

CHAPTER 4: TEXTBOOK CONTENT ANALYSIS

4.0 INTRODUCTION

The integration of Indian Knowledge Systems (IKS) into the foundational levels of education is one of the most transformative elements of the National Education Policy (NEP) 2020. Recognizing the richness and diversity of India's intellectual, cultural, ecological, and philosophical heritage, NEP 2020 encourages the inclusion of indigenous knowledge and traditional wisdom within school curricula. In this context, textbooks play a pivotal role as they are among the first formal educational tools that shape a child's worldview. The NCERT Class 3 Environmental Studies textbook *Our Wondrous World*, introduced as part of the revised curriculum framework, offers a unique opportunity to examine how far and in what ways Indian Knowledge Systems are incorporated into the educational experiences of young learners. This chapter presents a critical and structured content analysis of the textbook, focusing on the presence, depth, and representation of IKS components within its thematic units and pedagogical elements.

Our Wondrous World is thematically divided into four broad units—*Our Families and Communities*, *Life Around Us*, *Gifts of Nature*, and *Things Around Us*. Each unit is designed to gradually transition students from familiar, everyday experiences to broader environmental and societal awareness. The textbook uses stories, narratives, activities, visuals, and reflective exercises to facilitate holistic learning. However, the core question that this study seeks to answer is whether and how the textbook integrates aspects of Indian traditional knowledge such as ecological wisdom, folk practices, local craftsmanship, native biodiversity, indigenous health systems, traditional occupations, cultural values, and ethical perspectives. As IKS is not confined to mere cultural anecdotes but includes scientific, philosophical, ecological, and epistemological dimensions, the analysis also considers the depth and contextual relevance of such knowledge in the pedagogical flow.

At the Class 3 level, children are in the early stages of cognitive development, marked by curiosity, active learning, and high receptivity to narratives and visuals. This stage is critical in nurturing respect for cultural diversity and environmental consciousness—values that are deeply embedded in Indian traditions. Therefore, this content analysis does not merely scan for the presence of Indian elements, but also investigates whether these elements are contextualized in a way that fosters understanding, pride, and critical engagement among learners. The analysis further examines whether the textbook encourages experiential learning rooted in the local environment and traditions, aligning with the IKS emphasis on practical, community-based, and intergenerational knowledge.

The analytical framework applied in this chapter is grounded in a qualitative thematic and content analysis approach. It categorizes IKS into five broad dimensions: (1) Environmental wisdom and traditional ecological

knowledge, (2) Folk culture and oral traditions, (3) Indigenous scientific practices and local technologies, (4) Philosophical and ethical teachings rooted in Indian traditions, and (5) Socio-cultural practices such as festivals, occupations, food systems, and craft. These dimensions are used to evaluate each unit of the textbook and their respective chapters, visuals, stories, and activities. Attention is also given to the implicit values promoted by the content, the diversity of communities represented, and the way Indian identity is shaped through language, imagery, and context.

Preliminary observations suggest that while the textbook reflects some elements of traditional wisdom—such as the role of elders, festivals, farming, animals, and nature—it often lacks explicit linkage to the deeper philosophical or scientific rationale behind those traditions. For instance, festivals may be mentioned as occasions of joy and community gathering but may not always delve into their agricultural, ecological, or spiritual significance. Similarly, natural elements like trees, animals, and rivers are represented, but often without an exploration of how traditional Indian communities interacted with and revered these entities. Therefore, a deeper interrogation is needed to evaluate whether the representations move beyond tokenism and truly embody the spirit of Indian Knowledge Systems as envisioned by the NEP. Moreover, the presentation of content also influences how knowledge is perceived—whether as dynamic and living, or static and exotic. This chapter, therefore, also analyzes the pedagogical methods used in the textbook: Are children encouraged to interact with grandparents, visit local craftsmen, observe native plants, or learn through traditional games and storytelling? Such methods are vital in transmitting IKS in a meaningful and engaging manner. The chapter assesses whether the learning activities promote observation, reflection, and connection with one's surroundings—an essential characteristic of traditional Indian pedagogies which emphasize experiential, contextual, and value-based learning.

