



**A Series of Information Resources  
on**

***Youth Subcultures:  
Understanding Subgroups to Better  
Address Barriers to Learning  
& Improve Schools***

As calls for addressing barriers to student learning and improving schools increase, better understanding of youth subculture is essential. This series is intended to stimulate thinking about the implications for policy and practice of the complex, multifaceted subgroups with which youth come to be identified and/or assigned by peers.

Public health and education policy makers, practitioners, researchers, and educators need to know as much as they can about the factors that lead youth to manifest behaviors stemming from group defined values, beliefs, attitudes, and interests. Such understanding is basic to promoting healthy development, preventing problems, intervening as soon as problems arise, and enhancing intervention impact on severe and chronic problems.

To these ends, the Center is producing a series of resources, such as this one, as aids for policy and practice analyses, research, education, and school and community improvement planning.

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**About Raves as a Youth Culture Phenomenon**

Our focus here is on briefly highlighting:

- (1) the subculture and identifying subgroups
  - (2) the impact of this subculture
  - (3) prevalent policy and practice efforts to address concerns
  - (4) data on intervention efforts
  - (5) proposed new directions
  - (6) resources for more information.
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## About Raves as a Youth Culture Phenomenon

Raves have been accused by many of being apolitical, meaningless, and hedonistic. No one can argue against the celebratory intent behind raving, but perhaps it is rave's sheer hedonism that is meaningful and political. It marks a refusal to conform to socialized gender roles or to established codes of interaction and personal conduct. Although there are ritualistic and artistic tendencies woven into the rave agenda, it is seen more or less as an arena in which teens and young adults play.

Tara McCall (2003)

Going back as early as 1970, rave-type events have been called raves, rave dances, rave parties, acid house parties, and the club scene. The first events often were all-night dance parties organized by insiders in a do-it-yourself, grassroots fashion; they were anti-establishment affairs held at unlicensed venues such as warehouses, fields, or abandoned buildings in rural or isolated settings. Nowadays, people are informed about the events through website postings, mobile phone messaging, and flyers, and many of the parties are commercially produced.

At rave events, people dance to fast-paced electronic music played by DJs and occasionally live performers. A variety of dance forms have evolved to go along with the different genres of electronic music (e.g., house, trance, techno, jungle, ambient, and acid-house). There are strobe and laser light shows, projected images, and artificial fog. A hallmark of raves is poly-drug use (especially including MDMA, commonly called ecstasy, and other "club drugs, such as ketamine, rohypnol, and LSD). To keep from getting overheated, participants wear loose clothing (e.g., baggy track or parachute pants, t-shirts), dress in layers, and wear comfortable shoes. Sometimes they wear costumes in keeping with the event's theme. Commercial designers have produced rave clothes, and these often display pro-drug and anti-establishment messages. Ravers carry a variety of bright, colorful paraphernalia, such as neon bracelets, glow sticks, pacifiers, lollipops, and stuffed animals. As highlighted below, participants are described as having a collective ideology (Anderson & Kavanaugh, 2007; Boeri, Sterk, & Elifson, 2004; Reynolds, 1999; Wikipedia – <http://en.wikipedia.org/wiki/Rave> ).

In their research review, Anderson and Kavanaugh (2007) state that members of Generation X pursued raves as a reaction to conservative trends in the 1980s. In the 1990s, raves were seen as gaining cultural significance – reflecting "an alternative lifestyle that resisted mainstream conventions." Because prominent aspects were use of illicit drugs and other behavior that distressed adults, social control policies emerged to suppress the events.

Anderson and Kavanaugh (2007) stress raves as having "a distinctive ethos called 'PLUR' an acronym for peace, love, unity, and respect." Others have added a fifth element – responsibility. PLUR is described as reflecting adherence to an identity that emphasizes freedom of expression, tolerance, acceptance, and unity, but also has been described as a celebration of a childlike existence that embraces a utopian society.

Hunt, Moloney, and Evans (2009) point out that cultural (as opposed to epidemiological) studies have applied sociological concepts such as youth identity, hedonism, countercultural resistance, deviant subcultures, tribes, and scenes and have reported positive facets of the rave subculture. Such studies also emphasize the feelings of connectedness and meaning promoted by the rave subculture and suggest these function as a sort of release and therapy for contemporary youth.

