

imaginary foe: SORs were established after “violent crime rates had already been in decline” and after the “stranger danger myth had already been thoroughly debunked” (214). He criticizes such registries for effectively branding formerly incarcerated people, belying the logic of any rehabilitation or treatment initiatives. His argument is provocative, but while the motivation for sex offender registries may have been initiated in the logic of stranger danger, the practice does impact a wider population than those convicted of random acts of abduction, including crimes Renfro scolds the government for ignoring—namely, those who commit domestic abuse against children within their own homes.

Renfro demonstrates that the knee-jerk, punitive response to heart-breaking—yet exceptional—cases of missing white, middle class boys (and later girls) created a moral panic that has ultimately been responsible for more harm than good. By focusing on the wrong issue, the child safety regime that Renfro identifies obfuscates more pressing issues as it created a surveillance system that targets the communities most in need. Renfro ends with a call for reevaluating this regime, although he notes that its policies remain immensely popular and his suggestions for alternatives, including “robust, universal social programs” (226) for children and their caregivers to reduce risks of abuse, lack specificity and are harder sells for policymakers. Engaging *Stranger Danger* with interdisciplinary literature on the history of social work and child welfare policies, particularly the foster and child protective service systems, may yield promising directions.

Grocery Activism: The Radical History of Food Cooperatives in Minnesota, by Craig B. Upright. Minneapolis: University of Minneapolis Press, 2020. 264 pp. Notes, appendix, index, bibliography, images. \$25.00, paperback.

Reviewer Gregory Grohman received his MA in history from the University of Iowa in 2019 where his research focused on the rise of food biotechnology and anti-biotech movements during the 1990s and early 2000s.

In his first book, sociologist Craig B. Upright explores the role grocery cooperatives played in determining the meaning of natural food in the public consciousness. More concerned with the fluid cultural understandings affixed to organic food than the regulatory debate surrounding it, Upright argues that food co-ops continue to thrive even after organic food has achieved widespread acceptance because they exist to do more than sell food: “They promote cultural change, they embed social values into the products they sell, and they allow individuals to participate in projects of social justice through the seemingly minor purchasing decisions we all make every day” (194). Grocery cooperatives were first

formed and continue to emerge in order to promote a more intentional consumerism in support of social and environmental justice. While the social values and visions of grocery cooperatives and their members have varied—sometimes dramatically, in the case of “the Co-op Wars”—Upright maintains that retail cooperatives present as social movement organizations that offer their customers low-risk opportunities to participate in cultural change through basic economic transactions.

Upright sets his study in Minnesota, home to the highest number of new-wave food cooperatives in the nation. He takes his time to get there, using his first and second chapters to provide an accessible, if overly general, history of organic food and early twentieth-century co-ops. While these early chapters may feel disconnected from the book’s central argument, by his third chapter Upright hones his focus to the emergent new-wave cooperative movement in Minnesota. Tracing cooperative formation in Minnesota from 1971–80, with particular emphasis given to the Co-op Wars of 1975–76, Upright successfully demonstrates how Minnesota’s cooperatives engaged in a collaborative—and at times combative—effort to imbue food with social and political meaning.

Readers interested in the history of Iowa will find Upright’s choice of setting useful for more than just its proximity to the Hawkeye State. Minnesota’s own history of cooperative action has been animated by demographic, cultural, and economic factors shared throughout much of the Midwest: a robust mining, lumber, and farming sector, a pronounced rural/urban divide, and a seesawing history of progressive politics. While Minnesota has always led the country in the number of its consumer cooperatives, other midwestern states have not been far behind. Although, *Grocery Activism* is principally concerned with the history of food cooperatives in Minnesota, its themes—from agricultural industrialization to the growth of the organic food movement—share roots with Iowa.

By focusing on how grocery cooperatives in Minnesota set out to embed social values into the products they sell in competitive markets, Upright highlights the duality of this organizational form as both an economic firm and a social movement. *Grocery Activism* maintains that cooperatives have forever defined organic food as “an oppositional term, one that suggests a break from the traditional, mainstream practices of contemporary society—even when it is purchased from Whole Foods, now owned by one of the richest men of the planet” (10–11). While claims like these might be more sentimental than substantial, Upright’s work provides valuable insight into the contested nature of “natural” food.