

PART 1. HAUNTINGS AND POSSIBILITIES

This section opens the book with hauntings and possibilities, that is, resonances from the past and potentiality for something else, whether it is a change of focus or digital activism. Community listening provides the means for naming, acting, responding, and enacting differently. Through the individual and the collective, the chapters in this section introduce us to the scope of community listening spread across three contexts. Sally F. Benson opens the collection by introducing the concept of *proximate listening*, a praxis for engagement with prison inmates as she learns to listen to and with her incarcerated students. How can one be an educator of any relevance? How can education matter under the conditions Benson brings to life in this chapter, in which the educator must lean sideways at a barred cell door to interact with students? What can the author—and readers—learn from this learning with the inmates who take in math exercises while putting out their life lessons and stories? Benson can get closer to knowing, but she can never fully know. The hauntings that shape the inmate-students' stories and the ways those narratives are accompanied by notes flying along wires or flooded spaces become part of our experience of listening *to*—of listening *with*—Benson.

What are the possibilities for such listening? Chapter 2 moves us toward action by exploring disability advocacy as the work of community listening. The haunted experiences that drove Benson and her students to become proximate listeners yields to the energy of contemporary disabled political advocacy, as Ada Hubrig traces #CripTheVote, a form of community listening rooted in digital action and hashtag activism. Here, community listening is deliberate, concentrated on activism, always with a social justice purpose. Crip voices demand to be expressed and heeded, reaching for and toward possibilities for voice, for change, for current and future action. While hauntings linger in bones, bodies propel into action by using the power to vote—to bend and queer and crip—as forms of community listening that call uniquely for a response.

These three chapters provoke readers to linger with hauntings and possibilities as a way of being awash in community listening, as a sensation as much as a call. Patty Wilde, Mitzi Ceballos, and Wyn Andrews Richards' chapter, "Keeping Bad Company: 'Listening' to Aryan Nations in the Archives," calls in another way, demanding a reach into the past to question the ethical responsibilities held by universities and their libraries. What are the limits of our commitments? How does the presence of offensive historical texts, publications by the regional

Aryan nation chapter, continue to haunt? And how can we listen differently as witnesses to such occurrences? What are the responsibilities of community listeners? Readers take in what the authors have put out, the display of pain and potentiality, that provokes our reading through this section.