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THIS IS NOT A RAVE
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NOT TALKING ABOUT ANYTHING ILLEGAL I'M NOT TALK

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TOPICS

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WHAT IS A RAVE?

The word “rave”[= delirium] was born in England, and at the beginning, it meant parties with electronic music, not illegal parties. There was no distinction between the two until the Castlemorton festival. Defined as the first teknival, in which more than 40 thousand people gathered. Given the legal problems with the british Tatcherian governament, the movement left the island to reach Europe where it spread in a very short time. THERE IS A CONCEPT OF PARTY AS A MEANS OF SURVIVAL OF THE CULTURE ITSELF. At its core, a rave is more than just a party; it’s a communal experience where like-minded individuals gather to celebrate the freedom of expression through music, dance, and a shared sense of unity. Ravers often refer to the dance floor as a sacred space, a haven where everyone is free to be themselves without judgment. The music serves as a conduit, connecting people on a profound level, transcending language and cultural barriers.However, the allure of illegal parties, often held in abandoned warehouses, hidden locations, or undisclosed



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outdoor spaces, adds an extra layer of mystique to the rave culture. These gatherings, fueled by an underground ethos, represent a rebellion against the constraints of mainstream society. The illegality of such events adds an element of risk and excitement, attracting those seeking an escape from the mundane and a taste of the forbidden.

The meaning of rave lies not only in the beats that echo through the speakers but in the countercultural spirit that pervades the atmosphere. Rave culture emerged as a response to the commercialization of nightlife, providing a space for those who reject conformity and seek an alternative way to experience music and community. The illegal aspect adds an edge, a sense of defiance against societal norms.

The Taz (temporarily autonomous zone)is like a riot that does not clash directly with (of the State, a guerrilla operation that liberates an area of time, of land, of imagination) and then dissolves to reform in another where, in another time, before the State can crush it. Contrary to popular belief, the Italian scene was not born in Rome and above all the made-Italy techno of the early nineties did not leave the Dutch who had gabber “in the dust”. in fact, what we talk about a lot is disco techno, the underground as opposed to the commercial scene. In fact it is wrong to believe that The Rose Rave event (1 June 1990 - Rome) is the first rave, socially imposed conventions, seeking physical and mental freedom which is expressed through dancing and drug use, in the presence of electronic music with repetitive beats. In fact, in this magazine we will talk about free parties, true descendants of the English free festivals, free for different concepts, usually free or with a small subscription and because they presuppose a total principle of freedom with respect to rules and conventions. It’s about tekno, not techno, this small “K” contains with it this enormous subculture, hidden from everyone’s eyes.

Misinformation, prejudice and false beliefs.

The first wave of illegal raves in Italy arrived in 1993. The true English spirit, however, arrived in the mid-nineties with the arrival in Italy of Spiral Tribe and Mutoid.

In fact, the rave is not a place, it does not have a moment in which it begins and ends, the rave does not exist.

Rave is a concept, supported and composed by the people themselves.


THE RAVE DOES NOT EXIST.
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THE PEOPLE THEMSELVES ARE THE RAVE



file.10

IT’S ILLEGAL



The specificity of free parties is the party that acts conflictually and politically through elements of rupture, experimentation and creation which always presuppose the rupture of some social contract. The introduction of this movement into the legal and state economic circuit means distorting the movement. Rave party situations rarely lead to unstoppable chaos and this calls into question the very usefulness of surveillance, Order and ordering. The human being is not so bloody and unmanageable, as many conceptions of the state of nature have interpreted him which, in reality, seem to describe him in a state of captivity: the human being is capable of self-management, of horizontal coordination, of living in autonomy without hierarchies. But this is not functional to maintaining the system because the system does not allow alternatives, under penalty of its deconstruction.

However, the biggest enemy of raves is not the law, but the media. The underground is defined in contrast to the mass media. First of all, the media continually threatens to make its cultural heritage public to other social groups. But the other big problem with the mass media is the misinformation they create about the parties. Since they are often a reality on the edge of the world, they are the ones who make normal people discover these cultures. The political turmoil around rave culture in Italy can be traced back to 2021, when a British citizen drowned while swimming in a lake near an illegal rave. Although the family clarified that it was an unrelated incident, the man's death was linked to the event and media hysteria soon followed, focusing on the drug use and vandalism of public property associated with these parties.

file.12

IT'S ILLEGAL

Later in Italy, when, on 31 October 2022, after the eviction of around 3500 people gathered in Modena for the Witchtek, the new Meloni government issued the Legislative Decree of 31 October 2022, n. 162 with the addition of article 434-bis, subsequently 633-bis, to the penal code, which introduced a new type of crime, namely the arbitrary invasion of land or buildings, private and public, by gatherings of over fifty people considered dangerous for public order or public safety or public health, the spontaneous and quite univocal reaction was: illegal raves have now become illegal. Nothing extraordinary or excessively alarming for underground cultures, whose conditions of existence have always been linked to repression, except that the new penalty provided for imprisonment from three to six years, a fine from 1,000 to 10,000 euros and the confiscation of things intended to commit the crime, as well as those things used to achieve the purposes of the occupation. provision was to be understood as limited to rave parties,

Although Meloni had stated that this the analysis and debate immediately moved to another order of interpretation and meaning due to the logical interpretation of the law, for various reasons: this decree was imprecise, because it is not understood in what way the arbitrariness of entry into territories and buildings should be considered, nor is it understood when a danger to public order could arise from a gathering, because everything depends on the arbitrary evaluation of police officers (and it is natural to ask what legitimizes them in the lack of clarity); was unconstitutional, because it violates Article 17 of the Constitution, according to which "citizens have the right to assemble peacefully and without weapons", therefore any gathering is potentially susceptible to eviction (squares, universities, factories, cultural events).