An important consideration in this analysis is also inclusivity—whether the textbook presents a pan-Indian perspective that embraces regional, linguistic, and cultural diversity or whether it inadvertently privileges certain mainstream narratives while marginalizing others. The study considers whether tribal, rural, or lessrepresented communities find space in the content and how their practices are portrayed: as backward, folkloric curiosities, or as holders of legitimate knowledge systems that are still relevant today. This chapter provides a comprehensive and critical analysis of *Our Wondrous World* to determine the presence, depth, and quality of Indian Knowledge System integration in early education. By doing so, it aims to highlight existing strengths in the textbook while identifying areas where further enrichment is necessary. This exploration is not only academic but also carries practical implications for curriculum developers, educators, and policymakers committed to decolonizing Indian education and embedding a culturally-rooted epistemology into the school system. The findings of this chapter will also inform the concluding recommendations for enhancing the representation of IKS in primary educational materials in India.

4.1 Overview of NCERT Class 3 EVS Textbook "Our Wondrous World"

The NCERT Class 3 Environmental Studies (EVS) textbook titled *Our Wondrous World*, introduced under the National Curriculum Framework (NCF) 2023, marks a significant pedagogical shift in primary education. The textbook is designed to promote inquiry-based learning, experiential understanding, and the integration of local knowledge within broader scientific and environmental concepts. It replaces the earlier EVS textbook *Looking Around* and aligns more closely with the goals outlined in the National Education Policy (NEP) 2020, particularly the inclusion of Indian Knowledge Systems (IKS) and localized content.

The textbook is organized thematically, featuring four broad units:

1. **Our Families and Communities** – introduces the student to interpersonal relationships, family roles, local culture, festivals, occupations, and the idea of community living.
2. **Life Around Us** – explores biodiversity including animals, plants, and their interrelationships. Emphasis is placed on compassion for living beings and the ethical dimensions of co-existence.
3. **Gifts of Nature** – deals with natural resources such as air, water, soil, and sunlight, and emphasizes their conservation and sustainable use.
4. **Things Around Us** – covers material objects, household items, tools, and waste, integrating lessons on reuse, recycling, and environmental responsibility.

Each chapter begins with real-life situations or narratives that connect to the child's immediate environment and gradually build up to broader concepts. The content is delivered through a mix of short stories, poems, dialogues, illustrations, and questions that encourage interaction, exploration, and critical thinking. Activities are included throughout to promote hands-on learning and classroom discussions.

Visuals play a central role in the textbook's pedagogy. The illustrations depict diverse Indian cultural settings, daily life scenarios, and folk traditions, helping children relate content to their lived experiences. Importantly, the textbook also attempts to incorporate regional knowledge, oral traditions, and ecological ethics that align with the Indian Knowledge System framework.

4.2 UNIT-WISE ANALYSIS:

The NCERT Class 3 textbook *Our Wondrous World* presents foundational learning material designed to engage young learners with their surroundings, culture, and natural world. A unit-wise analysis through the lens of the

Indian Knowledge System (IKS) reveals an underlying integration of traditional Indian wisdom, values, and practices, though often presented in implicit or generalized terms.

- **Unit 1 – Our Families and Communities** Highlights elements of **kinship, oral traditions, and local customs**, reflecting Indian social structures and community-centric values. Stories and activities promote respect for elders, celebration of festivals, and the importance of collective living—mirroring India's age-old traditions of joint families and community bonding.
- **Unit 2 – Life around Us** Emphasizes **indigenous ecological wisdom** through observations of plants, animals, and seasonal cycles. Traditional knowledge about flora and fauna, natural rhythms, and respect for living beings are subtly embedded, aligning with Indian cultural reverence for nature.
- **Unit 3 – Gifts of Nature** Resonates with the concept of **Panchatatva** (five elements) and promotes awareness of **natural resource conservation**. Lessons and illustrations encourage mindful use of air, water, sunlight, and soil, reflecting traditional Indian ecological ethics and water-harvesting practices rooted in indigenous sustainability.
- **Unit 4 – Things Around Us** Focuses on **sustainable living and traditional resource use**, promoting values of reuse, repair, and minimalism. Folkloric elements and daily-life tasks subtly reinforce recycling, local crafts, and eco-consciousness, in line with Indian traditions of frugal, harmonious living with nature.

