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Abstract (in bold, size: 12, not exceeding 250 words for full-length papers)
It was found that male participants have responded in relation to a justice-based orientation, while females to a care-based one. The interpretation of the findings showed that males tend to rely on moral dilemmas in association with the moral reasoning of justice, whereas females in association with care.

Keywords: moral reasoning, dilemmas, justice, care.

1. Introduction (in bold, size: 12)

According to Tangney & Dearing (2004), the idea of moral reasoning is concerned with the appearance of dilemmas in everyday life. Researchers are interested in discussing moral reasoning by focusing on how people think, feel or react to moral dilemmas (Paxton et al., 2012). They argue (Piaget, 1952; Ford & Lowery, 1986; Gilligan & Attanucci 1988; Kagan & Lamb, 1990; Killen & Hart, 1995; Crandall et al., 1999; Nunner-Winkler, 2008) that people are guided by self-regarded aspects about how they should behave on given circumstances. The issues claimed, not only refer to why people decide to do things of moral content in their lives, but also how they decide to do it. Among the more sophisticated moral developmentalists, Arnold

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(1989) and Blasi (1980) consider that it is a link between moral thinking and moral action (Petrovich, 2011). Although, as it is understood, there are various appreciations about moral reasoning, they nonetheless converge at similar points, such as the connection between moral reasoning and behavioural choices (Blasi, 1980; Bazerman & Gino, 2012), as well as moral reasoning and altruistic behaviour in relation to evolutionary explanations of group selection in human societies (Varvatsoulias, 2013; 2014).

Kohlberg's cognitive-developmental theory on moral reasoning (1969, 1984) was presented with research on male participants. According to his estimate, there are three stages concerned with the development of moral reasoning. He named (1984) the first as 'pre-conventional' (0-9yrs), based on avoidance of punishment and reward gaining. He called (1984) the second 'conventional' (9-20+yrs), referring to gaining or avoiding approval, as well as to the dipole of duty and guilt. The third stage was called from him (1984) 'post-conventional' (20-…yrs), in relation to how one understands the right or wrong along with personal moral foundations, whether these refer to social or cultural criteria. Kohlberg's account on moral reasoning is acknowledged as laying the foundations of an understanding of moral orientation as mature and non-mature, regarding the forms they are associated with (Gibbs, 2014).

2. Method (Actual name of this section may differ)

Participants

Three hundred and twenty-seven participants were recruited for this type of study. Participants came from a relevant demographic background similar to the researcher's (Greeks living in London). Their responses were collected to form the analysis. Participants' age range was 17 to 58 years.

Design

The current study was designed to examine the two categorical variables of gender and moral orientation. A 2x2 Chi-Square (χ^2) analysis was employed for the reason to compare an actual observation following the occurrence and/or distribution of an event (in this case that event was the 'distribution of dilemmas') (McQueen & Knussen, 2006). The design was an association between moral reasoning and gender. It was a within-participants design. The IV (independent variable) was 'gender' and the DV (dependent variable) was 'frequencies on justice and care'.

Materials

Three moral dilemmas were presented to participants each one containing four standard questions to be answered (Appendix 1).

Procedure

Participants were interviewed at home. It was explained to them that the experimenter was interested in what people consider, when they face moral dilemmas. The dilemmas were presented to them one at a time and in random order. After participants have read each dilemma, they were asked if they had any query; if they understood them clearly, whilst also, asked to answer each dilemma one by one, by responding to every question of it, whether briefly or in full. Participants were also encouraged not to answer 'Yes' or 'No' or 'I don't know', so their answers

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did not have a limited value. They were asked to answer honestly and that there was no right or wrong answer. According to ethical considerations, they were told their responses will be recorded and the reason for that is the experimenter to be able to recall what participants have said. They were also told that their responses will be treated anonymously and they can withdraw from the interview at any time. After completion of the interview participants were thanked for their time, they were debriefed about the study and asked if there were any questions left unanswered.

3. Results (Actual name of this section may differ)

The overall frequency of dilemmas coded as justice, care or justice-care mixtures for both genders were collated and put to SPSS.

Descriptive statistics

Table 1 – Difference between male and female (in bold, italics, size: 12, table centred and as far as possible all rows must have the same row height)

Header in bold	**Header in bold**	**Header in bold**	**Header in bold**

Total number of participants was 327. Males have scored 103 for 'justice' and 41 for 'care', whilst females scored 68 for 'justice' and 115 for 'care'.

