

HOLY ROCK 'N' ROLLERS: CONTEMPORARY CHRISTIAN MUSIC
AND OKLAHOMA COLLEGE STUDENTS

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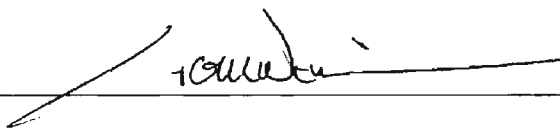
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Submitted to the Faculty of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF SCIENCE
August, 2003

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AND OKLAHOMA COLLEGE STUDENTS

Thesis Approved:


Thesis Advisor






Dean of the Graduate College

ACKNOWLEDGEMENTS

My sincere appreciation goes out to my adviser, Dr. Jami A. Fullerton, for her insight, support and direction. It was a pleasure and privilege to work with her. My thanks go out to my committee members, Dr. Stan Ketterer and Dr. Tom Weir, whose knowledge and guidance helped make this publication possible.

I want to thank my friend Matt Hamilton who generously gave of his time to act as the moderator for all four of the focus groups and worked with me in analyzing the data. I also want to thank the participants of this investigation – the Christian college students who so willingly shared their beliefs and opinions. They made research fun!

My friends Bret and Gina Luallen must also be recognized for introducing me to the depth and vitality of Christian music.

Finally, I must also give thanks to my parents, Bobby and Helen Hooper, whose faith and encouragement enabled me to see the possibilities and potential in sitting down.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Overview of Thesis	2
Research Problem	3
Justification	3
Definition of Terms	4
II. LITERATURE REVIEW	5
Theoretical Framework	6
Uses and Gratifications	6
Media Dependency	7
Tuning In: Popular Music Uses and Gratifications	8
Bad Music, Bad Behavior: Effects of Rock Music	11
The Word is Out: Religious Broadcasting	14
Taking Music “Higher”: CCM	17
Uses & Gratifications applied to CCM	22
III. METHODOLOGY	24
Purpose of the Study	24
Research Approach	24
Selection of Subjects	25

Chapter	Page
III. METHODOLOGY	24
Procedure for Collection of Data	26
Data Analysis	27
Limitations	28
IV. ANALYSIS OF DATA	30
Introduction	30
Findings	30
What are characteristics of CCM listeners and their listening habits?	31
How do attitudes toward CCM differ from popular music?	36
How does CCM impact the implications of praise and worship?	42
What are the Uses and Gratifications of Christian Rock Music?	48
V. CONCLUSIONS AND RECOMMENDATIONS	51
Conclusions	51
Recommendations	57
Implications	58
REFERENCES	60
APPENDIX A: Moderator's Guide	64
APPENDIX B: Focus Group Q & A	67
APPENDIX C: IRB APPROVAL	131

LIST OF TABLES

Table		Page
I.	Influence of College Students' Christian Music Listening	33
II.	College Students' Favorite Christian Artists and Styles	36

CHAPTER 1

INTRODUCTION

Music is a considerable influence on our society. From education to entertainment, from head-banging mosh pits to hand-raising worship, music in one form or another is a part of our lives. Popular music in particular is pivotal in the lives of young people. Since its inception, rock music has captured the attention of the youth and has never let go. Because of the strong link between rock music and youth, the effects of rock music on teens have been the topic of numerous empirical studies (e.g., Arnett et al., 1995; Gross, 1990; Scheel et al., 1999; Stack et al., 1994). Music is a very important facet of the development of teen subcultures. Empirical studies on music subcultures such as heavy metal and rap have been linked to delinquency, poor academic achievement, suicide, drug abuse and violent behavior (e.g., Forsyth et al.; 1997; Stack et al., 1994; Thompson & Larson, 1995).

Contemporary Christian music (CCM) is the blending of rock music with the message of the gospel (Baker, 1985). CCM is attempting to appeal to widespread audiences through the sound of popular music but maintains uplifting and spiritual themes. The Christian media have moved beyond the polyester-clad faith healers and mascara-running testimonials. Where contemporary Christian music traditionally had been available only in Christian bookstores, it is now a fixture in well-known secular outlets like Wal-Mart, Target, and Blockbuster. Major record labels such as Warner

Brothers and BMG have purchased Christian record companies, while others including Virgin and Elektra have added Christian bands to their rosters (Gow, 1999). The total album sales of Christian music in 2001 were 13.5 percent higher than in 2000, while overall music industry album sales dropped about 3 percent (Donovan, 2002). Hundreds of Christian sites can be found on the Internet, and Z Music, a Christian rock channel, reaches 17 million homes, with videos indistinguishable from those on MTV except that the girls keep their clothes on and the messages are ethereal, not suicidal (Howard, 1992).

Due to its continued growth and popularity, contemporary Christian music is worthy of study. According to Howard (1992), CCM is representative of a large Christian subculture, and music is one of the ways society becomes evident to members of the subculture, as well as persons outside of that particular group. By examining the music of a subculture, something can be understood about its members.

