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Communication ethics in Kazakhstani podcasts on Youtube: The Dilemma between freedom and responsibility

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Abstract. The digital media space in Kazakhstan is currently experiencing a rapid transformation. The podcasting format on YouTube especially has become a new platform for public debates, and it has opened up an informal and uncontrolled discourse that drifts the audience apart from traditional media. This study analyses the communication ethics of YouTube podcasters in Kazakhstan, how they balance between freedom of speech and social responsibility, and how the journalists meet the requirements of the code of ethics. The results of the qualitative analysis of the contents illustrate that podcasters commonly rely on manipulative strategies such as sensationalism, hate speech, boosting gender stereotypes, victim blaming, and “whataboutism” to get higher views by algorithms. The interview with the poet, playwright Bakyt Bedelkhan on YouTube channel of the journalist and writer Kanat Tileukhan, and the professional criticism on it have been chosen as the main content case. Accordingly, the study defined a gatekeeping crisis of a podcaster in digital media, a systematic avoiding of fact-checking, and the ethic dangers of causing an emotional resonance of the audience to get an economical profit. The study results reveal the institutional causes of the lacking of the code of ethics power in digital area, and promote the need of creating a new model of professional organizations, podcasts production, and platform regulations.

Keywords: digital journalism, media ethics, YouTube podcasting, code of ethics.

Introduction

Past decade has been a period when media space of Kazakhstan has undergone a structural and content transformation. The deterioration of the public trust to traditional state and commercial media, the problems of depending on editorial, the reinforcement of the

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informational polarization, as well as the changes in media consumption due to the audience age have led to the rapid development of the digital platforms. During this process YouTube has become a leading platform through its accessibility and format diversity. Particularly podcasting has turned into not only the source of information distribution, but a powerful mechanism for formation of social opinion, reviewing the public norms, explaining or even misstatement of complicated topics.

Podcast is a format which commonly consists of episodes and is broadcasted on digital platforms, and based on an interview genre. According to Richard Berry, the podcasting format first appeared in 2004 (Berry, 2016). In this format speakers have talks by interviewing or narrating. According to Lindgren and Loviglio podcasts are not only considered as audio product, but, in a complex way, as media text, means of production, technology of information distribution, social experience. It represents that research on podcasts is being formed as a new independent scientific field crossing with the theories of media research, cultural studies, and communication (Lindgren & Loviglio, 2022). On the other hand, researchers such as Chadha, Avila, Gil de Zuniga have identified that the more podcasting format is being widespread, the more people will have opportunities to get information, reflect on public issues, and actively contribute in politics (Chadha, Avila, & Gil de Zuniga, 2012).

Richard Berry's studies show that the prevalence of podcasting is influenced by its flexible usage. A listener is able to stop a podcast whenever he needs, skip, rewind or even change the playback speed. These features allow people to listen to them on the way, during physical activities or household tasks (Berry, 2019). The 2022 Digital News Report by Reuters Institute reveals that podcasts have become a form of media in the ecosystem of digital news: the word "podcast" is well-known in 20 different countries. 34% of the audience watches at least one podcast a month, which is a lot higher compared to the last year, so watching podcasts becomes prevalent (Newman, Fletcher, Robertson, Eddy & Nielsen, 2022). In this regard, according to the studies of Adler Berg, the podcasting industry is gradually changing from media form based on free and open RSS to paid subscription platform, and monetization becomes more available for the podcasters (Adler Berg, 2022). Thus the "new orality" is formed in the media space. It is the Royston's conclusion (Royston, 2023). In contrast, the followers of Llinares call it the "new aural culture" (Llinares, Fox & Berry, 2018).

The development of the digital journalism has broadened the public freedom of speech, and has given the opportunity to openly discuss the themes that were not allowed previously. However, it has brought new risks since this process is in the area of weak professional control and institutional regulation. There are risks as lack of professional responsibility, the discourse based on emotional manipulation, setting aside the fact-checking, chasing sensations to fit the need of the audience.