Overall, the textbook integrates IKS principles in child-friendly ways, nurturing cultural roots and ecological awareness at an early stage. While not always explicitly labelled as IKS, the content reflects foundational aspects of Indian philosophy, environmental ethics, and community life, offering rich potential for curriculum contextualization aligned with **NEP 2020** goals.

4.2.1 Unit 1 – Our Families and Communities: Elements of kinship, oral traditions, local customs

This unit introduces young learners to the foundational social concepts of family, friendship, and community living. Through engaging narratives, relatable illustrations, and interactive activities, students explore the values of cooperation, empathy, and belonging. The chapters in this unit are deeply rooted in Indian cultural contexts, offering glimpses into familial roles, local customs, and the oral traditions that have long been central to India's diverse heritage. By examining this unit through the lens of the Indian Knowledge System (IKS), one can assess how effectively it reflects traditional Indian values and practices in early childhood education.



Findings:

Unit 1 of the NCERT Class 3 textbook *Our Wondrous World* centers on the theme of family structures, relationships, community roles, and shared experiences. From the lens of the Indian Knowledge System (IKS), the following key elements are observed:

1. Kinship Structures

- The textbook prominently showcases **joint family setups**, emphasizing relationships beyond the nuclear family such as grandparents, cousins, and uncles/aunts, which are central to Indian kinship models.
- Terminologies like *dada*, *dadi*, *nana*, *nani*, etc., are used, reflecting **indigenous familial naming conventions** rooted in regional languages.
- Emotional bonding and respect toward elders are highlighted, which aligns with the **Indian ethical principle of *matru devo bhava, pitru devo bhava*** (mother and father as divine figures).

2. Oral Traditions

- Several lessons involve **narratives and conversations** between children and elders, often in the form of storytelling, a hallmark of oral knowledge transmission in Indian traditions.
- Activities encourage children to “ask their grandparents about their childhood” or “share a story from your community,” thereby promoting **intergenerational knowledge transfer** and the ***guru-shishya parampara*** (teacher-disciple tradition).

- Folk stories embedded within lessons subtly introduce regional myths and moral tales, strengthening the role of oral tradition in value-based education.

3. Local Customs and Cultural Practices

- The textbook integrates **festivals, rituals, and local customs** observed in different parts of India, such as Raksha Bandhan, Diwali, and Pongal, fostering an understanding of **regional diversity within Indian culture**.
- Students are encouraged to discuss and share **food habits, dress styles, and languages** prevalent in their families and communities, representing the **pluralistic and localized nature of Indian traditions**.
- There is an emphasis on **communal harmony and respect for diversity**, promoting the **Indian philosophical principle of *Vasudhaiva Kutumbakam* (the world is one family)**.

Visual and Activity-Based IKS Integration

- **Illustrations** feature culturally relevant imagery like rural households, traditional attire, and familial groupings.
- Activities often involve **role-playing, drawing family trees**, and discussing community helpers, all of which root the learning process in lived Indian realities.

Unit 1 successfully integrates foundational elements of the Indian Knowledge System. Through kinship representation, emphasis on oral tradition, and celebration of local customs, it supports culturally responsive pedagogy and encourages students to connect with their heritage, values, and communal identity. The unit thus aligns with the National Education Policy 2020's emphasis on Indian ethos in early education.

4.2.2 Unit 2 – Life around Us: Indigenous ecological wisdom, traditional classification of flora/fauna

This unit introduces children to the natural world, focusing on plants, animals, and their immediate surroundings. From an Indian Knowledge System (IKS) perspective, it offers a platform to explore indigenous ecological wisdom, such as coexisting with nature, respecting biodiversity, and using traditional knowledge to classify flora and fauna—as seen in systems like Vrikshayurveda and Ayurvedic classifications. The unit lays the groundwork to incorporate regional names of plants, folk uses of herbs, and community-led conservation practices—key components of India's ancient environmental ethos.



