



Woman And Womanhood: An Analysis through the lens of Tradition and Technology

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Abstract

This paper looks at how the understanding of womanhood in India is changing with the two forcing perspectives of tradition and technology. It follows older patterns of historical development of the intellectual agency of Vedic women to the social marginalization of the medieval era and the following thrust of the reform movements that redefined modern gender demands. By using the feminist theory and combining it with modern techno-feminist, the study illuminates the concept by which cultural norms and technological improvements are combined and affect the identities, rights, and opportunities of women. Technology turns out to be a driver of safety, mobility, and collective action and a location of the new vulnerabilities including online harassment and algorithmic bias. The paper holds that the modern womanhood can be best described as a negotiation process between the cultural values of the past, which are inherited, and the new possibilities of digital reality. The synthesis we have here offers an understanding of how women are recontextualizing the tradition as they are interacting in contemporary technological markets, and that this study adds to more inclusive and culturally based interpretations of gender.

Keywords: Womanhood, tradition, technology, feminism, techno-feminism, gender roles, digital culture, Indian society, patriarchy, autonomy.

1.0 Introduction

The idea of womanhood has never been static; rather, it has shifted across centuries in response to evolving social structures, philosophical traditions, and technological capacities. Scholars argue that these shifts are particularly visible in India, where gender norms have historically been shaped by a combination of religious thought, kinship practices, and political transformations (Chakravarti, 2018, pp203; Roy, 2021). Early Vedic literature positions womanhood within a space of intellectual and spiritual agency, whereas the medieval era reflects the consolidation of patriarchal restrictions and greater control over women's mobility and autonomy (Thapar, 2013; Banerjee, 2019, pp39-58; Rosaldo, et al. 1974). In modern times, reforms, feminist movements, and legal

interventions have contributed to renewed debates surrounding rights and representation. As digital technologies increasingly mediate communication, labour, and identity, contemporary scholarship raises questions about how tradition interacts with technological modernity, and how women navigate these intersecting terrains (Wachter-Boettcher, 2017; Broussard, 2019). This study therefore examines the historical foundations of womanhood, patriarchal transformations, feminist reinterpretations, and the emerging influence of digital cultures on women lived experiences. Such investigation remains



essential in a period where technological systems play a significant role in shaping gender norms and social expectations (Buolamwini, 2018, pp1–15).

Background and Rationale

The relationship between women and societal expectations has long been embedded within cultural, philosophical, and institutional frameworks. Vedic-era accounts highlight women such as Gargi and Maitreyi, whose participation in philosophical debates demonstrates that early womanhood encompassed intellectual agency and respected public presence (Jamison, 2014; Sharma, 2019). However, historical research indicates that medieval India saw a marked decline in women's autonomy due to shifts in political organisation, religious reinterpretations, and strict patriarchal norms (Chakravarti, 2018, pp203; Nanda, 2020). This period also shaped enduring cultural narratives that continue to influence contemporary gender expectations.

Modern case studies such as Roop Kanwar's sati incident and Bhanwari Devi's struggle for justice illustrate persistent tensions between cultural beliefs, legal rights, and women's bodily autonomy (Butalia, 2017; Menon, 2012). Feminist theorists including Wollstonecraft, Beauvoir, Butalia, and Menon have examined these tensions, demonstrating how gender roles are socially constructed and reproduced through institutional and cultural mechanisms (Fraser, 2013; Harding, 2016). Alongside these developments, the rise of digital media and artificial intelligence has catalysed new discussions within techno-feminist scholarship. Evans (2018) highlights the forgotten contributions of women in computing, Wachter-Boettcher (2017) critiques gendered design biases, Buolamwini (2018, pp1–15) documents algorithmic discrimination, and Broussard (2019) challenges the assumption that technological systems are neutral.

Research Problem

The central problem addressed by this research concerns the evolving nature of womanhood and the simultaneous pressures exerted by traditional expectations and technological modernity. With women increasingly entering fields such as engineering, medicine, and digital technology, scholars question whether technological advancement creates distance from traditional familial roles or facilitates new forms of autonomy, mobility, and self-definition (Nanda, 2020; Roy, 2021). At the same time, digital spaces introduce new challenges, including online abuse, surveillance, and discriminatory algorithms, demonstrating that technology is not inherently emancipatory (Wachter-Boettcher, 2017; Buolamwini, 2018, pp1–15).