The continued growth of CCM and the well-documented importance of music and radio to adolescence bring up many questions for research. Powell (1999), a professor of New Testament at Trinity Lutheran Seminary, conveyed “the somewhat strange universe of Christian rock offers a near-perfect laboratory for the analysis of issues arising out of the interrelationship of religion and culture – issues of vocation, of witness, of context, of medium and message” (p. 66). Although literature on CCM specifically is limited, research in religious radio broadcasting is abundant. However, these studies primarily concentrate on the history of the medium, audience demographics and evangelizing or preaching programs. Research on the effects of rock music on teenagers is also abundant, but Christian rock is omitted. In an attempt to begin to fill this gap in the literature, this

study will explore the uses and gratifications of Christian rock music for Oklahoma college students.

Overview of Thesis

Chapter One includes a statement of the research questions governing this thesis. The author offers a justification for this study and discusses its significance to both Christian music industry and to academia in media uses and effects.

Chapter Two provides a review of literature related to this thesis. A description of the research methodology used for this study is included in Chapter Three. In addition, the author discusses the population, sampling procedure, data collection and limitations.

An analysis of data is presented in Chapter Four. Finally, in Chapter Five the author offers a discussion related to the findings and suggestions for further research.

Research Problem

The purpose of this study is to explore the uses and gratifications of Christian rock music for Oklahoma college students in regard to their Christian faith. The impact of CCM will be investigated through the following areas: how CCM impacts implications of praise and worship; how attitudes toward CCM differ from popular music; and identifying characteristics of CCM listeners and their listening habits.

Justification: Importance of This Study

This study is justified on the basis of the tremendous growth of Contemporary Christian Music and Christian rock music, specifically. In addition, CCM and Christian rock is virtually overlooked in scholarly research. With the importance of music to young people and the growth of CCM, an investigation colluding the two may provide valuable knowledge to mass communication research. The study is also justified on the basis of its

application of the uses and gratifications theoretical framework to Christian music. This thesis should facilitate a greater understanding of the uses and gratifications associated with music-listening behavior.

Definition of Terms

Contemporary Christian Music (CCM): involves the pairing of a Gospel message or Christian worldview with popular forms of music.

Christian rock: popular music with a strong beat and a simple, repetitious melody with lyric content that involves a Christian worldview.

Rapcore: rapped lyrics put to a heavy metal sound (Powell, 2002).

Praise and Worship Music: Music that is used to offer praise to God by communicating through singing and prayer using a language of love, adoration and exaltation.

Secular Music: Music that is connected with the world and its affairs; not religious or sacred; worldly. Mainstream popular music; music targeted to the general market.

Indie scene: Artists that market music on an independent label.

Uses and Gratifications: how people *use* the media to *gratify* their needs.

CHAPTER II

LITERATURE REVIEW

“Call us all around, to show us what you have made. Command us all to fall, when the music starts to play. Everyone from everywhere will show you their allegiance. But, the child of God will faithfully stand tall.”

This quote from the song, “Never Bow Down” by the alternative Christian band, Third Day, could be describing the unremitting presence of Contemporary Christian music. Regarded as the fastest growing form of popular music in the United States today, Contemporary Christian music (Price, 1999) is standing tall with no thoughts of bowing down any time soon. The genre is enjoying marked success in both music stores and at concert venues, as well as generating enough interest to sustain its own cable television channel. In the face of declining sales in overall music, Contemporary Christian and gospel music reached a new U.S. sales record in 2001, selling almost 50 million units and \$1 billion in sales (Donovan, 2002). Where contemporary Christian music traditionally had been available only in Christian bookstores, it is now a fixture in well-known secular outlets like Wal-Mart, Target, and Blockbuster. Major record labels such as Warner brothers and BMG have purchased Christian record companies, while others including Virgin and Elektra have added Christian bands to their rosters (Gow, 1999).

Studies on CCM specifically are limited, research in religious radio broadcasting is abundant. However, these studies primarily concentrate on the history of the medium, audience demographics and evangelizing or preaching programs. Research on the effects of rock music on teenagers is also abundant. To build a foundation, literature on religious broadcast media use in general and religious radio specifically will be examined. Studies dealing with the uses and gratifications of popular music will be considered, as well as studies on the effects of rock music on teens. Implications of the uses and gratifications research will be applied to CCM.

Theoretical Framework

Uses and Gratifications

Why individuals use media has been a topic for research for more than 50 years. Moving beyond the hypodermic needle assumptions that members of media audiences were merely passive receivers who uniformly respond to the message transmitted, empirical studies searching to provide a better understanding of the role and influence of the media emerged in the 1940s (Lowery & DeFleur, 1995).

The first major programs of research sponsored by the Office of Radio Research, which focused on the natures and influences of the daytime radio serials, sparked the flame that led to the uses and gratifications fire. Under the direction of Herta Herzog, information on the characteristics of daytime serial listeners and why they tuned in was brought together into a single report from four separate studies. The researcher found that women listened for emotional release, wishful thinking and advice (Lowery & DeFleur, 1995).

During the 1970s, researchers examined the motivations of media audiences and developed additional typologies of the ways people used the media to gratify social and psychological needs (Ruggiero, 2000). The term uses and gratifications came into use as a perspective for mass communication research through the paradigm proposed by Katz, Blumler and Gurevitch in 1974. The paradigm prescribed that researchers should investigate what people want, expect and believe they are deriving from mass media, rather than just looking at what effects media have on individuals. Gratifications researchers are concerned with how individuals satisfy their needs and goals by using the media (Abelman, 1987). According to Rosengren (1974), societal structures, such as social or cultural, may be affected by the process of individuals' initiative interceding the consequences of media use.

