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#### Repossessing Property in Sot<sub>s</sub>th Asia Land, Rights, and Law across the Ear Modern Divide-Introduction

Faisal Chaudhry University of Dayton fchaudhryn@udayton.edu

#### Abstract

The introductory essay to this special double issue on "Repo Asia: Land, Rights and Law Across the Early Modern/Moder historical scholarship on land control and proprietary right i in order to contextualize the contribution made by the art earlier writings—by historians and anthropologists since th es/thematics, the introduction shows how work on South A property both as a material relation and as an alien cult case that we must think about property's conceptual histor more than just the critique of Eurocentrism, the essay clar follow both continue and extend past discussion. Overall, i integrated perspectives on property's material *and* ideation will be illuminating both to scholars of Afro-Asia and those economy and political culture more generally. Introduction: Property (Law), Capitalism, and (Historical) Contingency

If it was not already evident that landed property remains the most visible axis around which capitalism's historical development in South Asia turns, the decade that has now elapsed since three thousand police descended on villagers in the West Bengal town of Nandigram in March 2007 should leave no doubt. Like other high profile incidents of the taking of farming lands since, the proposed special economic zone in Nandigram-for a chemical processing hub to be run by Indonesia's Salim group-threw into sharp relief the deeply fraught status that property continues to enjoy for rulers and the ruled alike in the twenty-first century. Yet it is not only events in the world at large-whether in India, South Asia more generally, or elsewhere across the globe-that have brought such themes back to the center of attention. After a long period when it seemed that questions of culture and identity had grown paramount, even in rarefied academic discussion the signs of ongoing reversal have been apparent: whether through the reopening of historical questions about the periodization of the great divergence between the rest and the West by scholars of Asia; the forging of a "new" history of Atlantic capitalism by their counterparts studying the Americas; the outpouring of work from anthropologists critically examining the effects of the globalization of multinational agribusiness on food security in the developing world; or the emergence of doubt within the mainstream of the economics profession about the efficiency of financial markets and the ability of free trade liberalization to create a rising tide capable of lifting all boats.

The time is thus ripe to revisit the history of South Asia through the lens of property and its meanings. Moreover, adopting this theme as a focal point for this special double issue of the *Journal of the Economic and Social History of the Orient* allows us to build on a connection between land control and capitalism's development in the subcontinent that first became evident as interest in the former began ebbing and flowing with the cycles of the latter already at the t-Soviet republics, includally over the last 20 years. nt within a single state tween sovereign states is were effectively pushed labor-driven flows in the d relatively dynamic macon in Russia and Kazakhe become major recipient istan are also, albeit to a ligrant flows from Central directed beyond the CIS of 2008-9 has impacted e effect not only on the ent countries, but also on arkets, where labor immi-

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With the post-colonial era, the pattern once more became clear by the late 1960s, as interest in what at the time Robert Eric Frykenberg called "land control in Indian history" was undergoing a clear florescence.<sup>2</sup> Again not coincidentally, paralleling this development in intellectual culture were important dynamics in the wider world. The years after 1965 saw the founding project of independence in South Asia—involving the need to mobilize its countries' principal resources of land and landed labor for self-determination and nation building—running headlong into a complex mix of new forces that would shift the trajectory of the post-war economic order. Within the larger international system, the so-called golden age of capitalism in the rich countries began moving into its final phase, as Richard Nixon's effective termination of the Bretton Woods system in 1971 both realigned the parameters of Cold War political competition and paved the way for western capital's joint multi-nationalization and financialization. Within the South Asian region, on the other hand, there was the advent of industrial recession in India, green revolution in the subcontinent more generally, and by the 1970s a new politics of ostensible (economic) populism brought on by the political turbulence of war and humanitarian catastrophe between and within the subcontinent's now three separate nation-states.

This seeming linkage between the ebb and flow of intellectual interest in land and the patterns of capitalism's development in South Asia raises a series of questions about the nature of property and its social-historical contingency that this special issue seeks to recall and reopen. That of whether 'private' (or 'individual') property in the subcontinent is the product of colonial modernity is only the most obvious. Even if answered in the negative, moreover, the question quickly leads to various others. For historically-minded scholars these have most often involved inquiring into the material potential of land and its produce, together with the way in which conditions of access to them have functioned in the making of subcontinental political economies during different eras.

Consequently, the first more specific goal of this special issue is to feature contributions that continue to grapple with these well-established concerns, while doing so across some of the more frequently encountered lines of division that usually fragment inquiry. The articles we present bridge not only the divide between the pre-colonial (or early modern) and the colonial (or nineteenth-century modern), but also a series of other cleavages: between North and South (and to a lesser extent eastern and western) India, between the Hindu and the Islamic juridical traditions, between law and history. and between primarily analytical methods.

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