Relativismus. Eine trilateral-linguistische Studie des Deutschen, Polnischen und Schwedischen.

b. Author, publication year, publisher name:

Joanna Andrzejewska, *Wirklichkeitswahrnehmung im Lichte des kulturellen Relativismus. Eine trilateral-linguistische Studie des Deutschen, Polnischen und Schwedischen*, Hamburg 2017, Verlag Dr. Kovač, 253 pages, ISBN 978-3-8300-9567-5

c. Presentation of the scientific objective and the achieved results of the aforementioned work, together with a presentation of their possible application:

The purpose of the thesis *Wirklichkeitswahrnehmung im Lichte des kulturellen Relativismus. Eine trilateral-linguistische Studie des Deutschen, Polnischen und Schwedischen* is to demonstrate the impact of culture on the perception of reality. Particularly, the role of the language and its communicative function. The thesis of the work is that reality does not exist fully objectively and “in itself” but constitutes a construct of linguistic structures that condition its (subjective) perception.

The initial chapters of the book include a presentation of selected theories, advocating cultural and, especially, linguistic constructivism. There is a reference to the methodology of the “Copernican revolution”, developed by Immanuel Kant in his methodological rationalism. The essence of the Copernican revolution is the conviction that the subject is dominant with its a priori tools for reality “itself.” The apriorism-based methodology is a strong basis for understanding people and their relationship with the environment. Its strong influence was reflected in the theoretical linguistic ideas of Wilhelm von Humboldt, who believed that words and linguistic structures are not responses to external stimuli, but rather flow from within the subject and constitute the “Tätigkeit des Geistes” Mazurkiewicz-Sokołowska also emphasizes the essential value of the “functional architecture” of the brain, or the functional integration of the brain of effective communication between its particular areas (cf. Mazurkiewicz-Sokołowska 2006). This view of Humboldt has found its deepened continuation in the symbolism of Ernst Cassirer, the creator of one of the 20th-century concept of culture. In the Cassirer's system, language is one of the “symbolic forms”. According to this methodology,

“language does not enter the world of ready-made objects” but is “a place of objects’ creation” (cf. Cassirer 1985). As a result of internal activity, man creates symbols, which are autonomous creations, hardly showing any connection with the “substantial” world (cf. Cassirer: *ibid.*).

Similar methodological intentions are displayed by the cultural relativism developed mainly in the United States. An important theme of cultural relativism is linguistic relativism developed in the 1920s and 30s mainly by Edward Sapir and Benjamin L. Whorf. Whorf’s wording is very useful for further discussion in the habilitation thesis: “We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated.” (cf. Whorf 1963). These remarks are the content of the second chapter of the thesis, entitled *Die philosophischen Voraussetzungen der kulturellen Wahrnehmung*.

The next, third chapter of the work deals with the category of culture and with the attempts to define it. Culture is, as mentioned already, a specific starting point for perceiving and defining the world and reality that surrounds us. It contains a definition of the notion of culture from the point of view of the various fields of research, focusing, however, on the philosophical approach. Konnersmann's arguments are thoroughly described here (cf. Konnersmann 2008), partly regarding the critique of culture that "has a thousand faces" and is “ubiquitous”. According to the researcher, culture is in the spine of man, which allows him to subconsciously create connections between himself and his social surroundings (cf. Konnersmann 2010). Konnersmann further argues that the notion of culture is changing in an evident and constant manner. Whereas according to Schwemmer, from a philosophical and cultural point of view culture, on the one hand, refers to human activity (cf. Schwemmer 2005). Our self-creative activity becomes prominent at certain moments when, with the subtext of alienation, we react to what we encounter in a particular situation. On the other hand, culture may be treated “artificially”, when the criteria for the works and cultural goods are defined, highlighting the reasons why they were considered cultural objects. Thirdly, in the context of culture Schwemmer explains the forms that institutionalize the lives and actions of people in particular communities.

