

Formation of Teenagers' Value Orientations through Creolized Texts

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Abstract: The importance of the adolescence in the value orientations formation as a stable personality trait associated with the shaping of worldview has always been a matter of special research attention. This article seeks to investigate the formation of teenagers' value orientations through creolized texts. The creolized text is a text in which verbal and nonverbal components form a visual, structural, semantic and functional wholeness, aimed at a complex impact on the recipient. The authors cleared out cognitive, emotional, and behavioural criteria for the formation of students' value orientations. To determine students' instrumental and terminal values, M. Rokeach's method of value orientation diagnostics was used. Educational workshops aimed at altering teenagers' values with the use of creolized texts were arranged. Examples of motivational posters and comics created by students in the process of these extracurricular activities are provided. The reflexive component is presented through students' impressions of working with creolized texts.

Keywords: *creolized text; value orientations; instrumental and terminal values; verbal and nonverbal components.*

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1. Introduction

The nowadays society is encountering many difficulties, namely the decline of family and childhood importance, lack of tolerance, and the strengthening of individual and pragmatic priorities among young people. A significant role in overcoming the negative situation is assigned to school. One of the most important means of solving the existing problems is an insightful and appropriate upbringing of schoolchildren value orientations. This involves identifying priority areas, which, on the one hand, have to take into account the needs of society, and on the other hand, adolescents' personality. This has prompted the necessity to study the ways of shaping students' value orientations.

Changes in the economy, culture, and technology in the second half of the twentieth century and at the beginning of the twenty-first century, brought to life the need for philosophical reflection, putting forward a new value paradigm for the interpretation of the world, including education. The response to these changes is the ideas of postmodern, which offers a critical and transformative view of modernity. The core of postmodern is its critical and transformative focus, recognition of multiple approaches and points of view, deep vision of driving forces and the consequences of the activities. The power of postmodern thinking lies precisely in the recognition of cultural polyphonism, which opens up scope for genuine dialogue in its liberation from dogmatism.

Postmodern concepts of education advocate radical reforming education, for individualizing teaching methods, for the use of psychotechnical methods to change the consciousness of students and teachers. Knowledge is presented to them as a subjective construction. The postmodern philosophy of education in its ideas is closely linked with such areas as critical pedagogy, feminist pedagogy, philosophy of education, anti-pedagogy, deconstructivism, and post-structuralism.

The main characteristics of education in conditions of postmodern, in our opinion, can be considered as the following:

1. *Rejection of the ideology of diktat* as regards the student's worldview.
2. *The plurality of pedagogical principles* that arose on place of one pedagogical system.
3. Significantly greater *freedom of teachers and students*.
4. *The transformation of the teacher's authority*, which is increasingly acquiring a "personal" character. In the situation of postmodern, the teacher is called upon to create conditions for "educational dialogue", where,

together with the students, he/she will look for a path to success in a complex and changing world.

5. *Implementation of multicultural education.* Postmodern opens the way to multicultural education, dialogue of cultures, as well as the realization of the full equality of women.

6. *Pluralism of lifestyles and subcultures* in school and student groups. The rejection of rigid intellectualism, encyclopaedia and traditional forms of education that creates conditions for students to gain social practice and life experience.

7. *Tolerance in relation to any differences and characteristics of students.*

8. *Refusal of forced socialization*, adjustment to the “ideal identity”.

The postmodern model of education proceeds from the recognition of equality between teacher and student in the educational process, leaving behind the rigid diktat, categoricalness of the teacher, recognizing relativism in cognition. Dialogic forms of teaching, innovations come to the fore, the content of education is taken into account, the role of the student in his construction of knowledge is made absolute. It should be recognized that it would be advisable for teachers to expand the diversify of the educational environment, replace primitive one-line tasks by problematic ones with multi answers and solutions, maintain “non-standard” and originality of thinking, richness and diversity of natural and cultural heritage, etc.

Thus, the postmodern education is characterized by the desire to create new knowledge and self-realization, and not to reproduce the previous one. Postformal thinking in education allows to see the connections between opposite phenomena, to consider them against the background of the context. It is characterized by a nonlinear interpretation of causality, a view of the world as a text, a noospheric interpretation of the connection between reason and the biosphere. In the field of education, the role of the student changes from explaining to “interpreting”, and education not only gives knowledge, but indicates the direction of development. If earlier education was understood statically, now it is procedural.