Media Dependency

Media system dependency (MSD) theory assumes that the effect of media messages on audience perceptions is a function of the degree to which audiences are dependent on mass media as sources of goal satisfaction. "Dependency on a medium or a message results when individuals either intentionally seek out information or ritualistically use specific communication media channels or messages" (Ruggiero, 2000, p. 78). Individuals who are dependent on a medium selectively expose themselves to its content and attend more to its messages to meet their goals, increasing the likelihood that messages are cognitively processed and consequently have effects (Ball-Rokeach & DeFleur, 1976).

Tuning In: Popular Music Uses and Gratifications

Popular music holds a central position in contemporary mass media. It is the main content of radio. Music videos have created music only television networks. Music also appears to be an increasing part of feature film production and TV programming with great emphasis placed on the music featured in the shows, as well as sales of soundtracks. According to a report of the American Medical Association, the average teenager listens to 10,500 hours of rock between the seventh and twelfth grades – more time than he/she spends in school (Brown & Hendee, 1989). Despite the considerable influence of popular music, there is not a great deal of serious study dedicated on the subject, excluding the considerable amount of investigation into the effects of hard rock on adolescents.

Popular music is also one way of expressing visions of different types of society. Radio formats are differentiated because audiences differ in tastes for music and other programming material. These differences vary systematically by demographic variables, with age being the most important, but underlying dimension involves what material the audiences prefer (Greve, 1996). Gender differences are also prominent in popular music studies (Arnett, 1992; Larson, 1995; Thompson & Larson, 1995). Larson (1995) demonstrated that white adolescent girls preferred listening to soft rock and Top 40, while boys listened to these and to hard rock and heavy metal music. In addition, Larson reported that girls often listen to music alone, thinking about boys and feeling sad. While moods during music listening were more positive among boys, and the most intense state of arousal was reported when listening to heavy metal or hard rock. Wells and Hakanen (1991) reported that women were more likely to associate emotions with music and to use music for “mood management.”

Studies on the popular music audience tend to focus on youth since pop music is considered to be a reflection of the psyche of contemporary youth. (Wells and Hakanen, 1990). Teens find information about desirable and undesirable lifestyles by sifting through magazine ads, television commercials, movies, store displays, observation of peers, and particularly music television (Englis, Solomon and Olofsson, 1993). The literature of popular music media has established it to be of great influence of social interaction.

Arnett, Larson and Offer (1995) integrate critical insights from the "uses" approach with developmental perspectives on adolescence. To achieve a comprehensive understanding of adolescent development, it is important to understand the meaning and uses of media. Children and adolescents actively select the environments that influence their development. The media that adolescents choose reflect aspects of themselves and the way in which they believe. Adolescents are active in the way they use media, not just in selecting it. Arnett, Larson and Offer (1995) maintain that the changing developmental needs of adolescents affects their use of media. For example, as adolescents grow into sexual maturity, the more they use media with sexually-oriented content. Adolescents depend more on media than both children and adults, because adolescents use it as an indicator of conforming behavior and opposing the values of adults.

Gratifications associated with pop music radio and video were passing the time, relaxation, shifting moods and forgetting problems (Carrol et al., 1993; Melton & Galician, 1991). Carrol et al. (1993) found that a dramatic increase of radio listening during adolescence as an important source of socialization, which is also supported in previous research. Numerous studies suggest that young audiences were more attracted to

the sound of a song than its meaning (Edwards and Singletary, 1985). With music, the key consideration is not the meaning the sounds convey, but the feelings they evoke. Music in contrast to language, avoids concrete definitions and it can appeal to different groups of listeners in different ways (Gow, 1999). Audiences clearly respond to lyric content, as well. Richardson and Scott (2002) describe rap music as a way for youth to voice their dissatisfaction with society. Part of the way young audiences identify with lyrics appears to be grounded in the features of identity development. Youth look for models to shape their behavior and values (Anderson & Cavallaro, 2002).

In a study of 253 undergraduate students, Edwards and Singletary (1989) reported that an overwhelming majority of subjects indicated that listening to music on the radio was an important part of their lives. However, in the discussion the researcher reports that many of the students in the sample expressed considerable disappointment in radio programming through comments written in the margins of the questionnaire. For example, one student wrote, "radio now is pure garbage." while others took pride in the fact that their music was too strange or unpopular for any radio stations to play. This is noteworthy since an overwhelming majority of subjects indicated that listening to music on the radio was an important part of their lives, and only 36% indicated playing their own tapes or CDs as their first choice of listening behavior. The study showed modest support for the idea that radio audiences constitutes subcultures whose members actively use radio music in developing or validating personal identity and for the contention that the extent of such use is related to a person's belief system.

Bad Music, Bad Behavior: Effects of Rock Music

Rock music has been controversial since its inception. Rock music began driving a wedge between generations from the time Elvis appeared on television on "*The Milton Berle Show*" with his provocative performance of "*Hound Dog*" that caused a national scandal (Fink, 1998). Every generation has had its music that puts them at odds with their parents. Attempts to censor rock music through lobbying began in the early 1960s and accelerated when overt references to Satan, sex, drugs and violence became prevalent in the lyrics (McNamara & Ballard, 1999). Tipper Gore tried to empower parents in the musical debate with her campaign to put warning labels on rock recordings that contain offensive material. These efforts were driven by an assumption that listening to the music that required labels was related to drug use, aggressive behavior, and antisocial behavior. but the evidence on this issue is mixed (Arnett, 1991; Rosenbaum & Prinsky, 1991).

