

public societies and on the formation and development of an individual.

The book "TV Presenters and Journalists' Traditions: How Journalists Adapt to Technology" mentions that journalists are idealized for viewers as a receptor by which the reality of an event is relayed to a public that cannot experience the event itself. Armed with the information transmitted, people can then form their own opinions. Therefore, journalists should be impartial, fair, in other words, as free as possible from their own feelings. It is in this formation that television journalists should work. [2]

Awareness of this can completely change a person's view of the media. Some people still do not want to see journalists as aspiring to the truth. Viewer

confidence depends on the reputation of the source, which in turn depends on the reputation of the journalists working for it. In this respect, a journalist has no right to make a mistake. Once he has violated his own principles or universal laws, he can no longer regain the trust of viewers. And this is better understood at the very beginning of the journey to the profession of journalist.

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JOURNALISM ETHICS

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ANNOTATION

This article introduces us to the codes of ethics in journalism – what is right and wrong. Articulated sense of ethics is necessary for journalists to act as independent decision-makers. In journalism, the principles of accuracy, fairness and objectivity are the heart of journalists in order to tell the truth. The article will discuss the standards for gathering and reporting the news in journalism.

Key words: journalism; ethics; fairness; accuracy; ethical behavior; mandatory standards; a good journalist;

Without knowing any of the history [p2, 3] or terminology of moral reasoning, it is still quite possible to be an ethical person. The most typical ethical person is someone who has excellent instincts about what is right and wrong. By fundamentals of moral theory we can compare our thinking with others who have long-lasting ethical principles. Ethics is formed [p3, 3] from the Greek word *ethos*. It means a character or to have a good character. Ethics holds society together and ensures steadiness and security that are essential to human being to live. People need [p12, 2] some kind of information to function as a society, but the absence of such information makes working together in groups difficult to each individual. In this way, journalists [p13, 2] are required to give needed information for the discriminating communication. The duty of journalists [p8, 3] is to search for truth, as well as provide a fair and particular account of events and issues. Journalists from all media try to serve the public with thoroughness and honesty. The basic form of the cornerstone of a journalist's credibility is professional integrity. Journalism is the strong aspiration of truth. It requires fairness, accuracy and integrity.

Journalists should: [p8;9, 3]

To avoid inattentive error, test the accuracy of information from all sources;

To get the opportunity to respond to statements of wrongdoing, search for subjects of news story;

Never make plagiarism;

Encourage the open exchange views;

Differentiate news from advertising;

Do not misrepresent fact or context;

When seeking or using interviews, try to be sensitive;

Find out that reporting and gathering information may cause harm and discomfort;

Ethics promote journalists [p1, 4] to examine their responsibilities and rights; their basic moral and political; their definitive goal; their relationship to their employer and audience. Therefore, journalists need to be imaginative in their promotion of standards both collectively and individually - and confident in explaining and handling the issues. According to freelance environment journalist [p17, 4] Hugh Warwick: "Journalism should be about making people aware of what is going on and encouraging them to take action". Important concepts [p26, 3] of "reasoned" and "principled" behavior are appropriate to journalists. When distributing information and taking information, journalists must decide for themselves, rather than having others decide for them. As a means to protect society, most discussions of professional ethics signify the existence of documented restrictions. Such restrictions are supposed to be universally accepted and obligatory. However, a free society particularly dismisses most speech and press restrictions. As a result, obligatory standards for journalism are fairly invalid and impracticable. For journalists, articulated sense of ethics is necessary in a greater size than do more regulated profession.

People have been [p29, 3] concerned about journalism since the first journalist began to gather the first information for the first news story. To identify and solve the tough calls that journalists face while

collecting and reporting the news, people have spoken millions of words and written thousands of pages. As a profession, there is an ability in journalism that has been come a long way to match ethical issues and dilemmas. By advancing their sensitivity, journalists have expanded their decision-making skills. When sources and subjects [p35, 3] are damaged for no good reason and when journalists do a terrible job of truth-telling, journalism becomes “bad”. Excellent and ethical journalism usually minimizes harm and maximizes the amount of truth. The principles [p48, 3] of fairness and accuracy are the heart of journalism and used to tell the truth. Accuracy is significant responsibility of news organization and journalists. It means getting it right. Wrong information undermines the credibility of journalism and gives a bad opinion about journalism to the public. In fairness, information is reported without favoritism, self-interest and prejudice and the truth is pursued with compassion and energy. However, it is impossible for journalists to tell the truth in every story as facts may compete against each other.

To sum up, the idea of an ethical journalism [p12, 1] may appear to be an opposition in terms. The phrase “you shouldn’t believe all you read in the papers” adds up the attitude of many people towards journalism. This could lead to take action according to the problem. Journalists have to make people trust their accuracy with the information and stories. It is humanly [p50, 3] possible to make few mistakes. However, in the rush [p12, 1] journalists are used to forget his or her loyalties to the reader by choosing the loyalty to his or her employer. In order to obtain readers trust, journalists should prove that stories are collected fairly as well as they are truthful and accurate.

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РУССКАЯ ПРОЗА КАЗАХСТАНА: ЕВРАЗИЙСТВО И ДИАЛОГ КУЛЬТУР

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АННОТАЦИЯ

Поэтика крупной жанровой формы – повести и романа включает «открытость» как фундаментальную возможность, которой наделен автор и его читатель. Поэтика произведений «в движении» создает новый механизм эстетического восприятия, обогащая национальную картину мира художника слова. Концепт как фокус знаний о мире раздвигает границы исследования прозы И. Щеголихина, Т. Фроловской и К. Кешина. Концепты *Родины, памяти, забвения* в художественных текстах русских писателей Казахстана чрезвычайно важны. Литературное произведение вступает в сложные внетекстовые связи с окружающей действительностью, расширяя духовный горизонт общества, сохраняя традиции и преемственность.

ABSTRACT

The poetry of the large genre form – the story and the novel includes «openness» as a fundamental opportunity that is endowed with the author and the reader. The poetics of works «in motion» creates a new mechanism of aesthetic perception, expanding the national picture of the writer's world. The concept as a focus of knowledge about the world expands the boundaries of the study of prose by I. Schegolikhin, T. Frolovskaya and K. Keshin. The concepts of the Motherland, memory, oblivion in the literary texts of Russian writers of Kazakhstan are extremely important. A literary work enters into complex non-textual relations with the surrounding reality, expanding the spiritual horizon of society, while preserving traditions and continuity.

Ключевые слова: евразийство, феномен, традиция, автобиографический роман, память, повесть, интертекстуальность, повествовательная стратегия, дискурс, характер

Keywords: Eurasianism, phenomenon, tradition, autobiographical novel, memory, novel, intertextuality, narrative strategy, discourse, character

Русская литература Казахстана как самостоятельный творческий феномен в своем развитии опирается на традиции русской классики. Нередко известные ученые, поэты, писатели России – главные герои и персонажи художественных и публицистических

произведений казахстанских авторов. Интересно исследование Т. Фроловской «Евразийский лев» о Л.Н. Гумилеве и евразийцах начала XX века, проиллюстрированное редкими фотографиями из семейного альбома, схемой этногенеза западноевропейского суперэтнуса, картой