One of the important categories of postmodern is *a text* in the broadest sense of the word. It is understood in the form of social practice, institutions, and cultural products. Postmodern rejects the idea of language as a neutral mediator between reality and thought. Reality is not expressed in language or through language, it is constituted linguistically, therefore postmodern prefers not language, but text, letter, i.e. the “textualization” of reality.

Postmodern society is so overwhelmed with the information that only linguistic resources are becoming insufficient to transmit it in full

measure. This extends the use of visual aids which makes the text more informative. The printed text structure often combines different semiotic signs (verbal, nonverbal, paraverbal, mixed), which is the synthesis of linguistic and nonlinguistic means. Such texts are defined as creolized.

The purpose of the article was to develop a methodology of forming teenagers' value orientations through creolized texts.

2. Literature Review

The value system is developing dynamically and ambiguously. Each individual, each future generation should understand and share the basic values of the community. Values enter the spiritual world of a person as if it were re-created. It is perceived as a deeply intimate intrinsic quality, a property of the individual "I". That is, society regulates possible human behaviour. But this control is carried out, as a rule, indirectly, through the wisdom of the individual, his psychological qualities, beliefs, values (Markova, 2014, p. 168).

Famous philosophers, psychologists and teachers (Gibbins & Walker, 1993; Markova 2014; Musil et al., 2009; Petrov, 2008; Romanova et al, 2007; Yanitskiy, 2000) pondered the influence of value orientations on the development of the personality, its vital activity. Dmitrenko (2011; 2014), Semenov (2007), Shvaikivska (2008), Voloshyna (2014) investigated certain aspects of the value of life.

With the advent of the XXI century, the worldviews and development of adolescents have undergone significant changes. In comparison with past years, young people have become more independent, free, and open to change. This independence is not always a positive factor, because, not being ready for the harsh realities of life, adolescents are becoming introverted, their relationship with their parents are worsening.

Teenagers are characterized by increased interest in people around and in themselves. According to psychologists, "people around" become a criterion and a measure for a teenager to understand his own "I", a criterion of truth. Therefore, the task is to make adolescents' communication wider, more diverse and meaningful.

According to Petrov (2008, p. 82), adolescents' values are characterized by:

- 1) ambivalence, a combination of opposite assessments;
- 2) instability, variability;
- 3) eclecticism, or combining elements of different values;
- 4) lack of sheer interest in politics and authorities, steady political indifference;

- 5) “humiliation” of ideals, pragmatic attitude dominance ;
- 6) focus on hedonistic values, enjoyment (“a real buzz”);
- 7) the predominance of instrumental values over terminal ones (according to Rokeach).

The results of numerous studies confirm the tendency for adolescents to meet, first of all, material and hedonistic needs. This is especially noticeable in the education. Today, most teenagers, while considering the choice of future profession, prioritize job profitability. Boys and girls are less and less condemning selfishness. In particular, this is due to the political and economic situation in Ukraine, which has led to certain financial difficulties in many families. However, we also witness positive trends. Most teens value family life. Also, young people’s interest in religion is increasing. The reason for this is the emergence of new cultures and the growing number of religious communities (Shvaikivska, 2008, p. 19). Distinctive features of growing-up are a sharp increase in self-reflection, the desire for self-knowledge, their own capabilities and abilities assessment, the choice of future profession.

Nowadays the essential part of the knowledge about themselves and the world around people receive using eyes, that is, visual signs, which include both drawings and printed text, as they concentrate the maximum information. “... Most socially significant, rich and valuable systems for the society are focused on perception through seeing and hearing”, except, “when the eyes say one thing and the tongue utters another, an experienced person relies on the language of the eyes.” (Yakobson, 1985, p. 323).

Schematics are older than verbal signs. From a certain historical moment, verbal text (first handwritten, later printed) began to dominate in the process of information transmitting. In recent decades, despite the fact that the number of people who can read in the world is increasing, we see a tendency to use iconic signs along with the verbal ones (which helps reduce the language barrier) (Maksymenko, 2012, p. 94).

Scientists have only recently become interested in creolized texts. In linguistics, the metaphorical term “creolized text” was first used in 1990 by linguists Sorokin and Tarasov in the work “Creolized texts and their communicative function.” The linguists define “creolized text” as a special kind of text, which is built of two inhomogeneous components: verbal (speech/speech) and nonverbal, which belongs to other sign systems than natural language (Sorokin & Tarasov, 1990, pp. 180-181).

