

and exported on a national and international scale in the 1990s. Rizzo's attention to how Baltimore Club and indie rappers like Labtekwon claim space in the city shows how Black Baltimore resisted gentrification and created places for the Black spatial imaginary.

Rizzo's book makes important points about how cultural segregation is deeply embedded in our systems of inequality and produces policies that continue to separate and do harm. As Baltimore, especially Black Baltimore, creates art and preserves its culture as a way to deal with and process trauma, we must acknowledge culture as both a way to do harm and a way through to the other side. A final question Rizzo poses is: "Can representations of cities create more just and equitable cities?" (245).

Like all great works of art, Rizzo's book unearths more questions than it answers. It is through the posing of new questions and the interplay of cultural texts in conversation that a new way to see and understand the modern city emerges. Her book implies that if we, as scholars and humans, can begin to read the divergent parts of the city together we might imagine what a more equitable city might look and sound like.

Culture will not save us from neoliberalism, but it may be the avenue to the sanity and endurance necessary to build beyond the shared trauma it has caused in Baltimore and cities like it.

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Communities and Place: A Thematic Approach to the Histories of LGBTQ

Communities in the United States edited by Katherine Crawford-Lackey and Megan E. Springate. New York: Berghahn Books, 2020. xix + 281 pp.; illustrations, notes, bibliography; index; clothbound, \$135.00, e-book, \$34.95.

In 2016, the federal government designated New York's Stonewall Inn as the nation's first LGBTQ-oriented National Monument. That same year, the National Park Service released a monumental theme study titled *LGBTQ America*. Over one thousand pages in length, *LGBTQ America* demonstrated the Obama-era National Park Service's (NPS) commitment to interpreting LGBTQ history as American history. The present volume *Communities and Place* is an outgrowth of that study. Editors Crawford-Lackey and Springate have selected many of the original essays from *LGBTQ America* to reprint within three distinct volumes. (In addition to *Communities and Place*, the other two volumes in the series focus on LGBTQ identities and historic preservation, respectively.) For *Communities and Place*, Crawford-Lackey has also written a new, albeit short, preface that situates the volume's essays within the scholarly literature on queer spaces and placemaking. They have also included a compendium of "Community Engagement Activities" tacked on at the end of the book for use by college and university educators.

Communities and Place offers an engaging selection of material. The first third of the book includes opening essays by Christina B. Hanhardt and Jen Jack Giesecking. These chapters offer theoretical entry points for the reader in thinking through the relationships between LGBTQ communities and spaces. Hanhardt rightly points out that LGBTQ communities are not a monolith. They are divided by class, race, age, and other factors, and queer spaces of belonging are almost always also spaces of exclusion and policing. Giesecking adds another important point: that what most Americans think of as LGBTQ spaces—bars and neighborhoods—are actually spaces more associated with white cisgender middle-class gay men rather than a more expansive definition of LGBTQ people. Both authors note that there are many spaces that matter beyond just bars and bookstores, including the street itself which Hanhardt notes is the setting for important histories of public sex and sex work that are often left out of “respectable” LGBTQ histories. Public historians seeking to interpret queer historic sites need to think through these questions, including how spaces are made through histories of exclusion and policing, and why some places are remembered as “historical” while others are often forgotten or even downright erased.

The middle of *Communities and Place* includes thematic essays on the topics of art, law, and health. Tara Burk takes the reader on a tour of historic artworks, and places of art making, associated with queer people. Marc Stein runs down a remarkably dense history of laws on municipal, state, and federal levels, from colonial times to the present, that have targeted people based on their gender expressions and sexualities. He reminds us that sites related to the criminal justice system, including prisons and jails, are also vibrant queer history spaces animated by the stories of people too often forgotten. Katie Batza, in a chapter on health, looks at a variety of sites associated with LGBTQ health histories, including hospitals, conference centers, and DIY spaces administering health services to gay communities.

The last third of the volume includes three urban case studies. Each chapter illuminates the intersections of LGBTQ communities and spaces on a citywide scale. Julio Capó Jr. writes of Miami as a transnational queer space, and of LGBTQ communities there that center Black and Latinx voices. Race, ethnicity, segregation, and xenophobia are all major themes in Miami’s queer past. John Jeffrey Auer IV looks at the smaller, more isolated city of Reno, Nevada. His chapter focuses on the many historic sites throughout Reno associated with LGBTQ history. This might serve as a useful example to community groups in other non-coastal communities looking to uncover local histories of queerness. Finally, Jessica Herczeg-Konecny takes us on a rather quick romp through queer Chicago, hitting most of the important marks while also leaving many rocks unturned.

It is worth asking why readers with access to the entire *LGBTQ America* theme study online would want to get their hands on this and the other print volumes in this series. Some of the essays in *Communities and Place* have clearly improved by way of revision from the original NPS study to this peer-reviewed collection. On

the other hand, the community engagement activities at the end of the book, which are “intended for advanced college undergraduate and graduate students” to employ in collaboration with the communities where they live (251), are lacking in sufficient detail. Many activity instructions only scratch the surface, and in some cases—such as those related to doing oral histories or identifying and engaging LGBTQ stakeholders—are too brief to be put to use. What may be missing from this volume are essays by public and community historians about the promises and pitfalls of doing queer public history work. The reader may find examples of that kind of case study elsewhere, such as in Susan Ferentinos’s book (*Interpreting LGBT History at Museums and Historic Sites*, 2015) and in *The Public Historian*’s recent special issue on queer public history (May 2019). But while this volume includes public historians as a primary audience, it does not quite tell us what we need to know about what doing queer public history within communities looks like.

That said, this is a very strong volume. Public historians committed to working with LGBTQ communities should consider getting their hands on all three volumes. Altogether, these books represent a stunning achievement in synthesizing cutting-edge scholarship on queer communities in the United States, placed within the very helpful context of thinking about historic preservation and interpretation. Many of the authors in *Communities and Place* are celebrated scholars with important monographs on queer history to their names. All of this combines to make a volume that is well worth your read, even if you already have consumed the essays in *LGBTQ America*.

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After the Berlin Wall: Memory and the Making of the New Germany, 1989 to the Present by Hope M. Harrison. Cambridge: Cambridge University Press, 2019. xvii + 463.; bibliography, figures, index, glossary; clothbound, \$34.99; eBook, \$28.00.

In 2003, the American historian Hope Harrison published her seminal book, *Driving the Soviets up the Wall*, on the Soviet–East German Relations between 1953–61. It is one of the most important contributions on the prelude of the erection of the Berlin Wall. Hence, it is only logical that the same author has now offered a comprehensive study on the afterlife of the Berlin Wall—a period that has now lasted longer than the wall itself. Harrison focuses on memory sites, memory activists, and memory events since 1989. Studying the anniversaries of the erection and the fall of the wall allows her to scrutinize the changes in the memory of the Berlin Wall within the last thirty years—from a widespread neglect to a new German founding myth.

Harrison’s study is based on a long-term participant observation; in fact, she is herself a member of the memory network that she analyzes in her book. This helped her to conduct roughly one hundred interviews with all significant memory