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Global Values in School Curricula

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Introduction

Curricula convey values that are considered significant by a society. On the one hand, they are an expression of societal value configurations; on the other hand, they influence values in schools. Irrespective of whether curricula really shape the reality of teaching, the underlying values are therefore of interest as an expression of what a society feels to be important and worth to be passed on to the next generation. This applies in particular to the preambles of curricula, which refer to the general tasks of schools but do not take the perspective of different school subjects, their traditions and tasks.

This chapter analyses global values that can be found in the preambles to the curricula of four types of schools in Bavaria. It is about identifying the significance of global values within the entire spectrum of values. In addition, these values are subjected to a content analysis: Which topics are associated with them? What understanding of globality is expressed by these terms?

This study is part of a research project on figurations of social value communication,[1] including a study on values in programmes of political parties (Müller and Séville, 2022) as well as different studies on the general spectrum of values in curricula (Osterrieder et al., under review). As main results, curricula support values of 'openness to social change', propagate fearless education and pursue the idea of achievement less centrally than it would have been expected based on the values of society as a whole. In addition, the value profile of different types of schools in the tracking school system was compared (Scheunpflug et al., under review). Curricula leading to certificates entitling university access address more often values associated with self-direction and explain the paradoxical requirements of complex value configurations. However, curricula that lead to vocational training tend to address less complex value configurations, and self-

realization is less often the focus; in these curricula values of achievement and care are found there all the more intensively (Scheunpflug et al., under review). As such, these results are already relevant to globalization issues because they subtly perpetuate existing educational injustices.

This chapter focuses on the values that are related to issues of education for sustainable development or 'global learning' in the broadest sense. Subsequently, we understand 'global learning' to be the pedagogical reaction to the development of world society (Scheunpflug, 2001: p. 87) and thus follow the Maastricht Declaration of 2002 (see the section 'Current state of research and research desideratum ' in this chapter).

In the following, first of all the state of research on global learning in curricula will be reported (see Section 'Current state of research and research desideratum'). Against this background, the theoretical focus will be developed (see Section 'Theoretical background: Operationalization of value discourses') followed by the explanation of the methods used for the empirical research (see Section 'Method'). Then the results will be presented (Section 'Results: Global values in curricula') and these findings will be explained concerning their relevance to 'Global Learning' and a 'Pedagogy of Hope' (Section 'The content of universal values'). This study points beyond the specific case of schools in Bavaria in understanding the complexity of 'global values' and proposing a research instrument for hidden values. Research on curricula, which has so far focused purely on the content of learning, focusing the underlying value configurations, interprets curricula less in terms of their importance for school learning and more as markers for societal debates.

Current state of research and research desideratum

With the present study, we combine several research strands that have so far largely run separately, curriculum research on global learning (1), value research (2) and the discourse on 'global values' (3). The research question then becomes apparent from the overview (4) of these strands.

(1) From the point of view of curriculum research on global learning, several aspects are important. On the one hand, there are numerous studies that reflect the anchoring of topics of global learning in the curricula for different countries (Schreiber and Siege, 2016; for universities Killick 2020). Overall, the topic has been implemented at least to some extent with regard to the curricula in recent decades (cf. Ferguson-Patrick, Reynolds and Macqueen, 2018; Bentall et al., 2014;

Tarozzi and Mallon, 2019; Tarozzi and Inguaggiato, 2018). Reviews for Europe also show increasing awareness of the issue. Implementation has progressed to different degrees in individual European countries (cf. for Europe the reviews of the Global Education Network Europe: https://www.gene.eu/peer-reviews).

The study presented here goes beyond these aspects when elaborating the values associated with global learning in curricula. It is about the configurations of values implicitly associated and invoked with curricula. This ties in with studies that interpret texts of curricula less as a statement about the school, the lessons or even as determined teaching input, but as an expression of societal expectations towards schools (cf. Künzli, 1986; Künzli et al., 2013; or the summary in Terhart 2021, cf. on the associated decision-making processes Biehl, Ohlhaver and Riquarts, 1999).

