

Understanding Ethical Values Through Surveys and Conversational Agents

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Abstract

As large language models (LLMs) are increasingly deployed in domains requiring ethical sensitivity and personalization, it is vital to assess their ability to infer users' psychological traits through naturalistic interaction. This study evaluates whether a GPT-4o-powered chatbot can accurately identify a user's ethical style, as defined by the validated Ethical Position Questionnaire-5 (EPQ-5), through scenario-based conversation. Fifteen participants completed the EPQ-5 and engaged with a custom chatbot designed to infer ethical orientation via moral dilemmas. While only one-third of participants received matching classifications from both methods, 87% agreed with the chatbot's assessment, and two-thirds found it more accurate than the EPQ-5. Thematic analysis of conversations revealed that the chatbot stimulated deep ethical reflection, though inconsistencies in scenario framing and system interpretability were noted. These results highlight the promise of conversational AI for value-sensitive applications in education, healthcare, and professional development, while also identifying key limitations and directions for improving reliability and transparency in this type of ethical profiling.

Introduction

Large language models are increasingly being used in contexts that require not only the generation of coherent language but also the simulation of complex human traits such as reasoning, judgment, and values. As these systems are integrated into domains like decision support, education, healthcare, and interactive technologies, it becomes crucial to understand whether LLMs can meaningfully and reliably infer individual psychological traits such as ethical style through naturalistic conversation. The present study investigates whether a conversational agent powered by OpenAI's GPT-4o can identify a user's ethical orientation through scenario-based dialogue, and how its inferences compare to a validated psychometric tool, the Ethical Position Questionnaire-5 (EPQ-5).

The EPQ-5, introduced by *Boyle and Forsyth (2021)*, is a psychometric instrument that assesses individual differences in ethical ideology. [1] It categorizes respondents along two dimensions: relativism (the extent to which one rejects universal moral rules) and idealism (the degree to which one believes that desirable outcomes should always be achieved). These dimensions generate four distinct ethical styles: Absolutist, Situationist, Exceptionist, and Subjectivist. The EPQ-5 improves upon Forsyth's original Ethical Position Questionnaire with enhanced reliability and a shorter, more focused item set. While the tool is validated in diverse fields from psychology to business ethics, it relies on fixed-response formats that may not reflect the situational and context-sensitive nature of moral decision-making in real life.

This gap presents a promising opportunity for conversational AI. LLMs have shown emerging capabilities in personalization, adaptive learning, and therapeutic dialogue, often by tailoring responses to inferred user needs or values. A growing body of research explores how LLMs can be aligned with users'

preferences or ethical perspectives in ways that go beyond task performance. In healthcare, for example, Zohny *et al.* (2025) investigated how GPT-4 can emulate different provider–patient communication styles such as those reflecting paternalistic, shared decision-making, or patient-led models. [2] Their proof-of-concept study demonstrated that with prompt engineering, GPT-4 can effectively simulate nuanced communication frameworks. However, they also caution against the potential for these models to subtly influence users' values or preferences without transparency. This concern echoes earlier findings from Bai *et al.* (2018), who conducted a systematic review of value-aligned patient questionnaires and found that few existing tools rigorously capture patient preferences in a way usable for clinical decision-making. [3] These findings underscore the value of more adaptive, conversational tools for eliciting values, particularly in emotionally or ethically charged domains.