Despite delineations of positive facets of the rave subculture, major media sources mainly stress raves as a societal and public health problem. In reaction, youth advocates have cautioned that this feeds into the tendency to criminalize adolescent behavior and to increased demands for social control interventions.

Some writers also have lamented that the positive facets of the rave subculture are undermined by its identification as a place to go. McCall (2001), for example, stresses that the importance of raves lies in the permission the event provides for enhanced freedom of expression and behavior.

Below are a few descriptions and comments from rave event observers:

“Ravers danced individually, but in unison with others around them. Their dancing simultaneously embodied the values of independence and connection. ... Related behaviors included hanging out and chatting with friends, often on the ground in small, intimate groups called ‘cuddle puddles’...

Both the extensive dancing and absence of ‘hooking-up’ activities were facilitated by what many believe to be rave’s defining element: the use of illegal drugs such as ecstasy, acid, ketamine, and GHB (the so-called club drugs). Ecstasy, the flagship rave drug, is a synthetically produced psychedelic and stimulant. Its psychedelic properties produce positive affective states that many believe responsible for influencing solidarity at raves. On the other hand, ecstasy’s stimulant qualities provided energy for the all-night dancing and socializing” (Anderson & Kavanaugh, 2007).

“Ravers often wear or carry glow sticks or other brightly lit accessories, and eat lollipops and candy necklaces. Some wear painters’ masks with mentholated vapor rub applied to the inside to enhance ecstasy’s effects. ... Two of ecstasy’s common side effects are jaw-clenching and teeth-grinding. Ecstasy users at raves often suck on baby pacifiers to cope with these effects” (Scott, 2002).

“Many people bring various items to rave events to enhance the effects of MDMA. Ravers use bright chemical lights and flashing lights to heighten the hallucinogenic properties of MDMA and the visual distortions brought on by its use. Chemical glow sticks, bracelets, and necklaces are commonly worn at raves and waved in the eyes of MDMA users for visual stimulus. Ravers often insert flashing red lights in their belly buttons (held in place with a mild adhesive) and pin blinking lights in the shape of hearts, stars, and animals to their clothing to provide additional visual stimulation to MDMA users. Ravers that use MDMA often wear painter's masks with menthol vapor rub applied to the inside of the mask. MDMA users believe that by inhaling the menthol fumes, they are enhancing the effects of the drug. They may be adding to their risk of hyperthermia, however, because the fumes cause eyes and nasal passages to dry out” (National Drug Intelligence Center, 2001).

Over the years, raves have attained widespread popularity and transformed dramatically. Boeri et al (2004) categorize three types of events that are currently called raves: (1) underground or “real” raves, (2) “weekend” raves, and (3) commercial or publicly advertised raves. McCaughan, Carlson, Falck, & Siegal (2005) point out that “raves have evolved into a highly organized, commercialized, worldwide party culture. ... Increasing sponsorship and promotion of raves by multinational corporations, such as soft drink companies, have contributed to the growth of the subculture as well as to its popularization among groups that could be considered ‘mainstream’ in opposition to the formerly ‘underground’ or ‘counter-cultural’ identification of traditional rave participants.”

According to Hunt et al (2009), raves peaked in 2002 in the US, but youth nightlife and the club and dance scenes continue to be widespread phenomena. Moreover, a July 2010 article in the *Wall Street Journal* states that “the drug-fueled dance parties known as raves are making a comeback as massive, commercial events” (Guerrero, 2010).

And while the general public’s attention remains on the problematic facets of the scene, this youth subculture is having an impact beyond the events themselves. For example, aspects of the rave

culture have spread to art galleries, media, and online social networks; electronic dance music has become part of mainstream popular culture (McCall, 2003).

### **Defining the subculture and identifying subgroups**

Raves are seen by some as just another way that youth party and experiment with roles; others see the events as encouraging extremely risky, problematic, and illegal behavior (e.g., pursuit of a variety of deviant acts such as use of illegal drugs, violation of noise and public gathering ordinances, etc.). Public health concern has been fueled by deaths and medical emergencies at the events, and many public health professionals view “ravers” mainly as part of a drug subculture.