(2) Second, questions of value research are taken up. In value research, values are described as ideal concepts of what is desirable that guide social actors in how they make decisions about action, assess people and events, and interpret and justify their decisions and actions (e.g. Schwartz, 1999). Values are cross-situational goal orientations and decision criteria that are hierarchized and prioritized according to their importance, acting as guiding principles in the conduct of life (Schwartz, 1999: pp. 24–5). These explicit and implicit value orientations are passed on, expressed and consolidated by the members of society through communication, everyday dealings with customs, laws, norms and organizational structures.

Necessarily, values are conceptually fuzzy and fluid (Sommer, 2016: p. 83 ff.). It is precisely through this conceptual fuzziness that they develop their orienting function (cf. Luhmann, 1997: p. 341; on the function of semantic fuzziness Scheunpflug and Affolderbach, 2019). By communicating about values, expectations are formulated that control actions and cooperation and enable orientation in complex social contexts. Schools, in the way they are organized and with the communication embedded in them, are significant institutions of the implicit transmission of societal values. This communication encompasses far more than just curricula; however, the expectations towards schools are giving visibility in these texts like in a burning glass.

(3) Global values, which are related to global learning, bundle motivational dispositions to deal with complexity at different levels. They help to develop an attitude to actively deal with global challenges. The aforementioned understanding of education and learning in a globalized world is linked to 'global learning', to use the definition of the Maastricht Declaration of the 2002 GENE/European Council: 'Education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice,

equity and human rights for all' (Maastricht Declaration, 2002; Nygard and Wegimont, 2018; cf. Bourn, 2014; 2018; Lehtomäki, Moate and Posti-Ahokas, 2016; Räsänen, 2009; or Tarozzi and Mallon, 2019). This is an umbrella concept that covers 'global citizenship education' (i.e. Shultz, 2010; Grobbauer, 2014; or UNESCO, 2015), and related concepts, and that identifies the necessity of considering social justice in human relations in a globalized world as foundation. This concept combines (1) the normative focuses of greater social justice and sustainability in the world, as well as (2) the perspective that social relations in a global perspective should be addressed.

In this study, these very different strands of research are seen together. The implicit social values embedded in and transported through curricula have hardly been examined with regard to the importance of global learning. Therefore, this research asks for the embedded global values in curricula and develops an operationalization to investigate implicit values.

Theoretical background: Operationalization of value discourses

The following criteria were decisive for the selection of the empirical instruments: (1) the theoretical frame of reference should have already been used for empirical investigations, (2) it should cover the value discourse as broadly as possible, and (3) provide comparative data for the classification of the findings (this criterion does not report any relevance for the findings here).

After reviewing the relevant literature, we discussed two approaches: the 'Refined Theory of Basic Individual Values' by Schwartz et al. (2012) and the 'Values in Action Inventory of Strengths' by Christopher Peterson and Martin Seligman (Peterson and Seligman, 2004; Park, Peterson and Seligman, 2004; Peterson and Park, 2004; Peterson, 2006). Schwartz's value theory takes into account the value prioritization and hierarchization of values by individuals and groups and systematically relates them to one another. It has been empirically tested, and data from international studies are available (Schwartz, 1992; 1999; Schwartz et al., 2012; Knafo et al., 2011; Drahmann, Cramer and Merk, 2020). Individual values are represented on a motivation continuum.

Schwartz (2012) distinguishes the following values:

1. self-determination in thinking (self-direction thought)
2. self-determination in action (self-direction action)

3. stimulation
4. hedonism
5. achievement
6. power over other people (power-dominance)
7. power over resources (power-resources), face, personal security (security-personal)
8. social security (security-societal)
9. tradition
10. rule-related conformity (conformity-rules)
11. group-related conformity (conformity-interpersonal)
12. humility
13. benevolence as dependability (benevolence-dependability)
14. benevolence as concern for others (benevolence-caring)
15. universalism concern (universalism concern)
16. nature-related universalism (universalism nature)
17. universalism as a tolerant attitude (universalism-tolerance)

For this study, the relationship of universalism to other values or the entire range of values is of special interest.

