

## PART 3. NEGOTIATING SELF AND COMMUNITY

This collection invites readers to encounter community listening praxes *in situ* not once, not twice, but three times across a decade of chapters. The opening section, Chapters 1-3, matches hauntings and possibilities—but not because they are opposites or at odds, although convention would have us see them that way. Instead, in relation to community listening, past and future are dynamic, balancing elements. They manifest in and in between explicitly demarcated spaces such as prisons; they are woven into the 1s and 0s that become activists' social media threads; they are interleaved into the ephemera that persist as permanent records through library archives and archivists. In the second section of this volume, which spans Chapters 4-6, contributors reflect on how community listening can, across media, operate as powerful bolsters or supports. Through murals, letters, and radio shows, practitioners of community listening forge and maintain the kinds of relations that help sustain disparate communities over time.

The third and final section of Community Listening casts in relief the complex dynamics of a familiar dyad: self and community. Another perceived binary, this compound term is complicated and thereby energized in Chapters 7-10 by examples of community listening that directly engage civics and politics. In one southcentral U.S. city, for example, community listening enables self-identified “red” and “blue” locals to co-construct a new and shared “community of dialogue” (Chapter 7). In the Midsouth, a multidisciplinary group of feminist scholars identifies lessons learned—about race and place and the possibility of social justice—through retrospective community listening (Chapter 8). In another southern university town, a white graduate student and transplant to the area forges “storied community listening” to reflect on her ongoing efforts to listen, really listen to the nuanced stories that comprise the place she has come to live (Chapter 9). Last, on a southeastern university campus, faculty and students gain something greater than training through their work with a community partner. Learning to take risks and be brave in new ways, they evolve and develop a community-engaged pedagogy of “daunting community listening” (Chapter 10).

Fittingly, all four chapters offer examples of community listening emplaced geographically in the southern U.S. While this extensive region contains cultural multitudes, it is home to shared legacies, hauntings, and glimmers of possibility that call for community listening. It is also fitting that contributors to the final chapters of this volume answer this call explicitly as academics—teachers, researchers, and campus administrators—as well as short- and long-term members

of the communities where they work and live. As we observed at the outset of this volume, community listening is a set of relational praxes that emerge organically wherever people strive to understand one another. It is also a praxis that can be ethically studied, formally taught, and deliberately learned. The following chapters model exemplary ways of doing so.