The communication ethics in this case is becoming fundamental in media production and public debate. It includes the system of regulatory requirements of all the authors not only in traditional journalism, but also in digital sphere overall. Although the Code of ethics for journalists in Kazakhstan, which was adopted in 2012, is originally aimed for professional journalists and editorial (Code of Ethics of Journalists of the Republic of Kazakhstan, 2012), the podcasters on YouTube also need to be publicly responsible. Nevertheless, most of them call themselves not journalists, but content makers, interviewers or bloggers, and put aside ethical standards.

This study is intended for analyzing the nature and causes of the ethical crisis in the digital

media of Kazakhstan. The purpose of the study is to define the main ethical issues in podcasts on YouTube platform, reveal their cause-and-effect relationships and evaluate this phenomenon, comparing it with the Code of ethics for journalists. The research results are aimed at making theoretical and practical contribution to helping to understand how the journalist ethics is being used in the new media space, and developing self-regulation mechanisms, regulatory decisions in field standards and platform policy.

Literature review

International scientific literature in digital journalism is widespread, but for media sphere in post-soviet countries and Kazakhstan are still random and limited. In spite of this, global studies make it possible to describe the main theoretical trends of the digital communication ethics.

Ward once told that the journalism has been fundamentally modified in digital era, and represented a “radical ethics” concept that comes from the decline in the traditional editorial control. The concept imposes responsibility to all the content makers, including bloggers and podcasters with no professional education. Hence the ethics must be counted in professional sphere, and on the level of platform culture as well (Ward, 2018).

The second direction refers to the attention economics of YouTube. Bishop tells that YouTube algorithms commonly put emotional, controversial content with elements of conflicts higher (Bishop, 2018). It pushes the authors to compete in the race for being in the recommendation list of the users. As a result, it leads to hype chasing, aggression, discriminative discourse and inaccurate information. Berry mentions that “hyper-closeness” of podcasting will ease the communication with the audience, therefore it will develop new forms of manipulating (Berry, 2016).

The works about media ethics issues among the Kazakhstani studies allow the readers understand the features of the local context. Zhaksylykova, Burkitbayeva, Kabylgazina report that journalistic ethics has become a complex and versatile topic in the era of internet journalism, and it should be strictly controlled especially in means of mass media (Zhaksylykbaeva, Burkitbaeva & Kabylgazina, 2024). Kurmanova has interviewed 11 journalists to study the case of journalistic ethics in Kazakhstan. The respondents answered that some of the journalists ignore ethical principles because of the lack of education, critical thinking and qualification (Kurmanova, 2022). By studying the ethical challenges in digital space, Ramazanova, Kaliyev and Tuite have come with an idea that social media has caused many ethical issues and problems that can be solved (Ramazanova, Kaliev & Tuite, 2025). It includes privacy issues, dissemination of disinformation, dependence and social media, online persecution, discrimination, harassment, etc. These statements are fully consistent with the analysis of practices such as dehumanization and victim blaming in our study.

Analyzing the aforementioned literature, it has been determined the cons of the local studies. They do not systematically study the ethical aspects of the YouTube podcasting in Kazakhstan. This research is aimed at fulfilling the gap.

Research methods

This study is based on qualitative analysis method. The research is targeted at determining the structural, discursive and ethical features of YouTube podcasting. Several case materials have been used for the study: the interview of the poet and playwright Bakyt Bedelkhan by the journalist and writer Kanat Tileukhan, the professional criticism of the podcast “Adep” by journalists Zholdas Orisbayev and Aksaule Alzhan as the reply to the previous interview, the

51st episode of the Darkhan Ospanov's "Shai angime" podcast, the interview with producer Zhan Mukanov conducted by Aksaule Alzhan and Arai Sabyrzhan in the "Zuckerbergtin korshileri" podcast, as well as the interview with actor Dauren Aidarkulov conducted by Kanat Beisekeyev and Erzhan Aldabergenov in the "Zamandas" podcast. These cases demonstrate the mistakes of podcasters in interviewing, methods of violation the ethic norms, public reaction.

The main requirements of the Code of ethics have been used as evaluation criteria: accuracy, confidence, social responsibility, principle of no harm, defending the honor of individual groups.