Such philologists as Anisimova (2003), Danylenko (2010), Dubravina (2018), Dudkina (2019), Galanova (2009), Hetman (2006), Klein (1999), Kulagina (2011), Labov (1972), Maksimenko (2012), Nikolajeva and Scott

(2006), Nodelman (1988), Poymanova (1997), Shulevitz (1997), Sorokin and Tarasov (1990), Stewart (2007), Valgina (2003), Vardanian (2018), Vostriakova (2013), Jakobson (1985), and Zhytienova (2013) are studying creolized texts. Anisimova explains creolized text as texts, “in which the verbal and nonverbal components form one visual, structural, semantic and functional whole, aimed at a complex pragmatic impact on the recipient” (Anisimova, 2003, p. 73). Posters, film texts, radio and television texts, visual propaganda, and advertising texts are examples of creolized texts.

The structure of the creolized text consists of two components - verbal and nonverbal. The verbal component consists of words or phrases, and the nonverbal one contains iconic signs and symbols. Iconic signs can be figurative (photographs and drawings) and logical (diagrams, sketches, graphs, tables, charts, as well as numbers, dates, formulas). What is common for the iconic signs is that their form evokes the idea of the object or the movement they stand for, that is its meaning (Romanova et al., 2007, p. 87). Symbols are derived from the images. Symbols (being the part of society collective consciousness) have objective meaning and are known to all members of society. For example, for the Europeans, the laurel wreath is a symbol of victory, and the dove is a symbol of peace. Symbolic signs include emblems, logos, as well as scientific symbols - mathematical, physical, linguistic, etc.

According to the definition, a creolized text has various semiotics. The mixed components of such texts are distinguished by a combination of both verbal and nonverbal semiotic signs within a single text. It can be a photograph or a drawing with an inscription or other verbal text, a technical sketch or a diagram with verbal decoding, diagram, a map legend, or a symbol and an emblem containing a verbal component (Galanova, 2009, p. 93). Paralinguistic means, determining the external organization of the written text, its visual image, are becoming important too. They include text graphic segmentation, its location, line length, spaces, colour, font, italics, underlining. According to Anisimova (2003, p. 6), “the main function of paralinguistic texts is to accentuate the author’s thoughts, visual pause and rhythm of the text.” She classifies creolized texts according to the connection between verbal and nonverbal part.

1. “Zero creolization” texts (without graphic part).
2. “Partial creolization” texts (the verbal component functions independently of the image that only accompanies it).
3. “Full creolization” texts (the verbal part cannot function independently, as it is closely related to the image, which is the most important component of the creolized text) (Anisimova, 2003, p. 58).

It is believed that texts with partial creolization, in contrast to texts with full creolization, are perceived by the reader much faster and easier, because they do not require time to comprehend and process the information obtained. But full creolization texts have a greater impact on the audience, as verbal and visual components interact, creating textual integrity.

Pictures are incorporated into the text differently. Poimanova (1997, p. 15) studied the role of images in the creolized texts and proposed the following creolized text classification:

1. Repetitive illustrations (those which repeat a verbal part).
2. Additional illustrations (those which give additional information).
3. Highlighting illustrations (the main task is to emphasise the verbal component, which exceeds the iconic one).
4. Oppositional illustrations (come into conflict with the verbal component).
5. Integrative illustrations (those which are introduced into the text or are supplemented by it to convey information).
6. Image-centric illustrations (those which are the main component that is complemented by the verbal part).

There is also a creolized texts classification by sense perception:

1. Visual (printed texts such as textbooks, tables, cards, pictures, drawings, diagrams);
2. Audio (audio recordings such as audio manuals, speech samples);
3. Audiovisual (videos, multimedia programs, hypertext) (Valgina, 2003, p. 35).

The most common creolized text models are the following:

1. An illustration + an inscription / a caption (poster, cartoon, graffiti)
2. A series of illustrations + accompanying inscriptions / captions (comics);
3. A verbal text + an image / several images (postcards);
4. The main verbal text + one / several illustration(s) + accompanying captions (scientific, journalistic texts) (Anisimova, 2003, p. 9).

According to Anisimova, the image, which is a means of visual communication, has informative, attractive, aesthetic and expressive functions. The informative function facilitates the transmission of certain information. The image acquires the ability to attract attention and be better perceived by the attractive function. The expressive function helps express feelings, and thus influences readers' emotions. The aesthetic function presents the author's artistic idea (Anisimova, 2003, p. 51).