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DRUG ADDICT
DIRTY
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ANARCHISTS
TOSSICI
SCRUFFY
COMMON SCUM
NOMAD
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TROUBLEM KER
AGRESSIVE
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SUCIO
LISTLESS





RESPECTFUL
KIND
GENEROUS
AVAILABLE
SMART
NICE
EDUCATED
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PAECEFUL
RELIABLE
CALM
AMIGABLE
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HARDWORKING
CLEVER
INSIGHTFUL

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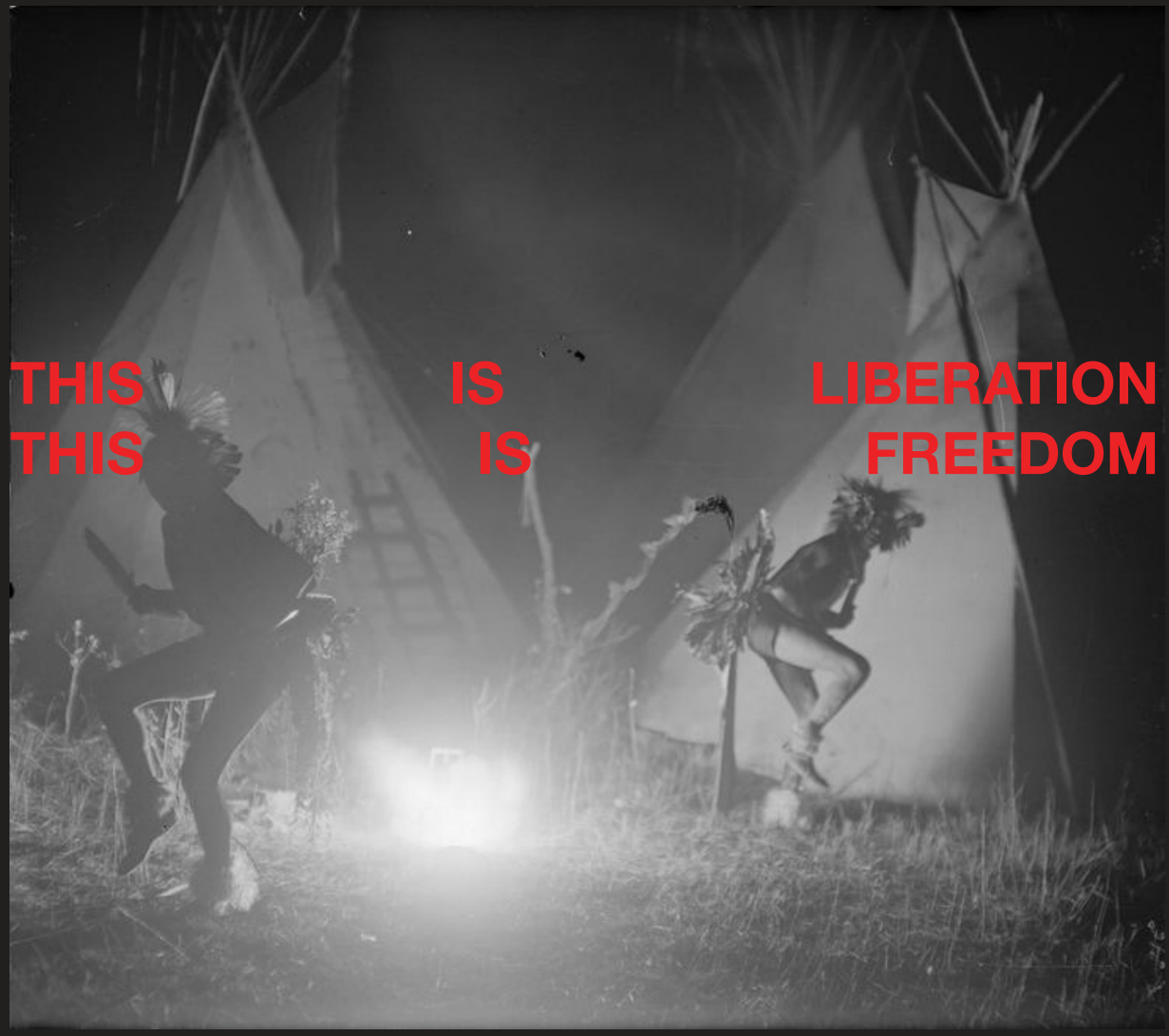
THE RITUAL

Going to a rave is not that easy. To enter a new world you have to leave the previous one behind. There is a mystical treasure hunt. It all starts with the flayer, it usually says some information, such as the DJs who will play, the size of the system, start date and approximate area (which could be the province “MI” or for example “North Italy”). Just having the flayer is very complicated, most of the communication is done by word of mouth. Together with the flayer there may be an infoline telephone number, which will be active at 23.00 on the designated day and which will guide ravers to the party location. The secret of where the party and the treasure hunt will be is fundamental, to raise expectations, but above all, on a subconscious level they serve to transition into the phase of deconditioning, of destructuring of ordinary consciousness. A modification of the state of consciousness which only at the end, during the dances, can become transe ecstatic.

