



Makalenin Geliş Tarihi: 25 Kasım 2019
Makalenin Kabul Tarihi: 19 Mart 2020

**PREDICTING THE SCHOOL ENGAGEMENT OF HIGH SCHOOL STUDENTS WITH
DIFFERENT RELIGIOUS BELIEFS INTO THE MEDIATING EFFECT OF SOME
VALUES ON SCHOOL ENGAGEMENT**

FARKLI DİNSEL İNANCA SAHİP LİSE ÖĞRENCİLERİNİN OKULA BAĞLILIK DURUMLARININ
YORDANMASI VE BAZI DEĞERLERİN OKULA BAĞLILIĞA OLAN ARACILIK ETKİSİNİN İNCELENMESİ

*Kemalettin Parlak**

Abstract

In this research, school engagement of students with different religious beliefs and the mediating effect of some values on this engagement were studied. Data was gathered from junior and senior students of two Anatolian high schools on the Asian side and two Anatolian high schools on the European side in İstanbul. In total, data was gathered from 432 students. School Engagement Scale, Religiosity Scale and Values Scale were used in this study. It was found that four types of religious beliefs differ in terms of school engagement: There is a meaningful and positive correlation between Sunni Islam, Fundamentalism (Radical Islamic belief) and school (community) engagement. There is a meaningful and negative correlation between atheism and school engagement. There is no meaningful correlation between heterodox religiosity and school engagement.

Furthermore, a strong relationship was determined between all sub-dimensions of school engagement and tradition and universality values. Also, only tradition value was found to have a mediating effect on the relationship between having Sunni Islamic belief, radical Islamic belief, atheism and the dimensions of school engagement. As a result, tradition and universality values and Sunni Islamic belief were determined to be influential in school engagement of high school students and their socialization for Turkish Education System. Tradition value was observed to be more influential compared to others.

Keywords: *Religion and Values Education in Turkey, Sociolization, School Engagement*

* Dr. Öğr. Üyesi, Sivas Cumhuriyet Üniversitesi, Edebiyat Fakültesi Psikoloji Bölümü (Eğitim Fakültesi – Psikolojik Danışmanlık ve Rehberlik Bölümü), ORCID: 0000-0002-2966-4498.

Öz

Bu arařtırmada, farklı dini inanç biçimlerine sahip lise öğrencilerinin okula baęlılık durumları ile bu baęlılığa bazı değerlerin aracılık etkisi incelenmiştir. Veriler İstanbul Anadolu yakasındaki iki Anadolu Lisesi ile Avrupa yakasındaki iki Anadolu Lisesinin lise 3. ve 4. Sınıfındaki toplam 432 öğrenciden toplanmıştır. Arařtırmada okula baęlılık ölçeęi, dindarlık ölçeęi ve değerler ölçeęi kullanılmıştır. Yapılan incelemede 4 ayrı dini inanç biçiminin okula baęlılık açısından farklılık gösterdięi; sadece Sünni İslam ve Kökten Dincilik inanç biçimleri ile okula (topluma) baęlılık arasında anlamlı ve pozitif bir ilişki bulunduęu; Ateizm inanç biçimi ile okula baęlılık arasında anlamlı negatif bir ilişkinin olduęu; ve Heterodoks inanç biçimi ile okula baęlılık arasında ise anlamlı bir ilişkinin bulunmadıęı ortaya çıkmıştır.

Bunun yanında, okula baęlılığın tüm alt boyutları ile geleneksellik ve evrensellik değerlerine baęlılık arasında güçlü bir olumlu ilişki saptanmıştır. Ayrıca, sadece geleneksellik değerinin Sünni İslam, kökten dincilik ve ateist inanca sahip olma ile okula baęlılığın boyutları arasındaki ilişkide aracılık rolü oynadıęı belirlenmiştir. Sonuç olarak yapılan incelemede, Türk Eğitim Sistemi için lise öğrencilerinin toplumsallaştırılmasında ve okula baęlılıklarının sağlanmasında geleneksellik ve evrensellik değerleri ile Sunni İslam inancının etkili birer faktör olduęu bulgulanmış, bunlar içerisinde de geleneksellik değerinin daha fazla bir etkililięe sahip olduęu gözlemlenmiştir.

Anahtar Kelimeler: *Türkiye’de Din ve Deęerler Eğitimi, Toplumsallařma, Okula Baęlılık.*

As soon as children step on school, they establish a relation with social system (values, norms, rules, etc.) and academic life (Archambault, Janosz, Fallu, & Pagani, 2009). School engagement has an influence on conveying students the targeted values (Strike, 2007). Besides, motivation and engagement are important energies and impulses that prompt students’ potential behaviours, their interest in school-related activities, their success, learning and habits to study efficiently. Therefore, identifying/defining the factors which contribute to motivation and engagement desired at school is important (Martin, 2008).

On the other hand, in the related academic literature school engagement issue is regarded as a significant factor in terms not only of student success and motivation but also of socialization (Sheppard, 2011). The concept of school engagement was first encountered in Hirschi’s (1969) Social Control Theory. In this theory, school is one of the basic institutions which provide people with individuals’ engagement to social values. Moreover, in Social Control Theory behaviours of crime and violence are regarded as a result of the decrease in individuals’ school engagement (Can, 2008; Archambault, Janosz, Fallu,& Pagani, 2009). Accordingly; strong engagement to traditional institutions and factors such as family, school, religion, value, norm and friends which are regarded as the factors of social control is deemed to be a preventive function in committing crime. Weak engagement to traditional institutions (family, school, religion, value, norm and group of friends and etc.) is interpreted as a factor which increases individuals’ possibility to commit a crime. In Social Control Theory, school is social audit tool. This means that the failure or inadequacy of the school’s social audit makes an individual vulnerable to commit a crime. In this sense, “socialization” and “adaptation” which are two key concepts also in educational process are two important factors in Social Control Theory. Consequently, school (education) factor is a socializing factor which increases

individuals' adaptation to social institutions. This factor also observes and controls social legality line (Kızmaz, 2004; 2005). From this point of view, it can be said that individuals' skipping school (dropping out school) or having a negative attitude towards school means they have a negative attitude towards community, traditional values and institutions, as well. As a result, when we consider this logically, we conclude that there is a relationship between commitment to religious beliefs, values and school engagement. This constitutes the goal of this study.

Meanwhile, it appears that the notions which are used to understand school engagement issue which is closely related to points like socialization, transference of values, social harmony, the enhancement of academic success and the prevention of crime in communal living are fragmented. It also appears that they are not tested sufficiently and the following notions are taken as reference in the literature: school bonding and connectedness, belongingness, involvement and commitment (Archambault, Janosz, Fallu, & Pagani, 2009).

In addition to this, it is seen that the notions of school engagement and school dropout are discussed in the same framework. When we discuss school dropouts on the basis of countries, we see that one third of students in secondary schools in the USA drop out schools for various reasons (Fall & Roberts, 2012). Additionally, according to a recent research which was conducted between 2000 and 2009, it is indicated that 14,4% of students aged between 18-24 in 27 European Union countries dropped out school in primary or secondary education and the Council of Europe aims to lower this percentage below 10% in all countries (Fall & Roberts, 2012).

While this is the case about school dropouts in Europe and the USA, the research about this issue is limited in Turkey (Özer, Gençtanırım, & Ergene, 2011). According to a study, it is seen that 15% of students dropped out school in Turkish primary schools during the time when 8-year compulsory primary education became obligatory (Gökşen, Cemalcılar, & Gürlelel, 2006). Apart from that, Kirazoğlu (2009) interviewed the principals and the counselors of the schools in İstanbul whose dropout percentages were higher than 19% during 2006-2007 education year and found that almost 55-70 000 (19.2-24.4%) students out of 286 613 students dropped out school for various reasons (Kirazoğlu, 2009). Furthermore, according to a study which was conducted by Türk-İş (Turkish Labor Unions Confederatoin) the findings are: 27% of working students aged between 6 and 14 do not show interest to school and cannot get on well with their teachers, 15% of students find school fees (pay) expensive, 14% of students have to work to support their families, 11% of students' parents do not let them go to school, 9% of students cannot go to school because they have to help house chores or look after their siblings and 4% of students cannot go to school because they cannot find a suitable school (Türk-İş, 2006). Lastly, Gökşen and Cemalcılar (2010) found that the adolescents whose families emigrated from countryside to cities drop out school two times more than (103%) those whose families did not immigrate. Therefore, they concluded that the impact of

immigration on school dropout is higher in İstanbul than in other cities in Turkey (Gökşen & Zeynep, 2010).

While this is the situation about school dropout, it is understood that in Turkey school engagement issue is handled within the scope of its relation to the reasons of crime and violence notions. When we have a look at the studies which were carried out abroad, it is seen that they carried out studies also to find the relation between school engagement and committing crime, use of drug, problematic behaviours and behaviours which are against the school rules (Can, 2008).

In conclusion, we want to mention the types of school engagement thinking that it is related to our subject. In this context, Fredriks, Blumenfeld and Paris stated that three basic types of engagement fall into categories and that they are in use after they researched about engagement issue in the literature of education between 1988 and 2004. First of them is behavioural engagement in which there are positive academic results, school dropout is prevented and students can be guided to their responsibilities. In this type of engagement, students belong to school and they attend academic, social and extracurricular activities. The second one is emotional engagement which involves values and emotions. In this type of engagement, students have a positive or negative reaction towards teacher, class, academic life and school. The third one is cognitive engagement which involves organization of an individual's learning and motivational goals. In this type of engagement; motivation, effort and use of strategies attract attention. As a result, researchers drew attention to the types of school engagement and put emphasis on evaluation of all dimensions (Fredricks, Blumenfeld, & Paris, 2004).