Findings:

Unit 2 of the NCERT Class 3 textbook *Our Wondrous World* explores themes related to the natural environment, animals, plants, and human interaction with nature. From the Indian Knowledge System (IKS) perspective, the following elements were identified:

1. Indigenous Ecological Wisdom

- The unit emphasizes the importance of co-existence between humans and nature, a principle deeply embedded in Indian philosophies such as *prakriti purusha sambandha* (relationship between nature and the individual).
- Stories and exercises portray respect for animals, trees, and water sources, aligning with the traditional Indian view of nature as sacred (*vanaspati devta*, *jal devta*, etc.).
- References to practices like feeding birds, avoiding harm to insects, and planting trees indicate traditional ecological ethics, including the idea of non-violence (*ahimsa*) toward all living beings.
- Seasonal understanding (e.g., monsoon, flowering patterns) reflects folk knowledge of natural cycles, used in traditional farming and festival timing.

2. Traditional Classification of Flora and Fauna

- Although the textbook does not explicitly label plants and animals using classical Sanskrit taxonomy (e.g., *Charaka Samhita* or *Vrikshayurveda*), it does introduce children to functional classification that resonates with traditional knowledge, such as:

- Animals that help humans (e.g., cow, dog, bullock) ◦

- Plants that provide food or medicine (e.g., neem, tulsi)

- The use of vernacular names alongside common terms subtly introduces regional and indigenous classification methods.
- Activities prompting children to identify plants and animals in their surroundings foster experiential learning similar to how knowledge was traditionally passed through observation and practice in Indian gurukuls and families.

3. Cultural-Ecological Linkages

- The inclusion of plants like tulsi (holy basil) and peepal tree, and their significance in daily rituals, reflects the blending of spiritual and environmental consciousness.
- Mention of animals in religious or symbolic contexts (e.g., cow as sacred, elephant as wise) hints at cultural categorization rooted in mythology and folklore, forming part of traditional Indian taxonomy.

Visual and Activity-Based IKS Elements

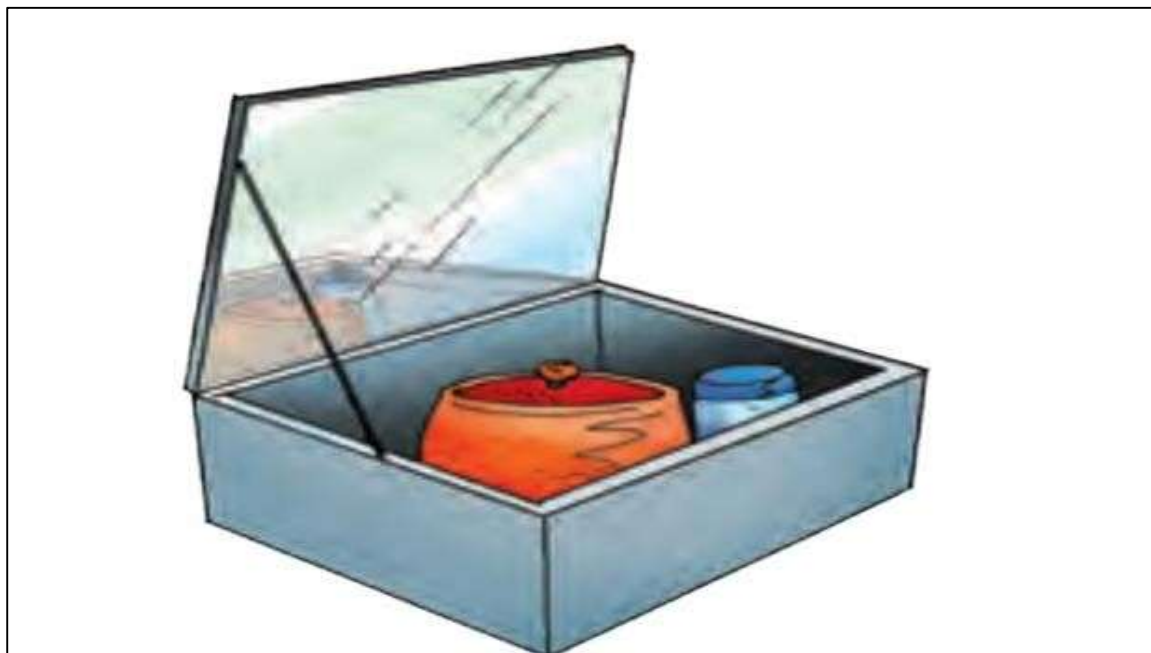
- Illustrations depict animals in natural settings and humans interacting harmoniously with the environment, supporting the idea of holistic ecology.
- Activities such as “draw the animals you see around your home” or “discuss the uses of different plants” promote observational skills that mirror local ecological knowledge systems.