The study observed open source only, and did not interfere any personal data. While applying to professionally critical materials the researcher attempted to stay neutral.

Results and discussions

The analysis has defined for major categories of communication ethics in Kazakhstani podcasts.

1. Breaking the Gatekeeping theory. Gatekeeping theory means filtering the information which can be or cannot be delivered to the audience. It is one of the principal theories in communication and journalism. The theory was firstly used by an American psychologist Kurt Lewin to describe how people observe and manage the feeding of one random family (Lewin, 1947). Professor of Journalism at Boston University David Manning White adjusted the Gatekeeping theory to journalism in 1950. He paid attention to what factors influence editor's decisions on selecting the information to be published (White, 1950). White implemented the theory in practice: he asked a local editor to list the news materials, and point out why the materials had been accepted or not. All the collected data allowed White to analyze the editor's logics in his decisions and comprehend the complicated system of defining the public, professional and cultural values of that time. Subsequently, the "gatekeeping theory" became one of the main concepts in analyzing the process and media structure of editors' decisions.

Many podcasts in Kazakhstan represent themselves as "uncensored" true-tellers, but indeed they are hiding behind the professional negligence of fact-checking. As a result, the "gatekeeping theory" remains unused.

A demonstrative example: the interview of a poet and playwright Bakyt Bedelkhan on YouTube channel of a famous journalist Kanat Bedelkhan is a classical sample of the abovementioned drawback (Qanat Tileuhan Youtube channel, 2025). During the interview, the guest stated some of his baseless opinions that psychologists and the laws protecting women rights from domestic violence are ruining the Kazakh families.

As the journalist Zholdas Orisbai mentions in his podcast "Adep", if the journalist does not correct the false statements about law, and publishes it without checking, it means the total misuse of the "gatekeeping theory", which is the basis of journalistic ethics (Adep podcast Youtube channel, 2025).

Moreover, in the 51st episode of the podcast "Shai angime" on the Darkhan Ospanov's YouTube channel, the Jaidarman comic in the past, Aibek Bainazarov, talked about his intentions to "pester" a stranger girl, who was travelling with him by train 20 years ago (Stan.kz, 2026). Obviously, the comic did not even understand that it was "harassment". After the publication of the podcast and getting negative feedback from media critics, feminists and the audience, the project author Darkhan Ospanov apologized on his telegram channel and posted a note (on 21.02.26) (Telegram channel of Darkhan Ospanov). Darkhan acknowledged the audience that he had not noticed "that" context neither during the shooting nor after the publication, he did not avoid responsibility, and deleted the episode from the channel. At a later time, the guest

himself apologized and made excuses “not to agitate people to do that kind of actions” (Baribar Media, 2026). Likewise, this case has shown an example of avoiding the “gatekeeping theory”.

2. Monetization of sensation and strengthening of the hate speech: algorithms of YouTube suggest emotional and most viewed content. It was proved in the research of Obianuju Okeke and his team (Okeke, Cakmak, Spann & Agarwal, 2023). In cause-and-effect relationship, this can lead to breaking the borders of ethics to achieve financial success. D. Kastai and N. Alchinova note that some bloggers and journalists begin shooting videos in various themes if they want to, after increasing the number of followers and getting their trust (Kastai & Alchinova, 2025).

In the episodes which were chosen for the study, especially the abovementioned, the hosts have chosen to emphasize the “hostile” to the weak social groups (women, psychologists, human rights activists) instead of resisting. The author’s words as “time of indulgent women” or “psychologists imposed to people’s minds the “self” ego” aimed at polarization of the social discourse and increasing of social division. According to Bella Orynbet, putting such contents to the air is a total violation of professional ethics (The Facebook page of Bella Orynbet, 2025).

3. Ignoring social responsibility: the criticism of the journalist Bella Orynbet shows that these podcasts not only misrepresent facts but also ignore social responsibility.

The duty of ethical journalism is to protect the weak groups. However, in this case by going against the measure’s contrary to domestic violence the podcast develops public opinion in a regressive direction.

The aforementioned case justifies the need of Bishop’s theory of algorithmic management (Bishop, 2018) and Ward’s radical ethics (Ward, 2018).

