

acknowledgments

For all that has been written in criticism of modern/colonial conceptualizations of the human, the figure of the isolated, rational individual still pervades images of the writing process. Writing is rarely talked about in its entanglements with relationships of care and with the material conditions of everyday life. Still less do we tend to regard writing as embodied practice, involving joints and connective tissues that are vulnerable to injury. When a book is the product of almost two decades of thinking in conversation, it is impossible not to approach acknowledgments in a way that does not recognize writing as a practice undertaken in relationship. So, too, when those years have encompassed a period of physical disablement, solo parenting, and navigating violences of a more intimate nature than those I address in this book, it is necessary to acknowledge that its completion would have been impossible without the community of friends, family, colleagues, and *compañerxs* that has sustained me throughout.

This book has emerged from years of thinking and acting in the company of others, through my involvement with la Red de Hermandad and a wider network of social movement struggles in Colombia. Although I reflect at length in the introduction on the complexities of learning about a situation by living it, it is important to acknowledge just how much I have learned from these relationships: emotionally and spiritually, as well as politically and intellectually. Although I thank some specific interlocutors later, I want to give collective acknowledgment to la Red, to the members of the Corporación

Social para la Asesoría y Capacitación Comunitaria (Social Corporation for Community Advice and Training) and the social organizations of Casanare, to the Sindicato Nacional de Trabajadores de la Industria de Alimentos (National Union of Food Industry Workers), and to all the survivors of state- and corporate-sponsored terror who shared stories and reflections. I do not seek to speak for anyone involved in these struggles. On the contrary, I write in keen awareness of my current distance, without expectation of their endorsement of the analysis here. Nevertheless, I offer this contribution in the spirit of ongoing dialogue, with the acknowledgment that I have a great deal more to learn. I am also grateful to the Economic and Social Research Council and the Independent Social Research Foundation (ISRF) for research funding, without which it would have been impossible to spend this time in Colombia.

Alongside the two anonymous reviewers, whose painstaking and thoughtful feedback has greatly strengthened this book, there are four people to whom I owe the greatest thanks. My favorite child, Sophie, has spent the first thirteen years of her life enduring my pontifications about law, capitalism, and political struggle. She also did me the honor of being the first person to cite an earlier draft, in her Year 7 Religious Studies and Citizenship assignment. Being the only child of a solo parent who is trying to juggle finishing a book with the other demands of an academic job is not always easy, and I am grateful for Sophie's ceaselessly entertaining company and ability to ensure that I never lose my sense of humor, as well as for her kindness, housecleaning rotas, and intermittent reminders that I have been writing this book in one way or another for longer than she has been alive and that I really ought to get a move on if I want to avoid posthumous publication.

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links between capitalist “development” and state-sponsored terror in Colombia, and the empirical aspects of this book owe much to the rigor, courage, and commitment with which he has carried out his work (although he will no doubt take issue with parts of my argument).

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