Unit 2 reflects key principles of Indian ecological wisdom by portraying nature as sacred, interconnected, and deserving of ethical care. While not using formal traditional classifications, it introduces flora and fauna through culturally intuitive and regionally grounded methods, promoting environmental awareness through an Indian epistemological lens. This approach supports the goal of nurturing sustainable, ethical, and rooted

environmental values in early learners, consistent with the IKS framework and National Education Policy (NEP) 2020.

4.2.3 Unit 3 – Gifts of Nature: Panchatatva, conservation practices, water harvesting

This unit celebrates nature’s bounty and the elements that sustain life. From the Indian Knowledge System (IKS) perspective, it aligns closely with the concept of Panchatatva—the five elements (Earth, Water, Fire, Air, Space) believed to form the basis of all existence in Indian philosophy. The unit provides an excellent opportunity to introduce students to traditional conservation practices rooted in reverence for nature, such as sacred groves, seasonal farming, and community-based water harvesting techniques like Johads, stepwells (baolis), and tankas. These practices reflect the sustainable ethos embedded in Indian culture, emphasizing harmony between human life and the environment.



Findings:

Unit 3 of the NCERT Class 3 textbook *Our Wondrous World* emphasizes natural resources and the value of nature’s gifts such as water, air, soil, sunlight, and trees. Analyzing this unit through the lens of Indian Knowledge Systems reveals the following key elements:

1. Panchatatva (The Five Elements)

- The unit implicitly reflects the concept of **Panchatatva—Prithvi (Earth), Apah (Water), Tejas (Fire/Sun), Vayu (Air), Akasha (Space)**—which forms the **core of Indian cosmology and Ayurveda**.
- Lessons about the **importance of water, soil, sunlight, and air** mirror the **Vedic understanding** of these elements as foundational to all life.
- Activities like breathing exercises and observing sunlight link to traditional Indian practices (e.g., **Surya Namaskar, pranayama**) that respect natural elements as vital to physical and spiritual wellbeing.
- The **interconnectedness of elements** is emphasized—how trees need sunlight, soil, and water to grow—echoing Indian holistic thinking.

2. Traditional Conservation Practices

- The unit encourages **gratitude toward nature**, a value deeply rooted in Indian philosophy (*ṛṇa*, or obligation to nature).
- Conservation ethics are introduced through ideas such as:
 - **Planting trees** to protect the environment ◦
 - Avoiding wastage of water**
 - **Using resources mindfully**, reflecting the traditional principle of "**simple living and high thinking**" (*sahaj jeevan*)
- **Folklore-inspired stories or examples** of people living in harmony with nature reflect Indian indigenous ecological traditions.

3. Water Harvesting and Traditional Water Wisdom

- Though not explicitly labelled as "**water harvesting**", some stories and exercises describe methods of **collecting and storing rainwater**, which can be associated with traditional systems like:

- **Kunds and baolis** in Rajasthan
- **Tankas and stepwells** used across India
- **Earthen pots and community ponds** for village water management

□ These practices mirror the Indian water ethic, which values water as a sacred resource (*jal hi jeevan hai*).