In the second part of the chapter, culture is presented as a transdisciplinary concept, with such categories as art, music, literature, agriculture or culture of bacteria (cf. Nünning 2013). This is where the behaviour of man and his attitude towards the social environment

is emphasized. Bolten perceives culture in a similar manner, placing the above and other categories in a well-known scheme (cf. Bolten 2001). Culture forms its centre, surrounded by the various manifestations of social life from art and spiritual culture, through the conditioning of everyday life to religious rituals. I have analysed culture there as a multi-layered concept, in accordance with Fuchs' views (cf. Fuchs 2008), who depicts culture as a pendulum between extremes, such as assimilation and subordination on one hand and respect for pluralism on the other, open dialogue and nationalist isolation, harmony and conflict, integration and exclusion. In this context, similarly to Assmann's views (cf. Assmann 2008), who believes culture is based on collective identity and collective memory, the concept has a significant impact on the presentation, perception and understanding of the human reality.

Culture cannot be considered in isolation from interculturality, which is the main focus of the fourth chapter of the thesis. The views are also shared by Wimmer (2005), Hofstede/Hofstede (2007), Bolten (2001) and Thomas. According to Thomas (cf. Thomas 1999, 1993), the particular cultural standards may differ completely from the standards of another cultural circle and may hold different meanings. They are acquired in the process of socialization, which is subconscious only within one's own culture. Cultural standards include, as Thomas claims, all kinds of thinking, values, activity, as well as perception - an important category in the thesis, which are considered normal, obvious, typical, and binding by the majority of members of a particular culture.

In every human action there is intentionality a person uses to inform or suggest something (cf. Schwemmer 1997). According to Nerlicki, subjectivity presupposes self-perception, which means reality can only be perceived on an individual basis (cf. Nerlicki 2011). It encompasses Hall's idea, stating the inseparability of culture and communication, which is the subject of subsection 4.2 of the work. Intercultural communication, a scientific discipline conditioned by the particular researchers' attitude towards their native disciplines (cf. the connected intercultural communication model, "Verflechtungsmodell", Thomas 2007), which is the subject of the next subsection, undoubtedly relates to the above combination of communication and culture. Interculturalism, as Thors Hugosson argues, means that everyone can have their own perspective, while being aware that there may be another perspective (cf. Thors Hugosson 2004). In the age of globalization, as I mentioned in subsection 4.4, an intercultural competence is indispensable for appropriate, positive and satisfactory communication, meetings and cooperation of people from different cultures (cf. Thomas 2013). The process of globalization further results in a

“deterritorialized” concept of culture (cf. Mossmüller 2007), meaning a mixture of global and local elements and the emergence of new cultural forms. It also has in many countries, exemplified here by Sweden, political overtones due to migration issues and the so-called “new culture meetings” (cf. Thors Hugosson 2004).

The theoretical part of the work ends with reflections on the categories of strangeness, stereotypes and identities. The strangeness has been confronted with the category of cultural identity. The latter is not formed once and for all, but becomes a collective construct, created in the vortex of experience, memory, tradition and cultural diversity, political and social practices and forms (cf. Said 2001). All this is done by means of linguistic and communication actions, which permanently enrich the identity (cf. Gajda 2008).

Unlike identity, the feeling of strangeness occurs when a different value system can hardly fit one's own axiological codes (Müller-Jacquier 2007). Strangeness is, according to Sundermeier, a spontaneous, unconditional response to meeting people not belonging to our own environment (cf. Sundermeier 2012). According to Simmel, a stranger is a potential wanderer who arrives today and remains tomorrow (cf. Simmel 1908). In a sense, strangers exist within us and is our own alienation, as Kristeva claims, it is a hidden side of our identity (cf. Kristeva 1990).

As a result of strangeness, established perceptions of reality are created, most often in the form of stereotypes and prejudices, that is, according to Heringer, generalized statements about other nationalities or sexual affiliations (cf. Heringer 2004). Similarly to strangeness, stereotypes and prejudices do not refer to objectively existing states, but flow from within a subject and represent the expression of the perceptions of reality which are conditioned by culture, especially by language and communication (cf. Lippmann 1964).

The above considerations were necessary for the empirical studies conducted to justify the thesis which claims that reality is largely constructed by the subject's communication structures.

612 students took part in the three-part questionnaire, including 273 in Germany, 233 in Poland, and 106 in Sweden. The overwhelming majority of the respondents were young people, aged 19-23. However, people aged between 18 and 46 were involved in the study. The German, and particularly among the Swedish respondents, included people aged 30 and over. The majority of the respondents were female, which was largely due to the specificity of their studies. 200 women and 68 men were surveyed in Germany, 195 women and 26 men in Poland, and 93 women and 10 men in Sweden. Most of the

respondents provided data on their nationality and citizenship which did not differ from the country in which the studies were conducted. In 99% of cases this data was consistent in Poland, in Germany it was 92%, and by comparison in Sweden - 90%. Only two people in Poland declared their native language to be different from the language of the studied group of respondents. In Germany and Sweden, however, it was about 9%.

