

HUSEYIN UYSAL

*School of Teaching & Learning*

*University of Florida*

HUZEYFE CAKMAKCI

*School of Human Development & Organizational Studies*

*University of Florida*

Forum Pedagogiczne  
2016/2 cz. 2

Received: 2.10.2016

Accepted: 26.10.2016

DOI: 10.21697/fp.2016.2.44

## INSIGHT INTO EDUCATIONAL ASPECTS OF FORMULAIC LANGUAGE FOR MULTICULTURAL COUNSELING

**Abstract:** Having command of formulaic language, one of the linguistic elements related to the culture, is critical for self-expression and understanding the interlocutor. Thus co-counselors who are ESL (English as a Second Language) learners might benefit from having skills in formulaic language for providing quality service to their clients. Audio-visual materials which mostly contain formulaic language forms and cultural aspects might be used to help counseling sessions be more helpful and effective. This multidisciplinary study aims at presenting a brief review of the literature about formulaic language and multicultural counseling and then discussing the possible effect of integrating TV shows into ESL classes in the connection between counselor and client. In conclusion we suggest that TV shows might be effective tools to boost figurative language skills and to encourage immersion of ESL learners into culture, which is interrelated with conceiving cultural aspects of communication. As an implication, we present possible approaches to curriculum design, multicultural counseling and teaching English for specific purposes.

**Keywords:** ESL, formulaic language, multicultural counseling, therapeutic relationship, TV shows.

### Introduction

Speakers of English, especially those who speak it as their first language, use an abundant number of expressions, and some of these highly fixed expressions are articulated as chunks, not word by word. For example, someone saying ‘Hang in there!’ has access to this phrase in his mental lexicon, and articulates it as a chunk. The meaning of this relatively fixed expression is clear to the speaker. However, this is not always the case. The language of daily conversation encompasses „short routinized interchanges where we do not always mean what we say” (Kecskes 2015, p. 32). In such cases, our interlocutor needs to go beyond the word level, and interpret

the overall meaning or simply has to know the meaning of this chunk as in the example below. The following conversation excerpt is quoted from Kecskes (2007):

- Chinese student: – *I think Peter drank a bit too much at the party yesterday.*  
 Turkish student: – *Eh, tell me about it. He always drinks much.*  
 Chinese student: – *When we arrived he drank beer. Then Mary brought him some vodka. Later he drank some wine. Oh, too much.*  
 Turkish student: – *Why are you telling me this? I was there.*  
 Chinese student: – *Yes, but you told me to tell you about it.* (p. 191)

Turkish ELL's (English Language Learner) preference for the formulaic expression 'tell me about it' results in miscommunication, since the Chinese ELL obviously does not know the expression. We see that even in a context of English as a lingua franca, speakers refer to these expressions. But why do speakers use these fixed expressions in daily language? Highlighting the economizing role of the formulaic expressions, Kecskes states: „Formulaic expressions ease the processing overload not only because they are ready-made and do not require any putting together by the speaker/hearer, but also because their salient meanings are easily accessible in online production and processing” (2015, p. 29-30). We can understand that these expressions can make the speech more fluent because of their advantage in terms of retrieval in memory. Fixed expressions contain a packed message, and giving this message accurately by using the proper structure is important to be a part of the community. Kecskes points out that the meaning of these expressions is shared in the community of the target language, and that these expressions mostly „keep them out of trouble” (2007, p. 199). In addition to its role for community building, formulaic language is part of the personal language and like the signature of the individual, which shows her position in the community. Acquiring it is an everlasting process, therefore contributing to the domain of teaching could be a good step for further research dealing with language-related factors in effective counseling.

The current paper adopts a multidisciplinary approach, and blends the literature related to formulaic language, teaching to ESL learners and multicultural counseling. Our purpose here is to introduce formulaic language's role in our daily life, and then we discuss the implications for counselor training in terms of figurative language skills by use of TV shows as tools. The significance of the study is based on its nature as a multidisciplinary attempt, which aims to put theoretical background of a linguistics-related topic into practice in the field of counseling. Thus, the argument throughout the study assumes that a good command of formulaic language structures by ELL counselor ensures quality service to clients who speak English as their first language.