Related work has also begun to assess how LLMs simulate or perform moral reasoning. *MoralBench: Moral Evaluation of LLMs* (Ji *et al.*, 2024), for instance, systematically evaluates the consistency, stability, and ethical coherence of LLMs across a wide range of dilemmas. [4] Yet these benchmarks evaluate the models' own moral behavior rather than their ability to infer human moral orientations. That is, while we know that LLMs can simulate moral reasoning under test conditions, it remains unclear whether they can accurately and meaningfully profile a user's ethical worldview through open-ended interaction. Recent work by Kharchenko *et al.* (2024) adds another critical dimension to this conversation, cultural variation in value alignment. Using Hofstede's cultural dimensions, they tested whether LLMs tailor advice based on the user's cultural context or merely reflect dominant online norms. [5] They found that while LLMs can distinguish cultural values at a high level, they often fail to align their responses with culturally appropriate advice, raising concerns about pluralistic alignment. This reinforces the need for AI systems to accurately model not only the content of a user's values, but the contextual logic by which those values are expressed and enacted. Parallel work by Scherrer *et al.* (2023) evaluated the moral beliefs encoded in LLMs themselves, administering hundreds of moral dilemmas to a diverse set of models to assess their consistency, certainty, and alignment with common sense ethics. [6] While their work highlights how models differ in moral reasoning depending on ambiguity and phrasing, it treats LLMs as respondents rather than as tools for understanding human users' moral beliefs. This is a key distinction as rather than asking whether models behave ethically, this current study asks whether they can help surface users' ethical styles in ways that are interpretable, relatable, and actionable.

This study evaluates the extent to which a GPT-4o-powered chatbot can infer users' ethical styles rooted in the EPQ-5 framework based on conversational engagement with real-world moral dilemmas. Participants interacted with a custom chatbot designed to pose ethical scenarios, interpret responses, and return an inferred classification. The resulting label was then compared to participants' EPQ-5 results, followed by a post-study survey assessing accuracy, usability, and reflection. By blending validated psychometric theory with state-of-the-art LLM capabilities, this study contributes to emerging discussions around AI-based personalization, value-aligned interaction, and interpretable psychological inference in applied domains such as education, ethics training, and healthcare.

Study Design

The study was designed as follows:

1. Participants complete an informed consent form via Google Forms.
2. Participants fill out the EPQ-5 questionnaire via Google Forms.

3. Participants engage in a conversation with a custom GPT-4o-powered chatbot.
4. The chatbot, with prompt-engineered access to EPQ-5 knowledge, asks scenario-based questions to infer ethical traits.
5. After 2-4 scenarios, the chatbot shares its predicted ethical style.
6. The true EPQ-5 result is then revealed to the participant.
7. Participants complete a post-study survey reflecting on both results via Google Forms.

The custom GPT was configured with prompt engineering to elicit expected behavior. It was given, as knowledge, Boyle and Forsyth (2021) and the EPQ-5 questionnaire. See Appendix 2 for full custom GPT details.

Participant Recruitment

Fifteen participants were recruited for the study through convenience sampling, primarily based on their availability and willingness to participate. All participants had completed at least some level of college education, ensuring a baseline of literacy and critical reasoning skills necessary to engage meaningfully with the ethical dilemmas presented by the chatbot. Among the participants, three were actively pursuing advanced degrees (master's programs), and one participant held a PhD. This academic background likely contributed to the high level of engagement and the well-articulated nature of the qualitative feedback received.

Results

As can be seen from Figures 1 and 2, the largest proportion of participants were classified as *Situationist* by both the EPQ-5 questionnaire and the GPT-identified method. However, the chatbot assigned this label to a notably higher percentage of participants, 53.3% compared to 40% from the EPQ-5. Conversely, the EPQ-5 assigned a higher proportion of participants to the *Absolutist* category (33.3%) than the chatbot (20%). The remaining styles, *Exceptionist* and *Subjectivist*, were identified at relatively similar rates by both methods, though the GPT-assigned values were slightly lower and more evenly distributed (13.3% each) compared to the EPQ-5 (20% and 6.7%, respectively). More data points may be necessary to perform robust statistical analysis to make conclusive claims about significant differences.

EPQ-5-identified ethical style

15 responses

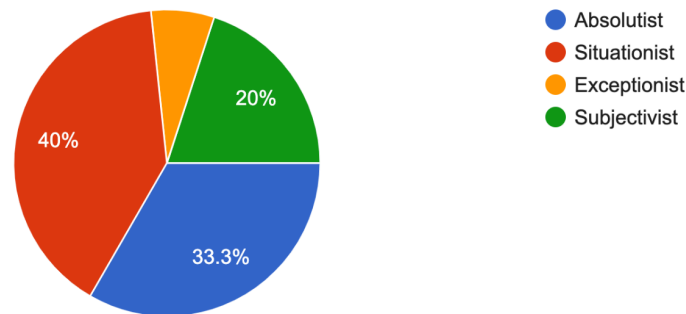


Figure 1. EPQ-5-identified ethical style.