On the other hand, school engagement should be improved in liberal democratic countries though there are various factors which positively or negatively influence school engagement as schools' fulfilling the responsibility of raising good citizens depends on this (Strike, 2007). Citizenship education is away from controlled comments of nation states by undergoing changes in global world. In the new understanding of citizenship, the emphasis is on "universal values, civil rights and more participation via everyone's equality before the law" and it is stated that learning to know and to do and memorizing civic responsibilities at schools is inadequate (Kaymakcan & Meydan, 2010). Besides, it is acknowledged that having different philosophical views and different religious beliefs at schools is one of the requirements of liberal democratic education (Strike, 2007; Bevan, 2011). The truth that there are people with different philosophical views and religious or nonreligious beliefs in schools in Turkey is remembered mostly in education of religion and ethics or when issues like hijab becomes the current issue. The presence of individuals with different religious beliefs is a reality (Gökşen, Cemalcilar, & Gürlesel, 2006). In this context, this research aiming to collect information about the situation of individuals with different religious beliefs in the education system is important.

As it is seen until now, school engagement is quite a broad subject with very various dimensions and consequences. This study has two goals. First one is analysing the relationship between different religious beliefs and the types of school engagement. Second one is presenting the mediating effect of traditional and universal values on the relationship between different religious beliefs and the types of school engagement. In this context, answers to the questions below were sought in this study:

1) Is there a relationship between having different religious beliefs (orthodoxy, atheism, heterodox religiosity, and fundamentalism/radical Islamic belief) and the types of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher)?

2) Is there a relationship between the dimensions of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher) and tradition, universality or hedonism values?

3) Do tradition, universality or hedonism values influence the types of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher) of individuals who have different religious beliefs (orthodoxy, atheism, heterodox religiosity, and fundamentalism/radical Islamic belief)?

Method

Model

This study is a quantitative and relational study which aims to analyse the relationship between variables. The data of the study was obtained by using three scales. The literature review was also used during the research process.

Population and Sample

The population of the study was the 3. and 4. Class (senior) students at Anatolian high schools in İstanbul. This research is limited to Anatolian high school students who are at the last high school and the previous class since compulsory education ends in 12 years. The sample of the study was the students at two Anatolian high schools in Asian part of İstanbul (Kartal and Ataşehir) and two Anatolian high schools in European part of İstanbul (K. Çekmece and Bayrampaşa) which were chosen randomly. The data was gathered from 432 students. After the necessary permissions were obtained in 2011-2012 education year, the applications to gather data were applied with participation and under observation of the researcher and with the support of the schools' vice-principals and counsellors.

Data Collection Tools

Three scales which will be mentioned below were used for data collection.

1) **School Engagement Scale:** School engagement scale which was developed by Arastaman in 2006 and used for his expertise study was used to measure students' school engagement. School engagement scale is a 5-point Likert scale: (1) Strongly disagree, (2) Mildly disagree, (3) Neutral, (4) Agree, (5) Strongly agree. While the validity and reliability of this study were being studied, the items which were under 0.45 were taken out of the scale according to the results of factor analysis. Moreover, the items whose alpha degrees of reliability were below .60 were taken out of the scale. The first part of school engagement scale is **"Students' inherent engagement"** and the items related to this part is 1, 2,3,4,5,6,7,8 and 9. The factor load of these items ranges between .488 and .728. According to the researcher, this dimension explains 14,723% of the features which the researcher aims to measure. Cronbach Alpha Coefficient regarding this dimension is =.826. Cronbach Alpha Coefficient which we determined for this study is =.728. The second dimension of this scale is **"Engagement to School Setting"** and is made up of 6 items: 10th, 11th, 12th, 13th, 14th and 15th items. The factor load of these items ranges between .523 and .693. The stated variance for this dimension is 11.706% and Cronbach Alpha Coefficient is =.785. Cronbach Alpha Coefficient which we calculated for this dimension is =.844. The third dimension of this scale is **"Engagement to School Programme"**. This dimension contains 4 items which are 16th, 17th, 18th and 19th items. The factor load of these items ranges between .610 and .740. The stated variance for this dimension is 9.521% and Cronbach Alpha Coefficient is =.756. Cronbach Alpha Coefficient which we calculated for this dimension is =.707. The fourth dimension of this scale is **"The Relationship between School Administration and Engagement"**. This dimension contains 5 items which are 20th, 21st, 22nd, 23rd and 24th items. The factor load of these items ranges between .456 and .746. The stated variance for this dimension is 8.666% and Cronbach Alpha Coefficient is =.653. Cronbach Alpha Coefficient which we calculated for this dimension is =.738. The last dimension of this scale is **"The Relationship between Teacher and School Engagement"**. This dimension contains 3 items which are 22nd, 24th and 26th items. The factor load of these items ranges between .663 and .774. The stated variance for this dimension is 7.948% and Cronbach Alpha Coefficient is =.697. Cronbach Alpha Coefficient which we calculated for this dimension is =.865.

2) **Religious Scale:** Religious Scale which includes 106 items was developed by Yetim (2000). Çiçek (2008) redeveloped it and we used her revised form, Religious Scale (Short Form) to find out the individuals' extent of religiosity. This scale includes 41 items to determine individuals' religious tendency. While religiousness was evaluated on five dimensions (orthodoxy, atheism, heterodoxy, fundamentalism and folk religion) on Yetim's (2000) version, Çiçek's version which we used in our study contains four dimensions excluding folk religion (orthodoxy, atheism, heterodoxy and fundamentalism). Hence, Çiçek (2008) excluded items about folk Islam tendency on Yetim's (2000) study and used the items which represent the tendencies best among the remaining items. This is a 7-point Likert Scale (1: Strongly Agree, 7: Strongly Disagree) with 41 items. Yetim (2000) found the reliability of the scale Alpha =.85 in the original study. In the actual study, the scale was applied to 168 people and the

reliability of the scale was found to be Alpha =.79. We found it to be =.50 in our study. Here are the results of the sub-dimensions of the scale on Çiçek's and our study: Orthodoxy Cronbach Alpha .92 (our finding is .93), atheism Cronbach Alpha .83 (our finding is .80), heterodoxy Cronbach Alpha .78 (our finding is .74), fundamentalism Cronbach Alpha .66 (our finding is .80). Individuals' religious tendencies were evaluated according to Yetim's (2000) evaluation. These are:

1) Orthodoxy religion: It places emphasis on religious duties which are obligatory in religion and its widely accepted applications. Widely accepted interpretations in all religions are called "orthodoxy". In Islam, this term corresponds to Sunnism. The items related to this dimension are 1st, 3rd, 5th, 6th, 7th, 13th, 16th, 20th, 33rd, 36th, 38th, 40th items.

2) Heterodox religiosity: It puts emphasis on the importance of inner meaning and interpersonal relationships in ethical terms instead of only religious duties. Heterodoxy is a structure formed as a result of harmonising various beliefs created by societal perception rather than holy book and sunna. The items related to this dimension are 2nd, 4th, 8th, 9th, 22nd, 25th, 26th, 27th and 41st items.

3) Fundamentalism (Radical Islam): In this type, people regard religion as the determining factor in all parts of their lives. Fundamentalism is used to define religious trends which are tight-knit to the religion's basic principles, defend coming back to these principles and are against modernism and secularism. The items related to this dimension are 11th, 14th, 17th, 21st, 24th, 29th, 31st, 35th, 39th items.

4) Atheism: It is formed with negative evaluations towards religion according to various judgement dimensions. This concept includes atheistic views. The items related to this dimension are 10th, 12th, 15th, 18th, 19th, 23rd, 28th, 30th, 32nd, 34th and 37th items. (Çiçek, 2008 quoted from Yetim, 2000).

3) Values Scale: Schwartz Values Scale (SVS) was used **to measure students' engagement to universality and tradition values**. This scale which is used in many studies in Turkey and in the world is comprehensive and its intercultural validity has been proven. It is a widely accepted tool and it has been proven to be suitable for Turkey (Uncu, 2008 quoted from Bacanlı, 1999; Kusdil ve Kağıtçıbaşı, 2000). The internal reliability of the scale was tested again by the researcher. Cronbach Alpha was 0.887 (we found it 0.744). SVS is composed of 30 values in the first part, 27 values in the second part and 57 values in total. 30 values in the first part are terminal values which reflect the goal in life. The second part with 27 values is composed of instrumental values. Totally 57 values were grouped in 10 sub-dimensions. These sub-dimensions are: power, achievement, hedonism, stimulation, self-direction, universality, benevolence, tradition, conformity, safeness. In this study, only the sub-dimensions of hedonism, universality and tradition were used in order to limit the research to a certain extent. In addition, these sub-dimensions were considered to be more important than others for our research. Values scale was stated with the following items in our study: Hedonism

(14th, 16th, and 18th), Universality (1st, 3rd, 5th, 7th, 9th, 11th, 13th, 14th and 15th), and Tradition (2nd, 4th, 6th, 8th, 10th and 12th). Hedonism sub-dimension includes pleasure, enjoying life and self-indulgence. Universality sub-dimension includes social justice, world at peace, wisdom, world of beauty, protecting the environment, broadminded, equality, and inner peace. Tradition sub-dimension includes accepting one's position in life, moderate, devout, humble, respect for tradition and respect for privacy and exclusive rights.