Importance of the Study

Understanding the evolution of womanhood through the intertwined lenses of tradition and technology is crucial in a period where cultural memory and digital transformation increasingly coexist. Scholars note that women's identities today emerge from the negotiation between inherited cultural expectations and rapidly developing technological environments (Chakravarti, 2018, pp203; Nanda, 2020). This study is important because it highlights how womanhood is shaped not solely by historical customs or modern tools, but by the interaction between the two. In the Indian context, where familial norms, social expectations, and



technological change often intersect, examining this interaction provides meaningful insight into both progress and persistent challenges (Menon, 2012; Roy, 2021).

Debates continue regarding whether technological advancement enhances Women autonomy or inadvertently distances them from traditional roles once considered central to womanhood (Banerjee, 2019, pp39-58; Rosaldo, et al. 1974). At the same time, scholars emphasise that technology offers unprecedented opportunities for safety, education, employment, and collective action, particularly through digital feminist movements such as Me Too (Gopal, 2022, 53-70; Zafar, et al., 2017, 1-8). However, research also draws attention to concerns such as online abuse and algorithmic bias, demonstrating that digital spaces can reproduce inequalities unless ethical practices are prioritised (Wachter-Boettcher, 2017; Buolamwini, 2018; Broussard, 2019). By tracing womanhood from its Vedic foundations to the digital age, the study offers a comprehensive understanding of how women negotiate continuity and change. This makes the research relevant for scholars, policymakers, and communities seeking more inclusive and culturally grounded gender futures.

The theoretical foundation of this research draws on classical feminist writings and contemporary techno-feminist perspectives to situate womanhood within both historical and digital contexts. Scholars emphasise that feminist theory provides essential tools for analysing how gender is constructed through cultural practices, social institutions, and political structures (Fraser, 2013; Harding, 2016). By integrating these strands with techno-feminist research, the study provides a multidimensional understanding of how women's roles, identities, and rights evolve across time. This framework enables an exploration of continuity and disruption, revealing how traditional expectations intersect with technological possibilities in shaping women's everyday experiences (Nanda, 2020; Roy, 2021). The contextual contribution lies in connecting Indian historical trajectories with global feminist debates, illuminating how local cultural narratives engage with broader discussions of power, autonomy, and technological citizenship.

Feminist Theory: Wollstonecraft, Beauvoir, Menon, and Butalia

Mary Wollstonecraft's argument that women's rationality entitles them to education and equal participation continues to influence contemporary feminist thought, offering a philosophical basis for reconsidering early Indian examples of intellectual womanhood (Fraser, 2013). In the Indian context, scholars such as Nivedita Menon and Urvashi Butalia extend these debates by examining how legal institutions, familial structures, and cultural narratives shape women's agency. Menon (2012) critiques the naturalisation of gender norms within state and social processes, while Butalia (2017) analyses how memory, identity, and violence influence women lived realities. Together, these theorists frame womanhood as a socially produced category shaped by ideology, political power, and historical change.

Cyberfeminism and Techno-Feminist Perspectives

Techno-feminist scholars expand traditional feminist debates into the digital sphere by interrogating how technological systems both reflect and reproduce social inequalities. Claire Evans (2018) highlights the often-forgotten contributions of women to the history of computing, challenging dominant narratives that portray technology as an inherently



masculine domain. Sara Wachter-Boettcher (2017) examines the embedded biases within digital platforms and design structures, arguing that technological products frequently disadvantage women through assumptions encoded into algorithms and interfaces. Joy Buolamwini's (2018) research on facial-recognition systems provides empirical evidence of racial and gender bias, demonstrating that technological tools can perpetuate discriminatory outcomes even when framed as neutral or objective. Meredith Broussard (2019) critiques "techno-chauvinism," the belief that technological solutions are inherently superior, showing how such assumptions obscure social complexity and reinforce structural inequities. These perspectives position technology as both a potential instrument of empowerment and a site of pervasive bias, underscoring the need for critical and ethical engagement.

Conceptual Lens for Tradition–Technology Interaction

The conceptual lens of this research situates womanhood at the intersection of cultural tradition and technological transformation. Tradition is understood not as a fixed or uniform entity but as an evolving set of values that continue to inform familial expectations, social norms, and identity formation (Roy, 2021). Technology, similarly, is conceptualised as a dynamic force that expands access to education, mobility, safety, and public participation while also producing new vulnerabilities such as online harassment, surveillance, and algorithmic exclusion (Wachter-Boettcher, 2017; Broussard, 2019). The interaction between these forces forms the core analytical perspective of the study, enabling an examination of how women negotiate, resist, adapt, and reinterpret their roles across historical and digital landscapes.