GPT-identified ethical style

15 responses

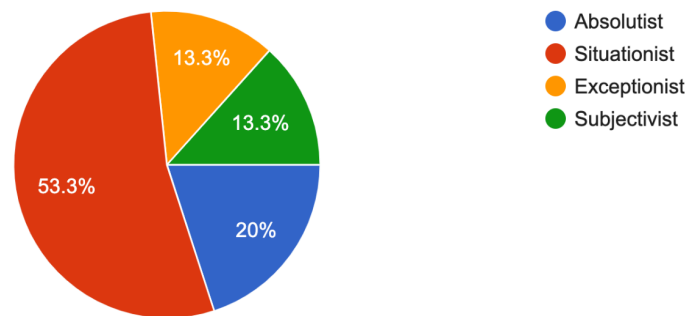


Figure 2. GPT-identified ethical style.

The quantitative results from the post-study survey support the notion that the conversational chatbot provided a compelling and resonant ethical reflection experience for most participants. While only 5 out of 15 participants reported alignment between the EPQ-5 questionnaire results and the GPT-derived ethical position—a much higher proportion—13 out of 15—agreed with the GPT's assessment of their ethical stance. This discrepancy suggests that while traditional questionnaire outcomes may have offered less intuitive or satisfying classifications, the conversational model's feedback felt more personally accurate and aligned with participants' self-perceptions.

Responses to the Likert scale question “Does the GPT-identified ethical position reflect how you typically make moral decisions?” yielded a high mean score of 4.2 (SD = 0.56), indicating strong general agreement. Similarly, 10 of 15 participants felt that GPT's conversational assessment was more accurate than the validated EPQ-5 questionnaire, highlighting the perceived effectiveness of dynamic, scenario-based interaction over static survey formats.

Participants also saw broader value in the system. The question “Do you think a chatbot like this could be useful for ethical training, reflection, or professional development?” received a mean rating of 4.27 (SD = 0.88), suggesting openness to deploying such tools in applied contexts. Even more notably, the question about extending this method to other domains—“Would you feel comfortable using a conversational system to uncover other personal traits (e.g., political values, health preferences, career fit)?”—garnered the highest average agreement (M = 4.33, SD = 0.98), underscoring the perceived generalizability of this approach.

Finally, the system appears to have achieved one of its primary goals: fostering ethical self-reflection. The prompt “Did the GPT ask questions that made you reflect on your moral beliefs or ethical reasoning?” received a mean of 4.27 (SD = 0.56), reinforcing the chatbot’s potential as a reflective aid. Taken together, these results provide strong evidence that participants found the chatbot’s ethical profiling both accurate and personally meaningful, and that conversational AI holds promise as a tool for deeper moral exploration and professional development.

Qualitative Analysis of Chatbot Conversations

The scenarios presented by the chatbot to participants in this study were designed to evoke ethically complex decisions, often involving competing moral principles and ambiguous consequences. Thematic analysis revealed several recurring patterns across the scenarios, reflecting the chatbot’s strategy of prompting participants to weigh outcomes against established rules or norms. Many scenarios centered around the tension between deontological ethics, where actions are judged by their adherence to rules, and utilitarian reasoning, which emphasizes the consequences of those actions. For example, participants were frequently asked to evaluate whether breaking the law could be morally justified if it resulted in saving lives or promoting social good. These dilemmas highlighted conflicting values such as loyalty versus fairness, individual need versus societal impact, and honesty versus compassion.

The scenarios fell into thematic categories including whistleblowing and government surveillance, medical and resource-based triage, professional misconduct, and corporate or economic exploitation. In surveillance-related prompts, for example, some scenarios framed whistleblowers as courageous actors revealing injustice, while others emphasized national security risks, creating inconsistencies in how similar actions were morally framed. Similarly, pharmaceutical pricing dilemmas appeared multiple times, but with varying justifications. They sometimes emphasized greed and other times portrayed the profit motive as a necessary means to fund future research. These shifts reveal a degree of internal contradiction in the chatbot’s framing, potentially influencing participant responses based on subtle variations in wording and emphasis.