## Analysis and discussion of literature

### Formulaic language in ESL context

Being a native speaker of a language distinguishes the speaker in certain aspects, one of which is the use of formulaic language. Non-native speakers can improve their linguistic skills with the aid of various resources, can understand native speakers to a great level and can improve their spoken language in different aspects. But is it possible to reach a native proficiency level in a foreign language? The innatist view highlights the critical age as a factor to determine how close one can be to a native level (Lightbown & Spada 2013). With increasing age it gets harder to acquire the target language and be a native speaker of it. However, being exposed to sufficient input and using what is learnt sounds like a good way to get close to it under proper circumstances. In the first place, can the level of linguistic performance be explained in two levels (i.e. native or non-native)? We think 'nativeness' is a scalar concept, which comes in various grades. So let us find a happy medium and accept the expression 'nativelike' proficiency. Then we want to restate our question in a slightly different form. What elements of language are significant for ESL learners to be nativelike? One of them is knowledge of formulaic language (eg., idiom, metonymy, phrasal verbs) which embodies non-literal meaning. Referring to the challenge it brings, Colston states that: „An adroit user of nonliteral language can simultaneously communicate several distinctly different messages individually to several different addressees with the same nonliteral (or even literal) utterance” (2005, p. 9). Literal meaning, on the other hand, can be defined as „what is denoted by individual words, as well as to what is said by the compositional meaning of the sentence made up of these words intended nonfiguratively” (Giora 2003, p. 33).

Now we can look more into the forms of formulaic language. Biber et al. (1999) give a definition of formulaic language as „sequences of word forms that commonly go together in natural discourse” (p. 990). Since these language devices change in flexibility and some are totally fixed, changing their form and having insufficient knowledge of these forms might result in misunderstandings. Referring to their structure, Kecskes uses the metaphor 'scaffold' to describe linguistic form, and informs us that „if it is defective, the meaning will inevitably fall apart.” (2007, p. 202). For example, the idiom 'hit the sack', which means 'to go to bed to sleep', is not flexible enough to tolerate a change as in 'hit the bag'. After fixedness, another point about these forms of figurative language is the level of transparency. Some forms of formulaic language, such as idioms have intensely figurative meaning, which might be hard and (depending on the transparency of it) impossible to guess from the literal meaning of component words. Referring to this difficulty, Wray gives the definition of formulaic language as „sequences of words that are in some regard not entirely predictable, whether on account of a meaning that is wildly or subtly different from the words they contain” (2013, p. 317). Thus, it is not hard to imagine how much effort ELLs need to show to learn or – in some traditional systems which adopts rote

memorization (Mathews 2014) – to memorize all these items. It's worth mentioning that the difficulty and length of their acquisition might vary. Table 1 below illustrates the types of formulaic language, mostly common in an ESL context.

Table 1. Continuum of formulaic language

<b>Grammar units</b>	<b>Fixed Semantic Units</b>	<b>Phrasal Verbs</b>	<b>Speech Formulas</b>	<b>Situation-bound Utterances</b>	<b>Idioms</b>
<i>going to</i>	<i>as a matter of fact</i>	<i>put up with</i>	<i>going shopping</i>	<i>welcome aboard</i>	<i>kick the bucket</i>
<i>have to</i>	<i>suffice it to say</i>	<i>get along with</i>	<i>not bad you know</i>	<i>help yourself</i>	<i>spill the beans</i>

Source: adopted from Kecskes 2015, p. 35.

From grammar units to idioms, language forms gradually get more figurative, and it becomes necessary to learn them. For example, the idiom 'kick the bucket' is highly fixed, and a learner would have a hard time in figuring out that it actually means 'to die'. Now thinking of the context of multicultural counseling, knowing the figurative meaning of these language forms could be especially crucial.

Turning to the issue of interpersonal communication, we need to consider the social aspect of formulaic language and the way it functions to determine the individual's position in the society. Cultural domain has an important role in language use and preference for certain forms of language. For example, „Go ahead, make my day” was used by Harry Callahan, the character in the movie *Sudden Impact* (1983). Now it is a catchphrase, which would be familiar to American society and shared by many English speakers. While using this phrase, speakers who use it rely on a common base, which makes each of them a member of the same society. Using this mutual knowledge and making sense of the discourse requires pragmatics skills rather than only a good proficiency of the target language. Barr and Keysar give us a big picture of the literature related to the cultural domain of how people make sense of idiomatic language by stating „coordination can be achieved in language communities as a by-product of the work that language users do in the dyad rather than as the result of high-level calculations about what others know” (2005, p. 37), and adds that „the work that individual language users do to coordinate with their language partners ultimately subserves the purpose of making their representations ever more similar to other members of their community” (2005, p. 37).

How can TV shows contribute to learning non-literal language? Almeida and Costa (2014) state that learning a foreign language sometimes occurs in informal ways, such as watching subtitled television programs as an extracurricular activity. Secules, Herron and Tomasello (1992) show the facilitative effect of movie clips and videos on

learning idiom structures in context. Focusing on the frequency factor, Kusyk and Sockett (2012) have found that there was a significant difference between the frequent viewers and occasional viewers in terms of learning language chunks via TV shows. However, the development of formulaic language is thought to be „a matter of not only frequency and exposure to the language use but also immersion in the culture and the wish of the non-native speaker regardless of whether s/he wants to use them” (Kecskes 2015, p. 34). In this respect, we hypothesize that watching TV shows and movies, which might have cultural content, might help ESL learners with language acquisition and encourage them to immerse themselves in the culture. Similarly, Bieberly expresses the role of language as a tool for „communicating and maintaining its [culture’s] collectively held values” (2013, p. 2589) with a specific emphasis on mass media as a resource of language. In the next section, we discuss how and to what extent TV shows can be useful for learning this tool, so that effective communication is ensured.