All this is the beginning of the rave ritual. I use this word to give a new concept and idea of party or ritual.

“The Dionysian festivals not only strengthen the bond between man and man, they also reconcile man with nature. [...] From place to place and in ever-growing ranks the gospel of universal harmony is danced: by singing and dancing man expresses himself as a member of a higher and more ideal community.”
- Friedrich Nitetzsche

The American Protestant theologian Harvey Cox denounced proposing the example of medieval festivals, in which the poor staged playful rituals to mock power and “free themselves” from the hierarchies and impositions of everyday life, Cox claimed the symbolic and therapeutic value of the festival in a sociological dimension even before eschatological.It is interesting to see how his words seem to perfectly describe the dimension of the rave, as well as other similar events.


THIS IS LIBERATION
THIS IS FREEDOM

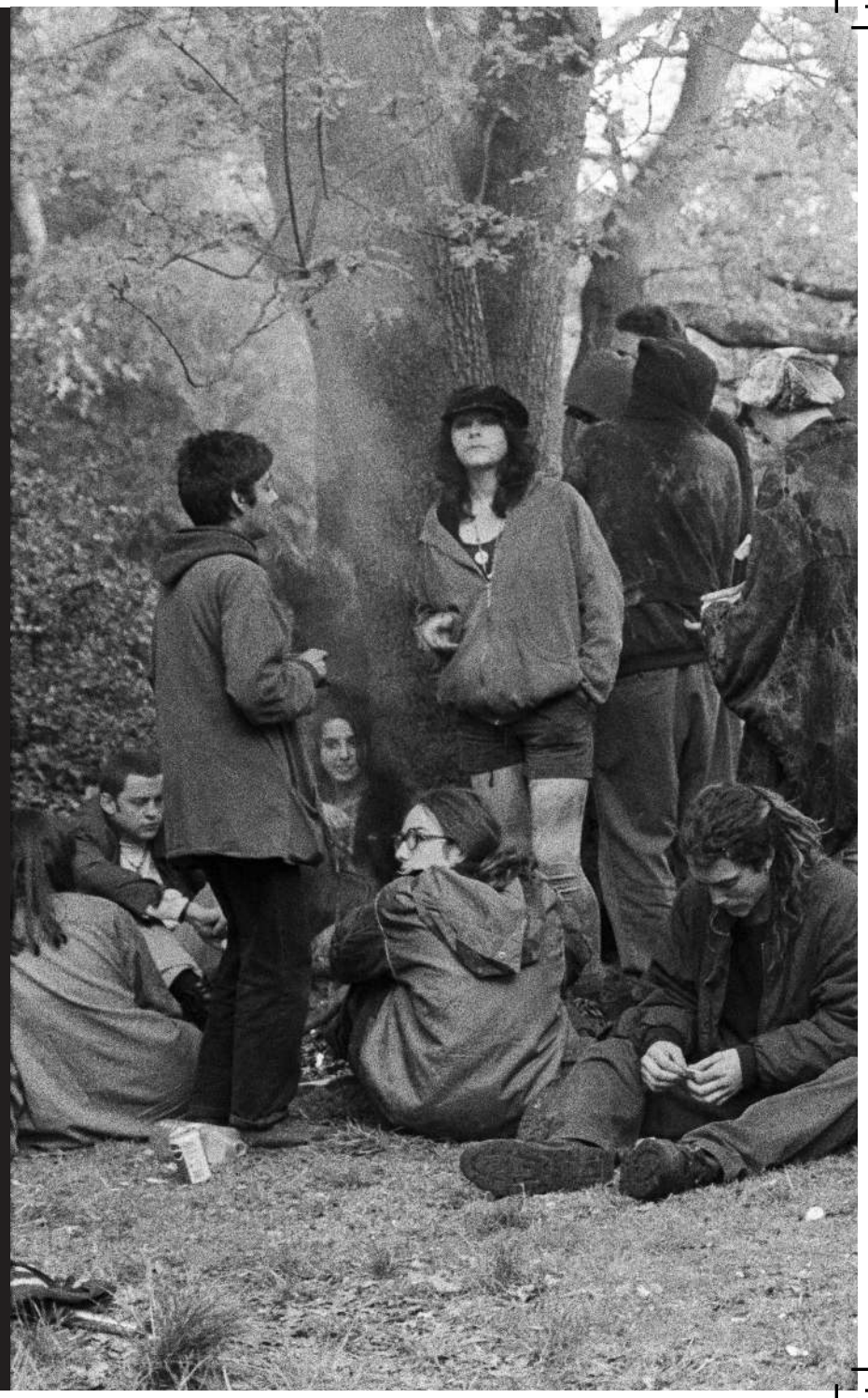
including the rituals of the ecstatic transe which have been found, since the dawn of time, at every latitude of the globe. Many academics, in fact, agree in considering these rites, from the African cults transplanted to Brazil, to the Gnawa dances in North Africa, up to the tarantellas ritualized in southern Italy, as manifestations of the "true celebration", which is often celebrated through collective dances which involve a playful aspect, another that breaks away from everyday life, yet another that instills a sense of the transcendent. "The party gives us holidays outside the daily routine, a break without which life would be unbearable". The sociologist Jean Duvignaud goes so far as to develop a parallel between the disappearance of the "true party" in our society and the development of schizophrenia and paranoia. Similarly, the anthropologist Roger Bastide maintains that African cults had the function of social adjustment for a disinherited population, poorly integrated into global society, and were a factor of psychic balance.