The research shows that the Swedes have relatively few friends from Germany and Poland and that they do not have many family connections with these countries. Swedes very rarely plan to visit Poland, while only every third Swede visited Germany. Most Polish-speaking respondents claimed to have family or friends among Germans, and few had contact with the Swedes. Similarly, the travel connections much more often led to Germany than to Scandinavia.

Few Germans spoke positively about the Swedish or Polish connections. It may only be highlighted that twice as many of them declared to have a family in Poland. Although the Germans travel more often to Scandinavia, they are also familiar with Poland. In general, it needs to be said that few German respondents were in Poland or have gone to Sweden.

The research results confirm the research intent. For example, the category "patriotism" may be indicated, which for the German respondents mostly meant "belonging to the homeland", as opposed to the Poles, who preferred to choose the answer "a sense of identity." Among the Swedish respondents, "patriotism" most often meant "nationalism". The "red" category was described by more than 30% of Polish respondents as "erotic" or "bad". The Swedish used the terms "dangerous" and "bad", while among the German respondents the "dangerous" association prevailed. These examples show that the native culture, language in particular, has a significant impact on the perception of reality.

This publication is therefore an important contribution to understanding the cultural differences that are extremely important in the era of progressing globalization. It reveals the mechanisms of the linguistic view of the world, including the formation of stereotypes and prejudices ("hetero" or "auto"). The categories of "hetero-perception" and "auto-perception", underlying the communicative expression and conditioning the view of the particular spheres of reality, have been applied here in a novel manner. For example, it is worth mentioning the example of Germany: the country's auto-perception include such terms as "welfare state" and "highly developed", as well as "a country with good infrastructure". Hetero-perception of Germany by Poles is a "state with good infrastructure", but also "clean" and "of world politics". The Swedish associate Germany

with a “tourist-friendly country” and “a country with many monuments” and “unsophisticated cuisine”.

It may be noted that the research has not indicate any striking differences in the perception (and the view) of the world, between representatives of Germany, Poland and Sweden. This outcome may also be considered a valuable research result, as it should be linked to Whorf's premise of linguistic similarity between European languages, which the researcher called the SAE (Standard Average European). In order to perform an in-depth analysis of the role of language in perceiving reality it would be necessary to return to Sapir-Whorf's hypothesis and their method of examining peoples with more pronounced cultural differences.

The method employed in the thesis, consisting in the trilateral empirical research, is rather unique, creates a wide range of research opportunities and makes a valuable contribution to the penetration of intercultural peculiarities. The study may become the starting point for other similar research, however, on a broader scale, with a focus on more distant cultures. This could mean the cultures of South America, Asia, and, in particular, the Middle Eastern and Arabic cultures whose members, forced by the political circumstances, come to Europe in large numbers, slowly but gradually becoming a part of it. The study and analysis of their different perception and understanding of reality can make an important contribution to improving the intercultural communication and improving the quality of life and coexistence in the surrounding reality.

d. Other academic achievements:

d1. Publication: *Das Fremde in interkulturellen Untersuchungen*

Published in 2015, with me as the editor, a 171-page book entitled *Das Fremde in interkulturellen Untersuchungen*. The publication, consisting of an introduction and eight articles, was spurred by the need to illustrate the processes and activities taking place in the immediate reality around us. In the age of globalization and an overwhelming reduction of distances, in times of multidirectional transmission of information, the phenomenon of increasingly frequent alienation, the lack of attachment to a particular culture or surroundings. On both verbal and nonverbal level, we are fully consciously or unconsciously experiencing strangeness. The strangeness, however, is undeniably a part of our reality, not only because we see it almost every day, but also because it confirms our own social and cultural affiliation. As Trübwasser claims, we confront the “unknown” with what we trust and believe to be ours, in order to attribute strangeness to certain social groups, and to further to differentiate or even separate ourselves from them.

The book is a contribution to describing strangeness in its various manifestations, and consequently to become more acquainted with it, even if just partially. It was presented here as a part of various cultural spheres such as literature, art, history, linguistics and didactics.