### **TV shows and language learning**

As we mentioned in the previous section, human language is formulaic, especially in oral speech, and it is possible to find these items in TV shows. To start with an example, let us look at the sentence by Tom Haverford in the TV shows *Parks and Recreation* (2011):

„Joan, listen to me. This Harvest Festival, it’s going to knock your socks off”.

In this sentence, the idiom ‘knock someone’s socks off’ means ‘to surprise someone thoroughly’. It is obviously not common to come across such structures in ESL materials, since we claim, based on the findings of Murphy (1997) in a Hong Kong context, that the language used in these textbooks is mostly literal. In this respect, using TV shows as supplementary materials to teach the daily language could be a good alternative where learners do not have the opportunity to interact with native speakers of English.

We have highlighted the nonliteral nature of oral language, and this content could be informal based on the TV show. Is this informal linguistic content from TV shows detrimental to ESL learners in general? We do not regard the daily language as an ill-formed variance of the so-called standard language. In other words, formulaic language is part of the language and has social functions (Barr & Keysar 2005) as we discussed in the previous section. The next idiom in the following example is highly likely to occur in daily life and even in written materials. In the TV show *Breaking Bad* (2011), Mike Ehrmantraut says:

„Seems to me the bigger problem is the cartel. Now, we can handle them if that’s all we’ve got on our plate. But dealing with both Schrader and the Mexicans at the same time?”

Here the idiom ‘have something on your plate’ means ‘to have something to deal with’. Now we can think of a situation where an international counselor needs to understand the personal problems of their clients who tell stories about what they ‘have on their plate’. Obviously being exposed to such figurative language in real context, which we think TV shows provide, could be helpful for an effective session. In sum, we think TV shows are authentic materials and could help counselors who are ESL learners in terms of immersion into the culture, which is a step interrelated with non-literal language learning (Kecskes 2015).

What is the effect of TV shows on learning figurative language then? Harji, Woods and Alavi (2010) have tested the impact of video materials with English subtitles on vocabulary learning in EFL learners. The study is an anchor point for our paper in that the importance of being exposed to English via different senses is highlighted by their findings. They found out that video materials with subtitle features were more helpful in the process of vocabulary acquisition. With a slightly different perspective, Frumuselu et al. (2015) have investigated the influence of audiovisual materials with subtitles on learning a language. A medium-sized effect was observed in EFL students with low and high proficiency levels. Both studies have a focus on students’ learning. On the other hand, in an Iranian EFL context, Tabatabaei and Reisi Gahroei (2011) have showed that both students and teachers had a positive perception of movie clips as a tool to teach English idioms. We think that taking teachers’ perception into consideration along with the students’ in similar studies is significant to ensure the validity of findings. Another way of getting valid results is to collect data at different times so that we can see the developmental process. Dooley informs us that if „a study collects data at different times from the same respondents, the survey employs the panel design, and the respondents are collectively called a panel” (2001, p. 120). To see the effects of multimedia materials in the long term, a longitudinal study with panel design might be used, and the focus could be the development of TV shows’ effect on language development.

The strategies of figurative language learning used by the speakers and the acquisition process of these language forms are investigated in various psycholinguistics studies. How do ESL speakers learn formulaic language? Does the interpretation of non-literal language require a different strategy from the one used for literal language? This is a dichotomy, and we can see studies supporting different views. For example, Bobrow and Bell (1973) claim that a separate strategy for idiom processing is used. On the other hand, Cieślicka (2006) has found out that interpretation of fixed expressions in L2 is heavily based on a strategy to analyze idioms literally. Similarly, Uysal and Gökmen (2016) have investigated the prototypicality effect in idiom comprehension, and found a similar tendency in monolinguals towards analyzing idioms based on their literal meanings. It could be the case that a simple strategy to analyze the component words in certain idiomatic expressions could help the learner to some extent. Now let us look at an example of usage. In the TV show *Oz* (1997), the character Warden Leo Glynn interferes in a quarrel and says:

„Sit down! Healy, keep your comments to yourself”.

Here, we see an example of a situation-bound utterance, which is ‘keep your comments to yourself’. It literally means ‘do not talk more’, which could be figured out from the audio-visual context, especially by making use of the meaning contributed by ‘Sit down!’. In idiomatic expressions of this kind, a literal-analysis oriented strategy, as Cieslicka (2006), and Uysal and Gökmen (2016) suggest, could be in action. On the other hand, the separate mechanism to interpret idioms (Bobrow & Bell 1973) might not be needed in situation-bound utterances. What we imply is the role of context as a supplementary tool to catalyze the interpretation and minimize the cognitive load. Gibbs (1980) holds that speakers’ memory works accurately when they hear idioms in a context during a conversation. Similarly, Secules et al. (1992) have found that movie clips and videos are helpful for learning idiomatic language by providing this needed context.