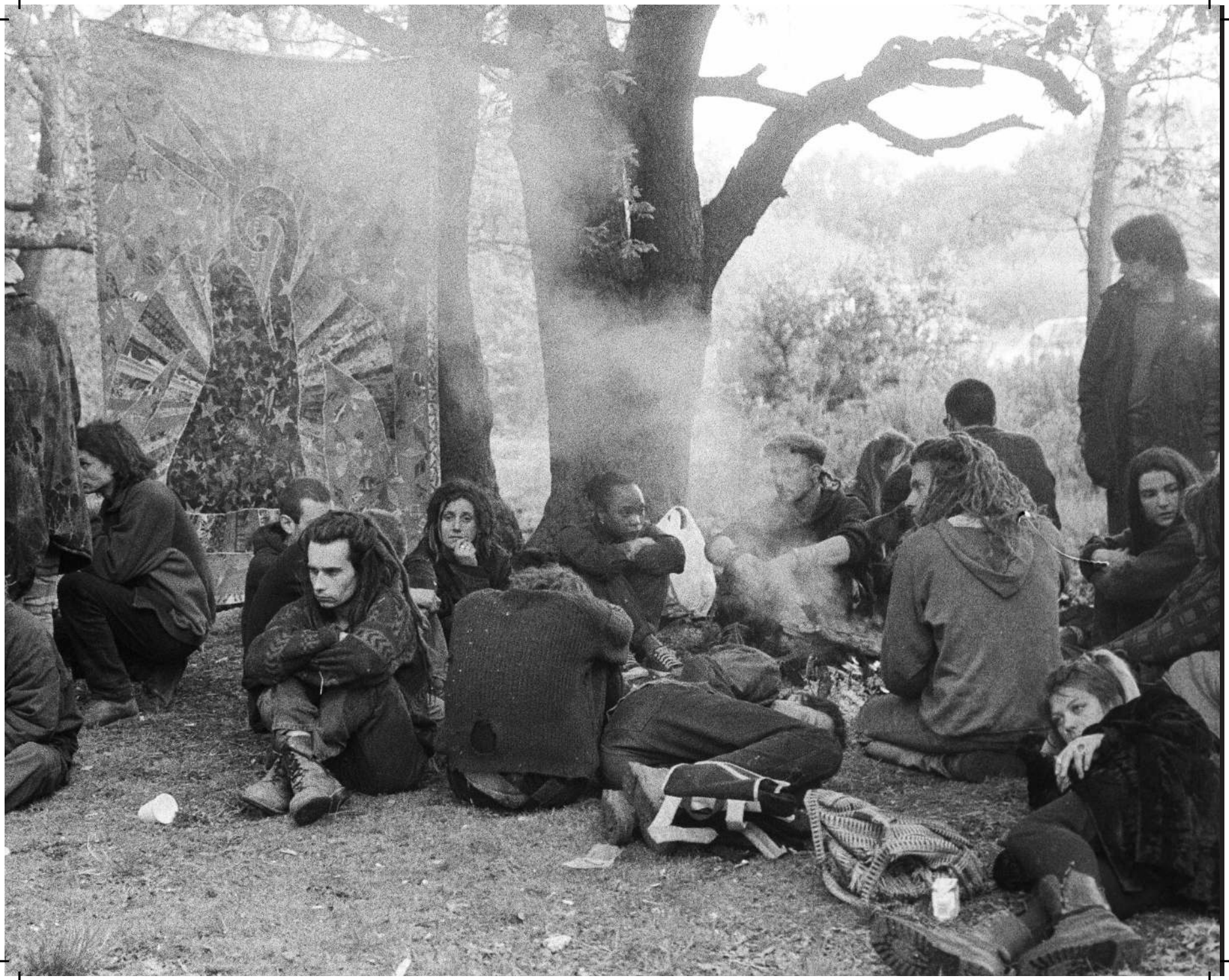




Speaking of raves or rituals, after this discussion the two things will seem more and more similar. There are hundreds of rituals across different times and cultures that I can't list, but we can say that after that the similarities stand out, it wouldn't be a mistake to define raves as a ritual at this point. If we take the elements of rave, the rhythmic and repetitive music does not have the role of arousing the transe, but rather creating the conditions favorable to its manifestation. The group, which as a therapeutic whole induces collective transe, sways like a sea following the vibrations. The huge soundsystem, the imposing wall in front of the crowd that emits the vibrations, is clearly the totem, the mystical object from which the energy for the crowd derives, one dances towards the totem as if to contemplate it.
Raves are the rituals of our generation. Raves are rituals to escape from stressful modern life.