Hunt et al (2009) stress that “The majority of attendees at dance events are teenagers and young adults (16-25), both male (60%) and female. ... In terms of ethnic characteristics, the research suggests that ecstasy users are primarily white. ... Recent local research suggests that the ethnic composition of ecstasy users ... has begun to diffuse to African American and Latino youth in inner urban areas and in some regions Asian American have become a significant presence within the rave and club scenes.” At the same time, these researchers note that “early sociological accounts of raves and clubbing ... show the cohesive nature of clubbing ... viewed as primarily a harmonious environment in which young people from all backgrounds could come and blend together ... the use of substances is to achieve an ‘oceanic’ or ‘ecstatic’ experience.”

McCaughan et al (2005) report that ravers are not a homogenous group (as portrayed in the media). Subgroups differ from each other in primary, yet interrelated ways: a) the amount of time that their members have been and are involved in the subculture, b) their musical preferences, c) clothing style and accessory choices, d) philosophy, and e) typical patterns of drug use. These researchers cluster attendees into five subgroups:

- > Chemi-Kids: their attendance at raves is seen specifically as a means to obtain drugs
- > Candy Kids: Late teens, like fast paced happy music, wear bright colors and huge pants, revel in being flamboyant (backpacks made of stuffed animals); play with glow sticks, necklaces and bracelets made from plastic beans (eye candy) which is traded, ecstasy is the drug of choice, modern day hippies (PLUR).
- > Junglists: a “straight” or non-affiliated Party Kid, 18 to 25 year olds, have moved away from the flamboyant and juvenescent behavior characteristic of Candy Kids, a maturation process within the subculture, appreciation for more “complex” and “intelligent” genres of electronica – Jungle (hence the subgroup’s name), , dress is more “mainstream,” methamphetamine and ketamine use
- > Old School Ravers: “the way things used to be,” know everybody, wear shorts, sweaters, button-down collared shirts, “cracked” hats with the brim to the side, take on a parental role, advising less experienced Ravers on the drugs they should or should not use and the precautions they should take, the “Yoda” of the scene.
- > Party Kid: non-affiliated, transcending the various groups, refuse to limit themselves to membership in only one “clique.” Have “evolved” through the different subgroups, emphasize inclusivity, shift from using ecstasy to methamphetamine.

### **What is the impact of this subculture on society and on subgroup members?**

As with other youth subcultures, the rave and club scenes have positive and negative influences. These include an impact on music, fashion, and lifestyle. The greatest amount of societal attention,

however, has focused on safety and public health concerns, especially disorderly behavior and drug use. With the growing commercialization of the scene, economic and political facets are gaining attention (e.g., see <http://www.ravelinks.com/forums/> ).

A range of rave-related concerns have been listed. For example, Scott (2002) provides the following:

- >drug overdoses and associated medical hazards;
- >drug trafficking and the potential for violence associated with it
- >noise (from rave music, crowds and traffic)
- >driving under the influence; and
- >traffic control and parking congestion
- >problems associated with crowds at music clubs, and at concerts
- >assaults in and around bars
- >thefts of and from cars in parking facilities
- >disorderly youth in public places
- >graffiti
- >street level drug dealing
- >clandestine drug labs
- >high level trafficking in rave related drugs; and
- >use of illicit drugs in acquaintance rape

Given that drugs are a defining facet of raves, it is interesting to note that, in general, youth illicit drug use has either been on the decline (except for a gradual increase in marijuana use) or, as is the case with ecstasy, has plateaued (Johnston, O'Malley, Bachman, & Schulenberg, 2010). However, researchers have reported that ecstasy rates among ravers and clubgoers are much higher than among youth in the general population (Hunt et al., 2009). And, of course, ecstasy is not the only drug associated with ravers and clubgoers (Yacoubian, Boyle, Harding, & Loftus, 2003). Currently, there appears to be a significant mix of substances, with alcohol and cocaine use becoming more common.

Hunt et al (2009) note that different drugs are used before, during, and after an event. "Cannabis and amphetamines were the most common drugs used prior to a rave, ecstasy was the most common during the rave, and cannabis the most popular after the rave" (when users "come down" or "chill out"). In 2002, Scott reported that "as rave operators increasingly search ravers for drugs upon entry, drug users avoid having their drugs confiscated by taking them before they arrive."

It has been stressed that deaths linked to raves generally are not attributed to drug toxicity per se, but to avoidable effects that drugs such as ecstasy have on key bodily functions (e.g., bodies overheating, dehydrating, or losing blood sodium). Anderson and Kavanaugh (2007) emphasize that "while the dangers are present for ecstasy users in general, the particular context of use at raves is believed to exacerbate these problems due to the focus on frenzied, all-night dancing, and presumed lack of proper hydration and nutrition."