2.0 Objectives and Methodology

The current work applies a qualitative research design that builds upon the secondary data analysis to study how womanhood has been changing under the intersecting domains of the tradition and the technology. The secondary data type is especially appropriate to this study due to the scope of the topic that covers a broad area in historical, theoretical, and socio-cultural spheres that need to be covered with the existing literature of scholars, as opposed to the fieldwork. The primary sources of data are academic books, peer-reviewed journal articles, legal documents, case studies, and credible reports. To meet the selection criteria, materials published since 2010 were given preference as it would offer more up to date information whereas modern analysis of historic texts was also included to make a reference to previous times. The inclusion criteria of the sources was academic credibility, masculinity in feminist theory, technological criticism and contributions in comprehending Indian gender dynamics. Articles on the topic of Vedic womanhood, patriarchal reorganization of the Middle Ages, techno-feminist attitudes and recent digital cultures were critically evaluated to follow conceptual and historical historicities.

They were analysed using the thematic analysis approach, which allowed determining the prevalence of such notions as agency, patriarchy, technological bias, and cultural negotiation. The literature was used inductively to extract the themes and the analysis focused more on interpretation, comparison and synthesis of discussion through historical and digital contexts. This form of interpretation enabled the analysis of the way various times evolved the



womanhood in connection with the transforming socio-cultural and technological pressures. The ethical issues were resolved by guaranteeing the correct reproduction of the views of scholars, extreme care with regard to the cultural misinterpretation, and integrity in referencing style. Since the study will use only secondary data as its source, no human subjects would be involved, which would eliminate the possibility of confidentiality and bias risks.

Objectives of the Study

1. To trace the historical evolution of womanhood in India from the Vedic period to the modern era.
2. To examine feminist theoretical perspectives that explain the social construction of gender.
3. To analyse techno-feminist insights on how digital systems shape women's opportunities and challenges.
4. To assess the impact of technology on women's rights, mobility, and professional participation.
5. To explore the role of digital feminist movements, including Me Too, in reshaping gender discourse.
6. To understand how women balance traditional values with emerging technological possibilities.
7. To develop a balanced interpretation of womanhood that integrates cultural continuity with technological change.

3.0 Discussion and Analysis

The literature surrounding womanhood demonstrates a long and complex trajectory shaped by philosophy, religion, culture, and more recently, digital technologies. Contemporary scholarship emphasises that womanhood cannot be understood through a singular temporal frame, as each era contributes distinct social meanings to gendered identity. Recent studies highlight that Indian womanhood, in particular, emerges from an interplay between ancient intellectual traditions, medieval patriarchal shifts, twentieth-century reform movements, and twenty-first-century technological transformations (Nanda, 2020). This review synthesises historical, feminist, and digital scholarship to reveal how shifting modes of social organisation and knowledge production have reconstructed women's roles over time.

The classical and historical literature positions early Indian womanhood within a landscape of symbolic respect and practical constraints. Scholars argue that texts from the Vedic period present a comparatively liberal view of women, offering them educational opportunities and philosophical presence, although these privileges did not always translate into universal social equality (Jamison, 2014; Olivelle, 2012). The medieval decline in agency is documented as a response to political consolidation, religious reinterpretation, and socio-economic change. Modern feminist scholarship continues to re-examine these shifts, drawing connections between historical constructions of gender and contemporary debates surrounding women's rights, public participation, and digital citizenship (Menon, 2012; Butalia, 2017).

Classical and Historical Perspectives on Womanhood



Recent scholarship on early Indian womanhood revisits classical texts to challenge assumptions that ancient societies were uniformly patriarchal. Jamison (2014) argues that Vedic literature depicts women as active intellectual participants, while Olivelle (2012) notes that debates between male and female scholars illustrate a broader philosophical inclusiveness. These studies contextualise womanhood as intertwined with spiritual and educational agency. However, later classical literature shows increasing movement towards codified gender hierarchies. Scholars such as Patton (2015) demonstrate how prescriptive texts gradually emphasised domesticity and obedience, moving away from earlier depictions of women as independent thinkers. Such findings suggest that Indian womanhood has long existed within fluctuating ideological frameworks rather than a linear narrative of decline or progress.