The publication encompasses articles of the Polish and foreign researchers of language, history and literature such as Michael Düring, Klaus Hammer, Joanna Kic-Drgas, Lutz Rühling, Martin Thomsen, Sonja Vandermeeren with Annika Hoffmann, Emilia Wąsikiewicz-Firlej, Anna Szczepaniak-Kozak, Hadrian Lankiewicz, as well as myself - the editor of the volume.

d2. Research areas and selected other publications:

My research interests include, among others, **pragmalinguistics in advertising**, especially in commercials. This topic has been analysed in six articles and an encyclopaedia entry “Pragmalinguistics” in *Europe, Europe ... An encyclopedic guide on contemporary Europe*, vol. III, with a culmination of the studies in the form of the PhD dissertation. “Das in Werbespot geführte Quasi-Gespräch” (A) is an example of articles on pragmalinguistics. It was presented at a Ljubljana linguistic colloquium in 2001.

Another research area is **communication and intercultural competence**. Together with Britta Stöckmann we have created a bilingual Polish-German intercultural situational game project. While conducting intercultural communication classes for students of applied linguistics and social communication, we came to the conclusion that it could be useful to use

the knowledge and to develop the intercultural competence not only during classes but also in relationships with people from varied cultural backgrounds. Although we decided to design a game set in the Polish and German cultures, the mechanism itself can be successfully translated and used for games involving other cultural and linguistic groups. The game concept and its exact rules as well as the gameplay have been presented in the article “Czy jesteś kompetentny interkulturowo? Projekt gry sytuacyjnej” (Are you interculturally competent? A situational game design) (B). In the text entitled *Stimulating Intercultural Communication Teaching with intercultural games* (C), I have made it possible to use intercultural games in intercultural communication classes. The game-play method has long been an integrating part of teaching. With the development of intercultural research, it is important to consider the appropriateness of using games in this field. The presented games by Losche (cf. Losche 2005) can be successfully used not only in mono- but also bi- and multicultural groups. A more in-depth reflection on this subject was presented in the article *Spieleinsatz bei der Entwicklung der interkulturellen Kompetenz* (D).

I suggested a seminar on Polish culture and language for German students of the Slavic Philology in Kiel, in the article *Polnische Kultur- und Sprache-Seminar. Ein Vorschlag zur Förderung interkultureller Kompetenz der deutschen Studierenden mithilfe von Spielen* (E). This initiative was created to promote the intercultural competence of the German-speaking students learning Polish. It was also a result of discussions with the management of the Kiel Institute, Professor M. Düring and Professor N. Nübler, conducted during my two research visits in Kiel in 2010 and 2012. During my second stay in Kiel in 2012 I had the pleasure to personally conduct the seminar I had proposed for Slavonic philology students there. The development of intercultural competence during the seminar is meant to be based on the provided examples, and is to be fostered with intercultural games, which had been mentioned in the article. At the same time, I conducted research on the perception of Poles by the Germans among the students of the Kiel University. The results of this study were presented in the article *Polenwahrnehmung der Deutschen. Eine Umfrage der deutschen Studierenden* (F). The subject of this text is to some extent similar to the scope of the research of the habilitation dissertation.

Another of my interests and research topics is **foreign languages teaching**. In 2009 and 2010 I conducted a series of Master's seminars on the subject. The work resulted in, among other things, the article *Sprachlernspiel im modernen Fremdsprachenunterricht in der Promarstufe mit Beispielen aus dem Lehrwerk “Regenwurm”* (G) written jointly with one of the Master's

programme students, Agnieszka Wojtkowiak-Sadowska, on the basis of her own classes of German at an elementary school.

Since in the process of teaching, both from the perspective of the teacher and the learner, the broadly understood new media play an increasingly important role, I suggested a possibility of working with the Internet and a largely independent on-line recherche in the article *Die Einbeziehung der neuen Medien in das Studienfach Deutsche Literaturgeschichte am Beispiel des zweiten Merserburger Zauberspruches* (H). It is an integral part of a detailed outline of activities related to this issue.

Teaching of Swedish as a foreign language is also a subject of my interest. In 2012 I reviewed, among other things, a textbook for learning Swedish, so far relatively unknown and rarely used to learn the language in Poland, entitled “Språkporten – för svenska som andra språk A och B” by M. Åström. In 2015, I wrote an article on the Swedish language teaching, entitled *Kultur und Sprache vermitteln. Die Rolle der Musik im Schwedisch als Fremdsprache- Unterricht* (I). Based on the studies of Badstübner-Kizik, Siek-Piskozub, Schmitz and my own musical experiences, I proposed an outline of Swedish language classes, which I successfully carried out with students of Germanic and English philology at the Koszalin Technical University.