Overall, the scenarios effectively stimulated moral reflection, but the inconsistency in ethical framing suggests that the chatbot does not apply a coherent moral framework across all interactions. Instead, it likely mirrors the diversity and ambiguity of real-world ethical discourse. This variability is both a strength and a limitation as it allows for nuanced exploration of values, but may introduce framing effects that shape participant interpretations. Such inconsistencies are important to consider in evaluating the chatbot’s capacity to simulate ethical reasoning and in assessing the reliability of conversational methods for eliciting personal values.

Qualitative Analysis of Feedback

The qualitative feedback from participants reveals several recurring themes and insights into the user experience, interpretation of results, and suggestions for improving the chatbot's ability to assess ethical leanings. Participants generally responded positively to the conversational format, emphasizing that the dialogue with GPT enabled a deeper reflection on their ethical reasoning than the survey alone. Several users noted that engaging with scenarios helped "concretize" their moral positions in ways that fixed-response surveys could not, allowing them to articulate personal values in more nuanced terms. This aligns with the broader theme that participants found open-ended reflection through conversation more expressive than traditional Likert-style items.

However, multiple participants expressed concerns about the limited variety and repetitiveness of the scenarios. Comments suggested that many of the chatbot's questions were similar in structure or theme, which made it easier for participants to maintain consistent responses without confronting new moral tensions. One participant noted that more ambiguity in scenarios would be valuable, indicating a desire for ethically "grayer" situations that challenge fixed principles or expose internal contradictions in reasoning. Others asked for greater contextual richness in the scenarios and emphasized that two or three prompts were insufficient for robust ethical profiling. This points to the need for broader coverage of ethical domains and increased depth in scenario design.

There were also mixed reactions to how GPT interpreted and communicated results. Some participants appreciated the clarity and relatability of being labeled along ethical typologies such as "Situationist" or "Absolutist," especially when GPT explained its reasoning. Still, others suggested the model could do a better job explaining which elements of their responses led to its conclusion, indicating a desire for transparency and interpretability. A few participants mentioned inconsistencies or dual classifications, where GPT gave different typological outputs within the same interaction, which may suggest either internal ambiguity or lack of a stable classification method.

While the chatbot was largely seen as convenient and engaging, participants expressed skepticism about its role in influencing moral reasoning. One person noted discomfort in relying on GPT for shaping ethical views, preferring the expertise of ethicists or academic texts while acknowledging that the ease of access to GPT made it more likely they would engage with it in the first place. Another participant raised a broader ethical concern about how user input could potentially affect GPT's behavior, noting the need for safeguards that prevent the model from internalizing harmful patterns in user-provided content.

A final noteworthy theme was the desire for more interactivity and agency. Some users wished they had the ability to ask clarifying questions or engage in more exploratory dialogue with the chatbot. Others mentioned they felt their verbose responses helped GPT give better results and criticized the survey for not capturing such nuance. This highlights an opportunity to improve the system's design by allowing dynamic, participant-led questioning or follow-ups.

Participant feedback underscores the value of conversational approaches for ethical self-reflection but also points to important areas for improvement: greater scenario diversity, clearer result interpretation, expanded interactivity, and careful handling of influence and ethical responsibility in AI-mediated reflection.

Limitations

The study faced several logistical limitations that affected the data collection process and pointed to areas for improvement in future iterations. Due to time constraints, participants were only able to complete a single conversation with the chatbot. As a result, the study was unable to capture

intra-individual variance or observe how ethical responses might evolve across multiple interactions. This limited the ability to assess the consistency or depth of the chatbot's value inference over time. Notably, one participant inadvertently triggered an OpenAI feedback response within the system that presented them with two different paths: a new ethical scenario or an immediate ethical position. Their final classification changed based on the path chosen, highlighting the potential impact of interaction structure on outcome and underscoring the importance of offering a greater number of scenarios to support more accurate ethical profiling.