Having some background about the learning process of non-literal language, we can look at the studies dealing with teaching application. Inglese, Mayer and Rigotti (2007) stress the role of audiovisual materials to personalize the learning, and conclude that TV archives could be used as a teaching tool to minimize the learning gap between native and non-native speakers of English. In the same vein, Kecskes (2007) points to the value of being shared in the community by stating that „fixed expressions usually keep them out of trouble since they mean similar things to members of a particular speech community” (p. 199). Uysal (2015) flips the idiom-culture variables, and points to the importance of having good command of the target culture in understanding idioms. According to this view, TV shows give this cultural background along with the language, which facilitates the process of being a member of a speech community. Thus far, we can notice the stress of interrelation between cultural immersion and idiom learning. Considering these suggestions, we conclude that the application of etymology analysis could be used as a strategy to teach idioms with a more pragmatic approach and what it offers is greater potential to accomplish the goal of a culture-embedded teaching (Tabatabaei & Reisi Gahroei 2011).

### **Multicultural counseling in a nutshell**

In addition to the three major traditions in the psychology – psychodynamic theory, cognitive behavior theory, and humanistic theory – multiculturalism has been specified as the fourth theoretical force in the profession (Pedersen 1988; 1989; 1990). Moreover, the importance of multicultural counseling has been accepted in the literature for a long time (Lee & Park 2013; Sue & Sue 2012). Multicultural counseling could be defined as a working alliance relationship between the counselor and client with welcoming their personal and cultural dynamics (Lee & Park 2013). In a meta-analysis of multicultural competences Tao et al. (2015) found 43,000 peer-reviewed articles while searching with the keywords ‘cultural

competence' or 'culturally competent', 'multicultural competence', 'multiculturally competent', 'counselor or counseling' or 'therapist, psychotherapist, psychotherapy'. Accordingly, we have relied on these terms to refer to the counseling in a multicultural atmosphere along our paper. Cultural background and individual experience have been recognized in counseling to understand the client's psychosocial needs and to provide effective services (Lee & Park 2013; Sue & Sue 2012). Client and counselor bring their own perspective related with the cultural values including the age, gender, religion, education, ethnic background and socioeconomic status (Pedersen 1990). Therefore, there is a critical need for counselors to improve their multicultural competencies. Cultural values play an important role when clients seek for help, type of services that they would prefer, support systems and their coping strategies (Dixon & Portman 2010).

One of the groundbreaking contributions to the field has been the multicultural counseling competencies developed by Sue, Arredondo and McDavis (1992). They developed a matrix that includes three characteristics and three dimensions (3x3) which can help counselors establish and organize multicultural skills. The three characteristics are indicated as „(a) counselor awareness of own assumptions, values, and biases; (b) understanding the worldview of the culturally different client; and (c) developing appropriate intervention strategies and techniques” (Sue et al. 1992, as cited in Richardson & Jacob 2002, p. 34). Moreover, a total of nine dimensions were offered as critical competencies. To improve our understanding about these characteristics, **a) counselor awareness of own assumptions, values, and biases**, expresses that culturally skilled counselors are aware and sensitive of their own cultural values and fine with the differences. Self-awareness is a challenging process, and it should be continuous effort. Understanding own cultural biases and trying to identify own prejudice could take time, and there is not a final point of pure excellence for these efforts to reach. Counselors constantly need to question and show effort to understand and manage their own feelings. Therefore, culturally skilled counselors hold the knowledge and understanding of how discrimination and stereotyping affects them personally and in their work so they can acknowledge their own beliefs and feelings. Since this is a difficult process, culturally competent counselors constantly try to improve themselves and seek further training, supervision and consultation to improve their skills. The second characteristic, **b) understanding the worldview of the culturally different client**, suggests that culturally competent counselors possess the knowledge of how race, culture and ethnicity can affect how help is sought and preferences of counseling approaches (Sue et al. 1992). Therefore, culturally skilled counselors have the potential to become actively involved in minority groups outside of counseling settings, so that they can improve their worldview regarding their client and overcome their biases and prejudices. The last characteristic, **c) developing appropriate intervention strategies and techniques**, indicates that culturally competent counselors can hold different verbal and non-verbal helping skills to receive and send messages appropriately.



Counselors with intercultural competence might possess various approaches and helping styles to overcome cultural bonds, so that they offer appropriate interventions and techniques (Sue et al. 1992).