Rock music consists of distinct types (including heavy metal, rap, rapcore, ska, pop, Top 40) and suggests that how rock is experienced is related not just to whom it is listened with and where it is listened to, but what type of rock it is and how its properties are judged by the social context (Thompson & Larson, 1995). Although the data in this study were limited by a small sample size, results suggest that who rock music is listened with and where it is listened to play key roles in mediating how adolescents experience Top 40, hard rock/heavy metal and soft rock.

According to the Webster's Third New International Dictionary, the definition of heavy metal music is an "aggressive highly amplified electronic rock music having a heavy beat." Thompson & Larson (1995) categorized hard rock/heavy metal as:

“musically dominant and cannot be danced to.” In a detailed review of heavy metal music, Gross (1990) describes the genre as a culture of power, violence and fatalism. Lyrics, when understandable, deal mostly with the expression of power and physical conquest. Many metal and rap lyrics not only objectify women but also present the sexual mutilation of women as the preferred way of obtaining sexual pleasure. Gross (1990) reported in studies of violent messages in heavy metal, that one third of high school girls who are in relationships are regularly abused by their boyfriends and half of the girls accepted the violence as a sign of love.

The effects of heavy metal music on teens have even been argued in the courts. Several lawsuits have been filed against heavy metal artists and their recording companies as a result of teen suicides (Stack et al., 1994). However, arguments of numerous researchers include that heavy metal music primarily attracts, rather than produces, troubled teens (e.g., Arnett, 1991; Gross, 1990; Martin et al., 1993; Roe, 1995; Scheel et al., 1999; Stack et al., 1994). Martin et al. (1993) argued that adolescents with preexisting problems (in this case, personal and family psychopathology) may seek out rock/heavy metal music because the negative themes reflect their own feelings.

Regarding drug use, Arnett (1991) found that adolescents who preferred heavy metal music were more likely to use illegal drugs than those who do not enjoy listening to heavy metal. However, Singer et al. (1993) did not find a link between music preference and illegal drugs. Forsyth et al. (1997) found a significant relationship between identification with rave music and lifetime drug use among adolescents in the United Kingdom. Rave, a style of music and dance craze, has been most closely linked to the drug Ecstasy, but other stimulant and hallucinogenic drugs, such as LSD and

amphetamines, have also become known as rave or “dance drugs”. Music and other fashions vary geographically and over time. In order to ensure that the results found in an earlier focus group were not limited to that area and time, Forsyth et al. (1997) used identical analyses to examine another sample from a different geographical area two years later. The relative levels of lifetime drug use between the contrasting samples of school children were very similar. Results showed a similar pattern of musical taste (rave versus no rave) and drug use among school children in both samples.

McNamara and Ballard (1999) investigated the relationships between arousal levels, sensation seeking, and music preference. The results suggested that music preference is tied to behavior through resting arousal among men, but not among women. Resting arousal moderates the link between music preference and reckless behavior among men, which suggests that listening to music may actually serve to decrease the number of other thrill-seeking behaviors. However, the opposite was true in terms of resting arousal and women, in which music preference was positively correlated to cardiovascular measures.

In a report of the value of music in education, Kilpatrick (1995) claimed “one of the things that rock does best is to take normal adolescent frustration and rebellion and heat it up to a boiling point.” He worried that fans of hard rock are victims of nihilism, a belief that existence is senseless which he believed was a primary aspect of hard rock. Kilpatrick argues that nihilism is manifested in the anapestic beat and sensory overload of the music, as well as the violent content of the lyrics.

Although these statements may come across as paranoid, empirical studies on music subcultures such as heavy metal and rap have linked these forms of music to

delinquency, poor academic achievement, suicide, drug abuse and violent behavior, although some variation exists in the music preference of youth and their delinquent behavior (Singer, Levine & Jou, 1993).

As rock music has evolved, more genres of rock have emerged such as soft rock, punk, heavy metal/hard rock, classic rock, rap, new wave, grunge/alternative and ska. Each of these categories reflects a unique subculture, with its own radio stations, bands and music television programs (Englis et al., 1993). Each of these categories is also represented by Christian artists providing the same sound (soft rock, punk, heavy metal/hard rock, classic rock, rap, new wave, grunge/alternative and ska), but differ from the secular in the messages and lyrics. Rather than Beck's "I'm a loser baby, so why don't you kill me" (Beck & Stephenson, 1994, track 1). Luna Halo sings, "I can't be everything, but I know the One who can" (Barlowe & Macintosh, 2000, track 2).

The Word is Out: Religious Broadcasting

Religion and radio have been connected since the beginning of the radio boom. According to McFarland (1990), religious radio was reported in 1948 by Parker, Inman and Snyder to have three primary functions: biblical teaching, a sense of belonging to a larger Christian community, and providing a type of escape. Not until televangelism scandals of the late 1980s did uses and gratifications research of religious media dramatically emerge.