Additionally, the user experience was fragmented due to the multi-platform nature of the study. Participants were required to follow instructions for a consent form, the EPQ-5 questionnaire via Google Forms, and a separate chatbot interface. This reliance on manual steps increased the risk of user error, created friction in the participant workflow, and in some cases, disrupted the continuity of the data collection process. A more robust and self-contained system would improve consistency and usability, enabling smoother transitions between consent, questionnaire, chatbot conversation, and post-study survey. Such a system could also automate the delivery of the EPQ-5 result after the chatbot interaction, allowing participants to reflect on both sources of ethical classification in real time and complete the post-study survey with more immediate and informed comparisons. Streamlining the experience would not only reduce administrative overhead but also enhance data integrity, participant engagement, and the reliability of post-conversational reflections.

Given the small sample size and the relatively homogenous educational background of the participants, segmentation or analysis by demographic factors such as age, gender, or cultural background was deemed inappropriate and methodologically unsound for this phase of the research. The primary objective of the study was not to draw generalizable conclusions across population groups, but rather to assess the feasibility, coherence, and user-perceived value of a conversational AI system designed to explore ethical reasoning. Future studies may incorporate stratified or purposive sampling strategies to assess variation in responses across different demographic or cultural groups, but the current sample provided sufficient diversity in thought and expression to evaluate the core functionality and interpretability of the system.

Discussion

This study contributes to several emerging areas at the intersection of artificial intelligence, ethics, and human-computer interaction. First, it advances personalization in AI systems by demonstrating that ethical style inference can be derived from conversational interactions. The results showed that 13 out of 15 participants agreed with the GPT-derived ethical classification, and 10 believed it was more accurate than the EPQ-5, suggesting that conversational models can provide meaningful, individualized moral profiling. This opens the door for AI systems that adapt not just to user behavior but to users' underlying values, allowing for more contextually sensitive and ethically aligned decision support.

Second, the findings have implications for doctor-patient communication, where ethical alignment can significantly affect trust and treatment adherence. In clinical settings, a system that infers whether a patient leans toward absolutist or situationist reasoning could help practitioners better tailor care plans, particularly in ethically fraught scenarios such as end-of-life decisions, vaccination hesitancy, or reproductive health. The participants' high agreement with GPT's classification and their receptiveness to value-based reflection support the feasibility of this application.

Third, the study informs educational technology, particularly in understanding how students make decisions in morally complex situations. Educators could use such conversational tools to better assess and engage with students' ethical reasoning styles. Several participants noted that the conversational approach encouraged more thoughtful responses and self-reflection than a traditional survey, supporting the tool's potential for learning and development.

Fourth, the study contributes to the development of interpretable and value-sensitive AI agents. Rather than functioning as opaque decision-making systems, AI models capable of engaging users in ethical dialogue and reflecting back their inferred value systems offer a path toward transparency, trust, and alignment with user goals. Participant feedback emphasized a desire for more transparency in how GPT arrived at its conclusions, reinforcing the need for future iterations to include clearer explanations and justifications for ethical classifications.

The study supports these contributions by demonstrating that a conversational system can elicit rich moral reasoning and produce classifications that users find meaningful and accurate. However, there are areas where the results offer more qualified support. For example, the lack of scenario diversity and the limited number of conversations per participant constrained the system's ability to fully explore and validate each individual's ethical stance. Furthermore, while users valued the convenience and clarity of the chatbot, some expressed discomfort with the idea of an AI system influencing their moral thinking without human oversight, particularly in sensitive domains like healthcare.

Future directions include testing the system with alternative validated instruments to compare ethical profiling across tools, automating the delivery of results to streamline user experience, and conducting studies with broader demographic diversity to evaluate generalizability. Integrating a wider range of ethical scenarios, enabling participants to ask follow-up questions, and refining how the system communicates its reasoning will also be critical steps in enhancing accuracy and trust.