Lastly, individuals who participated in the questionnaire were first asked to read the whole values list from beginning to end and then mark only one value which they find contrary to their values (-1) and mark one value which, they think, leads their life (7). After this process, they were asked to reread the values list and mark each item on the list (between 0 and 7) thinking how important they are for their life (Uncu, 2008).

Process

After two high schools on European side and two on the Asian side of Istanbul were chosen randomly and necessary permissions were obtained, schools were visited on designated days. With the help of principals, vice-principals and counsellors, the sample of the study was mentioned as 3rd and 4th year students were given one period, the questionnaire was applied and forms of the scales were collected.

Data Analysis

Two techniques were used for data analysis of this study. First technique is the calculation of Pearson Correlation Coefficient. Correlation analysis aims to determine a positive or a negative correlation between two variables. Apart from the direction of the relationship, the dimension of the relationship is determined in this analysis.

Second technique is mediation analysis in which linear regression analysis is used. The goal of this technique is to find the cause-effect relationship between variables. In mediation analysis, there is a cause variable, there is an effect variable which is effected by the cause variable and there is a mediator variable which mediates between the cause and effect variables. Baron and Kenny's four steps of mediation analysis are used to validate mediation analysis between cause, effect and mediator variables. First step is that effect variable should predict cause variable meaningfully. The second step is that cause variable should predict mediator variable meaningfully. The third step is that mediator variable should predict effect variable under the control of cause variable meaningfully. The fourth step is that cause variable should not predict effect variable under the control of mediator variable meaningfully. If all four steps are validated and the ratio of mediation is above 80%, this is called full mediation analysis. If the ratio of mediation is below 80% under the same conditions, this is called partial mediation analysis. Also, it is called partial mediation analysis in the event that the first three steps are validated and the fourth step is not validated (Baron & Kenny, 1986).

Findings

- 1) Findings about the relationship between having different religious beliefs and the types of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher) (Look at Table 1)

Table 1: Table of Relationships (The numbers in parenthesis show the number of participants) * p <, 05 ** p <, 01

Sub-dimensions		1	2	3	4	5	6	7	8	9	10	11	12
Religious Belief	1. Orthodoxy (Sunni)	-	-		,740	,149*	,213*	,182*	,296*	,200*			
		1	,755*	,526*	**	*	*	*	*	*	-,063	,054	,520**
			*	*									
			(382)	(383)	(382)	(381)	(381)	(381)	(381)	(381)	(381)	(380)	(380)
Religious Belief	2. Atheism			,631*	-	-	-	-	-	-			
			1	*	,556*	,089*	,141*	,139*	,192*	,136*	,123*	-,020	-
					*	*	*	*	*	*			,413**
					(382)	(382)	(380)	(380)	(380)	(381)	(380)	(379)	(379)
Religious Belief	3. Heterodoxy				-								
				1	,617*	,032	,008	,002	-,009	,036	,148*	,165*	-,275**
					*						*	*	
					(382)	(381)	(381)	(381)	(381)	(381)	(382)	(382)	(382)
Religious Belief	4. Fundamentalism					,094	,166*	,153*	,207*				
					1		*	*	*	,115*	-,092	-,041	,462**
						(380)	(380)	(380)	(380)	(380)	(379)	(379)	(379)
School engagement	5. Inherent						,571*	,468*	,457*			,352*	,299**
						1	*	*	*	,494	,011	*	
										(413)	(410)	(410)	(410)
							(413)	(413)	(413)	(413)	(410)	(410)	(410)
School engagement	6. School setting							,553*	,578*	,578*		,356*	,336**
							1	*	*	*	,054	*	
											(410)	(410)	(410)
								(413)	(413)	(413)	(410)	(410)	(410)
School engagement	7. School programme								,585*	,549*		,247*	,262**
								1	*	*	-,047	*	
											(410)	(410)	(410)
									(413)	(413)	(410)	(410)	(410)
School engagement	8. School administration									,654*	-,098*	,324*	,325**
									1	*	*	*	
											(410)	(410)	(410)
										(413)	(410)	(410)	(410)
Values	9. Teacher										,004	,336*	,232**
										1		*	
											(410)	(410)	(410)
												(410)	(410)
Values	10. Hedonism											,141*	,052
											1	*	
												(412)	(412)
Values	11. Universality											1	,507**
													(412)
Values	12. Tradition												1

The results of correlation coefficient analysis:

1a- There is a positive meaningful correlation between Orthodoxy (Sunni) religious belief and all dimensions of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher). As participants' faith in Orthodoxy increases, all dimensions of school engagement increase.

1b- There is a meaningful negative correlation between atheism and all dimensions of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher). As participants' faith in atheism increases, all dimensions of school engagement decrease.

1c- There is not a meaningful correlation between heterodoxy and all dimensions of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher).

1d- There is a positive correlation between fundamentalism and the following dimensions of school engagement 1- engagement to school setting, 2- engagement to school programme, 3- engagement to school administration, and 4- engagement to teacher. However, there is not a meaningful correlation between fundamentalism and inherent engagement dimension of school engagement.

2) Findings about the relationship between the dimensions of school engagement (inherent engagement, engagement to school setting, school programme, school administration and teacher) and tradition, universality and hedonism values. (Look at Table1 for all findings about this part)

The results of correlation coefficient analysis:

2a- There is a positive correlation between inherent engagement dimension of school engagement and engagement to tradition and universality values. Yet, there is not a meaningful correlation between hedonism and inherent engagement. Accordingly, inherent engagement increases as engagement to tradition and universality values increases.

2b- There is a positive correlation between school setting dimension of school engagement and engagement to tradition and universality values. Nevertheless, there is not a meaningful correlation between hedonism and engagement to school setting. Accordingly, engagement to school setting increases as engagement to tradition and universality values increases.

2c- There is a positive correlation between school programme dimension of school engagement and engagement to tradition and universality values. However, there is not a meaningful correlation between hedonism and engagement to school programme. Hereunder, engagement to school programme increases as engagement to tradition and universality values increases.

2d- There is a positive correlation between school administration dimension of school engagement and engagement to tradition and universality values, but there is a negative correlation between hedonism and engagement to school administration. According to this, engagement to school administration increases as engagement to tradition and universality values increases. On the other hand, engagement to school administration decreases as hedonism value increases.

2e- There is a positive correlation between engagement to teacher dimension of school engagement and engagement to tradition and universality values. Yet, there is not a meaningful correlation between hedonism and engagement to teacher. Accordingly, engagement to teacher increases as engagement to tradition and universality values increases.

3-) Findings about mediating effect of tradition, universality and hedonism values on the relationship between having different religious beliefs (orthodoxy, atheism, heterodoxy, fundamentalism) and types of school engagement (inherent, school setting, school programme, school administration, teacher)

Baron and Kenny's (1986) four steps of mediation analysis were used as a model in all analysis in this part. According to this, only does tradition value have a mediating effect on the relationship between different religious beliefs and school engagement. Hedonism and universality values were observed not to play a mediating role. Findings have been categorized according to religious beliefs and presented below.

3a- The type of school engagement of students with Orthodoxy (Sunni) belief and mediating effect of tradition value on this engagement

There is a meaningful correlation between having Orthodoxy belief and school engagement also mediating effect of tradition value. Therefore, here are the findings about students with Orthodoxy belief in terms of school engagement:

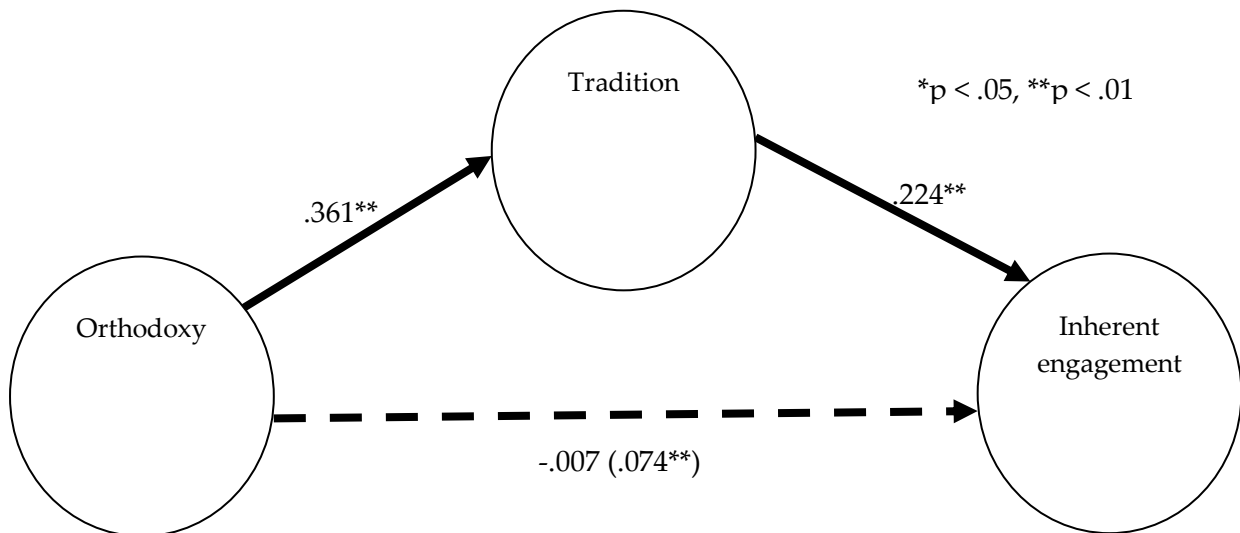
3a1- Inherent engagement of students with Orthodoxy (Sunni) belief and mediating effect of tradition value on this engagement

In this process, cause variable is Orthodoxy tendency, effect variable is inherent school engagement and mediator variable is Tradition value.