RAVES ARE JUST A RE-FLECTION OF OUR SOCIETY





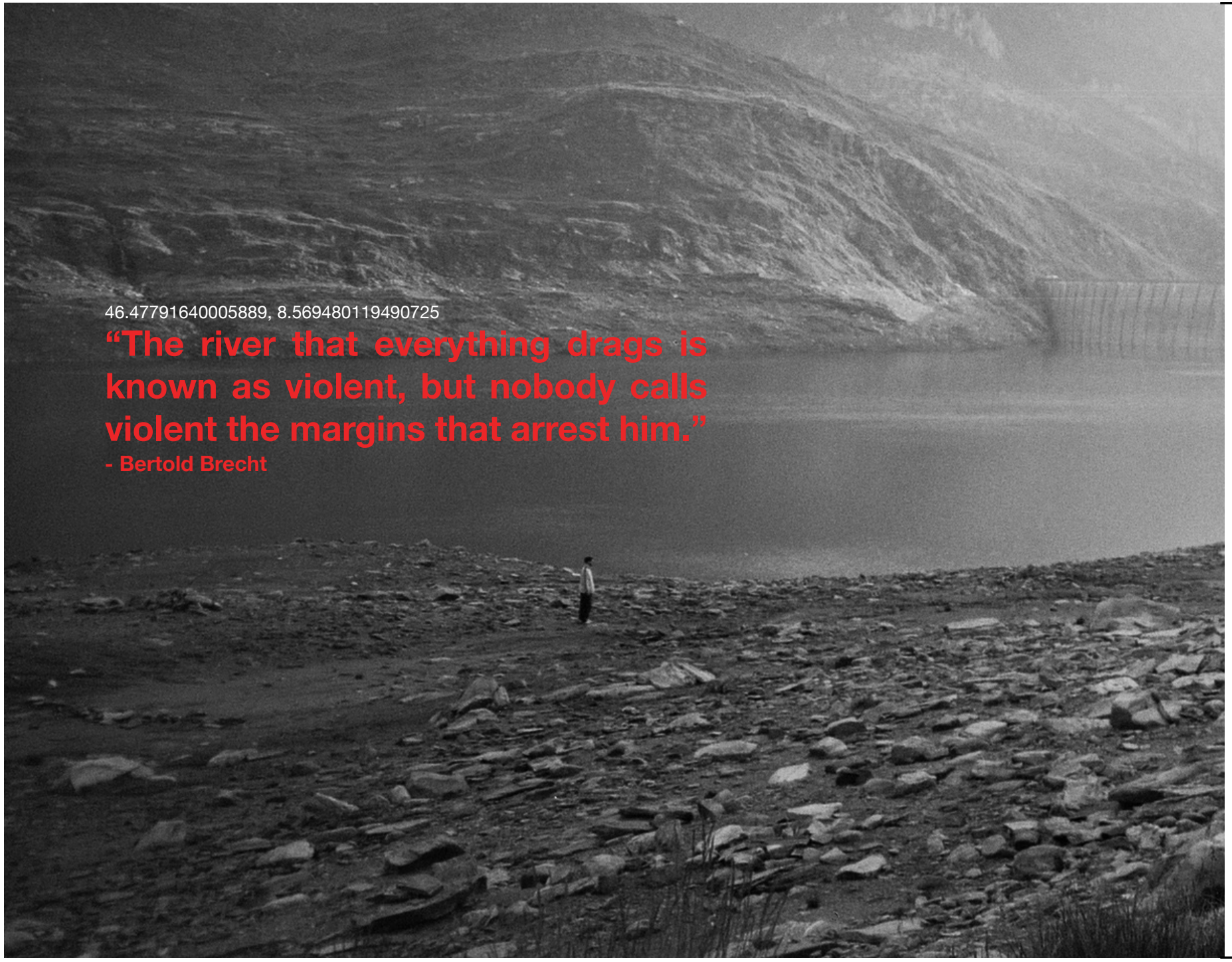
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DRUG ISSUE



It's easy to point the finger at ravers for their drug use. Shortly afterwards at the station you see a syringe on the ground. The problem of drug use and abuse is a problem of modern society, but beyond this there is also a problem of the true meaning of this, what is a drug really? What are we really addicted to?
Ravers are explicit drug users, they don't hide it and it's accepted within the party world. No one will ever be surprised at a party to have a person next to them who inhales substances through their nose. The problem that lies at the basis of society is that without realizing it the world continues to sell us drugs, drugs that are not defined as such but actually are. To give a couple of trivial examples we can think of antidepressants (happiness sold in pill form, bought from your doctor, I don't see it as a drug). But it is. Let's make even more common and concrete examples, let's talk about the addiction created by social media algorithms, the heroine of the 21st century.