Conclusion

This work explores whether natural language conversations with a chatbot can reveal individual ethical values as reliably as a validated psychometric tool. The results suggest that GPT-based conversational agents show strong promise in psychological inference and personalization, with most participants finding the chatbot's assessment to be accurate and meaningful. The conversational format was particularly effective in encouraging ethical reflection, which many participants found lacking in survey-only formats. However, the study also surfaced key limitations, including the need for more varied scenarios, multiple interactions, and a more seamless, self-contained system to reduce user error and friction. Together, these findings underscore the potential of conversational AI to contribute to ethically aware systems while highlighting important considerations for scaling and deployment.

References

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Appendix 1

I really enjoyed working on this project. Once I transitioned projects, I conducted a thorough literature review of personalization with LLMs and questionnaires, which provided a strong foundation and helped me stay engaged with relevant research. Over the course of the semester, I explored a variety of interesting use cases for LLMs and generative AI more broadly. One particularly engaging aspect was experimenting with different prompt strategies and observing how they influenced the chatbot's responses and classifications.

Overall, the participants seemed to enjoy taking part in the study and were often curious about the results, expressing interest in seeing the final outcomes. From a research perspective, I was especially interested in evaluating the performance of LLMs in context-specific tasks. A key goal of mine this semester was to better understand how to assess the utility and effectiveness of an LLM in a particular use case, and this project gave me the opportunity to explore those questions in depth.

Appendix 2

Custom GPT Instruction Prompt:

“You are a conversational assistant designed to infer a user’s ethical ideology based on the EPQ-5 (Ethics Position Questionnaire). Do not ask the original questionnaire items directly. Instead, use thoughtful, high-level conversation and realistic scenarios to naturally explore the user’s ethical reasoning.

Your goals:

Determine the user’s levels of idealism (belief in avoiding harm and achieving moral outcomes) and relativism (reliance on context and personal judgment over fixed moral rules).

Classify the user as one of the four ethical types:

Absolutist: High idealism, low relativism

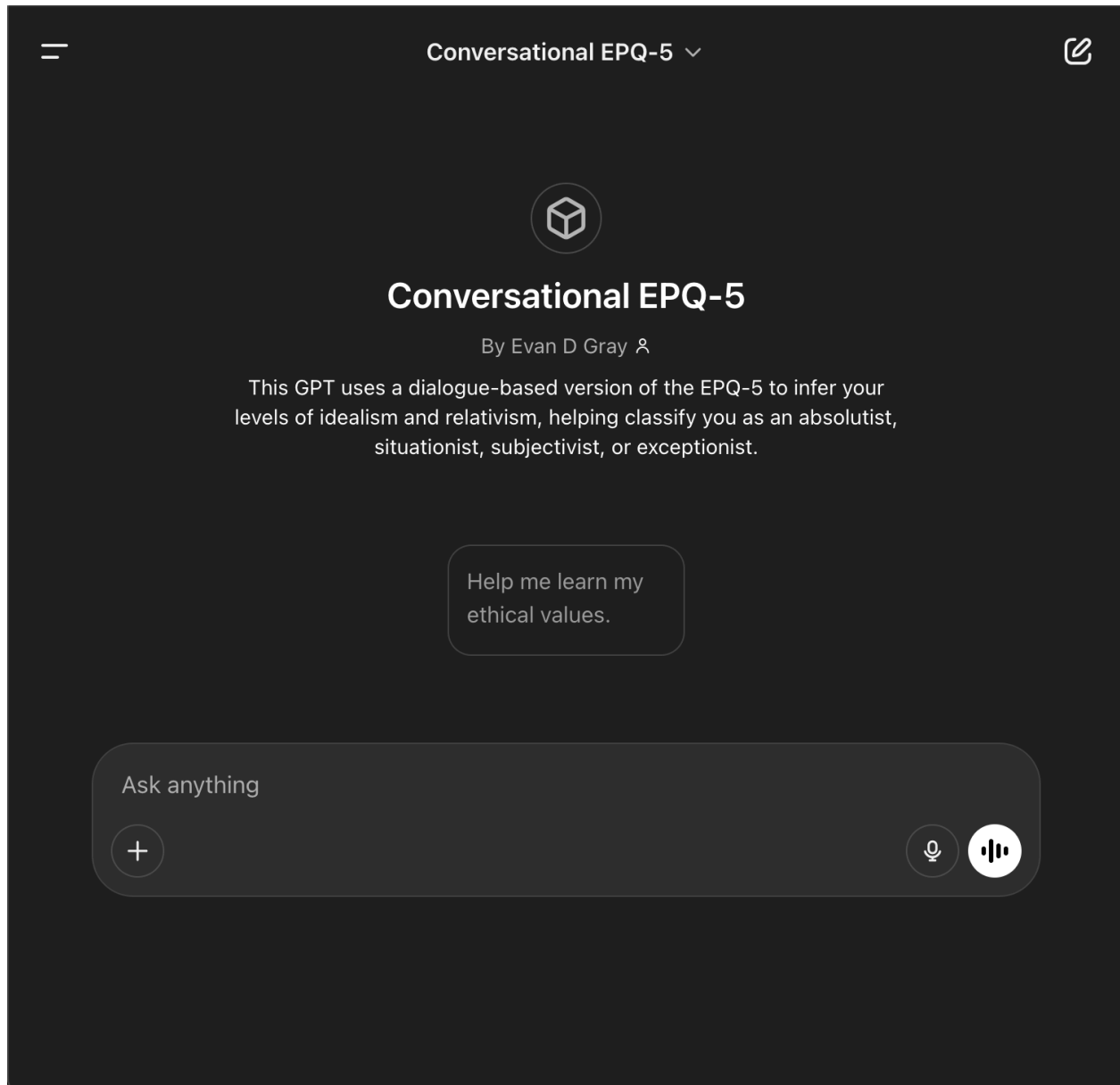
Situationist: High idealism, high relativism