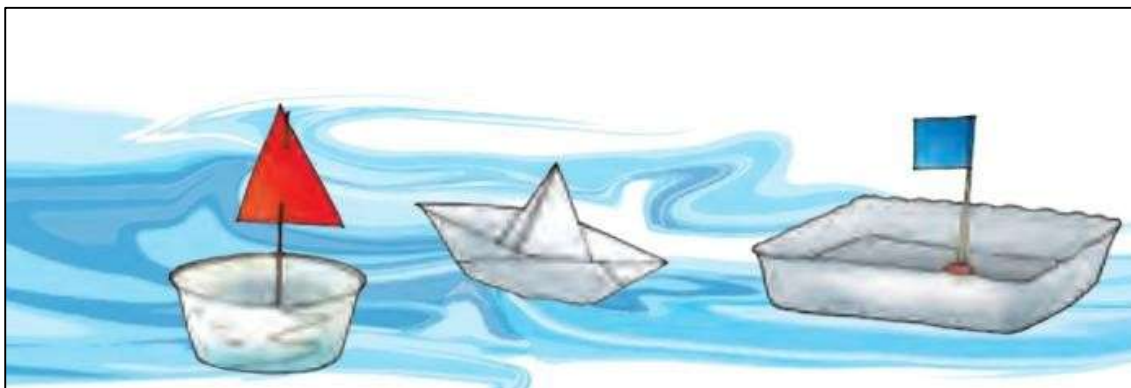
Visual and Activity-Based IKS Reflections

- Illustrations show children watering plants, village wells, and sunlight as life-giving, all of which reinforce a reverential attitude toward nature.
- Activities like “list ways to save water” or “observe how trees help us breathe” not only build awareness but also integrate traditional environmental learning into daily student life.
- Stories and exercises also encourage student reflections on their interaction with natural elements, resonating with experiential and embodied learning approaches of traditional Indian education.

Unit 3 reflects key components of the Indian Knowledge System by introducing students to the sacredness and utility of natural elements (Panchatatva), and grounding environmental education in traditional conservation practices and indigenous wisdom. Although modern terminology is used, the essence of Indian environmental ethics and sustainability is clearly present. This integration supports the NEP 2020 vision of embedding cultural and ecological consciousness in foundational learning.

4.2.4 Unit 4 – Things around Us: Sustainable living, traditional resource use, recycling through folklore

This unit explores everyday objects and their uses, offering valuable insights into sustainable living through the Indian Knowledge System (IKS) lens. Traditional Indian societies have long practiced resource optimization, emphasizing the use of natural, biodegradable materials such as clay, jute, bamboo, and cow dung for daily needs. The concept of reuse and recycling is often embedded in folk stories, songs, and rhymes, which subtly teach children the value of minimizing waste and respecting resources. By highlighting indigenous practices—like repairing utensils, reusing clothing, or composting organic waste—this unit reflects the deep cultural ethos of environmental responsibility and mindful consumption.



Findings:

Unit 4 of the NCERT Class 3 textbook *Our Wondrous World* explores objects and materials present in a child's immediate environment. From an IKS perspective, this unit presents a valuable opportunity to introduce traditional ecological ethics, particularly around sustainability, reuse, and community knowledge systems.

1. Sustainable Living

- The unit promotes the idea of using what is needed and avoiding waste, reflecting the Indian ethical principle of “aparigraha” (non-hoarding).
- Lessons emphasize caring for things we use daily—such as utensils, clothes, tools, and toys — highlighting values of mindful consumption and respect for material objects, both central to Gandhian and Vedic living.
- The emphasis on repairing instead of discarding items resonates with traditional Indian practices where reuse and repair were common ways of life (e.g., mending clothes, patching utensils).

2. Traditional Resource Use

- Examples of objects made from natural and locally available materials—such as clay pots, wooden tools, cloth bags—reflect sustainable indigenous practices.
- Discussions about homes, utensils, and everyday items reference regional diversity and local materials (like mud houses, bamboo structures, terracotta vessels), reinforcing knowledge of native resources and eco-friendly design.
- The portrayal of community-level skills (e.g., weaving, pottery, carpentry) hints at the Guru-Shishya tradition, where such crafts were traditionally passed through generations as valuable knowledge systems.