With respect to physical and mental health concerns: A report from the Centers for Disease Control and Prevention (CDC) highlights that medical complications related to ecstasy have escalated in recent years, with visits to emergency rooms increasing almost 75% (Centers for Disease Control and Prevention, 2010). Hunt et al (2009) stress "Ecstasy can cause psychological problems such as depression, sleep problems anxiety, and paranoia and the stimulant effects may lead to a significant increase in heart rate and blood pressure, dehydration, hyperthermia, or possible seizures and heart and kidney failure." And for some subgroups (e.g., gay men), some research suggests a connection between club-drug use and high-risk sexual practices that can lead to HIV transmission.

## What are the prevalent policy and practice efforts to address concerns?

As Scott (2002) states: “There are two general approaches to addressing rave party problems. One is prohibition – strictly enforcing all drug laws and banning raves. ... The other is harm reduction – acknowledging that some illegal drug use and raves are inevitable, and trying to minimize the harms that can occur to drug users and ravers.” Scott further comments that “police have been criticized for taking a different stance on enforcement at raves predominantly attended by white youth, than they have at events predominantly attended by minority youth.”

Scott (2002) offers the following summary of approaches:

>Specific responses to address rave party problems:

- >>Regulating rave venues to ensure basic health and safety measures are in place.
- >>Encouraging and supporting property owners in exercising control over raves
- >>Prohibit juveniles and adults from being admitted to the same raves
- >>Applying nuisance abatement laws to rave venues
- >>Prosecuting rave operators and/or property owners for drug related offenses
- >>Educating ravers about the risks of drug use and overexertion

>Responses with limited effectiveness:

- >>Banning all raves
- >>Providing anonymous drug-testing services to ravers
- >>Deploying off-duty police officers at raves
- >>Having uniformed police officers conduct random patrols at raves
- >>Conducting roadblocks and vehicle searches before and after raves.”

Examples of prohibition efforts are provided by Anderson and Kavanaugh (2007):

Governments in the USA and UK tried to control raves through various social policies. ... Some work has specified recommendations for clinical and medical personnel in managing complications among club drug-using ravers. ... Early law enforcement efforts in US enforced juvenile curfews, fire codes, safety ordinances, liquor licenses for large public gatherings. ... New laws were passed to control drug use and consequences at raves. For example, US legislators have acted swiftly and harshly (implementing new and tougher laws, broadening law enforcement powers, and stiffer penalties for violators) to the rave scene, working to situate it within the War on Drugs. ... The Ecstasy Anti-Proliferation Act of 2000 would increase penalties for the sale and use of club drugs. In 2003, the Illicit Drug Anti-Proliferation Act, or the “Rave Act” would make it a felony to provide a space for the purpose of illegal drug use. It was intended to cover the promoters of raves and other dance events.

(See New Hampshire’s 2010 policy on Raves for a recent example of suppression efforts -- <http://www.hampshire.police.uk/NR/rdonlyres/1088B0BF-1111-442C-A72A-DCE32F8E1B7D/0/18100.pdf> )

An example of a harm reduction effort is seen in private drug education and drug testing organizations that attend rave events to test samples of illegal drugs and inform ravers of purity levels. The intent is to reduce the number of overdoses by educating users on the physical effects of specific drugs. Another example applied with ravers uses “the concept of ‘*changing through acting*’ to motivate the recreational drug users to be aware of their drug problems and finally take action to reduce drug use.” This two part approach involves (1) using a non-labeling health check as a platform to discuss drug problems with young drug users and raise their awareness of health

reasons for initiating change and (2) an invitation to join a peer educator training program during which they are taught about healthy life, given an opportunity to reflect on their past experiences, and taught how to provide health education to others (Leung, Fung, Ling, & Caritas, 2009).

According to the National Drug Intelligence Center (2001), many law enforcement agencies believe that some harm reduction practices encourage drug use. However, while many folks would prefer to prevent rave events, Scott (2002) argues shutting down rave clubs would only move the events “back to outdoor, unlicensed and clandestine locations” (Scott, 2002).