According to analysis results, Orthodoxy variable predicts Inherent school engagement variable meaningfully by .074 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Orthodoxy religious tendency predicts Tradition value meaningfully by .361 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value judgment is found to meaningfully predict Inherent school engagement in control of Orthodoxy religious tendency by .224 coefficient ($p < .01$). In the fourth, last, step; Orthodoxy religious tendency is found not to meaningfully predict inherent school engagement in the

control of Tradition value by $-.007$ coefficient ($p = .804$). Thus, the third and fourth steps are verified, too.

The indirect effect of Orthodoxy religious tendency on Inherent school engagement through the medium of Tradition value is $.081$. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to these analysis results, the error is $.017$. Its counterpart on Z-test is 4.896 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is acknowledged to be meaningful. These results show that this mediation model is full mediation model since mediation amount is $109, 73\%$ which is over 80% . According to the results, Tradition value influences inherent school engagement fully mediating Orthodoxy religious tendency. Technically, one unit increase in Orthodoxy religious tendency produces increase in Inherent school engagement at the rate of $.081$ through the medium of Tradition value. Besides, Tradition value creates dominant effect on Orthodoxy religious tendency's relation to Inherent school engagement because the direct effect between Orthodoxy religious tendency and inherent school engagement ($.074$) is directly away the indirect effect found in relation to Tradition value ($-.007$). This shows that Orthodoxy religious tendency plays a more determining role in inherent school engagement when Tradition value is involved in the process and this value reduces the impact of Orthodoxy religious tendency. (Look at the figure below.)



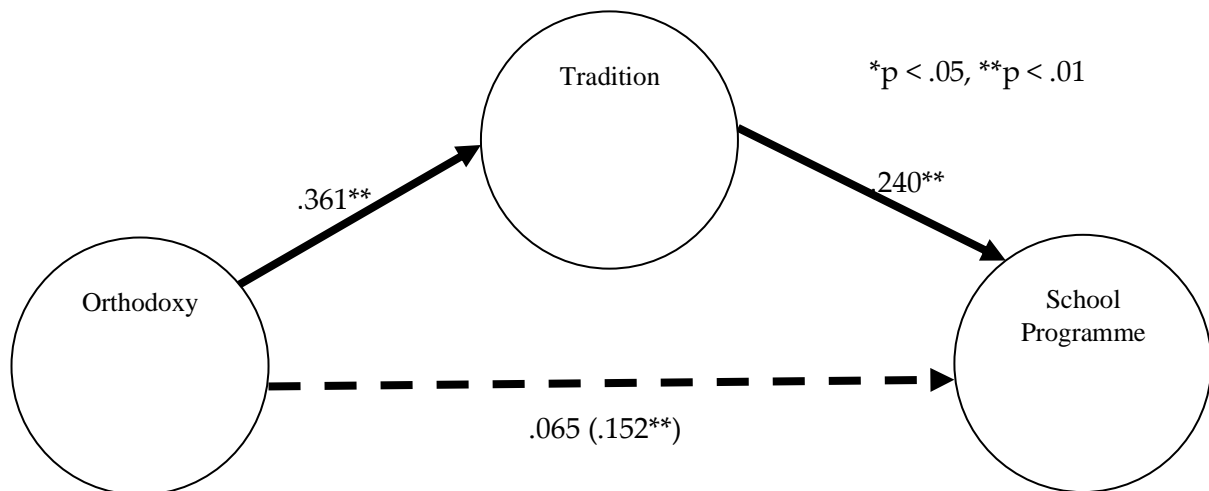
3a2- Students with Orthodoxy (Sunni) belief, their engagement to school programme and mediating effect of tradition value on this engagement

In this process, cause variable is Orthodoxy tendency, effect variable is engagement to School Programme and mediator variable is Tradition value.

According to analysis results, Orthodoxy variable predicts engagement to School Programme variable meaningfully by $.152$ coefficient in the first step ($p < .01$). The first step is verified. In the second step, Orthodoxy religious tendency predicts Tradition value

meaningfully by .361 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Programme in control of Orthodoxy religious tendency by .240 coefficient ($p < .01$). In the fourth, last, step; Orthodoxy religious tendency is found not to meaningfully predict engagement to School Programme in the control of Tradition value by .065 coefficient ($p = .186$). Thus, the third and fourth steps are verified, too.

The indirect effect of Orthodoxy religious tendency on engagement to School Programme through the medium of Tradition value is .087. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .027. Its counterpart on Z-test is 3.273 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 57.22% which is below 80%. According to the results, Tradition value influences engagement to school programme partially mediating Orthodoxy religious tendency. Technically, one unit increase in Orthodoxy religious tendency produces increase in engagement to School Programme at the rate of .087 through the medium of Tradition value. This shows that Orthodoxy religious tendency plays a partially mediating role in engagement to School Programme when Tradition value is involved in the process and this value reduces the impact of Orthodoxy religious tendency (Look at the figure below).



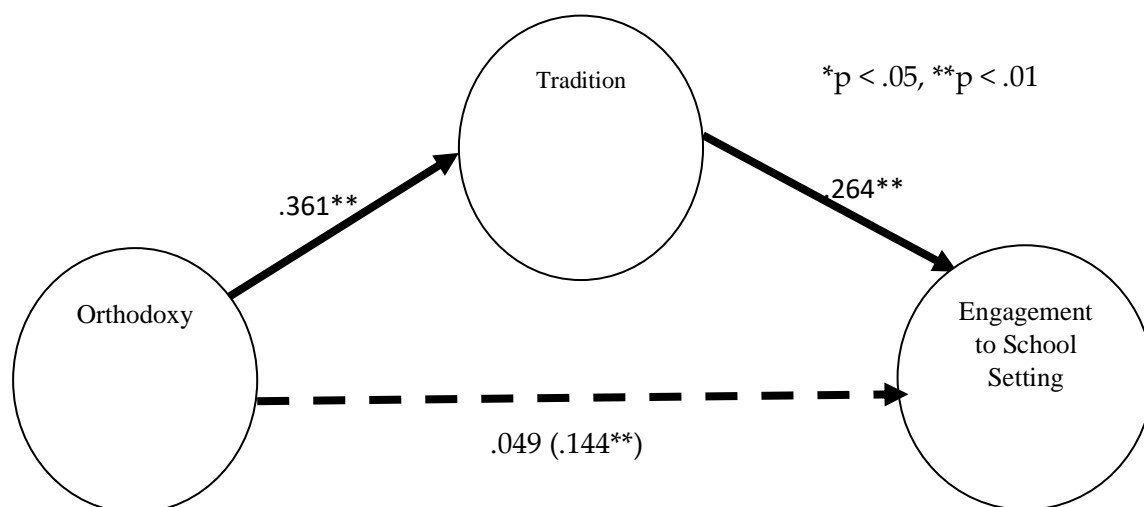
3a3- Students with Orthodoxy (Sunni) belief, their engagement to school setting and mediating effect of tradition value on this engagement

In this process, cause variable is Orthodoxy tendency, effect variable is engagement to School Setting and mediator variable is Tradition value.

Analysis results show that Orthodoxy variable predicts engagement to School Setting variable meaningfully by .144 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Orthodoxy religious tendency predicts Tradition value meaningfully by .361 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is

found to meaningfully predict engagement to School Setting in control of Orthodoxy religious tendency by .264 coefficient ($p < .01$). In the fourth, last, step; Orthodoxy religious tendency is found not to meaningfully predict engagement to School Setting in the control of Tradition value by .049 coefficient ($p = .203$). Thus, the third and fourth steps are verified, too.

The indirect effect of Orthodoxy religious tendency on engagement to School Setting through the medium of Tradition value is .095. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .021. Its counterpart on Z-test is 4.451 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 66.21% which is below 80%. According to the results, Tradition value influences engagement to school setting partially mediating Orthodoxy religious tendency. Technically, one unit increase in Orthodoxy religious tendency produces increase in engagement to school setting at the rate of .095 through the medium of Tradition value. This shows that Orthodoxy religious tendency plays a partially mediating role in engagement to School Setting when Tradition value is involved in the process and this value reduces the impact of Orthodoxy religious tendency. (Look at the figure below.)



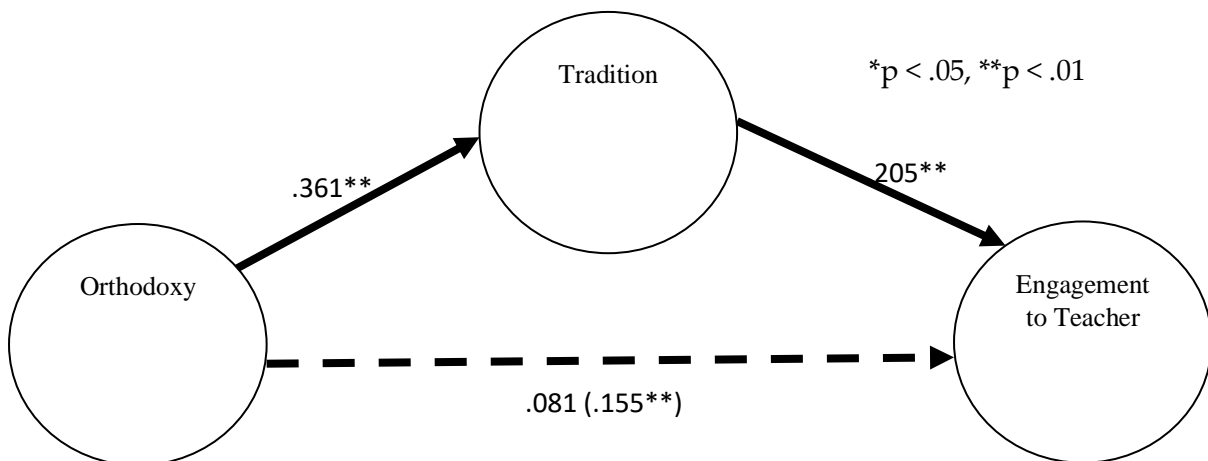
3a4- Students with Orthodoxy (Sunni) belief, their engagement to teacher and mediating effect of tradition value on this engagement

In this process, cause variable is Orthodoxy tendency, effect variable is engagement to Teacher and mediator variable is Tradition value.