I also have experience in **the translation of scientific texts**. One example of such a translation is a fragment of Hermann Schmit's work, whom I had the pleasure of meeting personally at his home in Kiel, in 2012, entitled *Wahrnehmung* (The definition of perception) (J). This translation was published in volume 6 of the *Symbolae Europaeae* magazine in 2013.

e. Didactics and organisation

e1. Didactics:

During my sixteen years of work at the Institute of Applied Linguistics, Adam Mickiewicz University in Poznań, initially as a PhD student, then as an assistant professor, I conducted both undergraduate and graduate courses with the day and weekend students. The courses I conducted included: Translation Studies, oral and written translation exercises, Contrastive German-Polish Grammar, Intercultural Communication, Cultural Anthropology, and practical German.

I had the opportunity to teach Swedish in 2012-2014 at the Koszalin University of Technology, at the Institute of Modern Languages and Social Communication, and in 2004-2005 and 2013-2014 at the College of Modern Languages in Poznań.

Starting in 2005, I conducted Master's and undergraduate seminars every year at the Institute of Applied Linguistics, Adam Mickiewicz University in Poznań. My teaching experience there consisted of:

2013/2014 – promoting 11 undergraduate works, reviewing 10 Master's theses

2012/2013 – promoting 12 undergraduate works, reviewing 5 Master's theses

2011/2012 – promoting 10 Master's theses, reviewing 3 undergraduate works and 5 Master's theses

2010/2011 – promoting 10 Master's theses, reviewing 15 Master's theses

2009/2010 – promoting 1 Master's thesis, reviewing 10 Master's theses

2008/2009 – promoting 9 Master's theses

2007/2008 – promoting 11 Master's thesis, reviewing 18 Master's theses

2006/2007 – promoting 5 Master's thesis, reviewing 20 Master's theses

2005/2006 – promoting 13 Master's thesis, reviewing 25 undergraduate works and Master's theses

e2. Organisation:

In May 2013 I conducted an open lecture at the Faculty of Modern Languages of Adam Mickiewicz University, entitled *Intercultural communication - scientific discipline or practical necessity? A few years earlier, in May 2010, I proposed and conducted a lecture at the Faculty of Modern Languages, entitled What does intercultural communication mean?*

As part of the 16th Poznań Science and Art Festival, in March 2013 I conducted a workshop entitled *With empathy in the world of intercultural connections*. for pupils and students of schools and universities of the Wielkopolska region. In March 2011, as part of the 14th Poznań Science and Art Festival, I conducted a workshop entitled *Are you interculturally competent? A game for those who want to know more*. Both projects were rewarded with a gratitude diploma from the Rector of the Adam Mickiewicz University.

In 2014, I had the pleasure of receiving an invitation to conduct guest lectures at the University of Göttingen, the University of Kiel and the University of Erfurt. I also conducted lectures at the University of Leipzig (Germany) and the University of Salerno (Italy) in 2008, the University of Munich (Germany) in 2012 and at the University of Falun (Sweden) in 2014. In 2008, I also had academic visits at the University of Marburg (Germany, a two-week stay) and at the University of Bayreuth (Germany, a two-month stay). I had two scholarship visits in Kiel (Germany), in 2010 (a one-month stay) and in 2012 (a five-month stay).

Between February 2012 and July 2012 I participated in the project “University Cooperation Network for the Promotion of Polish-German Transfer of Knowledge and Culture” at the University of Munich (Germany). Further information is available at <http://www.pl.dp.ikk.uni-muenchen.de/projektbeschreibung/index.html>.

As an employee of the Higher Vocational School “Kadry dla Europy”, from 2007 to 2009 I organized competitions of English and German. Moreover, I organized a German Culture Day (28.03.2008) and an English Culture Day (17.04.2009) there.

Since 2008 I have been a member of the Games Research Association of Poland. Since 2012 I have been a member of the Swedish Language Society Språkförsvaret and a member of the Modern Language Association of Poland.

Since 2006 I have been a member of scientific council of the Scientific Symbolae Europaeae of the Koszalin University of Technology. Since 2008 I have been a member of the scientific council of the GRAP Ludologic Journal – Homo Ludens.