But when you watch kitten videos for 5 hours straight, no one will ever think: I'm a drug addict. All this because there is no stable concept of what a real drug is. Returning to the topic of drugs and thinkers, this substance consumption is not only practiced at raves. To stay in the environment just think of the normal discos. At the stadiums but also in the suburban stations. Drug use is part of our society now, it is up to us to decide whether to turn a blind eye or not.
I'm not here to justify the use of drugs, I want to demonstrate how this is actually a much closer reality than it seems. There is no need to go to a rave to see these things, just as there is no need to take drugs to participate in a rave. An often forgotten concept, among ravers there is this strong addiction to seeing the party as a justification for taking drugs.
The rave should be a liberation from everything, even from the drugs and depends that modern society gives us every day. Not a way to create more.


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“The river that everything drags is known as violent, but nobody calls violent the margins that arrest him.”
- Bertold Brecht



file.26

DISSOCIATION

Music provides the adept with the means to manifest identification and therefore externalize one's transe. Because music is the only language capable of speaking to the head and legs at the same time; because it is through it that the group offers the individual the mirror in which he reads the image of his provisional identity, also allowing him to send it back to him in the form of dance. There is no mystery here. If there is one, it resides in transe itself, as a fact of consciousness, and if it is necessary to look for an explanation, it will probably be found in the omnipotence of a certain meeting of emotion and imagination. This is where the transe comes from. Music socializes her and just allows her to express herself.

- Gilbert Rouget / Musica e trance / 1986

Dissociation is closely linked to transe because it is the mechanism that underlies every state of modification of consciousness. During the party, the raver dissociates himself from the world, from many points of view.

He distances himself from his everyday life, from his work, from his family, from his house. In his head he dissociates from his presence, altering her mind, and distancing herself from consciousness. But in all of this he joins the crowd, joins the rave. The group as previously stated is fundamental, it is the group that does the rave. Merging with the crowd serves to overcome one's individual limits. and as Freud stated in 1921 "The crowd produces on the isolated individual an impression of unlimited power and invincible danger. In all of this, however, the raver continues to escape from this world, he wants to leave. This is why in his delirium, even if it is collective, in the end he remains alone. It remains only because this state of collective transe only occurs during the party. So during his normal life he goes back to being alone.

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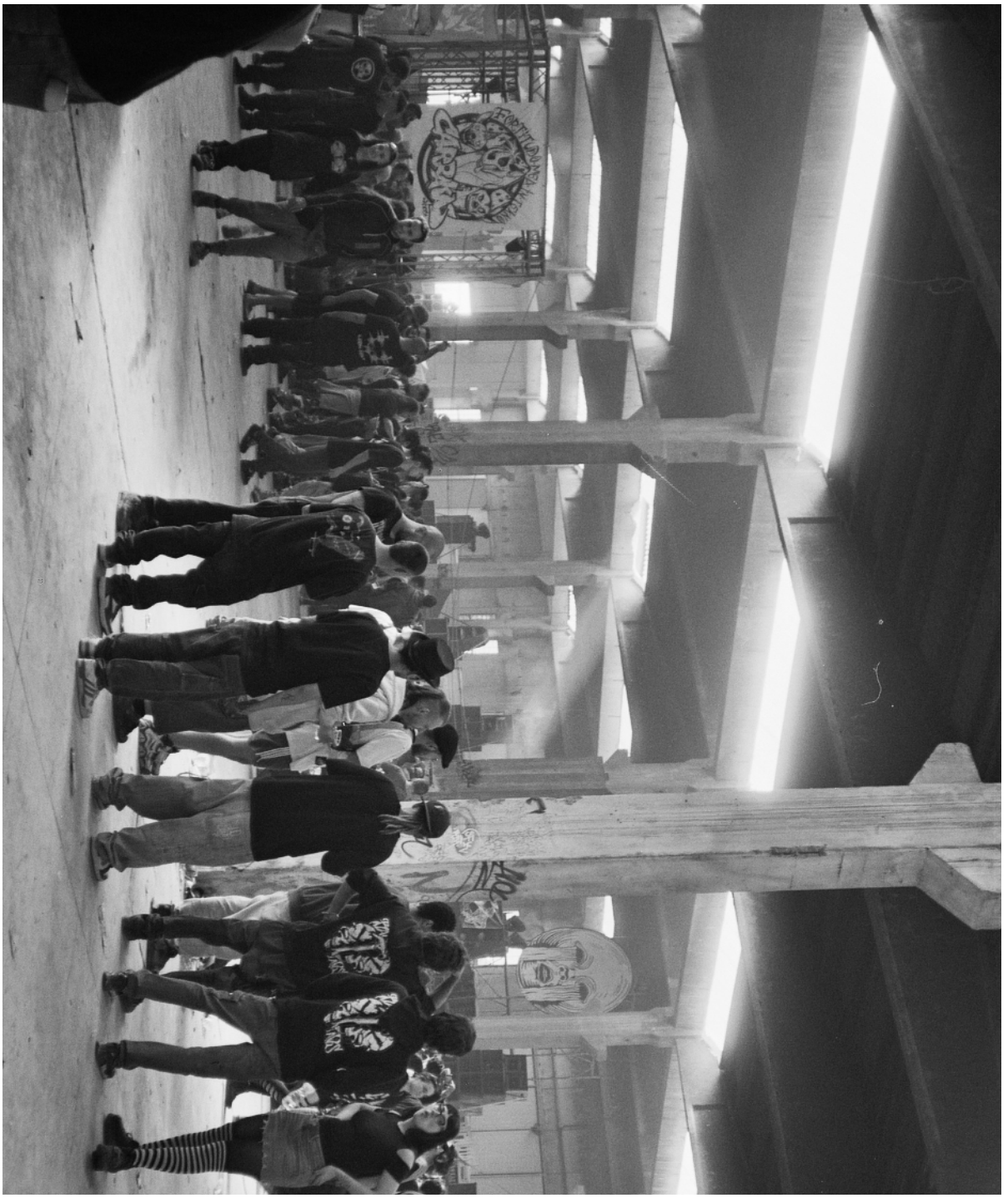
RAVERS DO NOT HAVE A COMMON GOD, THEY ARE ALONE IN THEIR DELIRI EVEN IF IT IS COLLECTIVE