Uses and gratifications literature on Christian radio specifically is very limited. Abelman performed a study to investigate the uses and gratifications of religious television. According to Abelman (1987), religious broadcasting and its unique audience was intimated through the uses and gratifications approach by Parker, Barry and Smythe.

The study of the audience characterized viewers' use of the media as ritualistic and instrumental. Instrumental use reflected information seeking action to use this in interpersonal communication.

Abelman discovered "reactionary" viewers watched religious television because he or she was dissatisfied with secular programming. Seeking moral and spiritual guidance lacking in secular television, viewers purposefully chose religious television as an alternative. In essence, this viewer found a positive lifestyle alternative in religious television programming. However, the findings did not show that this type of viewer was unique to religious television. Dissatisfaction with secular television and seeking closeness to God were not closely associated.

In Katz et al.'s (1974) gratifications paradigm the audience is recognized as active, goal-directed and demonstrates initiative in linking need gratification with media selection. Research in religious radio indicates listeners as "active in their religion." heavy church attenders and light to moderate users of secular music.

The importance of worship to the lives of believers is universally recognized. The religious establishment has been concerned with the extent to which televised church competes with the local church, in terms of attendance and income. Wolff (1999) developed a semiotic phenomenology of in-church and compared the experience with televised worship. Phenomenology looks at people's everyday experiences of phenomena, focusing the analysis on the perspective of the individual experiencing the phenomenon. The semiotic phenomenological procedure interprets persons' conscious experience of phenomenon by using description (interviews), followed by reduction (themizations) and interpretation (hermeneutic reflection).

Participants in the Wolff study reported significantly different experiences in regard to in-church worship and televised worship. Worshiping by television was reported as a less satisfying experience. Church is transformative, while television is revealed as “divergence” helping a person forget their current situation. The lived church experience makes the members of the congregation feel “secure,” with the members depending on one another in familiar surroundings. Television does not promote security: in fact respondents indicated they perceived television as dangerous. The church experience involves being a part of a community, facing others and touching others. On the other hand, televised worship gives a feeling of a spectator rather than an important participant. While the televisual experience may, like church, expand one’s awareness, one is not coextensively opened up physically (Wolff, 1999).

Using the results of a Gallup survey, Gaddy and Pritchard (1985) examined the relationship between watching religious television and attending church. Results showed that people who watch religious programming tend to be Protestant church members and receive consolation from their beliefs. Correlational evidence showed that religious television viewing is positively related to a need to know oneself. Religious television was also positively related to several measures of religious attitudes, values, beliefs and behavior.

The Gaddy and Pritchard study (1985) also found a significant, but small negative relationship between watching religious television and church attendance. The vast majority of religious broadcasts are Protestant, so as expected the negative relationship on church attendance was stronger among Protestants. Listening to religious radio programs was not significantly associated with church attendance. The survey data did

not include data about respondents' overall viewing habits. Thus, viewing habits could be a factor in both the amount of religious television a person watches and how likely he or she is to attend church. According to Gaddy and Pritchard (1985), television and radio often provide different uses and gratifications, but findings related to the uses and gratifications of religious broadcast media in general are assumed to apply to all forms of religious broadcasting. Audiences for religious radio are assumed to listen to it for the same reasons as they use other forms of religious broadcasting.

Taking Music "Higher": CCM

Contemporary Christian music involves the pairing of a Gospel message or Christian worldview with popular forms of rock music. CCM industry earnings are an estimated \$750 million per year. CCM receives airplay on more than 500 radio stations nationwide (Howard & Streck, 1999).

CCM gained the public attention in the late 1960's, closely linked to the emergence of "the Jesus movement." The opening of the first Christian coffeehouse in 1967 in the Haight-Ashbury district of San Francisco is considered as the genesis of the Jesus movement (Baker, 1985). Young rock and roll musicians who were excited about Christ began writing songs that reflected their faith and belief (Powell, 2002).

Christian rock music is a reflection of the religious pop culture which created a demand for it (Reid, 1993). Paul Baker, one the first Christian radio disc jockeys and well-established author of the Christian music describes the convergence of rock and gospel music:

Rock music about Jesus hasn't really found favor with adults any more easily than did secular rock. But regardless of one's stance in the question of Jesus rock

music – pro or con – the fact remains that rock music has had the ears of the nation’s youth since its inception. Likewise, Jesus music has emanated from people for whom rock music has been a natural language. It has communicated, often where no other language has.

In the 1980s, the Christian band called Stryper emerged with a hard rock sound. The group was accused of trying to copy the antics of the highly successful secular group, Kiss. Stryper dressed in black leather, screamed heavy metal anthems like “To Hell with the Devil,” and threw Bibles (literally) at their audience. According to Powell (1999), the outrageous Christian rock group taught the members of the Christian faith in America the valuable lesson that God was multilingual and multicultural.

The rationale for copying secular music is that to attract new believers, you must give the audiences what they know. Adolescents that prefer heavy metal music will not be attracted to a “bubble gum pop” song. But a Christian song with a heavy metal sound might first attract the adolescent by the beat, then convert him with the message in the lyrics (Gow, 1998). Also, there is the notion that Christians want to be entertained just like those in the secular world, but they want the entertainment to contain a message congruent with their belief system (Howard & Streck, 1999).