Vedic-Era Women and Intellectual Legacy: Gargi, Maitreyi, and Early Feminine Agency

Contemporary feminist historians have foregrounded figures such as Gargi and Maitreyi as examples of philosophical authority in early India. Chakravarti (2018, pp203) asserts that the dialogues in the Brihadaranyaka Upanishad demonstrate that these women were not merely symbolic presences but active contributors to metaphysical thought. Similarly, Nanda (2020) argues that their prominence challenges the persistent stereotype that intellectual authority has historically belonged exclusively to men. Recent reinterpretations emphasise that these women embodied a model of early feminist agency rooted within cultural and spiritual norms rather than external opposition to tradition (Sharma, 2019). This scholarship suggests that womanhood in the Vedic era included room for interpretive freedom, rational inquiry, and intellectual debate, complicating modern assumptions about ancient patriarchal rigidity.

Medieval Transformations: Patriarchy, Social Control, and Declining Status

The medieval period marks a significant turning point, with numerous scholars identifying this era as one in which women's status became increasingly restrictive. Chakravarti (2018) documents the tightening of social control through practices such as child marriage, purdah, and limited educational access. These shifts are interpreted as responses to political instability, religious movements, and growing patriarchal anxieties. Scholars argue that the decline in women's autonomy was neither sudden nor uniform, but rather developed gradually as kinship structures and property rights evolved (Thapar, 2013). The reassertion of domesticity as central to womanhood became a defining characteristic of the era. Recent analyses also highlight that these shifts created enduring narratives that continue to influence contemporary expectations, particularly those that link women's virtue to familial protection and controlled mobility (Banerjee, 2019, pp39-58; Rosaldo, et al. 1974; Roy, 2021).

Feminist Thought and Critiques of Gender Norms

Feminist theory provides a crucial interpretive lens for understanding the historical and cultural construction of womanhood. Simone de Beauvoir's argument that one becomes a woman through social conditioning rather than biological destiny has informed much later feminist scholarship, including Indian feminist analyses (Menon, 2012). Contemporary scholars such as Butalia (2017) examine how patriarchal institutions are reproduced through



family structures, legal frameworks, and cultural narratives. Wollstonecraft's emphasis on rationality and education continues to influence modern debates about women's access to knowledge and public life. More recent theoretical contributions from Harding (2016) and Fraser (2013) address intersectionality, global inequalities, and institutional power, demonstrating how womanhood is shaped by class, caste, religion, and technological access.

Contemporary Scholarship on Technology, Gender, and Digital Cultures

The expansion of digital technologies has generated a new field of inquiry into the relationship between gender and technological systems. Evans (2018) repositions women within the history of computing, demonstrating that technological innovation has long depended on women's labour and imagination. Wachter-Boettcher (2017) critiques the algorithmic bias embedded in digital platforms, arguing that technological spaces often reproduce the inequalities of the physical world. Buolamwini (2018) presents empirical evidence of racial and gender bias in facial recognition systems, revealing structural flaws in supposedly objective technologies. Broussard (2019) further demonstrates that technological systems frequently reinforce discriminatory assumptions under the guise of efficiency. Scholars such as D'Ignazio and Klein (2020) argue that feminist data practices are essential for ensuring that technology supports rather than undermines women's equality. These studies illustrate that technology is not neutral; it shapes, and is shaped by, social norms and power relations.

Representations of Womanhood in Film and Media: Thappad and Other Women-Centred Narratives

Media representations play a critical role in shaping societal understandings of womanhood. Recent Indian cinema has increasingly highlighted themes of autonomy, domestic inequality, and structural violence. The film *Thappad* (2020) has received significant scholarly attention for its portrayal of everyday patriarchy and the normalisation of emotional and physical control within marriage (Mehrotra, 2021; Gopal, 2022, 53-70). Researchers argue that the film challenges the idea that women must prioritise familial harmony over self-respect. Studies of other women-centred films, including *Pink* and *English Vinglish*, similarly reveal shifting cultural narratives that foreground female agency, ambition, and resistance (Zafar, et al., 2017, pp1-8; Singh, 2020). Media scholars point out that these representations resonate strongly in the digital age, where public discourses increasingly unfold on social media platforms and influence collective action movements such as *Me Too* (Roy, 2021).