The main problem of the Kanat Tileukhan’s podcast is that the journalist refused professional neutrality and let the spiteful expressions to be broadcasted. Bella Orynbet claims that a host must filter any spiteful expressions of a speaker no matter how controversial he is (The Facebook page of Bella Orynbet, 2025).

4. Opinion Laundering: The Opinion Laundering theory is widely used in media studies and offers an explanation that hate speech is generally hidden by “personal opinion” or “free thoughts”, which artificially enforces its legitimacy. This is a case of information laundering process (Klein, 2012). This phenomenon particularly appears on digital platforms. In “Adep” podcast the journalist Zholdas Orisbai notified that some media personalities, bloggers or media organizations disguise their hostile and hatred as “just sharing ideas”, “democracy” (Adep podcast Youtube channel, 2025). Consequently, the discriminative, stigmatizing and polarizing opinions will gain approval in society. Opinion Laundering mechanism acts in three levels:

The first is softening the expressions full of hostile, i.e. representing aggression as emotion, mood or “being openly truthful”;

The second is neutralizing the speaker’s opinion, e.g. using discoursing formulas as “I do not want to discriminate anyone, but...”;

The third is dominance of a platform, meaning that such rhetoric is widespread and the audience’s support of “respect for personal opinion” with the help of algorithms. The findings suggest that setting the borders of freedom of speech became increasingly difficult, and ethic norms should be reassessed on the level of media culture, nor only from legal discourse.

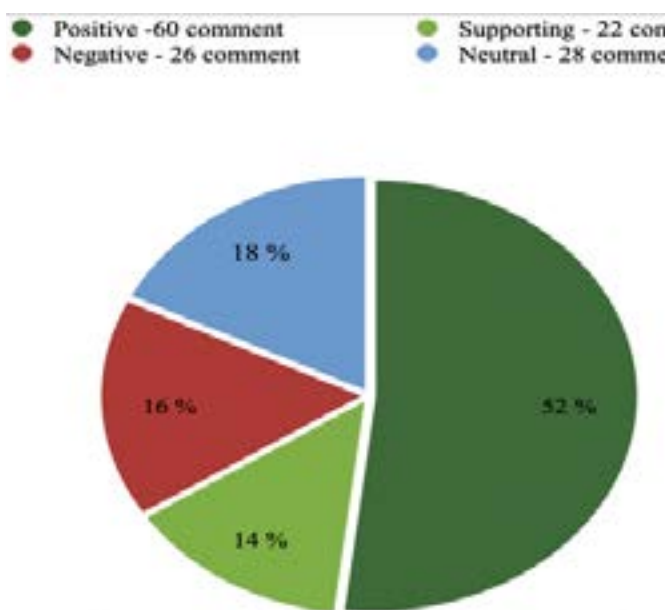
One of the creators of the previously mentioned podcast tried to explain the guest’s words as “personal opinion” and “freedom of speech” when the media researchers criticized it (The Facebook page of Duman Bakytgeldi, 2025). In rhetoric of this sort the negative consequences of perspectives (discrimination, incitement to hatred, enforcing a public stigma) are typically out

of sight, and “freedom of speech” becomes its defending tool. From a theoretical point of view, “hate” or findings of discriminative nature in this case are being “cleaned” by personal opinion discourse, and introduced to the audience as normal and “allowed to be expressed” opinion. An author hides his attitude behind the “moral” phrases as “openly telling the truth”, “caring for the nation”, reduces the responsibility level. In parallel, the algorithms of social media and the audience’s “everyone has their own opinion” position enables spreading that type of rhetoric. Thus, the Opinion Laundering phenomenon reflected by several opinions in Bedelkhan’s interview, and reveals the process of standardizing the hateful content.

Additionally, relying on the previous contribution of the podcast guest to the literature and theatre, a lot of comments as “What about you? What have you yourself achieved?” to the critics justify the statements full of hatred. It is a whataboutism method mentioned in Dykstra’s works (Dykstra, 2022). Whataboutism is a rhetorical method used in political, media and logical discourses. It is commonly implemented to self-protection or escaping guilt, but actually this argument is fallacy, since giving an excuse to your mistakes, by focusing on the others’, is unacceptable (Adetunji, 2022).