This spectrum is to be understood as a motivation continuum that relates to different basic needs. Linking back to these basic needs leads to a circular order that determines the self- and social reference of values, and visualizes four basic attitudes (Schwartz et al., 2012: pp. 668–70) – namely openness to change (motivated by self-direction and stimulation), self-enhancement (motivated by achievement and power), conservation (motivated by security, tradition, conformity) and self-transcendence (motivated by benevolence and universalism). Values that are opposed to each other in different types of motivation can be clearly distinguished from each other (cf. Schwartz, 1994: p. 25). While Schwartz's measuring instruments for both the investigation of shared cultural values and the collection of individual values are based on questionnaire evaluations with self-reports from individuals, the present study uses the concept for a text analysis.

Method

Basic methodological decision: As the research intends to reflect implicit and explicit values in texts, the method of content analysis (Kuckartz, 2014) was

chosen. The texts to be analysed were divided into analysis units and assigned to Schwartz's value categories in an iterative process with coders independently of each other. Those units that were placed in the same categories were further processed (detailed herein).

Data basis: Based on the research objectives, the study used the introductory texts of the curricula of four types of general education in Bavaria in the current version[2] (primary school and secondary tracking schools: *Hauptschule [leading to vocational training], Realschule [leading to professional colleges]* and *Gymnasium [leading to higher education/university]*) as basic documents. Each curriculum of a school type contains preambles on the 'Educational Mission' (*Bildungs- und Erziehungsauftrag*) and 'Overarching Educational Goals' (*Schulart- und fächerübergreifende Erziehungs- und Bildungsziele*). This is about fifty pages of text.

Data collection: The texts were imported into MAXQDA (Kuckartz, 2014) and then divided into units of analysis. A unit of analysis usually consists of a complete sentence, more rarely of a heading or the bullet point of a listing. Overall, the chapters consist of N = 876 analysis units, in the following called segments (primary school N = 358; *Hauptschule* N = 178; *Realschule*, N = 187; *Gymnasium* N = 153).

Coding process: The category system used to analyse the segments is based on Schwartz's model of nineteen fundamental values. The categories deductively obtained from the theory were operationalized by means of text passages and processed into a coding manual in which definitions, key word aids, anchor examples and references are presented. In addition, problematic classifications and important distinctions to other values were outlined. The coding manual was developed stepwise in discussion of the working group and coders were trained for using the coding manual. After finalizing the coding manual (Osterrieder and Banze, 2021) two independent coders coded the entire material two times again.

Lexical search: In addition, lexical searches were performed and manually filtered according to semantic affiliation. The terms 'sustainability'/'sustainable', 'globalization'/'global' were examined about their use and the respective contexts.

Results: Global values in curricula

The formal status of addressing universalistic values

Of the above 876 segments, N = 472 (53.9 per cent) were consistently coded as containing at least one value. The remaining 404 segments contained no value

reference and were not further considered. The value-related segments received between one and nine codes, N = 317 (67.2 per cent) received one value code, N = 97 (20.6 per cent) received two, N = 41 (8.7 per cent) three and N = 17 (3.5 per cent) received more than three value encodings. There were no differences between the coders in the average number of codes, $chi^2 < 1$. The intercoder agreement was calculated using Cohen's kappa and was $\kappa = .90$. The agreement varied between 76 per cent (power over other people; power over resources) and 94 per cent (nature-related universalism). The values 'face' and 'humility' were never coded.