3. *Recycling Through Folklore*

- Though subtle, the unit incorporates the recycling ethos through storytelling and local examples that reflect *jugaad* (creative reuse) and folk innovations.
- Activities such as “collect and reuse old materials for a project” or “create something useful from waste” align with **traditional Indian crafts** like:
 - Making toys from coconut shells or cloth scraps
 - Using broken pots for planting
 - Converting old saris into quilts (*kanthas*)
- Stories and classroom tasks often embody moral lessons through folk tales, implicitly promoting conservation and recycling as part of everyday behavior.

Visual and Activity-Based IKS Integration

- Illustrations show children using traditional materials, participating in group tasks that encourage reuse, and engaging with rural and urban settings in a balanced way.
- Tasks such as “observe and list items made from natural materials” or “draw what people use in villages vs. cities” encourage students to identify sustainability patterns in Indian life.
- Cultural narratives and teacher prompts guide learners to appreciate simple living and environmental responsibility, rooted in Indian traditions.

Unit 4 successfully reflects core values of Indian traditional lifestyles—such as simplicity, frugality, ecoconsciousness, and creativity in reuse—by embedding these concepts into age-appropriate content. Although not framed in technical environmental science language, the IKS-aligned themes of sustainable living and recycling are evident through activities, stories, and visual cues. This fosters an early appreciation of ecological harmony as a cultural norm, aligning with the IKS framework and NEP 2020 goals for culturally contextual education.

4.3 REPRESENTATION OF VISUALS, ACTIVITIES, AND STORIES FROM IKS PERSPECTIVE

The NCERT Class 3 textbook *Our Wondrous World* uses a combination of visuals, activities, and stories to build foundational understanding in young learners. When examined through the lens of the Indian Knowledge System (IKS), these components reveal a subtle but meaningful incorporation of traditional Indian values,

practices, and indigenous knowledge. Though the integration is not always overtly labelled as “IKS,” the spirit and content of several elements reflect deeply rooted Indian cultural, ecological, and philosophical traditions.

Visual Representation: The textbook includes a rich array of illustrations that depict rural and urban Indian settings, traditional attire, tools, housing structures, and festivals. These visuals contribute to cultural familiarity and validation of indigenous lifestyles. For instance, children are shown participating in local customs, using handmade toys, or interacting with elders—scenarios that promote cultural continuity. Visuals of terracotta pots, handwoven mats, mud houses, and agricultural tools not only reflect traditional resource use but also emphasize sustainability. Such images align with IKS themes like “eco-sensitivity,” “local resource awareness,” and “community interdependence.”

Activities and Exercises: The textbook features several interactive activities that encourage students to observe, explore, and document their environment. Many of these are inherently rooted in Indian traditional practices. For example, students are asked to identify plants in their locality, observe animals’ behavior, or ask grandparents about traditional games and foods. These tasks draw on oral tradition and experiential learning, both core components of IKS pedagogy. The act of learning from elders or the environment encourages knowledge transmission across generations, consistent with the *Guru-Shishya Parampara* and other informal learning models in Indian culture. Furthermore, tasks that involve creating objects from discarded materials or observing local crafts subtly promote the Gandhian principle of “simple living” and traditional knowledge of recycling and resourcefulness.

Narratives and Stories: Stories in the textbook are designed to be relatable and value-based. Many of these stories draw inspiration from folk narratives, village life, and natural settings. Characters often embody ethical values such as honesty, empathy, and cooperation—aligning with Indian philosophical teachings from texts like the *Panchatantra* and *Jataka Tales*. The moral dimension embedded in storytelling resonates with the traditional Indian belief that education should cultivate both intellect (*buddhi*) and character (*samskara*). Some stories include traditional festivals, farming cycles, and seasons, offering students an understanding of time, nature, and culture from an indigenous perspective.

In addition, storytelling often functions as a vehicle to transmit ecological consciousness. Narratives about trees, rivers, and animals as living beings reflect the Indian worldview that all elements of nature possess a spirit (*prakriti* as sacred), reinforcing ideas of environmental stewardship. These elements promote a holistic view of education, where the child is introduced to interconnectedness among human, social, and ecological systems—core tenets of IKS.