Continuities and Ruptures in the Social Construction of Womanhood

The historical reading indicates that it is womanhood that has been characterized by continuity as well as discontinuity. The persistence of romanticising family, caring, and modesty as the defining characteristics of feminine identity are present as continuities. Despite the current settings, they occur in cultural discourses, media descriptions and interpersonal relations even to date. Ruptures however are apparent in the sense that women are becoming more questionative, redefining or challenge gender roles. Based on the ancient Vedic precedents of Gargi and Maitreyi, modern feminist academics suggest that Indian women had an intellectual agency in their early years, and the fact that this kind of agency



was not encouraged in subsequent centuries was the outcome of structural and ideological transformation. Feminist movements of the 20th century and changes in the legal system have opened up this territory, allowing women to assert their educational, professional and political positions that were previously bound.

Technology as a Contemporary Enabler: Safety, Rights, and Access

Technology will become a major facilitator to the women, especially as far as safety, knowledge of the law, and information access is concerned. Emergency support apps, web-based sources of legal support and health and financial literacy can help women gain new sources of control and security. Online education also helps women in rural or marginalised areas complete education, since the technology does not require physical relocation of women to acquire some skills. Moreover, the growing number of women in digital careers, such as the engineering sectors and data science, points to the change in the conventional occupational role demarcations. Women are now able to act out literally outside family or community norms to a greater extent with digital identities, which makes them more visible and engaged in the discourse that is publicly available. The cited advancements highlight the ability of technology to broaden the scope of activity of women and how they view themselves in the society.

Digital Feminist Movements and Me Too

The digital feminist movements show that technology reinforces collective action. The Me Too movement, especially, can be used as an example of how online platforms can shed light on gendered violence, defy institutional norms, and pull together women irrespective of their class, caste, and geographical differences. Through the social media, the survivors are able to share their stories without the usual gatekeeping and thus democratise themselves in the feminist movement. In India, the movement inspired the general discussion of harassment in the workplace, its acceptance, and normative settlement of the misconduct. There is also solidarity in digital places and women form networks which are not limited by physical geography. Through these interactions it can be noted that technology does not only relay information, but also creates new modes of political participation.

Women, Professional Mobility, and Changing Family Structures

The increase in the number of women joining some of the professional areas like engineering, medicine, academia and technology indicates a radical change in the gender expectations of labour. Occupations previously thought incompatible with traditional femininity are now becoming accepted, and the role of domestic responsibility no longer seems to be what it means to be a woman. This movement has an impact on family units as the dual-income and joint-custodial parenting arrangements are becoming prevalent. Nevertheless, the situation is not free of tensions as there are families who cannot adjust to the ambitions and aspirations of women in the workplace because of traditional care giving expectations. Technology is one of the aspects that have helped this shift, with remote working, work flexibility, and access to global networks, women can now follow their careers without losing touch with their families. This also, however, brings in a question regarding the fact, that technological engagement is pushing women away or rather rearranging them in new ways.



Technology Misuse, Online Abuse, and the Need for Ethical Digital Practices

Technology may as well become a place of abuse despite the empowering potential. Women are also the most vulnerable victims of online abuse, cyberstalking, misinformation and no consent images sharing, which echoes the reenactment of patriarchal power in digital space.

The recorded cases of algorithmic biases within the systems of facial recognition proves that discrimination can be further institutionalized within technological systems themselves, which strengthens disparities between structures. This is why it is important to incorporate ethical digital practices like responsible design, more representative tech development, and more stringent regulatory policies that would help prevent abuse. It is necessary to train users, and in particular young women how to be safe, private and be critical online. These findings suggest that it is unless such measures are in place that technological spaces will recreate the hierarchies that they have the capability to eliminate.

Cultural Anchoring: Tradition in an Age of Feminist Technological Advancement

The way tradition and technology interplay determine the future of womanhood that neither paradigm can describe in its entirety. Although, a lot of influence is still being driven by cultural traditions. Some women still treasure family ties, social identity, and genealogies not as a form of cultures imposed by governments and stakeholders but as value-added elements of selfhood. The combination of these models makes it possible to have an elastic and developing definition of womanhood, which respects tradition and welcomes technological change. The results make it clear that the tradition should not be considered the opposite of the interests of women protection, on the contrary, cultural continuity is possible to exist together with the development and progress when viewed with the open mind and critical thinking.

4.0 Conclusion

Historical Trajectories of Womanhood in India

The Vedic era can provide a significant beginning point of the historical foundations of Indian womanhood. Women Scholars of that time and their Upanishadic debates implied that womanhood entailed the right to education, spiritual learning and intellectual life in general. Even though such privileges were not universal, they threaten subsequent discourses, which describe the issue of womanhood as only domesticity or dependency. The Vedic model thus represents a conceptual point of reference towards the identification of the potential agency of women over the history of struggles against the male-dominated discourse of modern times.