The 2015 United States Census Bureau publishes that in the United States' around 23% of the population is composed of racial and ethnic minorities. In 2015, 2.6% of the population identified themselves with more than one ethnic and racial category on the U.S. Census. Additionally, The Office of Refugee Resettlement (2014) shows that the U.S. immigrant population has sharply increased in the last 50 years. United States Census Bureau (2014) indicates that more than 13.3% of the total population is immigrants. This incredible increase of the multicultural population in the U.S. poses two important issues in counseling. First, effective multicultural counseling, and learning multicultural aspects of counseling become rather critical. Second, the number of international counselors has increased and the counseling profession needs to be able to provide them with the best practices and effective services. International counselors have their own unique issues such as having difficulty in expressing themselves, and a lack of knowledge about a client's world view.

International counselors may have difficulty in relating to current events in the United States and may feel isolated. One of the suggestions Sue et al. (1992) bring to the profession is about spending time on non-counseling settings. In order to make a connection with the client and their world, international counselors need to increase their knowledge about current events and increase their knowledge about the culture. Watching TV shows will help international counselors to increase their figurative language usage in sessions so that they will feel more present and connected. Being connected to the culture and having good linguistic skills would help counselors to express themselves. 'Self-expression' is defined as „the expression of one's own personality: assertion of one's individual traits” (Merriam-Webster 2016). Language, without doubt, becomes an important factor, especially in multicultural settings. Seo (2010) explains that although there is much written about cultural values and emotional expressions, the literature does not provide studies directly examining the context of counseling.

Expressing one's personality and their thoughts becomes essential in helping professions like counseling, especially in Western culture. To exemplify that, Kim and Sherman (2007) explain that in East Asia, self-expressing is not a privilege whereas it is valued in the United States. Moreover, Sue and Sue (2012) state that psychotherapy and traditional counseling, where 'good counseling' is often based on Euro-American norms, failed to effectively consider the importance of the culture. Based on similar studies, we see that culturally aware and skilled mental health professionals become crucial to providing effective counseling. For the effectiveness of counseling sessions where counselors are expected to have a stronger therapeutic relationship with their client, having command of figurative language forms in English for an international counselor might be helpful in understanding the American client and in expressing themselves.

## Conclusion

Previous work (Frumuselu et al. 2015; Inglese et al. 2007; Talaván, 2010) on ELLs has foregrounded the need to use audiovisual materials to support daily language learning. With a multidisciplinary focus, we have approached the issue of formulaic language learning and discussed in what ways TV shows could be useful and contribute to learning these linguistic forms for effective counseling sessions. When we consider the content of TV shows as a source of non-literal language for learning and teaching practices, it seems fair to say that TV shows could be effective tools to support ESL learners who are candidates for being counselors in the United States or another English-speaking country. As Barr and Keysar state by referring to speakers of the same language, „[t]he fact that they can count on other members of their community having similar experiences with language greatly reduces the work they must do when they speak to others who are like themselves” (2005, p. 37). Thus, we conclude that formulaic language knowledge could aid ELLs in establishing a strong connection with an English-speaking client, resulting in more effective counseling. It goes without saying, we do not claim that TV shows reflect the real culture. An ELL who watches enough American TV shows is not always engaged in acquiring the mainstream culture. In other words, we do not consider TV shows as primary sources for cultural education and integration but for language learning and teaching. What we have wanted to draw attention to is that incorporating TV shows into teaching would help ESL learners be more engaged in content with formulaic language, which would help them be immersed in the target culture.

## Implications and recommendations for future research

Having presented a review of the suggestions in the literature, we have come to the point that a systematic study of main patterns of formulaic language used in TV shows might contribute to textbook design, especially to the materials for ESL learners who will be counselors. With a similar purpose and an attempt to create an English course book based on audiovisual materials from TV shows, Olszewska (2013) investigates everyday language, idioms, collocations and some other domains in TV shows and discusses that these materials could be used as efficient teaching tools to support ELLs for pragmatic use of language, especially in communicative in-class activities. We agree that an English class focusing on daily expressions might be useful for learners' pragmatic skills, and putting emphasis on formulaic language in the curriculum design could be a strategy for experts in the field. As an implication for teaching English for specific purposes, we propose that a textbook for ELLs, who will study or work in the field of multicultural counseling, could be prepared, aiming at teaching English for effective communication. In a similar vein, while designing the syllabus for an English course for counselors, teachers might want to put special emphasis on formulaic language forms. Also, they should make

use of the specific context of counseling sessions to encourage the learners to think of using these forms in real life and their profession. Because formulaic language is part of the culture, and having command of these non-literal forms would help counselors from an international background for expressing themselves better.