Consequently, the formation of adolescents' value orientations is closely connected with occurring social changes which determine the socialization process. The adolescence sensitivity contributes to the formation of value orientations as a permanent individual quality, which leads to the world view formation. So, we consider the creolized text as a means of shaping adolescents' value orientations. Adolescents perceive the world through vivid short images and associations that are "clip thinking", they need to visualize information. Thus, using creolized texts, which "are complex textual formations in which verbal and nonverbal elements are combined into one visual, structural, semantic and functional whole, providing a comprehensive impact on the student" seems to be important (Dubravina, 2018, p. 34).

3. Methodology

To attain our study goals, the Rokeach Value Survey (Rokeach, 1973) has been chosen as it is considered to be universal, valid, affordable, convenient and less time-consuming. This method helps investigate individual and group ideas about significant life values that determine the most important landmarks of life (Gibbins et al., 1993; Musil et al., 2009).

The Rokeach Value Survey is aimed at studying individual and group ideas about the system of significant values that determine the most important landmarks of life. According to Rokeach, there are two types of values: terminal and instrumental. Terminal values are certain ultimate goals of individual existence which deserve to be pursued from a personal and social point of view. Instrumental values are those which deal with certain actions or behaviour (e.g., honesty, rationalism) that can be applied from a personal and social point of view in any situation.

For tackling the research tasks such methods as analysis, comparison, modelling, and generalization were used to develop a theoretical framework of the essence and typology of the creolized texts, whereas empirical methods (observation, conversation, questionnaire, testing) were applied to test teenagers' value orientations. The received data were processed using Student's criterion.

While investigating teenagers' value orientations it was also relied on Yanitskyi's (2002) research. He believes that in the personal values system the following groups can be distinguished:

- survival and self-actualisation values (health, secure wealthy life, a pleasant pastime, lack of responsibilities, high life demands, independence, etc.),

- traditional values and other people's significance (family, love, career, public recognition, diligence, upbringing, tidiness, education, the presence of good and faithful friends, etc.),

- creativity and personal growth values (creativity, active life, interesting work, open-mindedness, freedom, sensitivity, tolerance, responsibility, the happiness of others).

Thus, cognitive, emotional and behavioural criteria have been identified for the formation of teenagers' value orientations through creolized texts. The cognitive criterion demonstrates students have extensive knowledge of universal values and understand how to share them. It is considered to be a criterion because without understanding the essence of universal human values and their relationship, adolescents can hardly be expected to share society behaviour patterns which otherwise will be superficial, purely imitative. To talk about a sufficient level of students' axiological knowledge, this knowledge should be deep, conscious and systematic. The emotional criterion indicates teenagers' emotional attitude to universal values, as well as reflects their individual values priorities. The behavioural criterion presents the formation of value behaviour habits, positive character traits, value orientation system stability. It was differentiated this criterion because the knowledge of values and their significance declaration is not always accompanied by their successful behavioural manifestation.

Teenagers' value orientations of Vinnytsia secondary school of I-III degrees №3 named after Mykhailo Kotsyubynskyi were surveyed. A total of 87 students in grades 7-8 took part in the experimental survey which was held at the beginning of 2020-2021 academic year. The choice of this age group was determined by the changes causing disharmony, inconsistency of value system which happens to teenagers at this period. The participants and their parents were informed about the purpose and the structure of the study and assured that their surnames would not be used in the study result reports. Participation in the study was voluntary.

4. Results

The teenagers were offered to rank two lists of values (18 items in each), first terminal values, and then instrumental ones, from the most to the least important. After that we calculated the arithmetic mean of the ranks for each value using a Student's ratio of 0.8. The Rokeach Value Survey results are presented in table 1 and table 2.

Table 1. Teenagers' terminal values (The Rokeach Value Survey results)

	<i>Value</i>	<i>Arithmetic mean</i>	<i>Relative error,%</i>
1.	Happiness	5.7	11
2.	True friendship	6.4	9
3.	An exciting life	7.6	9
4.	Mature love	7.9	9
5.	A comfortable life	8.3	9
6.	Wisdom	8.7	7
7.	A sense of accomplishment	8.9	6
8.	Family security	9.1	7
9.	National security	9.6	7
10.	Freedom	9.9	7
11.	Inner harmony	10.1	6
12.	Self-respect	10.3	6
13.	Equality	10.8	6
14.	Social recognition	10.9	5
15.	Pleasure	11.2	5
16.	A world of Beauty	11.3	6
17.	Salvation	11.4	6
18.	A world at peace	12.5	5