While Stryper attracted the Christian metal heads in the ’80s, it was Amy Grant who reached the masses with her “positive pop.” In 1975, she signed a contract with Word records at the age of fifteen and sold 50,000 copies of her first album one year later as a junior in high school (Powell, 1999). Grant’s 1988 album, “Lead Me On” was named as Christian music’s most influential album in a book titled, “100 Greatest Albums in Christian Music,” published in 2001 (Rabey, 2001). Grant’s initial folk-based, down-

home approach to rock and roll with explicit Christian lyrics gradually moved toward the Top 40 sound de jour featuring lyrics of love, which transformed Grant from gospel queen to a secular star (cite).

Several artists have enjoyed flashes of success in the general market, including Jars of Clay whose 1995 song "Flood" received airplay on alternative and "mix" radio stations. In addition, the video was featured on MTV and VH1 (Stream, 1999). However, only Grant has attracted attention in the mainstream consistently while still releasing music in the Christian market (Howard & Streck, 1999). According to Romanowski (1997), the album "Behind The Eyes," in which Grant fails to mention God, revealed that CCM is "caught in a paradox of its own making" (p. 87). Grant's crossover success spawned the prevailing controversy of CCM, which asks whether Christian music should simply entertain or minister.

In a report of a 1994 CCM radio survey, Creasman (1996) states that CCM radio is a medium for entertainment. The study sought to answer the question: "Why people listen to CCM radio?" Respondents in the case study indicated that listening to CCM radio was a fun activity. They have their favorite artists and enjoy singing along. The respondents also indicated they tune in to CCM radio simply because it is not secular radio. Creasman draws the conclusion, this may be because Christians feel more comfortable being entertained by those who share the same belief system. Similar to studies in religious television, the sample strongly indicated a dislike toward secular programming, and CCM radio provides them an alternative.

The Creasman study (1996) also discovered that listening to CCM radio is a purposeful activity, in contrast to the widely accepted notion that radio is a passive

activity, used while doing other things. This was indicated by the negative responses to statements like "I listen when there is nothing better to do," and positive responses to statements like "I listen because it helps me feel closer to God." Creasman (1996) offers that since CCM radio is spiritual in nature, it appears to have a higher purpose in the lives of its listeners. He continues by explaining that they listen to enhance their faith and as an extension of their beliefs. The study also showed that listeners of CCM radio tuned in three hours per day. This is also an indication of the importance of CCM radio to the lives of listeners.

Christian music and CCM radio is also reaching the youth market. Reid (1993) conducted a survey study of how youth group members, between the ages of 13 and 18, use Christian rock music. The study found that youth group members use Christian rock music for alternative media, entertainment and spiritual purposes while gaining information about it primarily through church, friends and Christian concerts. Lyric content was important to the subjects because the message helps them witness to others, gain an understanding of what's in their Bible and how to live their lives. In conclusion, Reid (1993) reports that "spirituality plays a significant role" in how the Christian teens construct their social reality (p. 41).

Howard (1992) reports CCM is representative of a large Christian subculture. Through the creation of their own institutions, such as the Christian music industry, members of this subculture are rejecting the worldview of the larger society and challenging the dominant ideology of modern society. CCM for some is a subculture of sharing values and beliefs. For those who find their values in conflict with the larger society, it is a counterculture that serves as a basis for resisting hegemonic dominance.

Howard goes on to report, “in challenging the basic premises of the dominant group’s hegemony, CCM provides space for potentially overcoming that dominance” (p. 126). The previously accepted view of the world is open to questioning. Change becomes a possibility.

In March of 1993, the Z Music Channel appeared on the scene putting out music videos with a Christian message, and carved out a distinct niche in the increasingly cluttered world of cable television. “The music might sound like what is heard on MTV, but the lyrics and visuals often celebrate religious or spiritual concerns” (Gow, 1999, p. 17).

In a content analysis study of Z Music Television, Gow (1998) reports the existence of three categories of videos: unequivocally religious, moderately religious, and ambiguously religious. The first type, unequivocally religious, involves lyrics and visuals that are openly Christian – using the words “God” and “Jesus” while standing on Calvary hill. The second type, moderately religious, the lyrics may be openly religious, but nothing in the visuals indicate to the viewer they are watching a Christian video. Lastly, the third type, ambiguously religious, the visuals are not openly religious and the lyrics are open to interpretation with words about love, but no reference to God. Given the lack of explicitly religious visuals, moderately and ambiguously religious videos have the potentials to appeal to viewers beyond the boundaries of a Christian viewership.

When we listen to music, the meanings it takes on, the emotions it evokes, are multiple, varied, and confused. This means the music can escape being categorized as “religious” while suggesting emotional tones that might be appropriate to a religious experience. Because music videos typically deal in moods and impressions rather than

meanings and messages, they afford possibilities for satisfying the expectations and needs of different audiences (Gow, 1998).

Uses & Gratifications applied to CCM

Uses and gratifications research in general offers several insights that might apply to the use of CCM. If listeners do not see CCM as consistently meeting their needs, the less likely they are to become dependent on it as a primary means of gratification (MacFarland, 1990). If consumers do not find what they want on CCM radio, they will look to another station or another medium to meet their needs. Because of the plethora of choices available in mass media, the consumer is in control.