It might be observed that the releases mentioned in the article are still viewed a lot despite the fact that some of them have points which are against ethical standards.

Kanat Tileukhan’s interview with Bakyt Bedelkhan has gained twenty two thousand views and 144 comments (Qanat Tileuhan Youtube channel, 2025). It can be noted that the comments are based not only on informational, but value and ethical aspects. 60% of the viewpoints (82 comments) are positive, that is for the majority of the audience a traditional and patriarchal discourse of the podcast is normal and acceptable. So, gender stereotypes and rude metaphors about women are not defined as ethic problems for a certain part of society. It is a sign of normalization of stigmatizing in the media space. In contrast, the presence of 19% (26 comments) critical opinions proves an alternative point of view, i.e. the audience that demands gender equality, language culture and principles of respect. This group believes that the guest’s words were rude and of old times. Therefore, the interview intensified social polarization, caused



Picture-1: Opinion analysis of the Kanat Tileukhan's interview with Bakyt Bedelkhan

controversy about ethical borders. 21% of viewpoint (28 comments) was neutral which means they focused more on formal details. It demonstrates that not everyone takes part in controversial discourses (picture 1). Hence the comments statistics provides evidence of different values in society. This situation strengthens responsibility for both journalist and platform: the interview genre is not only about giving voice, it is about filtering a possible discriminative and aggressive rhetoric, giving context and balancing.

It was impossible to analyze reviews to the 51st episode of “Shai angime” on YouTube since it was deleted (Stan.kz, 2026).

Not all the podcast hosts do not follow the

code of ethics. For instance, the hosts of the podcast “Zuckerbergtin korshileri” A. Alzhan and A. Sabyrzhan can be taken as an example (Zuckerbergtin korshileri Youtube channel, 2025). In the episode with producer Zh. Mukanov they discussed a highly resonant case of Sharip Serik. The actor’s video of him applying force on his girlfriend went viral on social media. This case led to the termination of his contracts with major brands and rejection from film projects, which caused by the wave of “cancel culture” in society. During the discussion of such a sensitive theme, we can notice a function of “ethical moderation” from the hosts’ side. The respondent Zh. Mukanov stated that “there is also her fault, the girl is guilty for choosing him”, but was immediately corrected by Aray Sabyrzhan who made amendments that “if we say victim is guilty, made her own choice and came by herself, it is called victim blaming”.

The host Aksaule Alzhan also asked “Are you making a victim blaming?” to clarify the partner’s position and defined the ethical boundaries of the dialog. The guest replied that he was answering generally, not specifically on that case. In the end, A. Alzhan made her principled position clear that she would not ask the girl “Why have you chosen Sharip?”, and said “but I would thank her for braveness. She supported all the women by speaking out. The other girls who are being physically abused might think of speaking out following her example”.

It defines not only newsmaking, but the goalkeeping role of the hosts as a barrier against destructive social stereotypes such as victim blaming, and as defenders of ethical values (White, 1950). The episode was a great example of making a professional reflection to the speaker’s ethically questionable opinion without violating freedom of speech.

In addition, Kanat Beisekeyev and Erzhan Aldabergenov’s interview with Dauren Aidarkulov on Zamandas podcast is a positive representation of the ethics of hosts and editorial policy (Kana Beisekeyev Youtube channel, 2025).

The guest, Dauren Aidarkulov, claims that polygamy is becoming more common in Kazakhstan nowadays, but it is difficult and requires a great responsibility.

The case must be considered in frame of legal restrictions, not only as moral and religious discussion, because the constitution of the Republic of Kazakhstan does not permit multiple marriage (polygamy). The editorial’s open expression of their own institutional position protects the audience from manipulation and increases trust to media content. In this episode specifically the editorial representative stated “We are against polygamy and do not support, promote nor romanticize this tendency”.