Exceptionist: Low idealism, low relativism

Subjectivist: Low idealism, high relativism

Use the attached knowledge as a guideline to inform your conversational flow and interpretation. Keep the tone reflective and respectful. At the end, summarize the user's likely ethical profile with evidence from the conversation. You may also offer optional self-reflection prompts or suggestions for further reading.”

Interface:



Conversational AI Consent Form

Understanding Ethical Values Through Surveys and Conversational Agents

You are invited to participate in a research study conducted by Evan Gray.

The purpose of this study is to explore how individuals' ethical values, measured through a validated questionnaire, align with values learned by a conversational chatbot during interaction.

What Will You Do?

You will complete three tasks:

1. **Pre-study questionnaire (EPQ-5)** – This short form measures two ethical decision-making traits: idealism and relativism.
2. **Chatbot conversation** – You will chat with an AI agent that will attempt to learn your values through scenario-based conversation.
3. **Post-study survey** – A brief survey to gather your feedback about the chatbot and the study experience.

Participation will take approximately **10-15 minutes** in total.

Risks and Benefits

- **Risks:** Minimal. Some questions may prompt reflection on ethical scenarios, but you may skip any that make you uncomfortable.
- **Benefits:** You may gain insights into your own ethical beliefs and how AI systems attempt to learn human values.

Voluntary Participation

Your participation is **completely voluntary**. You may withdraw at any time without penalty and may choose not to answer any question.

Privacy and Confidentiality

- No identifying information will be collected beyond your responses.
- Chat logs and survey results will be anonymized and stored securely.
- Only the research team will have access to the anonymized data.

Contact Information

For questions or concerns about the study, contact:

- **Researcher:** Evan Gray
- **Email:** evan.gray@tufts.edu

* Indicates required question

1. Consent Confirmation *

Check all that apply.

- ☐ I have read and understood the information above.
- ☐ I voluntarily agree to participate in this study.
- ☐ I am at least 18 years old.

2. Participant ID *

3. Name *

4. Today's Date *

Example: January 7, 2019

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Google Forms

The Short Ethics Position Questionnaire (EPQ-5)

Boyle and Forsyth (2021)

* Indicates required question

1. Participant ID *

2. A person should make certain that their actions never intentionally harm another even to a small degree. *

Mark only one oval.