(1) The importance of universalistic values: High overall importance with low importance of nature

Overall, values related to universalism make up 17.2 per cent of all mentions. This value range is thus in second place of the ten central values according to Schwartz. A higher percentage can only be found for self-direction values (29 per cent) (cf. Osterrieder et al., under review). Values of universalism are given high priority.

Of the parts of the text tagged with universalism, 8 per cent of the mentions refer to social values in the sense of a commitment to equality, justice and security. 1.4 per cent of the mentions relate to the topic of 'nature' in terms of protecting the natural environment and the climate, and 7.8 per cent relate to tolerance in terms of acceptance and understanding for people who are different from oneself.

(2) Openness to change and self-transcendence

The value structure mentioned by Schwartz (1994) results from the assignment of values to specific underlying motivational orientations. In the following, the values are summarized according to their position on the axes 'openness to change' versus 'conservation', and 'self-transcendence' versus 'self-enhancement' (cf. Table 4.1).

Table 4.1 Percentage Distribution of Orientations Related to Social Change

Motivational orientation	Frequency (%)
Openness to change	33
Conservation	17
Self-transcendence	35
Self-enhancement	16

The findings show that the curriculum texts place a stronger focus on 'openness to change' and 'self-transcendence', and thus values of conservation and ego-related values of 'self-enhancement' play a lower role.

(3) Levels of values manifestation

The values address different levels of manifestation in the curriculum preambles. The segments coded with the three dimensions of universalism, additionally, were inductively coded according to the horizon in which the values are located.

(1) Values that are directly related to teaching, that is, which are located at the micro level of individuals
(2) Values that manifest themselves in school, that is, which are located at the meso level of the institution
(3) Values that appear in a context of society, that is, which are located at the national macro level
(4) Values that are reflected in global society, i.e. which are located at a global level.

The following figure shows the allocation of the different universalistic values according to reference horizons in absolute frequencies (cf. Figure 4.1). Table 4.2 presents the findings in their percentage frequencies.

The value configurations on the social concern mainly show a national focus. Second, it becomes apparent that the social challenges of an increasingly

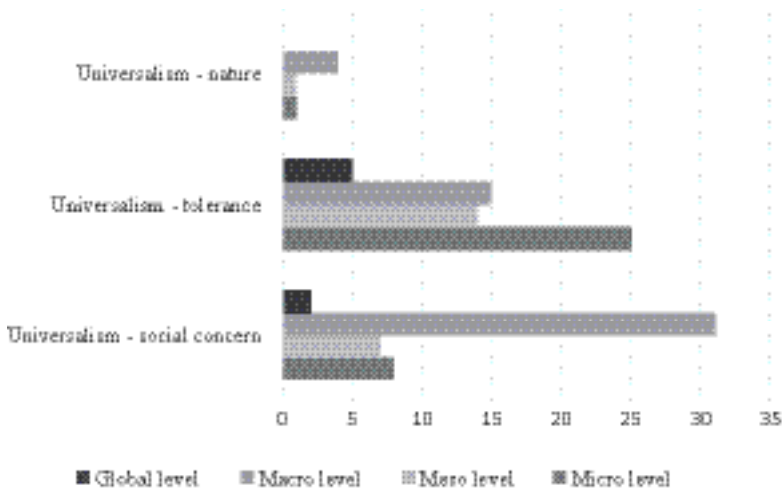

Figure 4.1 Absolute frequencies of universalistic values according to reference horizons.

Table 4.2 Relative Frequencies of Universalistic Values by Reference Horizons

Reference horizon	Universalism – social concern (%)	Universalism – tolerance (%)	Universalism – nature(%)
Micro level	17	42	17
Meso level	15	24	17
Macro level	65	25	67
Global level	4	8	0

heterogeneous society are placed in the immediate vicinity of the students and that they are called upon to be tolerant as individuals. Third, the prospects for protecting the environment are predominantly placed in the horizon of social action. Fourth, it is consistently apparent that the global social horizon of value configurations is largely absent.