Katz, et al. (1974) identified 14 needs associated with media use and placed them into five categories: cognitive needs, affective needs, personal integrative needs, social integrative needs and escapist needs. The categories of personal integrative needs and social integrative needs involve the idea of “community” and “fellowship.” both of which seem to naturally coincide with CCM. Members of the religious “community” use CCM to “fellowship” together.

Katz, et al. (1974) argued that gratifications are derived from at least three origins: media content, exposure to media per se, and the social context that typifies the situation of exposure to different media. They also stated that media satisfied such needs as strengthening relationships with friends and other members of society. Rubin’s (1983) “social interaction” motivation proposed that people use media in order to interact with others both during and after the fact.

Media dependency, which assumes that dependent individuals selectively expose themselves to the content of a medium to meet their goals, has an important CCM

application because it is the message that separates it from secular music. The dependency theory suggests that a group's dependence on information from a particular medium increases as that medium supplies more information that is important to the group.

CHAPTER III

METHODOLOGY

Purpose of the Study

This study is designed to provide more in-depth information about how Oklahoma college students perceive contemporary Christian music and how CCM affects students in regard to their Christian faith. It is a qualitative study utilizing focus group discussions, therefore no experimental research design was necessary. Focus groups are an appropriate method of research when the researcher is interested in how individuals form a schema or perspective of a problem (Mertens, 1998). The interpretive focus of this research was positioned predominantly with the audience or subject's perceptions of Christian music.

Research Approach

The uses and gratifications of students who listen to Christian music was explored by analyzing focus group responses. Because so little is known about Christian music listeners, qualitative methods were used to identify topics and themes.

Focus groups were used to gain a saturation of opinions and attitudes toward CCM. According to Morgan (1988), focus groups are group interviews that rely on the interaction within the group, not on a question-and-answer format of interview. People

often make decisions in social contexts and based on discussion with other people. Reliance on interaction between participants elicit more of the participants' points of view on a subject than would be evidenced in more researcher-dominated interviewing (Mertens, 1998). The instrument to be used for collecting the data for this study is a moderator's guide (Appendix A).

For this study, a total of four focus groups were held on February 4 and 5, 2003 at the Oklahoma State University campus in Stillwater, Oklahoma. In an attempt to keep the groups homogeneous, the four groups were constructed as follows, one group of men who are heavy listeners of CCM and one group of women who are heavy listeners of CCM, one group of men who are light users of CCM and one group of women who are light users.

Selection of Subjects

A purposive sample of subjects was recruited for the focus group discussions. Since a complete list of student Christian music listeners in Oklahoma did not exist and could not be compiled, subjects were located using a snowball sampling technique. According to Mertens (1998), snowball sampling is used to help the researcher find out who has the information that is important to the study. This technique allowed the researcher to employ the expertise of leaders of Christian student organizations at Oklahoma State University including the Baptist Collegiate Ministry, Campus Crusade for Christ and Chi Alpha.

Recruitment of participants began with students who were enrolled at Oklahoma State University in the spring semester of 2003 and who were members of religious organizations because these students were most likely to be listeners of CCM. Each

student was asked if he or she listens to CCM. Those who maintained that they listen to CCM were asked if they would be interested in participating in the focus group research. The students were offered pizza and soft drinks in exchange for their time and input.

The students contacted were also asked if they knew other students who listen to CCM and how to reach them. Those students recommended by the first group of students were then contacted to participate. The researcher continued this cycle of following up on recommendations until four groups (two group of males, two group of females) of 15 to 18 participants, who maintain they listen to CCM, were formed. Males and females will be more likely to speak freely within their own gender group (Stewart & Shamdasani, 1990).

The students were also asked how often they listen to CCM. In attempt to keep the groups homogeneous, the participants were grouped together by gender and by the number of hours spent listening to CCM including: less than 10 hours per week, and more than 10 hours per week.

According to Mertens (1998), the recommended sample size for focus groups include 7 to 12 people per group; 4 groups for each major audience. Fifteen to 18 participants per group were asked to participate to allow for a 40 to 50 percent drop-out rate with an anticipated total of 7 to 12 participants left in the group. All students who agreed to participate were sent a reminder e-mail within three days. The efforts resulted in 38 focus group participants, 18 male and 20 female.

Procedure for Collection of Data

A moderator was hired to conduct the focus groups. Matt Hamilton, a former advertising executive who has experience in leading focus groups, served as the

moderator. He maximized the level of discussion of the groups by encouraging each student to participate in the discussion, making sure no one participant dominated the discussion and carefully redirected the group back to the research topic when necessary.

Hamilton led the focus groups by using a moderator's guide (see Appendix A), which outlined the research questions and provided a flow to the discussion. Each group was conducted with a similar flow and format due to the aid and structure of the moderator's guide, which ensured uniformity among the groups that enhanced the quality of the data. In addition, this consistency allowed for all the group's responses and discussions to be analyzed as a whole.

Data Analysis

The procedure for analysis of the data of the focus group was handled by analyzing the contents of the group discussion as it relates to each of the research questions. A list of open-ended questions was used during focus group interviews (see Appendix A) and focused on opinions of music in general, and Christian music specifically. In addition, subjects were shown two video clips and asked to give their reactions to each clip. Statements made by the participants and overall response of the group was documented for each of the research questions. Check sheets were used in recording the responses of the group. The check sheets provided the researcher with a standard format and interpretation of the output of each focus group.