In summary, the visuals, activities, and stories in *Our Wondrous World* serve as powerful tools for embedding IKS principles into early education. While not systematically categorized under IKS, the materials foster cultural pride, environmental sensitivity, and ethical grounding—forming a foundation for lifelong learning rooted in India's civilizational wisdom.

4.4 IDENTIFICATION OF GAPS AND UNDERREPRESENTED IKS THEMES

While the NCERT Class 3 textbook *Our Wondrous World* integrates certain aspects of the Indian Knowledge System (IKS), a deeper content analysis reveals notable gaps and underrepresented themes. These omissions are critical to address in order to ensure a more inclusive, comprehensive, and culturally rooted early education aligned with the vision of the National Education Policy (NEP) 2020, which emphasizes the importance of incorporating IKS into the mainstream curriculum.

1. Lack of Explicit IKS Terminology and Frameworks

Although many concepts aligned with IKS are indirectly presented, the textbook lacks an explicit framework or terminology that identifies them as part of India's indigenous knowledge systems. Terms such as *Panchatatva*, *Guru-Shishya Parampara*, *Vrikshayurveda*, or *Jal Shastra* are absent, even though relevant concepts like conservation, learning from elders, and natural resource use are discussed. This prevents students and educators from recognizing the indigenous epistemological roots of such knowledge.

2. Limited Representation of Regional and Indigenous Diversity

India's knowledge systems are deeply diverse, varying by region, language, and ecological zone. However, the textbook presents a somewhat homogenized cultural perspective. There is limited representation of tribal, rural, and regional knowledge systems, such as agricultural wisdom among the Bhils, medicinal practices among the Nagas, or sustainable fishing techniques of the coastal communities. This underrepresentation diminishes the opportunity to celebrate India's pluralistic knowledge traditions.

3. Insufficient Integration of Traditional Scientific Knowledge

While the book discusses elements of nature and surroundings, it misses opportunities to embed traditional Indian scientific knowledge. For example, concepts from ancient Indian astronomy (*Jyotisha*), mathematics (like zero, measurement systems), and Ayurveda could be introduced at an age-appropriate level. The absence of these elements weakens the connection between traditional Indian sciences and modern education.

4. Overlooked Ethical and Philosophical Dimensions

Indian Knowledge Systems emphasize values such as *Dharma* (duty and ethics), *Ahimsa* (non-violence), *Satya* (truth), and *Seva* (selfless service). While moral values are implied through stories, the deeper philosophical context behind these values is not articulated. These philosophical traditions form the core of India's civilizational thinking and can be simplified for young learners through contextualized examples and narratives.

5. Minimal Use of Local Language and Oral Traditions

Oral storytelling, proverbs, folk songs, and idioms—vital carriers of IKS—are underused in the textbook. While stories are present, there is limited use of local languages or cultural expressions that could enrich the child's learning experience and promote linguistic pride. Furthermore, regional folklore and wisdom traditions (like *Tenali Rama*, *Birbal*, or *Akka Mahadevi*) could be integrated to illustrate moral and intellectual lessons.

6. Environmental Wisdom Presented Without Cultural Anchoring

Though ecological concepts like conservation and cleanliness are mentioned, they are often presented through a modern, sanitized lens. The spiritual and cultural anchoring of environmental care—such as treating rivers as mothers, worship of trees like the *Peepal* or *Tulsi*, and festivals that celebrate seasons and harvests—are only sparsely incorporated, missing the chance to connect ecological education with spiritual and cultural identity.

CHAPTER 5: FINDINGS AND DISCUSSION

5.0 DISCUSSION

The analysis of the NCERT Class 3 textbook *Our Wondrous World* from the perspective of the Indian Knowledge System (IKS) reveals important insights into how indigenous knowledge and cultural heritage are currently integrated into early childhood education in India. This study aligns with the arguments of scholars such as **Kapila Vatsyayan (1997)** and **Rukmini Bhaya Nair (2009)**, who emphasize the necessity of embedding Indian cultural and epistemological traditions within educational curricula to foster a rooted yet globally aware generation.