The host Erzhan Aldabergenov has also clarified his position that “he does not accept multiple marriages, being lovers nor living a secret life” and “that is his own opinion”. It represents the separate opinion from the editorial and guest’s positions, which allows the audience to form their own conclusions. The editorial even has mentioned on the podcast’s description that “Our editorial do not support polygamy. We are raising this problem, because in our opinion it is not widely discussed in society. The purpose of the episode is not to justify or make propaganda of such relationships, but to deeper understand the causes and context of the problem, to avoid conflict-related conversations.

It is essential that the guest believes dialog was held intelligently after hearing the abovementioned opinions. It demonstrates the pluralism in media and culture of respect in practice, and that an equal dialog without interrupting each other’s dignity is possible.

The results support the hypothesis that the transformation of the interview genre of Kazakhstani journalism is occurring by means of several interconnected factors. First of all, the media consumption tendency is affecting the interviewing format. The expansion of digital

platform has changed the habits of getting information of the audience: users are engaging with short, dynamic, emotional content more frequently. Therefore, traditional interviews in written format in magazines and journals fail to keep pace with multimedia format. Increasing number of podcasts, vlog-interviews, authorial YouTube shows indicate the process.

The data demonstrates that empowering of new formats modifies linguistic, stylistic and ethical standards of interviewing. For instance, talk in podcasting format develops in free, informal, sometimes domestic extent. It can free some journalists to approach the audience, on the other hand it may result in lacking of professional distance and interrupting the interviewee's personal life. The principles that are generally obligated in classical journalism such as neutrality, equality, relying on facts usually decline in podcasting and vlogging formats.

Throughout analyzing interviews on Kazakh media space, the growth of manipulative methods was observed. The elements as getting emotional, provocation of interviewee, causing a dispute became more frequent on YouTube. Although they are used to attract more audience, it is against the journalism ethics. Regarding this many experts suggest raising professional responsibility.

Research results show the relevance of rights and confidentiality of interviewees. The problems such as lack of agreement prior to TV interviews and podcasts, video editing without permission often occur. This is one of the points that is not clearly regulated in the code of ethics of journalists in Kazakhstan. The ethical borders of interviewing are vanishing because of bloggers, influencers, podcasters and other content makers.

Another important outcome is that new formats transformed the audience's request to podcasts. Previously they just wanted to get information and opinion, nowadays they are asking for "compassionate talk", "open dialog", "emotions". It encourages journalists to have psychological, personal, sometimes therapeutic conversations rather than traditional informative talks. Consequently, the interview genre is additionally getting amusing, motivational and sharing experience functions.

The transformation of interview genre has resulted in not only changing formats, but changing the matter and responsibilities of journalists. A journalist should increase the level of understanding ethical literacy, digital communication culture, psychology of audience to be competitive in new media. In addition, development of interview genre requires reconsidering the norms of media ethics, and renovation of legal and professional standards.

Conclusion

The study systematically analyzes communicational and ethical structure of YouTube podcasting in Kazakhstan, and depicts contradictions between freedom of speech and social responsibility in new media. Research results indicate that the majority of podcasters spread not proven opinions, and intentionally select sensational content. These experiments demonstrate that the main principles of Ethical code such as accuracy, objectivity, no harming, and defending an honor are not fully implemented in digital sphere.

The level of professional training of podcasters is not the only cause of this phenomenon. The nature of platform algorithms directed to views, the professional organizations' inability to influence digital sphere, the weakness of self-regulating mechanisms, all of them describe structural character of violation of ethics. Therefore, to develop and regulate digital journalism and podcasting in Kazakhstan, new ethical standards, norms, professional training programs and measures to strengthen media literacy are on the agenda.

The study determines the role of feedback between podcasters and audience as well. Likes and

comments of viewers encourage sensational, but unproven materials. This suggests instructing the audience to critically analyze the information to increase responsibility in digital media.

Eventually the results prove that the development of digital media ecosystem in Kazakhstan is not only related to technology news, but ethical culture, professional standards and reinforcing the responsibilities of digital journalists and podcasters. This conclusion can be considered as an important guidance in preparing educational programs and ethical reforms in new media.

The contribution of the authors:

Sarkytova A.M. – corresponding author, collected comprehensive information during the research, analyzed, reviewed, and interpreted the data; wrote the article.