Analysis results show that Orthodoxy variable predicts engagement to Teacher variable meaningfully by .155 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Orthodoxy religious tendency predicts Tradition value meaningfully by .361 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to Teacher in control of Orthodoxy religious tendency by

.205 coefficient ($p < .01$). In the fourth, last, step; Orthodoxy religious tendency is found not to meaningfully predict engagement to Teacher in the control of Tradition value by .081 coefficient ($p = .071$). Thus, the third and fourth steps are verified, too.

The indirect effect of Orthodoxy religious tendency on engagement to Teacher through the medium of Tradition value is .074. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .024. Its counterpart on Z-test is 3.076 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 47.74% which is below 80%. The results showed that Tradition value influences engagement to Teacher partially mediating Orthodoxy religious tendency. Technically, one unit increase in Orthodoxy religious tendency produces increase in engagement to Teacher at the rate of .074 through the medium of Tradition value. This shows that Orthodoxy religious tendency plays a partially mediating role in engagement to Teacher when Tradition value is involved in the process and this value reduces the impact of Orthodoxy religious tendency. (Look at the figure below.)



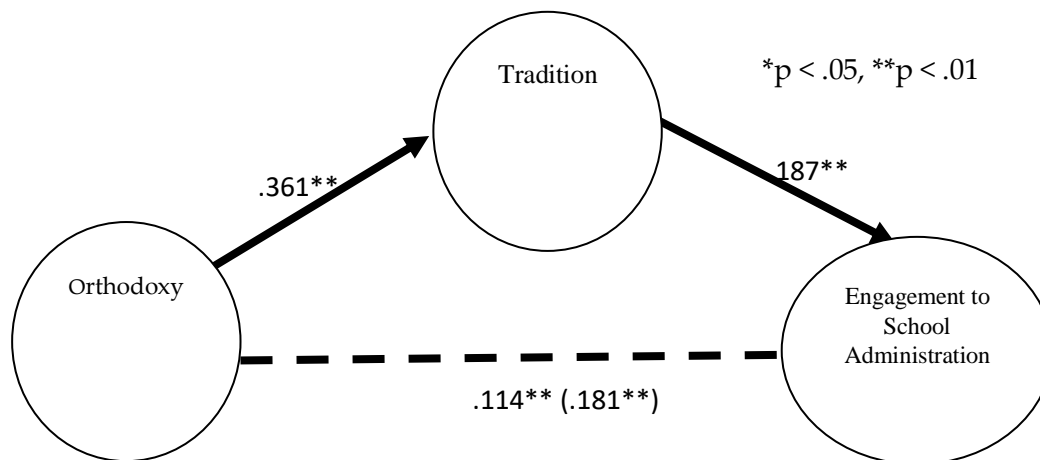
3a5- Students with Orthodoxy (Sunni) belief, their engagement to school administration and mediating effect of tradition value on this engagement

In this process, cause variable is Orthodoxy tendency, effect variable is engagement to School Administration and mediator variable is Tradition value.

Analysis results show that Orthodoxy variable predicts engagement to School Administration variable meaningfully by .181 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Orthodoxy religious tendency predicts Tradition value meaningfully by .361 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Administration in control of Orthodoxy religious tendency by .187 coefficient ($p < .01$). In the fourth, last, step; Orthodoxy religious tendency is found to meaningfully predict engagement to School

Administration in the control of Tradition value by .114 coefficient ($p < .01$). The third step is verified, but the fourth step is not verified. Despite this, the influence of Orthodoxy religious tendency on engagement to School Administration is observed to decrease when Tradition value is taken into consideration in the fourth step. Since this influence is diminished, we can mention mediation.

The indirect effect of Orthodoxy religious tendency on engagement to School Administration through the medium of Tradition value is .067. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .019. Its counterpart on Z-test is 3.574 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 37.19% which is below 80%. According to the results, Tradition value influences engagement to School Administration partially mediating Orthodoxy religious tendency. Technically, one unit increase in Orthodoxy religious tendency produces increase in engagement to School Administration at the rate of .067 through the medium of Tradition value. This shows that Orthodoxy religious tendency plays a partially mediating role in engagement to School Administration when Tradition value is involved in the process and this value reduces the impact of Orthodoxy religious tendency. (Look at the figure below.)



3b- Students with radical Islamic belief (Fundamentalism), the type of their school engagement and mediating effect of hedonism, universality and tradition values on this engagement

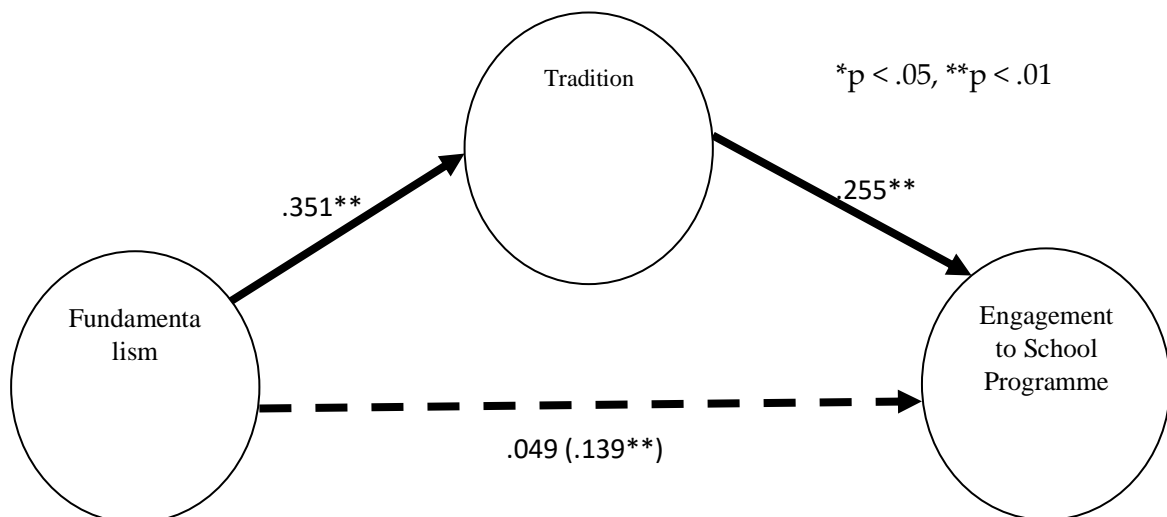
As a result of this study, it occurs that there is a correlation between having Radical Islamic belief and all dimensions of school engagement except for Inherent engagement. Also, it was observed that Tradition value had mediating value. Accordingly, findings about students with Radical Islamic belief in terms of the dimensions of school engagement are as follows:

3b1- Students with radical Islamic belief, their engagement to school programme and mediator effect of tradition value on this engagement

In this process, cause variable is Fundamentalism (radical Islam) tendency, effect variable is engagement to School Programme and mediating variable is Tradition value.

Analysis results show that Fundamentalism variable predicts engagement to School Programme variable meaningfully by .139 coefficient in the first step ($p < .01$). The first step is verified. In the second step, radical Islamic belief tendency predicts Tradition value meaningfully by .351 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Programme in control of Radical Islamic belief tendency by .255 coefficient ($p < .01$). In the fourth, last, step; Radical Islamic belief tendency is found not to meaningfully predict engagement to School Programme in the control of Tradition value by .049 coefficient ($p = .345$). Thus, the third and fourth steps are verified, too.

The indirect effect of Radical Islamic belief (Fundamentalism) tendency on engagement to School Programme through the medium of Tradition value is .090. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .025. Its counterpart on Z-test is 3.521 and it is meaningful in $p < .05$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 64.68% which is below 80%. According to the results, Tradition value influences engagement to school programme partially mediating radical Islamic belief tendency. Technically, one unit increase in radical Islamic belief tendency produces increase in engagement to School Programme at the rate of .090 through the medium of Tradition value. This shows that radical Islamic belief tendency plays a partially mediating role in engagement to School Programme when Tradition value is involved in the process and this value reduces the impact of Radical Islamic belief tendency. (Look at the figure below.)