Before mentioning an implication about instruction, we would like to remind of the importance of context and instructional input. Türker (2016) has found that L1 and L2 similarity did not matter when there was enough supportive context to learn L2 idioms. We claim that this supportive information is available in TV shows, and needs to be used by the teachers with guidance to ELLs. Similarly, showing how the subtitled materials as didactic tools (Talaván 2010) could be useful in acquiring informal language, Frumuselu et al. (2015) propose that learners could benefit from „the potential power that resides in subtitled television series” (p. 116) by avoiding dubbed materials. We know that fixed expressions are clusters of words and they are used together and in a fixed order (Biber et al. 1999). There could definitely be alternative ways to make the word sequences easy to learn and remember. As a suggestion about instruction, Shaffer (2005) recommends incorporation of image schema and conceptual metaphor into teaching in an EFL context, specifically for figurative expressions including idioms. Similarly, post-watching activities based on TV shows could be implemented in classroom environments, to make the meaning of idiomatic expressions more clear and give it a concrete context.

Lastly, we need to indicate that teaching based on the needs could work more effectively for ELLs. Coady, Harper and de Jong (2015) stress the importance of ‘specialized instruction’, and suggest that teacher trainers need to prepare educators who can address the learning needs of ELLs. Then it could be presumed that recalling the learning objectives and explaining how they are related to learning outcomes, which is proficiency in formulaic language use, for our purposes should be motivating for future counselors to work in multicultural settings. While we have discussed the big ideas about the impact of formulaic language use in communication and gave a review of some studies in the field, further empirical study to focus on educational aspects of formulaic language could benefit the field.

### **Acknowledgments**

We would like to thank the audience at 1st Annual College of Education Research Symposium in Gainesville, FL and at 21st Annual Student Research Conference in Cambridge, MA for their insightful comments. Also, we are grateful to Dr. Zhihui Fang, Yong-Jik Lee, Michael Minnich for their help with proofreading the text and to Aleksandra Olszewska for Polish translation.

### References

- Almeida P.A. & Costa P. D. (2014). *Foreign language acquisition: The role of subtitling*. „Procedia-Social and Behavioral Sciences” 141, pp. 1234-1238.
- Barr D.J., & Keysar B. (2005). *Making sense of how we make sense: The paradox of egocentrism in language use*. In: H.L. Colston & A.N. Katz (eds.), *Figurative language comprehension: Social and cultural influences*. Mahwah, NJ: Lawrence Erlbaum Associates, pp. 21-41.
- Biber D., Johansson, S., Leech G., Conrad S., & Finegan E. (1999). *Longman grammar of spoken and written English*. Harlow, England: Longman.
- Bieberly C. (2013). *Television advertisements as a window on culture for teaching English as a second language*. „Procedia – Social and Behavioral Sciences” 106, pp. 2588-2593.
- Bobrow S.A., & Bell S.M. (1973). *On catching on to idiomatic expressions*. „Memory & Cognition”, 1(3), pp. 343-346.
- Cieslicka A. (2006). *On building castles on the sand, or exploring the issue of transfer in the interpretation and production of L2 fixed expressions*. In: J. Arabski (ed.), *Cross-linguistic influences in second language lexicon*. Clevedon, England: Multilingual Matters, pp. 226-245.
- Coady M.R., Harper, C., & de Jong E.J. (2015). *Aiming for equity: Preparing mainstream teachers for inclusion or inclusive classrooms?* „TESOL Quarterly” 50(2), pp. 340-368.
- Colston H. L. (2005). *On sociocultural and nonliteral: A synopsis and a prophesy*. In: H.L. Colston & A.N. Katz (eds.), *Figurative language comprehension: Social and cultural influences*. Mahwah, NJ: Lawrence Erlbaum Associates, pp. 1-18.
- Daniels G., Schur M., & Goor D. J. (Writer) & Holland D. (Director) (2011). *Harvest festival [Television series episode]*. In: M. Sackett & A. Poehler (Producer). *Parks and Recreation*. Los Angeles, CA: CBS Studio Center.
- Dixon A.L., & Portman T.A.A. (2010). *The beauty of being native: Native American and Alaska native identity development*. In: J.G. Ponterotto, J.M. Casas, L.A. Suzuki, & C.M. Alexander (eds.), *Handbook of multicultural counseling*. Los Angeles, CA: Sage, pp. 215-226.
- Dooley D. (2001). *Social research methods* (Fourth Ed.). Upper Saddle River, NJ: Prentice Hall.
- Eastwood C., Manes F., Perry S. (Producer) & Eastwood C. (Director). (1983). *Sudden impact* [Motion Picture]. United States: Warner Bros.
- Fontana T. (Writer) & Libman L., Williams L. (Director). (2011). *Straight Life [Television series episode]*. In: B. Levinson, B. Potter, D. Sarjeant, J. Finnerty & T. Fontana (Producer), Oz. New York City, NY: Home Box Office.
- Frumuselu A. D., De Maeyer S., Donche V. & Gutiérrez Colon Plana M. de M. (2015). *Television series inside the EFL classroom: Bridging the gap between teaching*