In 2013-2014 I was the curator of the Intercultural Communication section of the student research group at the Applied Linguistics Institute, and from 2006 to 2007 I was the tutor of the student internships there. Between 1998 and 2014 I was a chairman or a member of the German exam board and a curator of the translation and intercultural internships.

I am also a member of the Program Council of the Applied Linguistics Institute, with appropriate training, in accordance with the National Qualification Framework (March-October 2013).

Until now, I have participated in the following academic conferences:

1. Seminar “DaZ im Comic erleben. Kooperatives Schreiben und Gestalten einer Comic-Novelle mittels der Federsammler App in der Zweitsprache Deutsch”, Weimar 2017.
2. Symposium “Wirksame Methoden in der Lese- und Rechtschreibförderung”, Sömmerda 2017.
3. Doktorandenkolloquium der Forschungsgruppe Sprachbeherrschung 2014/2015, Erfurt 2014.
4. IX International Academic Conference PTBG Kulturotwórcza funkcja gier, Poznań 2013.
5. ESL Teachers Conference “Language Doctors! Treat your brain with new ideas”, Abteilung für Fremdsprachen der Universität für Medizinische Wissenschaften in Poznań, Poznań 2013.

6. Internationale Frühjahrstagung "Wissenschaftsmobilität und interkulturelle Kommunikation im deutsch-polnisch-tschechischen akademischen Kontext", München 2012.
7. VII International Academic Conference PTBG Kulturotwórcza funkcja gier, Poznań 2011.
8. VI International Academic Conference PTBG Kulturotwórcza funkcja gier, Poznań 2010.
9. Communication – Culture – Creativity, International Scientific Seminar, Pila 2010.
10. Aktuelle Probleme der Angewandten Linguistik. Interkulturalität als Schlüsselkompetenz von Fremdsprachenlehrern, Übersetzern sowie Mediatoren, Obrzycko 2009.
11. Reflexion als Schlüsselphänomen der gegenwärtigen Fremdsprachendidaktik, Poznań 2009.
12. IV International Academic Conference PTBG Kulturotwórcza funkcja gier, Poznań 2008.
13. III International Academic Conference PTBG Kulturotwórcza funkcja gier, Poznań 2007.
14. 42 Linguistisches Kolloquium, Rhodos 2007.
15. 37 Linguistisches Kolloquium, Jena 2002.
16. 36 Linguistisches Kolloquium, Ljubljana 2001.
17. III deutsch-polnische Nachwuchskonferenz, Cracow 1999.

f. Current projects:

Since 2016 I have been working with children and teenagers, aged 10-17, from the Middle East countries, especially from Syria, Iraq and Afghanistan. As part of the classes, I conduct integration activities with them, whose focus, in addition to learning the language, is the acquiring of cultural and intercultural competence of the target country, which in their case is Germany.

As a result of the observation of the young people who come mostly from the Arabic-speaking cultural sphere, several questions have arisen, which I intend to examine, analyse and describe. The research objective is to support university research (cf. e.g. the workshops initiated by prof. C. Földes at the University of Erfurt and workshops conducted by prof. J. Bolten at the University of Jena) on a practical level as well as to make an impact on the specific and effective creation and use of teaching materials for learners of German as a second language. The research topics include the following:

- Is there at all and how distinctive is the discrepancy in the manner and acquisition of language depending on the age of the learner? It mainly refers to a few years of observation of the learning outcomes, consisting in the comparison of school certificates after two-, four- and a full six-year period of school education at the level of the general school (Realschule).

- What is the impact of the pupil's educational background on the overall course of the education process and the effectiveness of the learning. Are there any differences in the education of those who attended schools in their homeland and those who are illiterate?
- Can it be said that the teaching of German culture and language takes place in the process of immersion, i.e. how much time (in percentage or in hours) must the instruction take daily in the target language to be able to claim an "immersion" in the language.
- What teaching methods are most appropriate, what type of classes are most effective in the acquisition of the German language. To this end, parallel studies will be conducted among children and adolescents attending school along with interviews with the DaZ classes teachers.
- The identification of differences and discrepancies, the didactic qualities of the teacher, as well as the purpose and needs of the learners in the process of teaching German as a second language (DaZ) and as a foreign language (DaF).


Poznań, September 2017.