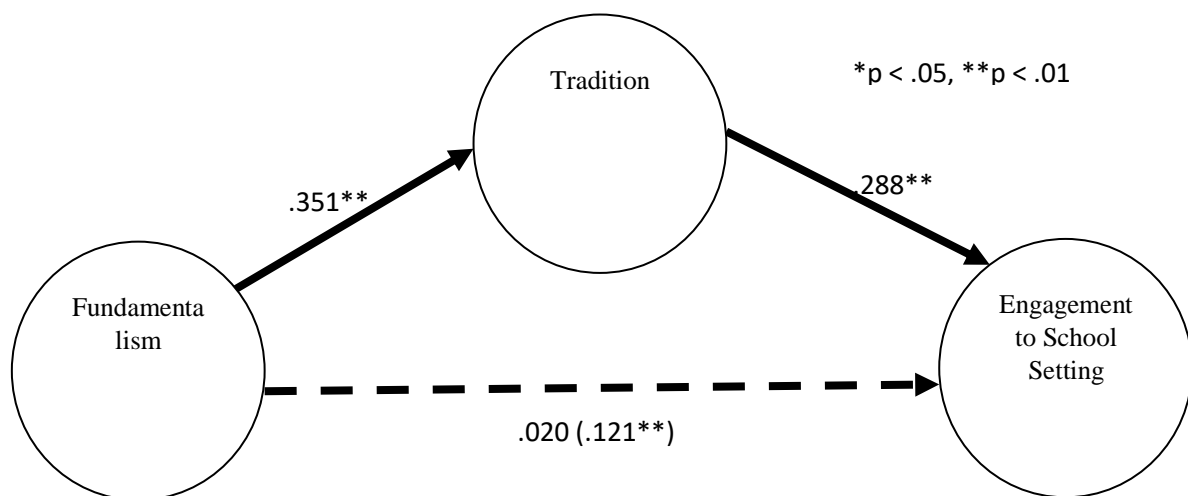


3b2- Students with radical Islamic belief, their engagement to school setting and mediator role of tradition value on this engagement

In this process, cause variable is Fundamentalism (radical Islam) tendency, effect variable is engagement to School Setting and mediator variable is Tradition value.

Analysis results show that Fundamentalism variable predicts engagement to School Setting variable meaningfully by .121 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Radical Islamic belief tendency predicts Tradition value meaningfully by .351 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Setting in control of Radical Islamic belief tendency by .288 coefficient ($p < .01$). In the fourth, last, step; Radical Islamic belief tendency is found not to meaningfully predict engagement to School Setting in the control of Tradition value by .020 coefficient ($p = .613$). Thus, the third and fourth steps are verified, too.

The indirect effect of Radical Islamic belief (Fundamentalism) tendency on engagement to School Setting through the medium of Tradition value is .101. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .021. Its counterpart on Z-test is 4.774 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is full mediation model since mediation amount is 83.15% which is over 80%. According to the results, Tradition value influences engagement to School Setting fully mediating Radical Islamic belief tendency. Technically, one unit increase in radical Islamic belief tendency produces increase in engagement to school setting at the rate of .101 through the medium of Tradition value. This shows that Radical Islamic belief tendency plays a fully mediating role in engagement to School Setting when Tradition value is involved in the process and this value reduces the impact of Radical Islamic belief tendency. (Look at the figure below.)

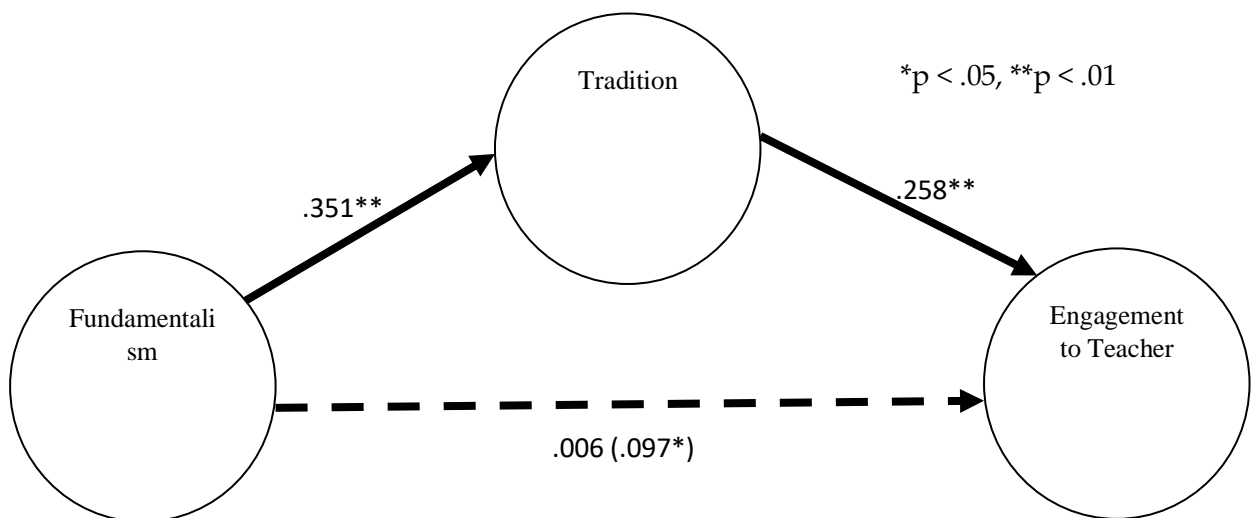


3b3- Students with radical Islamic belief, their engagement to teacher and mediating effect of tradition value on this engagement

In this process, cause variable is Fundamentalism (radical Islam) tendency, effect variable is engagement to teacher and mediator variable is Tradition value.

Analysis results show that Fundamentalism variable predicts engagement to Teacher variable meaningfully by .097 coefficient in the first step ($p < .05$). The first step is verified. In the second step, Radical Islamic belief tendency predicts Tradition value meaningfully by .351 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to Teacher in control of Radical Islamic belief tendency by .258 coefficient ($p < .01$). In the fourth, last, step; Radical Islamic belief tendency is found not to meaningfully predict engagement to Teacher in the control of Tradition value by .006 coefficient ($p = .898$). Thus, the third and fourth steps are verified, too.

The indirect effect of Radical Islamic belief (Fundamentalism) tendency on engagement to Teacher through the medium of Tradition value is .091. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .024. Its counterpart on Z-test is 3.846 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is full mediation model since mediation amount is 93.73% which is over 80%. According to the results, Tradition value influences engagement to Teacher fully mediating Radical Islamic belief tendency. Technically, one unit increase in Radical Islamic belief tendency produces increase in engagement to Teacher at the rate of .091 through the medium of Tradition value. This shows that radical Islamic belief tendency plays a fully mediating role in engagement to Teacher when Tradition value is involved in the process and this value reduces the impact of radical Islamic belief tendency. (Look at the figure below.)

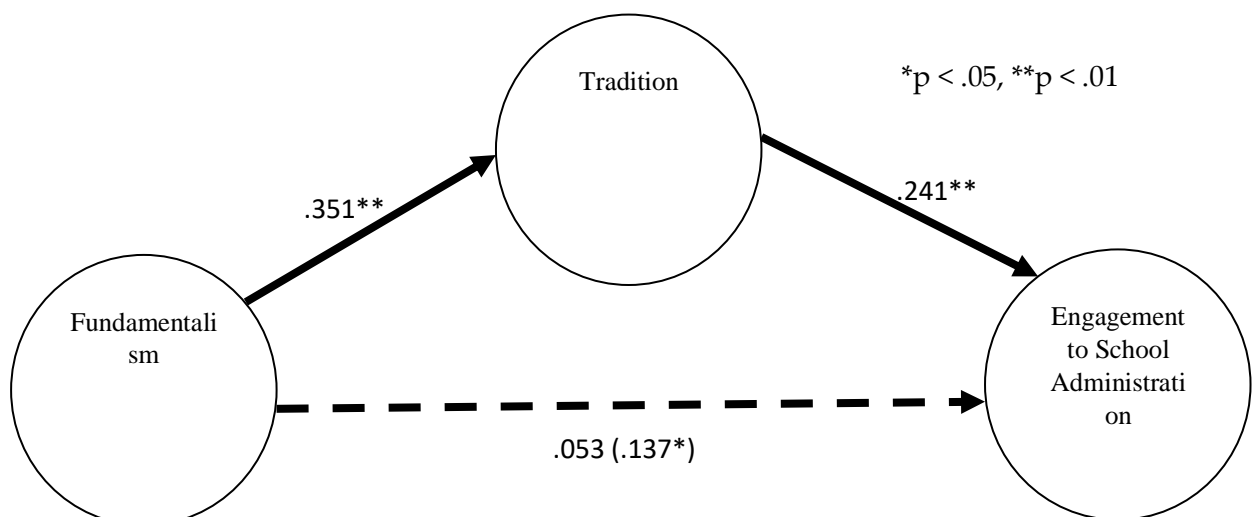


3b4- Students with radical Islamic belief, their engagement to school administration and mediating effect of tradition value on this engagement

In this process, cause variable is Fundamentalism (radical Islam) tendency, effect variable is engagement to School Administration and mediator variable is Tradition value.

Analysis results show that Fundamentalism variable predicts engagement to School Administration variable meaningfully by .137 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Radical Islamic belief tendency predicts Tradition value meaningfully by .351 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Administration in control of radical Islamic belief tendency by .241 coefficient ($p < .01$). In the fourth, last, step; Radical Islamic belief tendency is found not to meaningfully predict engagement to School Administration in the control of Tradition value by .053 coefficient ($p = .156$). Thus, the third and fourth steps are verified, too.

The indirect effect of Radical Islamic belief (Fundamentalism) tendency on engagement to School Administration through the medium of Tradition value is .085. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .019. Its counterpart on Z-test is 4.453 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 61.67% which is below 80%. According to the results, Tradition value influences engagement to school administration partially mediating radical Islamic belief tendency. Technically, one unit increase in Radical Islamic belief tendency produces increase in engagement to School Administration at the rate of .085 through the medium of Tradition value. This shows that Radical Islamic belief tendency plays a partially mediating role in engagement to School Administration when Tradition value is involved in the process and this value reduces the impact of radical Islamic belief tendency. (Look at the figure below.)