### **Any data on intervention impact?**

There is both a lack of good data on the degree to which raves and clubbing are problems (e.g., Yacoubian, Boye, Harding, & Loftus, 2003; Yacoubian, Deutsch, & Schumacher, 2004; Yacoubian & Peters, 2007) and a dearth of data on intervention impact (Pendo & DeCarlo, 2004; Peters, Kok, & Abraham, 2008; Yacoubian, Miller, Pianim, Orrick, Link, Palacios, & Peters, 2004). The combined data vacuum has energized the ongoing debate surrounding this youth culture phenomenon.

Those emphasizing the social perils of drug use clearly argue that raves are a societal ill, and advocate for prohibition policies and practices (despite the lack of data on the positive and negative impact of such interventions). Others emphasize that “rave party problems are at least as much public health problems as they are crime and disorder problems” (Scott, 2002) and thus, warrant greater attention to harm reduction policies and practices (again despite the lack of data on the positive and negative impact of such interventions). Still others argue that the rave subculture represents “a mostly benign youth subculture,” and therefore, many of the social control interventions are unwarranted (Anderson & Kavanaugh, 2007).

### **New Directions for Addressing Concerns**

Yacoubian, Miller, Pianim et al (2004) emphasize the need for greater and more targeted attention to the health problems related to the rave youth subculture. They advocate a three pronged approach involving “1) the development and distribution of flyers and pamphlets on the dangers associated with club drug use and high risk sexual activity; 2) the development and marketing of a web site designed specifically for rave attendees, and 3) the distribution of condoms and promotional materials.”

McCaughan et al (2005) also stress the importance of identifying and targeting subgroups among ravers. They state: “Unless policy makers demonstrate an understanding of the variability in subgroups within the rave subculture, Ravers will likely ignore prevention messages and other risk-reduction intervention. ... The evolution of various subgroups in the rave subculture is a dynamic phenomenon that requires constant monitoring so that appropriate public health prevention and other intervention messages can be created and disseminated.”

No agreement exists about the long-term impact of rave subculture on youth. As is evident from the information provided above, some of the concerns that have been discussed are similar to those raised by other youth subgroups.

From the perspective of our Center’s work, the reason for concern related to any youngster arises when it is evident that significant factors are interfering with positive physical, cognitive, social and emotional development. And, when those factors stem from or are maintained by association with a particular lifestyle, there is reason to address that lifestyle.

At the same time, it is essential to avoid traditional tendencies to wait for problems and then to approach such youth as if they required totally unique intervention strategies. The need is for policy

and practice related to all students with the first emphasis on promotion of healthy development and preventing problems, then intervening as soon as feasible when problems are noted, and ensuring chronic and severe problems are addressed. Below and in the box that follows, we offer a perspective about policy and practice. Embedded are a few examples to illustrate addressing subgroups such as ravers.

The emphasis is on developing and implementing a comprehensive intervention continuum that:

- *Promotes healthy development and prevents problems*

For instance:

- > providing information to educate school and key community stakeholders about the positive and negative features of youth subculture in general and specific subgroups such as ravers that are in the locale and about how to counter any negative impact

- > establishing working alliances to dialogue with students designated as ravers and those who harass them, with the intent of minimizing negative encounters and promoting social emotional learning

- *Intervening when problems are noted*

For instance:

- > implementing agreed upon promising practices to respond as quickly as feasible

- > protecting all students from negative impact (e.g., of the rave scene)

- > ensuring a student's status as a raver isn't interfering with success at school (e.g., enhancing regular attendance and motivated participation in classroom learning)

- > providing medical, mental health, and learning supports (e.g., related to social, emotional, and learning problems)

- *Attending to chronic and severe problems*

For instance:

- > identifying and referring for appropriate individual interventions as necessary (e.g., related to medical problems and negative emotional and cognitive impact)

- > establish a safety net of support (e.g., through school, family, community mental and physical health providers, social service and juvenile justice agencies)

In contrast to a waiting for problems approach, new directions thinking stresses a proactive approach to preventing social rejection, enhancing personal well-being, and improving academics, and using a continuum of interventions that contributes to enhancing a positive school climate.



## A Perspective on What Schools Should Do Based on the Work of our Center at UCLA

Schools experience many overlapping concerns related to youth subgroups, youth subculture, and the use of socially interactive technologies. Of special concern is addressing any negative impact (e.g., criminal acts, bullying, sexual harassment, interracial conflict, vandalism, mental health problems). But, also essential is promoting healthy development and a positive school climate.

As always, the more we understand about subgroups and individual differences, the more effective our interventions can be. But to keep from the tendency to focus on each concern as if it is discrete, schools need to work in a new way.

