

ing the view that the principal harm agents are so-called criminals. These are, however, minor criticisms. It is an excellent book that deserves a wide readership.

*Deviance and Risk on Holiday: An Ethnography of British Tourists in Ibiza.* By Daniel Briggs. New York: Palgrave Macmillan, 2013. Pp.viii+256. \$90.00.

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In *Deviance and Risk on Holiday*, Daniel Briggs offers the reader a glimpse into the hedonistic periphery of consumer society as manifested in the holiday experience of young British tourists in Ibiza. Based on participant observations, open-ended interviews, and focus groups conducted in San Antonio, Ibiza, the author presents a rich ethnography that focuses on the tourists' behaviors and experiences. He describes how the attempt of these young tourists to "seize the moment" and "live the dream" involves excessive consumption of alcohol, drugs, and sex that can become perverse and dangerous. While some attention is also given to the historical and cultural evolution of Ibiza as a global tourist destination, the perspective of locals is hardly addressed and appears to be beyond the scope of this book.

The leading argument is part of a direct attack on neoliberalism and consumer culture as ideologies of extreme capitalism that induce the commodification of life. Specifically, the author argues that the holiday experience of these tourists is guided and endorsed by larger political and economic forces that are interested in making money at the expense of these holidaymakers. Global corporations, commercial entrepreneurs, and tourist companies are on the winning side of this neoliberal order of political economy, whereas these young tourists are the manipulated victims of it. Dislocated from work, family, and community, members of this "pleasure class" engage in hedonistic deviance as part of a constant search for individual identity, self-actualization, and social status. Since work-related prospects are low and uncertain, life for members of this cohort is about having unrestrained pleasure during wild weekends and holidays. By spending more money that they can afford, they seek moments of pleasure and immediate gratification to escape the boredom of their daily life. By attending more and more expensive resorts and clubs across their tourist career, they seek to elevate their social standing but remain trapped within their working-class circles.

The notion of consumer society has been utilized in previous critiques of tourism but hardly with respect to tourists' marginal or deviant behavior and voluntary risk taking. The study of the latter is traditionally dominated

by symbolic interaction and social anthropology, where deviance and risk taking in tourism is often associated with situational circumstances. Concepts such as backspaces, liminality, and anonymity explain the willingness of tourist to engage in certain behaviors they probably deny themselves or might avoid in their normal, everyday routine. Tourism is depicted in this line of scholarship as a distinctive domain of social life that enables a temporary suspension of customary rules and moral conduct. In light of this approach, being “out of space” and “out of time” may result in being “out of mind.”

Briggs suggests that the holiday experience of young British tourists in Ibiza is an extension of routine life at home rather than an extraordinary episode. Thus, the holiday experience needs to be explained by external social forces beyond the scope of situations and interactions. In line with this premise, the book presents a coherent macro-level perspective, in which deviance and risk in tourism are perceived as particular manifestations of a general inclination to engage in excessive consumption. The notion of tourism as an extension rather than an exception to everyday life could be seen as a valuable contribution to the study of marginal and deviant tourist behavior, although this idea is already evident in the general literature on contemporary tourist experiences. However, the depiction of the British vacationers as manipulated consumers without self-control underestimates the role of the human agent in the process of becoming a tourist in Ibiza. Moreover, suggesting that all of them are furious hedonists who represent the “dark side” of British society and Western culture appears to be oversimplified and too judgmental. Note that contrary to the interpretation of deviance and risk in tourism provided in this book, the existing literature in this area suggests that tourists’ deviant behavior is self-controlled to some extent and reflects a quest for “action” combined with calculated risk behavior. For instance, recent studies indicate that drug-taking tourists are aware of the risks associated with their activities and, thus, restrain their quest for action and take precautions to minimize danger. Also, the research in this area reveals that drug-taking tourists are diverse in terms of their subjective experiences and the meanings they attach to their activities. While some of them engage in deviance and risk when they go abroad for mere pleasure, others perform the same activities as part of their quest for authenticity or even as a sort of resistance to the mainstream culture.

In conclusion, Briggs’s articulate and often humorous ethnography makes his book worth reading, especially to sociologists who specialize in the areas of tourism, deviance, and youth culture. The use of consumer society as a theoretical framework for the study of deviance and risk taking in tourism is debatable to some extent, but it offers an innovative perspective to this area of research.