The content of universal values

(1) Universalism – concern: equality among those present

There are thirty-eight references to 'universalism – concern' in the analysed preambles to curricula. The content of the value 'universalism – social concern' manifests itself predominantly at the level of society. The school should represent this value in its institutional constitution.

In these texts, the commitment to equality, justice and security for all people worldwide is mainly reduced to the commitment to the equality of all children in the respective school (LP GYM, 64): 'The curriculum for the Bavarian Gymnasium ensures for the pupils of the Gymnasium equivalent educational opportunities throughout Bavaria and should at the same time avoid obstacles for a possibly necessary change of school';[3] as well as LP MS, 36; LP GS, 34; LP GS, 105, LP GYM, 21. In addition, the right to education through the school is discussed (LP GS, 5): 'One of the main tasks of responsible education policy is to offer all children the best possible educational experiences and opportunities at an early stage. The focus is on the child's right to education from the very beginning' (LP RS, 35, LP GS, 105). Justice is reflected in particular with regard to educational equity and equal opportunities in the respective school (LP Gym, 71, LP RS, 121; LP GS, 62–3).

Equal opportunities and justice are only addressed insofar as pupils should find 'room for personal development' in their diversity. School should also be a place where democratic values are lived, including justice, equal opportunities and freedom. Furthermore, other elements of the free-democratic basic order

are paraphrased: 'The rights of minorities', the prevention of discrimination and 'consideration for the weaker' (LP GYM, 71).

Equality, justice and safety are outlined in the curriculum texts for the people who are directly present in the school. A global perspective on justice and equal opportunities is not discernible. Ultimately, the curricula do not address these values as relevant for political action but only call for their importance in the respective social school environment.

(2) Universalism – nature: Sustainable thinking and acting for privileged students

For 'universalism – nature' there are thirty-eight references in the preambles to the curricula. 'Responsibility for nature and the environment' is explicitly named as an educational goal for all school types (LP GS, 84, LP GYM, 7; LP RS, 15-16; LP MS, 6). What this exactly consists of is not explained further. Concern about nature and climate change tends to be trivialized when the topic is discussed as one of several extra-curricular activities and as a topic outside of the classroom: 'Furthermore, working on the school newspaper, taking part in competitions, helping and contributing to Church services, the commitment to protecting and caring for the environment as well as social, cultural and political commitment are of great importance' (LP RS, 156).

Only the preamble to the curriculum for Gymnasium, that is, for those students who receive admission to university after leaving school, is this educational goal specified in the sense of 'a reflected value orientation for acting in social, ecological and economic responsibility' (LP GYM, 11–12). Only privileged students are confronted with responsibility towards environment and sustainability. In the context of this quote, ecologically responsible action is mentioned as an objective that is equivalent to socially and economically responsible action. This implicitly addresses the three-pillar model of sustainable development with the triad of ecology, economy and social affairs.

A lexical search was also carried out to examine the understanding of 'sustainability' that is reflected in the curricula. Terms related to 'sustainab*' are mentioned nineteen times in the four curricula examined. This term refers eighteen times to 'sustainable learning' in the sense of 'the development of permanent knowledge bases'. Just one passage in the primary school curriculum suggests thinking about education for sustainable development: 'In primary school, pupils get to know their living space with its historical, geographical, natural, cultural and social characteristics that are worth protecting and preserving. In exchange with others, a basis is created for actively shaping sustainable developments in

space and society. The students relate their own environment to other regions and cultures in Europe and the world' (GS 125–6). This passage indicates the beginnings of thinking about environmental protection globally, but also remains in the conservative mode that is related to values of *conservation*.

In summary, environmental and climate problems are represented in a simplified way. The topic is not only clearly under-represented in terms of the frequency of mentions. It is hardly specified and with regard to taking responsibility for environmental issues and climate protection; it is only designed for high school students. Pupils from other school types are not addressed as subjects who assume responsibility. The topic is not described related to global justice, for example regarding the unequal distribution of the consequences of man-made climate change. Protection of the environment and nature in the situation of a global threat from the consequences of climate change also means securing human existence. However, this relation is not mentioned.