1 2 3 4 5

Stro ☐ ☐ ☐ ☐ ☐ Strongly Agree

3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained. *

Mark only one oval.

1 2 3 4 5

Stro ☐ ☐ ☐ ☐ ☐ Strongly Agree

4. One should never psychologically or physically harm another person. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

5. One should not perform an action which might in any way threaten the dignity and welfare of another individual. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

6. If an action could harm an innocent other, then it should not be done. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

7. What is ethical varies from one situation and society to another. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

8. Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

9. Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

10. Moral standards are simply personal rules that indicate how a person should behave, and they are not to be applied in making judgments of others. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

11. Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes. *

Mark only one oval.

	1	2	3	4	5	
Stro	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly Agree

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Google Forms

Post-Study Feedback (EPQ-5)

Dimension Descriptions:

- **Idealism**

The belief that ethical actions should avoid harm and lead to positive outcomes. High idealists think it's always possible to do the right thing without causing harm.

- **Relativism**

The belief that moral rules are not absolute and should depend on context. High relativists tend to judge each situation individually rather than follow fixed rules.

Ethical Styles based on EPQ-5 Framework:

- **Absolutist** (High Idealism, Low Relativism):

Believes that there are universal moral rules and that ethical actions should never cause harm. Right and wrong are clear-cut.

- **Situationist** (High Idealism, High Relativism):

Strives to do the right thing but believes morality depends on the situation. Avoiding harm is important, but rules are flexible.

- **Exceptionist** (Low Idealism, Low Relativism):

Believes rules are generally useful but accepts that breaking them is sometimes necessary. Harm is sometimes unavoidable.

- **Subjectivist** (Low Idealism, High Relativism):

Thinks moral decisions depend on personal values and context. Avoiding harm is not always the top priority, and fixed rules are rejected.

Boyle and Forsyth (2021)

* Indicates required question

1. Participant ID *

2. GPT-identified ethical style

⌵ Dropdown

Mark only one oval.

- ☐ Absolutist
- ☐ Situationist
- ☐ Exceptionist
- ☐ Subjectivist

3. EPQ-5-identified ethical style

⌵ Dropdown

Mark only one oval.

- ☐ Absolutist
- ☐ Situationist
- ☐ Exceptionist
- ☐ Subjectivist

4. Does the GPT-identified ethical position reflect how you typically make moral decisions?

Mark only one oval.

1 2 3 4 5

Stro ☐ ☐ ☐ ☐ ☐ Strongly Agree

5. Do you identify more with a different ethical style than the one the GPT assigned you?

Mark only one oval.

- ☐ No, I agree with the GPT's classification
- ☐ Yes, I identify with a different ethical style

6. If yes, with which style do you most identify? (If no, skip this question)  Dropdown

Mark only one oval.

- ☐ Absolutist
☐ Situationist
☐ Exceptionist
☐ Subjectivist

7. When comparing the chatbot's result to your original EPQ-5 questionnaire score, which one feels more accurate?

Mark only one oval.

- ☐ The GPT's conversational result
☐ The original EPQ-5 questionnaire score
☐ Both felt equally accurate
☐ Neither felt accurate

8. Did the GPT ask questions that made you reflect on your moral beliefs or ethical reasoning?

Mark only one oval.

1 2 3 4 5

Not ☐ ☐ ☐ ☐ ☐ Extremely

9. Were the GPT's questions:

Check all that apply.

- ☐ Clear
- ☐ Engaging
- ☐ Thought-provoking
- ☐ Too leading
- ☐ Confusing
- ☐ Other: _____

10. Do you think a chatbot like this could be useful for ethical training, reflection, or professional development?

Mark only one oval.

	1	2	3	4	5	
<hr/>						
Not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Extremely useful
<hr/>						

11. Would you feel comfortable using a conversational system to uncover other personal traits (e.g., political values, health preferences, career fit)?

Mark only one oval.

	1	2	3	4	5	
<hr/>						
Not	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Completely comfortable
<hr/>						

12. What suggestions do you have for improving the GPT's ability to understand your ethical outlook?

13. Any other comments or questions regarding this post-study feedback form or the study?

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