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research on sexuality, religion and empowerment finds that the average woman- be it the factory worker in peri-urban Bangladesh, or the student of public as well as private universities like the idea of *taleem*, where projects of change are anchored by clearly spelling out ideal roles, behaviour and dispositions of the "good Muslim girl". For example, women preachers and followers argue that "answers" to acid violence lie not only in changing the law and increasing the severity with which offenders are to be punished, but that prevention needs to begin at the very personal level. So, women should first take the responsibility of covering themselves properly- not to exempt men of their responsibility in curtailing lewd and violent behaviour, but to excel in their own role in obedience to God and the maintenance of social order. So, their particular position on sexuality- that it needs to be contained in specific ways gains legitimacy as part of a larger project that is asserted as ultimately beneficial to women. Equating specific modes of containing sexuality with power and accountability, women draw a sense of worth as gendered and sexual beings, and find purpose in participating in such groups. Women in these groups also take power beyond the domestic and sexual realms to influence and reconfigure their existing roles in more "public" projects. In doing so, they draw on ideas such as "women's advancement" "the modern woman", "liberation and emancipation", "justice and dignity"- notions historically affiliated with a liberalist discourse.

Drawing from insights gained in the research, we feel that the vacuum left by feminists calls for greater reflection in understanding why new forms of organising are gaining momentum. Given that issues of sexuality and morality play a large part in the lives of women, is it opportune for feminists to rethink and reconfigure their process of organising to better accommodate the needs of the average woman?

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