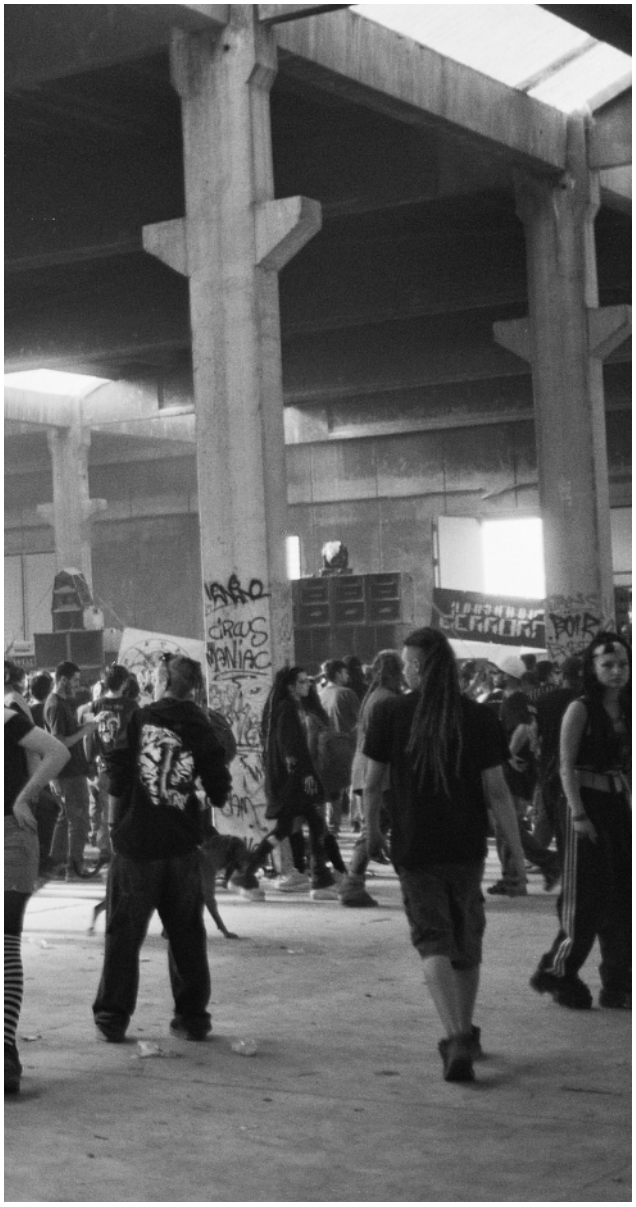



UNDER


WORLD

AN UNDERWORLD, HIDDEN, WITHOUT HIERARCHIES AND RULES





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The world of rave is totally autonomous, independent and separate from the rest. When you come into contact you really feel like you are entering a world hidden from everyday life, a world with its principles and ideologies. The rules of normal life no longer apply, not even beliefs or the law. Nothing matters anymore. Only the music, as long as the system pumps the music then this state remains. For this reason we must protect music at all costs, the moment music is turned off due to superior causes it is a defeat. The people who go to raves are a big family. Like all family, therefore, there is the person ready to help you, the one to abandon you, the selfish and the altruistic. But there is often strong mutual support, if you can't stand each other here no one else will outside. Unfortunately, however, these values are no longer the basis of the raver nowadays.