Table 2. Teenagers' instrumental values (The Rokeach Value Survey results)

	<i>Value</i>	<i>Arithmetic mean</i>	<i>Relative error,%</i>
1.	Politeness	6.3	10
2.	Cheerfulness	6.5	11
3.	Love	7.2	10
4.	Independence	8.0	8
5.	Cleanliness	8.9	8
6.	Intellect	9.1	8
7.	Responsibility	9.3	6
8.	Courage	9.4	6
9.	Logic	9.5	6
10.	Self-control	9.6	6
11.	Imagination	10.2	6
12.	Forgiveness	10.2	7
13.	Honesty	10.3	6
14.	Broad-mindedness	10.4	6

15.	Helpfulness	11.1	6
16.	Obedience	11.3	6
17.	Capability	11.5	5
18.	Ambition	11.8	6

Table 1 represents that such six values as ‘happiness’, ‘true friendship’, ‘an exciting life’, ‘mature love’ and ‘a comfortable life’ are considered to be the most important for the teenagers which is not surprising at all. Being usually dissatisfied with themselves, their appearance during the transition from childhood to adulthood, having arguments with parents and mates, teenagers long for love, excitement, and company of others. Their interest in their inner world awakens, which manifests itself in self-absorption and reflection on their own experiences, thoughts. It is the crisis of the children's attitude to themselves and the world, negativism, uncertainty. This is the time when adolescents become more self-aware; their personality is composed and shaped. However, the last items such as ‘a world of beauty’, ‘salvation’, ‘a world at peace’ are underestimated by them. Being regarded as values, these values seem to remain obscure for the teenagers and thus, are disfavoured. Interestingly, self-respect and social recognition do not hold teenagers’ full attention. This may be explained by the fact that they are more overwhelmed by their inner state, mood, and emotions.

In table 2 teenagers’ preferable instrument values can be divided into two groups. The first one represents the way of action, which allows achieving public recognition and social status (politeness, cheerfulness, independence), while the second group indicates the values connected with individual characteristics (intellect, independence, responsibility).

The fact that ‘helpfulness’, ‘honesty’, ‘forgiveness’, and ‘broad-mindedness’ are placed nearly at the end of instrumental values allows us to assume that the adolescents have not acquired a true understanding of these values yet. This may signify that the teenagers’ attitude to these values can be changed.

We delivered the obtained survey data to the parents and the teachers. The parents agreed that the teenagers’ favourable attitude towards such values as ‘happiness’, ‘friendship’, and ‘exciting / comfortable life’ are surely noticed though they were surprised at the children’s disregard for ‘social recognition’. This may be due to the fact that the adolescents do not estimate the value of ‘social recognition’ whereas their chosen instrumental values indicate it.

Parents accepted that such instrumental values as 'politeness', 'cheerfulness', 'love', and 'independence', are appreciated and usually displayed by the teenagers. Notwithstanding the low ranks of 'honesty', 'helpfulness' and 'ambition', which indicates that the teenagers do not treat these values as important, the parents have pointed to these values which are often noticeable in the students' behavior. This may be partly due to the fact that adolescents copy the desired actions to gain the parents and teachers' approval. A similar situation is observed with 'responsibility' and 'cleanliness'. Having chosen them as preferable values, teenagers fail to display them, as the parents have mentioned. The parents' opinions generally coincide with those of teachers.

5. Discussion

The survey has indicated the necessity of shaping teenagers' values. Though it is understandable that adolescents of this age group are more focused on their inner world and personal problems, we still believe in the possibility of forming their more tolerant attitude to others, appreciation of such important values as 'equality', 'social recognition', 'a world of beauty' and 'a world at peace'. The choice of instrumental values disfavoured by teenagers may also be influenced. It may be considered satisfactory if students would pay more attention to such values as 'forgiveness', 'broad-mindedness', 'helpfulness' and 'ambition'.

So, we organized a system of "communication hours", when together with 8th-grade students we created creolized texts. Here are the interaction examples aimed at forming teenagers' values.