3c- Students with atheist belief, the type of their school engagement and mediating effect of hedonism, universality and tradition values on this engagement

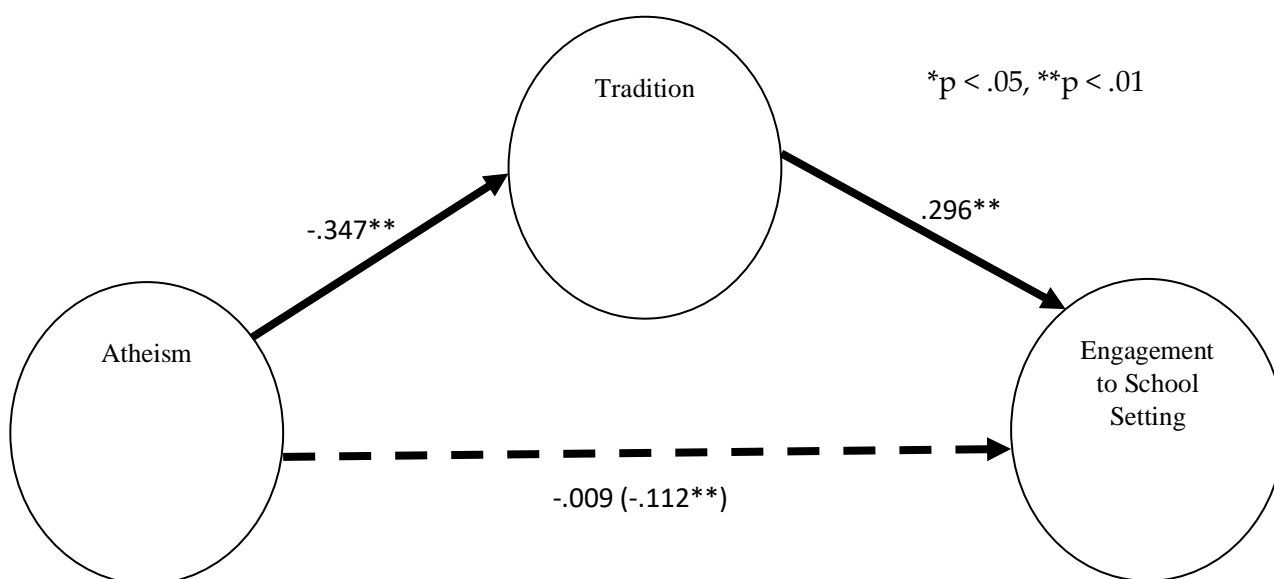
As a result of this study, it occurs that there is a correlation between having atheist belief and all dimensions of school engagement except for inherent engagement and engagement to school programme. It was observed that Tradition value undertook mediating role. Accordingly, findings about students with radical Islamic belief in terms of the dimensions of school engagement are as follows:

3c1- Students with atheist belief, their engagement to school setting and mediating effect of tradition value on this engagement

In this process, cause variable is Atheism tendency, effect variable is engagement to School Setting and mediator variable is Tradition value.

Analysis results show that Atheism variable predicts engagement to School Setting variable meaningfully by .112 coefficient in the first step ($p < .01$). The first step is verified. In the second step, atheist belief tendency predicts Tradition value meaningfully by -.347 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Setting in control of atheist belief tendency by .296 coefficient ($p < .01$). In the fourth, last, step; atheist belief tendency is found not to meaningfully predict engagement to School Setting in the control of Tradition value by -.009 coefficient ($p = .831$) Thus, the third and fourth steps are verified, too.

The indirect effect of atheist belief tendency on engagement to School Setting through the medium of Tradition value is -.103. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .021. Its counterpart on Z-test is -4.788 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is full mediation model since mediation amount is 91.70% which is over 80%. According to the results, Tradition value influences engagement to school setting fully mediating Atheist belief tendency. Technically, one unit increase in Atheist belief tendency produces increase in engagement to School Setting at the rate of .103 through the medium of Tradition value. This shows that Atheist belief tendency plays a fully mediating role in engagement to school setting when Tradition value is involved in the process and this value reduces the impact of Atheist belief tendency. (Look at the figure below.)

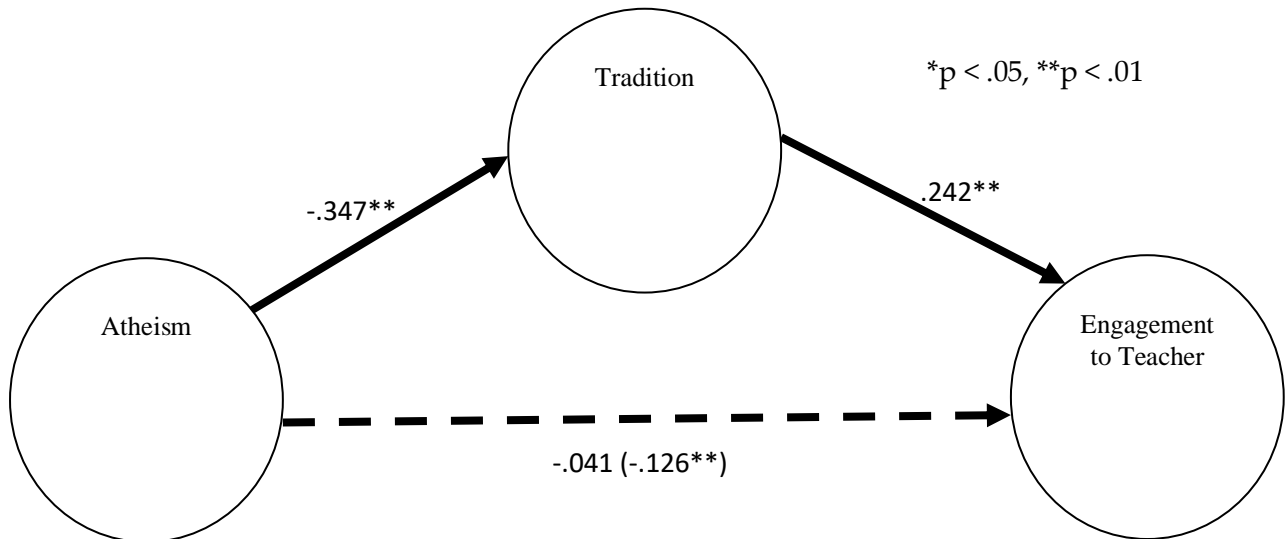


3c2- Students with atheist belief, their engagement to teacher and mediating effect of tradition value on this engagement

In this process, cause variable is Atheism tendency, effect variable is engagement to Teacher and mediating variable is Tradition value.

Analysis results show that Atheism variable predicts engagement to teacher variable meaningfully by $-.126$ coefficient in the first step ($p < .01$). The first step is verified. In the second step, Atheist belief tendency predicts Tradition value meaningfully by $-.347$ coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to Teacher in control of Atheist belief tendency by $.242$ coefficient ($p < .05$). In the fourth, last, step; Atheist belief tendency is found not to meaningfully predict engagement to Teacher in the control of Tradition value by $-.041$ coefficient ($p = .417$) Thus, the third and fourth steps are verified, too.

The indirect effect of atheist belief tendency on engagement to teacher through the medium of Tradition value is $-.084$. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is $.023$. Its counterpart on Z-test is 3.641 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 66.99% which is below 80% . According to the results, Tradition value influences engagement to teacher partially mediating Atheist belief tendency. Technically, one unit increase in Atheist belief tendency produces increase in engagement to teacher at the rate of $.084$ through the medium of Tradition value. This shows that Atheist belief tendency plays a partially mediating role in engagement to teacher when Tradition value is involved in the process and this value reduces the impact of Atheist belief tendency. (Look at the figure below.)

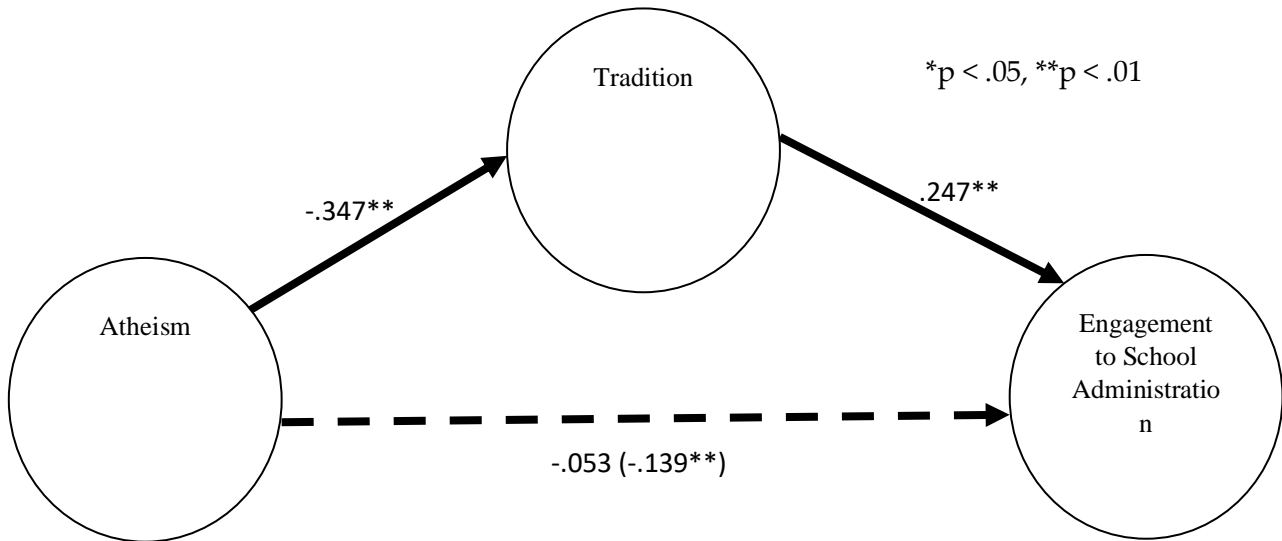


3c3- Students with atheist belief, their engagement to school administration and mediating effect of tradition value on this engagement

In this process, cause variable is Atheism tendency, effect variable is engagement to School Administration and mediating variable is Tradition value.