THIS IS THE REALITY



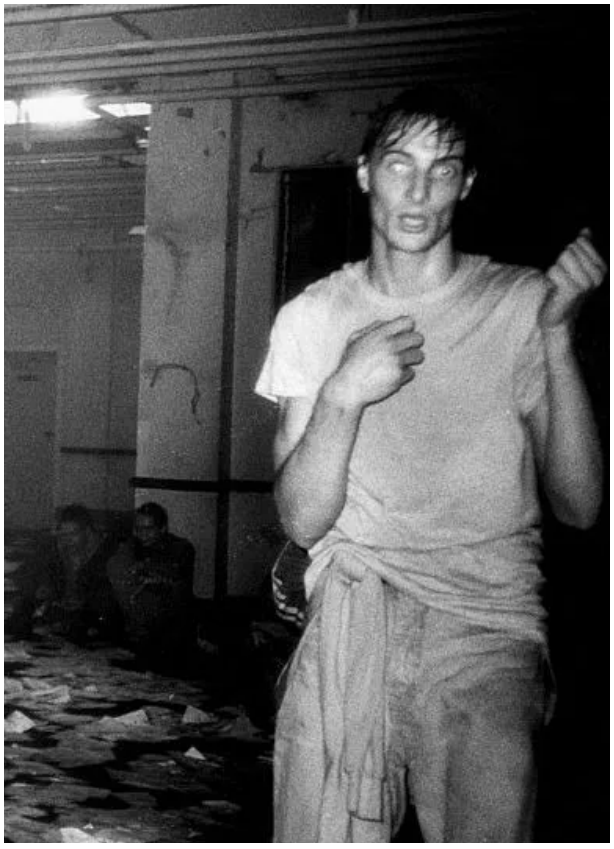




THESE ARE

OF RAVE







REAL RAVERS

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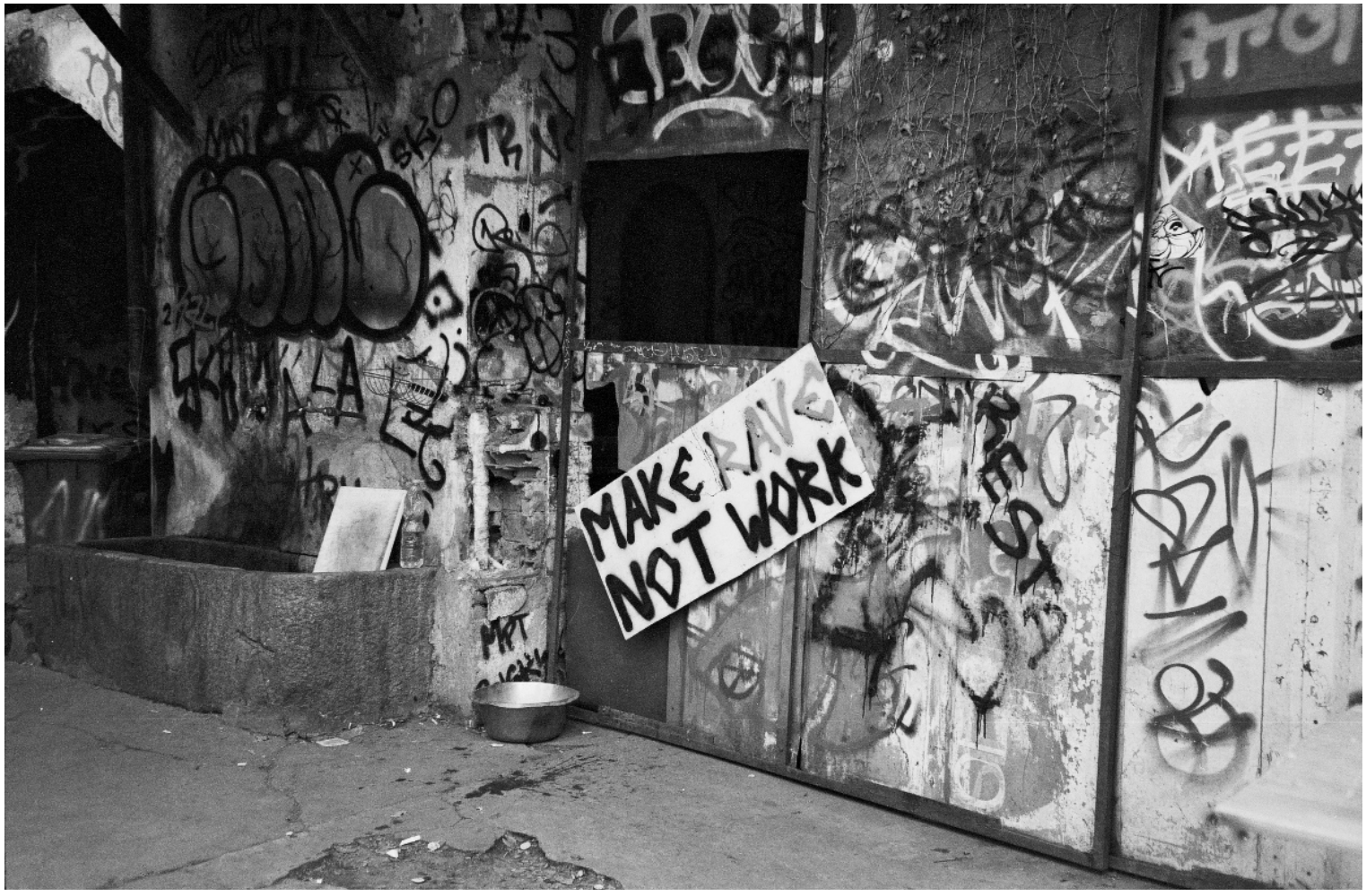
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DRUGS ARE IN THE AIR, LOVE IN THE VEINS AND BASS IN THE GROUND




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MAKE RAVE
NOT WORK

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This single letter, “K,” has a huge subculture behind it. The difference between Techno and Tekno may be imperceptible to the ear. But the world behind it and the value of its culture are enormous. This magazine is a sincere research and expression of what the subculture of raves are/is. Then, now and may-be tomorrow.