- and learning informal language through subtitles. „Linguistics and Education”* 32(B), pp. 107-117.
- Gibbs R.W., Jr. (1980). *Spilling the beans on understanding and memory for idioms in conversation. „Memory and Cognition”* 8(2), pp. 149-156.
- Gilligan V., Catlin S., & Mastras G. (Writer) & Renck J. (Director). (2011). *Hermanos [Television series episode]*. In: B. Cranston, S. Lyons, D. Mercer & M. Walley-Beckett (Producer). *Breaking Bad*. New York City, NY: American Movie Classics.
- Giora R. (2003). *On our mind: Saliency, context and figurative language*. New York, NY: Oxford University Press.
- Harji M.B., Woods P.C. & Alavi Z.K. (2010). *The effect of viewing subtitled videos on vocabulary learning. „Journal of College Teaching & Learning”* 7(9), pp. 37-42.
- Inglese T., Mayer R. E., & Rigotti F. (2007). *Using audiovisual TV interviews to create visible authors that reduce the learning gap between native and non-native language speakers. „Learning and Instruction”* 17(1), pp. 67-77.
- Kecskes I. (2007). *Formulaic language in English lingua franca*. In: I. Kecskes & L. Horn (eds.), *Explorations in pragmatics: Linguistic, cognitive and intercultural aspects*. Berlin, Germany: Mouton de Gruyter, pp. 191-219.
- Kecskes I. (2015). *Is the idiom principle blocked in bilingual L2 production?* In: R. R. Heredia & A. B. Cieřlicka (eds.), *Bilingual figurative language processing*. New York, NY: Cambridge University Press, pp. 28-52.
- Kim H.S. & Sherman D.K. (2007). *„Express yourself”: Culture and the effect of self-expression on choice. „Journal of Personality and Social Psychology”* 92(1), pp. 1-11.
- Kusyk M., & Sockett G. (2012). *From informal resource usage to incidental language acquisition: Language uptake from online television viewing in English. „Asp”*, 62, pp. 45-65.
- Lee C. C., & Park D. (2013). *A conceptual framework for counseling across cultures*. In: C.C. Lee (ed.), *Multicultural issues in counseling: New approaches to diversity*. Alexandria, VA: American Counseling Association. John Wiley & Sons, pp. 3-12.
- Lightbown P. M., & Spada N. (2013). *How languages are learned* (4th ed.). Oxford, England: Oxford University Press.
- Mathews J. (2014, February 9). *Don't go overboard praising China's schools. „The Washington Post”*. Retrieved from [https://www.washingtonpost.com/local/education/dont-go-overboard-praising-chinas-schools/2014/02/09/bbd51248-8edc-11e3-b227-12a45d109e03\\_story.html](https://www.washingtonpost.com/local/education/dont-go-overboard-praising-chinas-schools/2014/02/09/bbd51248-8edc-11e3-b227-12a45d109e03_story.html)
- Olszewska A.I. (2013). *The use of audiovisual materials in teaching English to adult students: An attempt to design and pilot a chapter of an English coursebook based on the TV series „Sex and the City”* (Published master's thesis). Retrieved from University of Warsaw Theses Archive. (Accession No. 264773)
- Pedersen P. (1989). *Developing multicultural ethical guidelines for psychology. „International Journal of Psychology”* 24(1-5), pp. 643-652.