(3) Universalism – tolerance: Othering as a continuous perspective

The value 'universalism – tolerance' is the most frequently found of all three universalism values with fifty-five references. Tolerance values such as the promotion of understanding others, a change of perspective, peaceful conflict resolution and openness to new things are addressed in all curricula. A particular thematic focus is on the heterogeneity of the student body (e.g. LP GS, 105, 152; LP MS, 36, 52, 92). However, these universal values are often hedged in by conservative values of preserving tradition and the associated 'othering', as for example in this passage: 'Education and upbringing at the Realschule are based on the values of Western cultural tradition and sensitize the pupils to other cultures and ways of life' (LP RS, 331). This passage of text names the 'occidental cultural tradition' as a resource for orienting standards of value from which 'other forms of life' come into view. The term 'occidental cultural tradition' is used in conservative discourses to differentiate it from a Muslim cultural tradition that is not further differentiated (the Orient, the 'morning country').

The 'own' is contrasted here against the 'other'; and an approach from what is assumed to be the majority 'own' to 'the foreign' is imagined. The associated notion of cultures as clearly definable, essentialized identities does not take into account the understanding of hybrid culturality (Bhabha, 1994). Similar attributions of 'othering' show the assumption that students are involved in 'the most diverse social and family relationships' separated from those of the teachers (LP RS, 9). Teachers are obviously imagined in traditional family constellations,

so they should be reminded of the diversified social and family constellations of the students.

Hybrid identities only addressed with regard to the primary school: 'Children have an emotional connection to the people, cultures and places with which they grow up or with which they feel connected. In the exchange with others and against the background of cultural diversity, they learn that the children in the class and school have different experiences and connections in this regard' (LP GS, 124). This position is also immediately caught up with culture essentializing: 'They [= the children] experience and understand that new surroundings can become homes and that many people are connected to several homes' (LP GS, 124).

Such an understanding of tolerance cannot exist on its own, but needs to be safeguarded: 'For a thriving coexistence of all groups involved in school life, mutual respect, respect and tolerance, but also clearly agreed rules are indispensable' (LP RS, 138). Here, the 'but' rhetorically creates an antinomy between the values of 'mutual respect, respect and tolerance' on the one hand and 'clearly agreed rules' on the other. Tolerance is contrasted with the value 'conformity – rules'.

Only for the Gymnasium social interactions are also described as essential, but as opening up new perspectives: 'Learning foreign languages enables a deeper understanding of other cultures and opens up new perspectives. The reciprocal relationship to English, but also to other modern foreign languages, is particularly evident in those grammar schools where bilingual teaching in subjects is part of the school profile' (LP GYM, 35).

Tolerance values described remain narrow and related to differentiation from others. The texts focus on the immediate vicinity, the experienced migration and the differentiation of life forms. A change of perspective with regard to difference criteria such as poverty, different legal systems and forms of society, environmental conditions and transculturality is omitted.

(4) Missing the global perspective

The lexical search for global perspectives yielded only two references:

> For secondary school students, learning in the 21st century means facing the challenges and needs of a rapidly changing society in a global world. The competences young people need today to achieve their goals require more than mastering a few narrow skills and abilities. Rather, they need strategies to cope with an increasingly complex society and world of employment, in which

independent planning and action are indispensable key competencies. (LP RS, 7–8)

The text refers to the increase in complexity in the context of globalization. In this context, however, no universalism values or considerations of justice are invoked, but rather the reference to self-determination and performance values is established. Pupils have to adapt to globalization, but cannot shape and influence globalization itself, for example with regard to questions of sustainability, climate policy or justice.

In another part of the curriculum, the assumed social heterogeneity is opened up as a perspective. Through intercultural education, students should be 'prepared for globalized structures in politics, business and society' (LP MS, 93). Here, too, the adaptation of the students is addressed.