Given the complexity of problems that arise in relation to youth subgroups and misuse of technology, those in the school, district, and community who have responsibility for gangs, safe schools, violence prevention, bullying, interracial conflict, substance abuse, vandalism, truancy, and school climate need to work collaboratively. The *immediate objectives* are to (1) educate others about motivational and behavioral factors associated with a particular concern, (2) counter the trend in policy and practice to establish initiatives in terms of separate concerns that lead to a host of fragmented and too often ineffective programs and services, and (3) facilitate opportunities on campus for youth to engage positively in subculture activity and connect positively with peers.

By working collaboratively and differentiating the causes of observed problems, school staff and community stakeholders can integrate fragmented and marginalized initiatives for promoting positive youth development, preventing problems, intervening as soon as problems are identified, and providing effective ways to respond to pervasive, chronic, and serious problems. *Longer-term*, the aim is to help develop a comprehensive system of student and learning supports that (a) addresses a wide range of barriers to learning, teaching, parenting, and development and (b) re-engages disconnected youth. Such a system encompasses a continuum of integrated school-community intervention systems that are fully integrated into the improvement agenda for schools and communities (Adelman & Taylor, 2006a, b).

Toward these ends, schools must reach out to the community and establish a collaborative mechanism where those with specialized knowledge not only bring that knowledge to the table, but also work to build the needed comprehensive system of student and learning supports that addresses a wide range of barriers to learning, teaching, parenting, and development (Adelman & Taylor, 2007). And it is essential to remember that those with specialized knowledge include youth themselves (Center for Mental Health in Schools at UCLA, 2009).

Moving forward requires building a comprehensive and systemic continuum of interventions and fully integrating the system into the improvement agenda for schools and communities. To guide development of a systemic approach, we have suggested using a continuum of integrated school-community intervention systems as a unifying framework. This includes school-community systems for promoting healthy development, preventing problems, intervening early to address problems as soon after onset as is feasible, and addressing chronic and severe problems.

Policy that helps schools and communities develop the full continuum of interventions is essential to moving forward in enhancing equity of opportunity. Such policy must effectively establish a *comprehensive intervention framework* that can be used to map, analyze, and set priorities. It must guide fundamental *reworking of operational infrastructure* so that there is leadership and mechanisms for building integrated systems of interventions at schools and for connecting school and community resources. And, it must provide guidance for the difficulties inherent in facilitating major *systemic changes*. By working in this way, we can counter the trend in policy and practice to establish initiatives in terms of separate categories that lead to a host of fragmented and too often ineffective programs and services.

For resource aids related to policy examples, intervention frameworks and related mapping tools, examples of ways to rework the operational infrastructure and develop key mechanisms such as a *Learning Support Resource Team*, guides for facilitating systemic change, and much more, see the Center's Toolkit at <http://smhp.psych.ucla.edu/summit2002/resourceaids.htm>

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Also see our Center's online clearinghouse Quick Find on Youth Culture and Subgroups  
<http://smhp.psych.ucla.edu/qf/youthculture.htm>

The Center's Series of Information Resources on *Youth Subcultures: Understanding Subgroups to Better Address Barriers to Learning & Improve Schools\**

**Online:**

*What is Youth Culture? A Brief Introduction*

*Glossary of Terms Related to Youth Culture Subgroups*

*Youth Subcultures: Annotated Bibliography and Related References*

*About Youth Gangs*

*About the Goth Youth Subculture*

*About Hip Hop Youth Subculture*

*About "Loners" and "Losers"*

*About "Jocks" as Youth Subculture*

*About Emo Youth Subculture*

*About Surfing and Skateboarding Youth Subcultures*

*About the Cheerleading Youth Subculture*

*About "Mean Girls" as a Youth Culture Subgroup*

*About "Nerds" and "Geeks" as an Identified Subculture*

*About "Preppies" as a Youth Culture Subgroup*

*About Sexual Minority (LGBT) Youth Subculture*

*Youth and Socially Interactive Technologies*

*About Raves as a Youth Culture Phenomenon*

**Others are in development**

\*Many of the terms used by youth in referring to subgroups often are pejorative and offensive. We do not condone such language. We do, however, recognize the need to go beyond adultcentric definitions and descriptions of youth subgroups if we are to understand youth perceptions and perspectives. So the *Information Resource* documents reflect the terms used by youth.