Medieval era was a turning point when there was a growing level of patriarchal domination.

Unstable political frameworks, merging caste hierarchy, and changes in religious perception helped to reduce women autonomy. Child marriage, purdah, limitations on education etc were gradually being normalized which relegated women to domestic realms and defined a woman in terms of obedience and honour. This period was marked with timeless cultural discourses where womanhood was linked to chasteness, behavioural uprightness, and domestic signifier. Although these limitations were regionally and locally different, the net effect was the



reduction of social and intellectual opportunities of women. This loss is the opposite of the Vedic age and also expounds how patriarchal systems redefined femininity to restrict female agency.

Modern India was characterized by vast attempts to recover the rights of women and remodel the concept of womanhood. The nineteenth and twentieth-century social reformers criticized the destructive traditions, encouraged female education, and spoke in favor of legally safeguarding people. The era after independence presented the new generations with the rights contained in the constitution and changes in the legislation aimed at providing the equality between the sexes. Concurrently, feminist movements (grassroots as well as scholarly) challenged cultural standards and revealed the discrepancies between the equality before the law and actual circumstances. The era of the modern then acts as a place of contestation, bargaining and recreation. More women were now educated, employed, and becoming political, which indicated that the oppressive medieval standards had long past and that some earlier standards of intellectual engagement had been revisited.

There are two contemporary instances that provide an eloquent demonstration of the struggle between tradition, rights and social change. The 1987 sati of Roop Kanwar revealed a lot about Indian society about the contradictions in cultural practices and the independence of women. Although officially prohibited, the episode exposed that there could still be extreme assertions to control the body of women by citing the ideology of patriarchy. The case instigated debate in the nation and empowered the forces against detrimental traditional practises.

On the same note, the Bhanwari Devi case in 1992 turned out to be a historic one in terms of struggle of workplace rights. Being a grassroots worker who experienced sexual violence in the course of her state work, her experience resulted in the creation of the Vishaka Guidelines and subsequent creation of the Sexual Harassment of Women at Workplace Act (2013). This case showed the appearance of legal changes as a result of the fight of women against deep-rooted ways of patriarchal beliefs. Put collectively, these examples demonstrate that contemporary womanhood is predetermined by the opposition against oppressive traditions, as well as the necessity of institutional responsibility.

Synthesis of Tradition and Technology

The dynamics between tradition and technology is the genre of modern womanhood. Family expectations, morality and culture still persist in the process of tradition but the technology presents new platforms of learning, working, security and expression. Technology does not mean that it has to substitute tradition but instead, it frequently forces women to recreate or renegotiate cultural norms. As an example, digital literacy can help women to carry out economic activities without necessarily going out of the domestic areas, which can suit both traditional duty and contemporary desires. Such a coexistence goes to show that tradition and technology do not necessarily imply opposing one another; on the contrary, they can both be used together in the pursuit of more multifaceted and responsive conception of womanhood.

The twenty-first century calls upon a redefinition of the feminist advancement of the womanhood, giving it both the feminist essence and the cultural roots. The involvement of



women in the professional worlds, in digital activism and in tertiary education are indicators of the development of new identities beyond the traditional norms. The time of women in STEM and the Geisha movements such as MeToo question old notions regarding the abilities and positions of women. Nonetheless, family, community, cultural rituals, and other traditional identifiers are still valued by a great number of women. This duality helps to depict the fact that the modern womanhood does not reject or repeat the past; it is a synthesis that is currently changing based on the individual choice, societal ideals, and technological circumstances. Modern womanhood is a place that the past and the present can co-exist, and women can establish identities of both independence and affiliation.

Old values are also relevant even in the more digitalized world. Respect, empathy, shared responsibility and familial care are some of the concepts that continue to occupy primary place in how most women construct themselves. This study does not see tradition as something that prevents progress, instead it proposes that cultural heritage is stabilizing, ethically grounded, and allows a feeling of continuity in an environment that exists in a fast-moving technological regime. These values however should be interpreted in a way that favours the rights of women, their dignity and ambitions. Once tradition is able to be flexible instead of restrictive, it could exist next to the advancement of technology in creating a more encompassing model of societal development. This balance would make sure that the progress would be achieved without destroying cultural memory, but instead, through the careful combination of old and new.

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