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against economic dependency of women on men and the state micro loan bank system The networks that do not require external donor interventions have been able to empower women for social justice knowledge redistribution of resources and conflict resolution in ways that are vital to community development Tursunova provides accounts of such ceremonies as mavlud ihson Bibi Seshanba and Mushkul Kushod These ceremonies show the ways the conflict resolution practices of women are woven into their everyday life and function autonomously from the hierarchical elite driven Women's Committees and state court systems established in the Soviet times Many local healers and otins religious teachers use their discursive knowledge based on Islam Sufism shamanism and animism to challenge and transform women's subordination abuse and other practices that impinge on women's needs and rights These female religious leaders through different ceremonial practices create space for raising the critical consciousness of women and transform the social order for maintaining peace in the communities

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