Sak K.O. – supervised the article, developed recommendations, and ensured its academic quality, approved the final version for publication.

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Қазақстандық YouTube подкасттарындағы коммуникация этикасы: еркіндік пен жауапкершілік дилеммасы

Аңдатпа. Қазіргі Қазақстанның цифрлық медиа кеңістігі жылдам трансформация процесін бастан кешіп отыр. Әсіресе YouTube желісіндегі подкастинг форматы қоғамдық пікірталас жүргізудің жаңа алаңына айналып, аудиторияны дәстүрлі медиадан алыстатып, бейресми, көбіне бақылаудан тыс дискурстың қалыптасуына жол ашты. Бұл зерттеу Қазақстандағы YouTube подкастерлерінің коммуникация этикасына қатысын, олардың сөз бостандығы мен әлеуметтік жауапкершілік арасындағы тепе-теңдікті қалай сақтайтынын және Журналистің этикалық кодексінің талаптарын қаншалықты орындайтынын талдайды. Сапалық контент-талдау нәтижелері подкастерлердің алгоритм тұрғысында көріну үшін күрес барысында сенсационализмге, өшпенділік риторикасына, гендерлік стереотиптерді күшейтуге, виктимблеймингке, сондай-ақ «whataboutism» сияқты манипуляциялық стратегияларға жиі жүгінетінін көрсетті. Журналист, жазушы Қанат Тілеуханның YouTube арнасында жарияланған ақын, драматург Бақыт Беделханмен сұхбаты, сондай-ақ оған байланысты айтылған кәсіби сын-пікірлер зерттеудің негізгі контенттік кейсі ретінде қарастырылып, цифрлық медидағы сұхбат алушының қақпашы (gatekeeping) дағдарысын, фактчекингті жүйелі түрде айналып өтуді және аудиторияда эмоционалды резонанс тудыру арқылы табыс табуға негізделген назар экономикасының этикалық қауіптерін айқындады. Зерттеу нәтижелері Этикалық кодекстің цифрлық ортада өз күшін толық сақтай алмауының институционалдық себептерін ашып, кәсіби ұйымдар, подкаст өндірісі және платформалық реттеудің жаңа моделін қалыптастыру қажеттілігін алға тартады.

Түйін сөздер: Цифрлық журналистика, медиа этика, YouTube подкастинг, Этика кодексі

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Коммуникативная этика в казахстанских подкастах на YouTube: дилемма свободы и ответственности

Аннотация. Современный цифровой медиаландшафт Казахстана переживает стремительную трансформацию. В частности, формат подкастинга на YouTube стал новой платформой для публичных дебатов, отдаляя аудиторию от традиционных СМИ и открывая путь для неформального, зачастую неконтролируемого дискурса. В данном исследовании анализируется отношение создателей подкастов на YouTube в Казахстане к коммуникационной этике, как они поддерживают баланс между свободой слова и социальной ответственностью, и в какой степени они соблюдают требования Кодекса журналистской этики. Результаты качественного контент-анализа показали, что создатели подкастов часто прибегают к сенсационализму, разжиганию ненависти, гендерным стереотипам, виктимизации и манипулятивным стратегиям, таким как «whataboutism», в своей борьбе за алгоритмическую видимость. Интервью журналиста и писателя Каната Тлеуханаспозомидраматургом Бахытом Бедельханом, опубликованное на его YouTube-канале, а также профессиональная критика, высказанная в его адрес, была рассмотрена в качестве основного контент-кейса исследования, выявившего кризис “вратаря” (gatekeeping) интервьюируемых в цифровых медиа, систематический обход проверки фактов и этические опасности экономики внимания, основанной на получении дохода путем создания эмоционального резонанса у аудитории. Результаты исследования выявляют институциональные причины, по которым Кодекс этики не может в полной мере сохранить свою силу в цифровой среде, и подчеркивают необходимость формирования новой модели профессиональных организаций, производства подкастов и регулирования платформ.

Ключевые слова: цифровая журналистика, медиа-этика, подкастинг на YouTube, Кодекс этики

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