Analysis results show that Atheism variable predicts engagement to School Administration variable meaningfully by .139 coefficient in the first step ($p < .01$). The first step is verified. In the second step, Atheist belief tendency predicts Tradition value meaningfully by -.347 coefficient ($p < .01$). The second step is verified, as well. In the third step, Tradition value is found to meaningfully predict engagement to School Administration in control of Atheist belief tendency by .247 coefficient ($p < .01$). In the fourth, last, step; Atheist belief tendency is found not to meaningfully predict engagement to School Administration in the control of Tradition value by -.053 coefficient ($p = .185$) Thus, the third and fourth steps are verified, too.

The indirect effect of atheist belief tendency on engagement to School Administration through the medium of Tradition value is -.086. Whether this indirect effect is meaningful or not is checked through Sobel standard error test. According to this analysis results, the error is .019. Its counterpart on Z-test is -4.485 and it is meaningful in $p < .01$. As Sobel test yielded meaningful results, indirect effect is accepted to be meaningful. These results show that this mediation model is partial mediation model since mediation amount is 61.83% which is below 80%. According to the results, Tradition value influences engagement to School Administration partially mediating Atheist belief tendency. Technically, one unit increase in Atheist belief tendency produces increase in engagement to School Administration at the rate of .086 through the medium of Tradition value. This shows that Atheist belief tendency plays a partially mediating role in engagement to School Administration when Tradition value is involved in the process and this value reduces the impact of Atheist belief tendency. (Look at the figure below.)



Consequently, you can see the relationship between having different religious beliefs and school engagement on the table below. You can, also, see the mediating effect of values.

Table 2: Summary of the findings about correlation and mediation

Type of School Engagement / Type of Belief	ORTHODOXY (SUNNI ISLAM)	FUNDAMENTALISM (RADICAL ISLAM)	ATHEISM	HETERODOXY
INHERENT SCHOOL ENGAGEMENT	Positive correlation. Mediating effect of Tradition value.	No correlation, no mediating effect	Negative correlation (see Table1). No mediating effect	No correlation, no mediating effect
ENGAGEMENT TO SCHOOL PROGRAMME	Positive correlation. Mediating effect of Tradition value.	Positive correlation. Mediating effect of Tradition value.	Negative correlation (see Table1). No mediating effect	No correlation, no mediating effect
ENGAGEMENT TO SCHOOL SETTING	Positive correlation. Mediating effect of Tradition value.	Positive correlation. Mediating effect of Tradition value.	Negative correlation. Mediating effect of Tradition value.	No correlation, no mediating effect
ENGAGEMENT TO TEACHER	Positive correlation. Mediating effect of Tradition value.	Positive correlation. Mediating effect of Tradition value.	Negative correlation. Mediating effect of Tradition value.	No correlation, no mediating effect

ENGAGEMENT TO SCHOOL ADMINISTRATION	Positive correlation. Mediating effect of Tradition value	Positive correlation. Mediating effect of Tradition value	Negative correlation. Mediating effect of Tradition value.	No correlation, no mediating effect
Type of Value Type of Belief				
TRADITION	Positive correlation.	Positive correlation.	Positive correlation.	Positive correlation.
UNIVERSALITY	No correlation	No correlation	No correlation	Positive correlation.
HEDONISM	No correlation	No correlation	Positive correlation	Positive correlation

Furthermore, we would like to present findings about the relationship between having different religious beliefs and engagement to values in a table.

Table 3: The relationship between values and dimensions of school engagement

Type of Value Type of School Engagement	INHERENT SCHOOL ENGAGEMENT	ENGAGEMENT TO SCHOOL PROGRAMME	ENGAGEMENT TO SCHOOL SETTING	ENGAGEMENT TO TEACHER	ENGAGEMENT TO SCHOOL ADMINISTRATION
TRADITION	Positive correlation	Positive correlation	Positive correlation	Positive correlation	Positive correlation
UNIVERSALITY	Positive correlation	Positive correlation	Positive correlation	Positive correlation	Positive correlation
HEDONISM	No correlation	No correlation	No correlation	No correlation	Negative correlation

Discussion, Conclusion and Suggestion

We would like to discuss and interpret all the data regarding this study which was not researched before in the literature.

1- The study which we did about high school students reflects a strong positive correlation between all dimensions of school engagement and engagement to tradition and universality

values (Table 3). This situation shows that school engagement enhances engagement to both tradition and universality values in Turkish Education System. It, also, shows that both tradition and universality values are two important factors regarding school engagement. These two factors conform to general purposes of Turkish Education System in National Education Basic Law (<http://mevzuat.meb.gov.tr/html/88.html>) and what is mentioned in Social Control Theory (the socialising and ensuring social adaptation and social control role of education via belief and values) (Kızmaz, 2004).

2- The study we did reveals that school engagement of high school students differs in terms of four different types of religious beliefs. When we look at the relationship between having different religious beliefs and school engagement one by one, these findings and evaluations can be propounded:

2a- As is known, religion lesson and education was legislated on the 24th clause in 1982 Constitution and since then it has been compulsorily taught 2 periods a week in primary education and 1 period a week in secondary education (Okçu, 2009) (<http://dogm.meb.gov.tr/www/yasal-dayanaklarimiz/icerik/9>). It is voiced by many people that Sunni Islamic belief is used a base in this education (2008 Report on International Religious Freedom) (Kaya, 2011) (Kaymakcan, 2006) (Sarıkaya, 2001). However, there is no study in literature to prove it. This study indicates that there is a strong positive correlation between students with Sunni Islamic belief and all dimensions of school engagement. It also shows that as high school students' school engagement increases, devotion to Sunni Islamic belief increases, as well. Therefore, this study can be said to indicate that Turkish Education System is a factor which enhances the devotion to Sunni Islamic belief.

Besides, this belief is said to be tested as the third socialization factor apart from universality and tradition factors although Sunni Islamic belief is not in general purposes of Turkish Education System (<http://mevzuat.meb.gov.tr/html/88.html>).

2b- There is a positive correlation between students with radical Islamic belief (Fundamentalism) and all dimensions of school engagement (engagement to school programme, engagement to school setting, engagement to teacher, engagement to school administration) except for one dimension (inherent school engagement). The fact that there is no relationship between having radical Islamic belief and inherent school engagement does not make it possible to say that Turkish Education System is not an effective factor to ensure the engagement of students with radical Islamic belief. However, the fact that students with radical Islamic belief have a strong engagement to dimensions of school programme, school setting, teacher and school administration in Turkish Education System can be interpreted as they do not have a big problem with school. It can be interpreted also as Turkish Education System has dimensions (such as school programme, school setting, teacher and school administration) which these students can commit themselves to. Here are the proofs to the interpretations above: There is a strong positive correlation between students with Sunni Islamic belief and all dimensions of school engagement. Many people think that Sunni Islamic

belief is used as a base in schools in Turkish Education System. Also, there is a strong positive correlation between having Sunni Islamic belief and having radical Islamic belief. Yet, there is a strong negative correlation between having a radical Islamic belief and having heterodoxy belief and atheist belief (see on Table 1).

2c- At the end of the study, the strong negative correlation between students with Atheist belief and all dimensions of school engagement reflects that Turkish Education System is not successful in ensuring their school engagement. Furthermore, the strong negative correlation between having atheist belief and tradition value can be acknowledged as a sign that social control theory is not elucidator for atheist high school students (see Table 1 and 2). On the other hand, the strong negative correlation between being an Atheist and having Sunni Islamic belief and remarking that Turkish Education System keeps close to Sunni Islamic belief can be regarded as one of the major reasons of this situation. As a result, being atheist is a negative factor in terms of school engagement, the reasons of this should be searched by those concerned and it is deemed to be appropriate for Turkish Education System to come up with policies to ensure these students' school engagement.

2d- There is no correlation between having Heterodoxy belief and school engagement in the research. However, positive correlation between having heterodoxy belief and hedonism and universality values; and strong positive correlation between Sunni Islamic belief and tradition value can be interpreted as Turkish Education System is not effective in socialising students with heterodoxy belief. This interpretation makes it possible to say that there is a need for scientific study to explain heterodox students' situation in Turkish Education System.

3- In the study, it was observed that tradition value plays a mediating role on the relationship between having Sunni Islamic belief, radical Islamic belief, atheist belief and all dimensions of school engagement. In addition, tradition value is found to have a bigger impact on school engagement than three types of beliefs. This finding shows that these three types of beliefs are factors in school engagement, but tradition value has a bigger and a more positive impact on school engagement.

4- We have also seen in literature review that school engagement influences not only academic success but also social cohesion (thereby socialisation) (Sheppard, 2011). Moreover, in this study, tradition and universality values and Sunni Islamic belief were found to be effective factors in socialising high school students and in ensuring their school engagement for Turkish Education System. Among these factors, tradition value was found to be more effective than the others. Lastly, studies should be done in different types of high schools and samples in various cities so that the results of this study which was done in Anatolian high schools can be generalised to all high schools.

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