Hence, global social challenges are not reflected in the manifested values. The formulation of universalism-values remains related to the school and its vicinity (e.g. LP MS, 105): 'Both joint celebrations and events as well as an appropriate and suitable culture of discussion and conflict resolution are further aspects of participation. All members of the school community have a stake in decisions, feel responsible and identify with their school'; see also LP Gym, 27 or LP RS, 34.). The cosmos in which values are reflected begins with the individual student and ends at the borders of Germany (e.g. LP GYM, 7: 'The students are to be educated in the spirit of democracy, in love for the Bavarian homeland and for the German people and in the spirit of international reconciliation'; see LP GYM 11–12). The way universalism values are manifested neglects the global perspective.

Summarizing reflection

The findings of this study are multiple. On the one hand, it became clear that universal themes have a relatively high priority in the texts of the curricula. A more detailed analysis of the individual text passages showed, however, that the way in which these value configurations were addressed did not convey what could be expected from these values in terms of climate justice, global solidarity or global social reflection beyond the immediate vicinity. Rather, it became obvious

1. that equality and justice are only reflected among those present and that the 'distant neighbour' does not come into view,

2. that urgent human issues with regard to climate and global justice are not addressed,
3. that these values are forms of discriminatory and exclusion of responsibility, and
4. that the understanding of values identified in this study encompasses an essentializing understanding of culture that promotes 'othering'.

The subject of universalism values therefore remains simplified in view of global social, political and economic challenges. Ultimately, this means that – despite high values of universalism – global values are not implemented. Despite all the lip services, the social transformation has not progressed so far that school learning is reflected in the horizon of the one world and the requirements of sustainability. This is not supporting a 'pedagogy of hope' and not in line with the needs of students related to their own future and the future of the planet.

This study provides a stimulus to enable further empirical research on global value discourses. The selected instruments can be applied to different types of texts that are an expression of social characteristics and at the same time shape society, such as textbooks, party programmes or mission statements of institutions. Especially in view of the universal relevance of the Sustainable Development Goals of the United Nations in different social contexts and the requirements for an 'education of hope', such forms of analysis seem indispensable. Curriculum texts not only say something about the school but also reflect the discourse of a society. By this, they serve as a seismograph about the values architecture, which might not be explicit. The study foreshadows that there might be a challenge to consider adequately the implementation of the global values in curricular guiding principles.

List of abbreviations

LP GS: *Bayerische Leitlinien für die Bildung und Erziehung von Kindern bis zum Ende der Grundschulzeit, Bildungs- und Erziehungsauftrag der Grundschule, Übergreifende Bildungs- und Erziehungsziele- guidelines and educational goals for primary schools*

LP MS: *Bildungs- und Erziehungsauftrag der Mittelschule, Übergreifende Bildungs- und Erziehungsziele- educational goals for middle schools*

LP RS: *Bildungs- und Erziehungsauftrag der Realschule, Übergreifende Bildungs- und Erziehungsziele- educational goals for secondary schools*

LP GYM: *Bildungs- und Erziehungsauftrag des Gymnasiums, Übergreifende Bildungs- und Erziehungsziele- educational goals for grammar schools*

Notes

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2 These curricula are called 'Curriculum Plus'. The designation 'Curriculum Plus' indicates that the educational standards agreed by the Conference of Ministers of Education (KMK) were taken into account and that the curriculum is formulated in a competence-oriented manner. The primary school curriculum has been in effect since the 2014/15 school year in grades 1 and 2, from the 2015/16 school year in grade 3 and from the 2016/17 school year in grade 4. For the other three school types, the Curriculum Plus gradually came into force from the 2017/18 school year. See also https://www.isb.bayern.de/schulartueberfallendes/paedagogik-didaktik-methodik/kompetenzorientation/; retrieved in October 2021.

3 All quotations are own translations from the German original text.

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