Most of all the students liked the talks "Create Yourself!" (Secrets of Success). We spoke about Joanne Kathleen Rowling, the author of "Harry Potter" fantasy books, Elon Musk, a successful businessman and a designer of SpaceX, Ellen DeGeneres, a famous actress. The children complemented our presentation with stories from their own experience. They concluded that you should always remember your background, work hard, remember to dream and face all the challenges fate offers with dignity. Success is continuous work. You can't achieve anything by lying on the couch and hoping for a chance; success consists of 90% work and 10% luck. To sum up we created a motivational creolized poster (Fig. 1).



Fig.1. A motivational creolized poster "Secrets of success"

The children were also asked to think about their own actions to achieve success and present them to the rest in any form. We were pleasantly surprised when Diana G. and Victoria B. completed the task in the form of comics.

Here are the teenagers' ideas. Victoria V. believes that "there are situations when a person is at the crossroads. It is difficult to determine which path to take. Then wise people may come to the rescue. They will help consider pros and cons and make the right choice". Diana G. says: "Sometimes other people's achievements can upset and make you feel dubious about your own abilities. The main thing is to perceive the success of others properly, because this positive example can be a significant impetus to work better!" (Fig.2).



Fig.2. Comics made by student Diana G.

Taking into account the survey results, we spent some time discussing cultural diversity and a tolerant attitude towards people. It is worth mentioning that nowadays not only students' knowledge of other cultures should be enlarged but teenagers' tolerant position needs to be prioritized. Talks with peers from other cultures are considered to be an efficient factor in educating tolerance. But due to the pandemic situation teenagers' interactions have changed a lot. Thus, zoom meetings with schoolchildren from other countries were accompanied by discussions about other cultures, their value priorities, traditions, behavior and way of life.

During the discussions, the teenagers defined the rules according to which they would build future relationships:

1. Perceive each other as a personality.
2. Be decent and genuine about your deeds and intentions.
3. Try to understand while listening.
4. Respect and appreciate other people's thoughts and actions.

5. Be patient and broad-minded while arguing.
6. Understand your friends' flaws.
7. Help your friends in need, rejoice them in their success.
8. Do not be stubborn and narrow-minded, develop the ability to concede.

As a result, teenagers presented creolized posters using their own drawing or pictures from the Internet. Here are some common rules they included as a part of their posters:

- I have the right to be respected and tolerantly treated by people
- People have the right for my respectful and tolerant attitude.

We find our investigation outcomes rather positive and hopeful as the teenagers became interested in the method of creating their own creolized texts. Some posters, created and later used during the educational process and different events held at school, are:

- Life: real or virtual?
- Is there life without plastic?
- Bilingualism: to fight or not to fight?
- Don't be like everyone else. Think of us! (It was dedicated to animal protection)
- Do not let smoking kill the nation

The students worked on creating posters in teams. They were genuinely interested in such work. In their comments, they noted that it was necessary not only to look up for information and to design a poster, but also to ponder their own behaviour and actions. As the teenagers mentioned it was especially important for them to convey the information to others. The created posters covering the information about the urgent life and school problems by means of creolized texts were placed in the school halls.

6. Limitations

As the size of the sample is rather small (n=87) and participants were from one school, the study results cannot be generalised as the sample selected cannot exemplify the entire population at large and participants do not present different schools. Rather, this study should be considered as an exploratory investigation that has the goal of identifying possible issues and trends for further research.

7. Conclusions

In the study, the problem of formation of teenagers' value orientations by means of creolized texts is developed. It was cleared up that

the creolized text, as a text with verbal and nonverbal components, aimed at a complex impact on the recipient. The most famous classifications of creolized texts were presented. The adolescents' values have been characterized and the tendency for adolescents to meet material and hedonistic needs has been highlighted. The importance of adolescence period in the value orientations formation as a stable personality trait associated with the formation of worldview was determined. Cognitive, emotional, and behavioural criteria for the formation of students' value orientations were cleared out. To determine the instrumental and terminal values of senior adolescents, the method of M. Rokeach's diagnostics was used. The survey has indicated the necessity of shaping teenagers' values. It was shown that adolescents were more focused on their inner world and personal problems than on tolerant attitude to others. In order to form value orientations, a system of "communication hours" was organized. In the educational process adolescents and teachers created creolized texts aimed at forming teenagers' values. The reflexive component showed that adolescents were genuinely interested in creating creolized texts. Such team work helped them to ponder their own behaviour and actions and to convey the information to others in a tolerant way.

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The photo elements of the created poster (Fig.1) were taken from an open source (Internet). Student Diana G. gave her permission for publication her poster (Fig.2) in the article.

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