- Pedersen P. (1990). *The constructs of complexity and balance in multicultural counseling theory and practice*. „Journal of Counseling & Development” 68(5), pp. 550-554.
- Pedersen P.B. (1988). *A handbook for developing multicultural awareness*. Alexandria, VA: American Association for Counseling and Development.
- Richardson T.Q., & Jacob E.J. (2002). *Contemporary issues in multicultural counseling: Training competent counselors*. In: J. Trusty, E.J. Looby & D. S. Sandhu (eds.), *Multicultural counseling: Context, theory, practice, and competence*. Huntington, NY: Nova Science Publishers, pp. 31-53.
- Self-expression* [Def. 1]. (n.d.). Merriam-Webster Online. (2016). Retrieved January 08, 2016, from <http://www.m-w.com/dictionary/self%20expression>
- Secules T., Herron C. & Tomasello M. (1992). *The effect of video context on foreign language learning*. „The Modern Language Journal” 76(4), pp. 480-490.
- Seo Y. S. (2010). *Individualism, collectivism, client expression, and counselor effectiveness among South Korean international students*. „The Counseling Psychologist” 38(6), pp. 824-847.
- Shaffer D. (2005). *Teaching idioms*. „The Internet TEFL Journal” 55. Retrieved from [http://www.mantoman.co.kr/subo6/subo6\\_3.asp?indx\\_key=55&indx=5&num=467&page=2](http://www.mantoman.co.kr/subo6/subo6_3.asp?indx_key=55&indx=5&num=467&page=2)
- Sue D.W., Arredondo P. & McDavis R.J. (1992). *Multicultural counseling competencies and standards: A call to the profession*. „Journal of Counseling & Development” 70(4), pp. 477-486.
- Sue D.W. & Sue D. (2012). *Counseling the culturally diverse: Theory and practice* (6th ed.). Hoboken, NJ: John Wiley & Sons Inc.
- Tabatabaei O. & Reisi Gahroei F. (2011). *The contribution of movie clips to idiom learning improvement of Iranian EFL learners*. „Theory and Practice in Language Studies” 1(8), pp. 990-1000.
- Talaván N. Z. (2010). *Subtitling as a task and subtitles as support: Pedagogical applications*. In: J. Díaz-Cintas, A. Matamala & J. Neves (eds.), *New insights into audiovisual translation and media*. Amsterdam, Netherlands: Rodopi, pp. 285-299.
- Tao K.W., Owe, J., Pace B.T. & Imel Z.E. (2015). *A meta-analysis of multicultural competencies and psychotherapy process and outcome*. „Journal of Counseling Psychology” 62(3), pp. 337-350.
- Türker E. (2016). *Idiom acquisition by second language learners: The influence of cross-linguistic similarity and context*. „The Language Learning Journal”.
- The Office of Refugee Resettlement (2014). *Fiscal Year 2014 Refugee Arrivals*. Washington, DC. Retrieved from [http://www.acf.hhs.gov/programs/orr/data/refugee\\_arrival\\_data.htm](http://www.acf.hhs.gov/programs/orr/data/refugee_arrival_data.htm)
- United States Census Bureau (2014). *American Community Survey. U.S. Immigrant Population and Share over Time, 1850-Present*. Suitland, MD. Retrieved from <http://www.migrationpolicy.org/programs/data-hub/charts/immigrant-population-over-time?width=1000&height=850&iframe=true>

- United States Census Bureau (2015). *Quick Facts*. Suitland, MD. Retrieved from <https://www.census.gov/quickfacts/table/PSTo45215/00>
- Uysal H. (2015). *Dil gelişimi, metin kavrama ve deyim anlama üçlemesi: Levorato ve diğerlerinin çalışması üzerine bir eleştiri* [Peer commentary on “Reading comprehension and understanding idiomatic expressions: A developmental study” by M. C. Levorato, B. Nesi, & C. Cacciari]. „*idil*”, 4(17), pp. 169-179.
- Uysal H. & Gökmen S. G. (2016). *Tek dilli çocuklarda deyimlerin anlamlandırılması ve öntürlük etkisi*. „Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi” 56(1), pp. 287-323.
- Wray A. (2013). *Formulaic language*. „Language Teaching” 46(3), pp. 316-334.

## EDUKACYJNE ASPEKTY JĘZYKA FORMULICZNEGO W DORADZTWIE WIELOKULTUROWYM

**Streszczenie:** Znajomość języka formulicznego, który stanowi jeden z elementów kulturowych, jest kluczowy w autoekspresji i w zrozumieniu rozmówcy. Umiejętność posługiwania się językiem formulicznym przez doradców, którzy wcześniej uczyli się języka angielskiego jako drugiego (ESL), może okazać się cenna w świadczeniu wysokiej jakości usług. Użycie materiałów audiowizualnych, które w większości czerpią z języka formulicznego z aspektów kulturowych, może zwiększyć efektywność i profesjonalizm spotkań z doradcą. Niniejsze opracowanie ma na celu przedstawienie krótkiego przeglądu literatury dotyczącej języka formulicznego oraz doradztwa wielokulturowego. Następnie, niniejsza praca przedstawi dyskusję na temat konsekwencji włączania programów telewizyjnych do zajęć ESL dla późniejszej relacji doradcy z pacjentem. W konsekwencji, pragniemy zalecić programy telewizyjne jako skuteczne narzędzie w doskonaleniu znajomości języka figuratywnego, a także zachęcić do imersji uczniów ESL w kulturze, która jest ściśle związana z tworzeniem kulturowych aspektów komunikacji. W konkluzji, przedstawimy możliwe podejścia do tworzenia podstawy programowej, wielokulturowego doradztwa i nauczania języka angielskiego specjalistycznego.

**Słowa kluczowe:** Język angielski jako drugi język (ESL), język formuliczny, programy telewizyjne, relacja terapeutyczna, wielokulturowe doradztwo.

**Huseyin Uysal** – PhD student in Curriculum & Instruction program (specialization: ESOL/Bilingual Education), School of Teaching & Learning, University of Florida. Email: huysal9@gmail.com

**Huzeyfe Cakmakci** – PhD candidate in Counselor Education & Supervision Program, School of Human Development & Organizational Studies in Education, University of Florida. Email: huzeyfe@ufl.edu