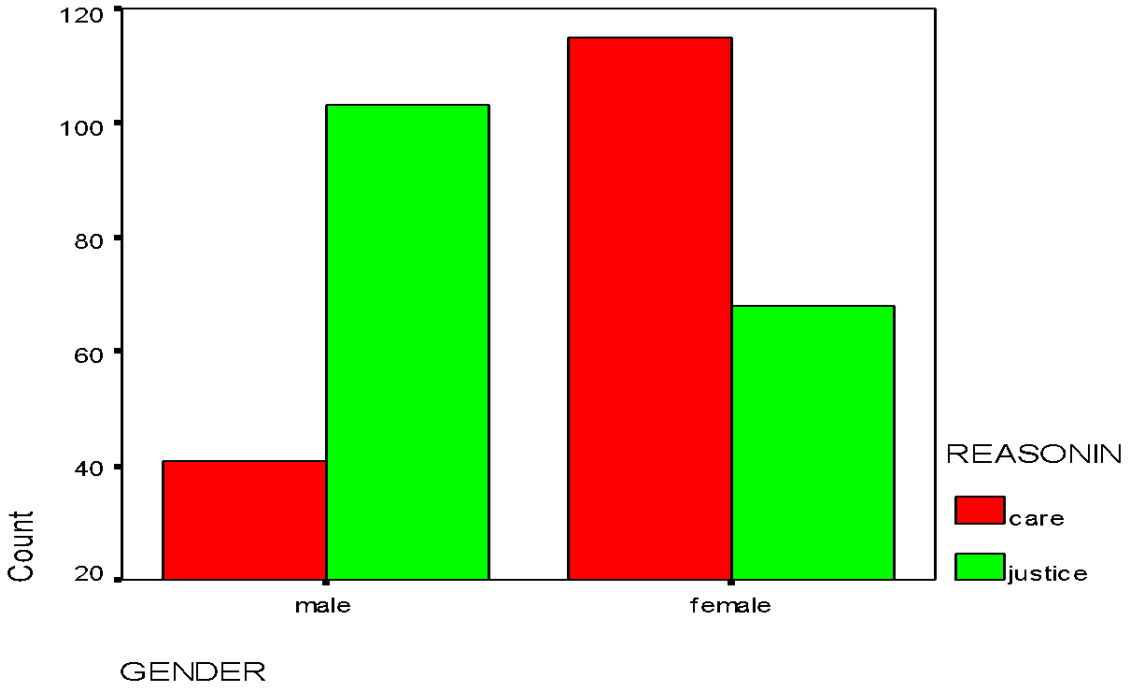

Figure 1 – Care v/s Justice for Male & Female (in bold, italics, size: 12)

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In relation to both tables, the scores as they appear in both genders support the hypothesis tested. Males tend to score higher in 'justice', whereas females higher in 'care'.

Discussion (Actual name of this section may differ)
The results support the hypothesis predicted. Males tend to react to moral dilemmas through justice-based orientations, while females through care-based ones (Juújårvi et al., 2010). The hypothesis is two-tailed and its direction medium. The strength of it implies that there is a significant association between moral reasoning and gender. The results show that the hypothesis examined fits with the theory of moral reasoning in relation to genders. Males exhibit justice on moral dilemmas, whereas females exhibit care. Gilligan's and Attanucci's (1988) revision on Kohlberg's male-oriented moral reasoning is maintained.

An alternative explanation of the results, in connection with Kaufman's argument (1989), shows that females are influenced by the way they respond on moral dilemmas, i.e. in view to emotions and moral ethics; whilst males tend to behave according to demand characteristics, such as the social balance, the social understanding of fairness and justification and the idea of social upheaval if common-sense rules are not obeyed.

4. Conclusion (in bold, size: 12, between 150-300 words)
The research, replicated in this study, gives weight to the methodological criticism, both Gilligan and Attanucci have addressed, in respect to gender differences, i.e. males exhibit a justice orientation on moral dilemmas, while females a care-based one. In such a direction, a study on moral behaviour should not only be examined as an understanding of morality, but fervently more as a universal aspect of human behaviour within given societies and intercultural settings.

5. References
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Appendix 1 (if applicable)

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