Each of the four focus group discussions was recorded using a video camera and handwritten notes. Data were analyzed and categorized according to common themes and differences. Subjective analysis was applied to the focus group discussions based on the researcher's personal observations, input from the moderator, and review of the

videotapes. Following each focus group, a post-group debriefing was held between the moderator and researcher to discuss the output of the focus group. Suggested motivations of Christian music listeners were compiled based on the data analysis.

Limitations

The qualitative technique of focus group research limits the research findings to the immediate population. The snowball sampling technique did not provide a random sample. Subjects were purposively and conveniently chosen and therefore represent only themselves. Unlike random sampling, this sampling technique did not allow each member of the population an equal chance of being selected. Thus, sampling error could not be calculated. The information collected as a result of the focus groups cannot be statistically projected to a larger population. No causal link can be assumed between CCM listening and other behavior of individuals based on the findings of this study.

Gathering data through focus groups usually involves participants whom are volunteers thus resulting in skewed findings. Participants who volunteer could be considered passionate and enthusiastic about the subject. However, to balance the representation of participants in the focus groups, participants were selected with different listening behaviors and from different religious backgrounds.

In a quantitative study a printed questionnaire or test serves as the instrument. In qualitative research, the researcher is the instrument for data collection. The qualitative researcher decides what questions to ask and in what order, what to observe, what to write down (Mertens, 1998). Thus, the values, assumptions, beliefs or biases that the researcher brings to the study must be monitored as the researcher progresses through the study and reflects on the findings. These biases and their impact on the study's data and

interpretations were monitored through peer debriefing. The study's data and interpretations were a collaborative effort with the moderator.

Summary

A study of the uses and gratifications of students who listen to Christian music is important because limited research is available on the topic. Although the information cannot be generalized to the entire population, it is hoped the collected data will provide a baseline for additional research.

CHAPTER IV

ANALYSIS OF DATA

Introduction

The findings of this research effort were analyzed according to the research questions addressed and presented in the following order: What are the characteristics of CCM listeners and their listening habits? Tables 1-2 illustrate the breakdown of influence on the decision to listen Christian music, and college students' favorite Christian artists and styles. How do attitudes toward CCM differ from popular music? How does CCM impact the implications of praise and worship? Finally, the findings are concluded by addressing the primary research question for this study – What are the uses and gratifications of Christian rock music for Oklahoma college students in regard to their Christian faith?

Findings

A focus group method with a semi-structured interview format was used to collect textual data, enabling analysis of current interpretations of CCM to be developed. After the focus groups were completed, each one was transcribed from the videotape recordings and the researcher's notes. A detailed transcript of the four focus groups is included in the Appendix. An explanatory theory of the interpretations was subsequently developed by analyzing the transcript using the "cut and paste" technique (Stewart &

Shamdasani, 1990). The transcripts were analyzed by identifying responses that were relevant to the research questions. Responses that were considered meaningful were “cut” from the transcript and “pasted” with other responses related to the same research question. A pattern for analysis was revealed by grouping relevant responses together.

What are characteristics of CCM listeners and their listening habits?

The characteristics of CCM listeners was investigated by asking the respondents about their background in church, when and why they started listening to Christian, and what they like about Christian music. Descriptive information shows that the college students in this study who listen to CCM, in general, tend to be Caucasian, currently active in church, in addition to having been raised in church. In addition to attending church while in college, many respondents reported being involved with collegiate ministry organizations including Chi Alpha, Baptist Collegiate Ministry, Campus Crusade for Christ and Fellowship of Christian Athletes.

Background in Church

The majority of the respondents reported that they “grew up in church.” A male student went as far as to say that he attended church in the womb: “I’ve been going to church since nine months before I was born.” Another respondent reported how active she was in church at a very young age: “I gave my heart to the Lord when I was five years old, called into the full time ministry when I was eight years old and raised in Assembly of God Church.” There were only a few exceptions to the many responses of growing up in church, including those who only reported on his or her current affiliation

with a church. Also, one respondent indicated she started attending church in high school. while another responded, "I went with my grandparents off and on" growing up.

Influence

Participants were asked, "When did you start listening to Christian music and why?" Responses given to this question included "high school because the older kids were listening to it"; "because I saw a live Christian band" in high school; and "I just felt like that was what God wanted me to do, just listen to Christian music." The most frequently stated influence for listening to Christian music was a youth minister:

In the 7th grade, my youth minister showed me what all kinds of cool Christian music there was. It really wasn't as big as it is now.

I got introduced to it by my youth minister. I had switched churches and started to a new youth group.

Our youth minister gave us the challenge to listen to Christian music for a month. Really, I've never listened to secular music since then. It's a lot better than any other music.

Not until like I think it was probably my junior year in high school, our youth minister at my church just like challenged us to listen to Christian music for like a month or something. That was just a challenge thing. And so, we did that. He just let us borrow, he had a tons of CDs and he just let us borrow them and check them out or whatever for a whole month. And that's all you could listen to. That really, I think really started me listening to Christian music.

I started like going to youth services at a Baptist church every now and then. I really liked the praise and worship and then I'd sing them at home. My parents started liking them. I basically introduced my parents to Christian music.

I started listening to Christian music in general in seventh grade, my youth minister just handed me some CDs, said "here you go." The first CD I ever had was the "Evolution" by Geoff Moore and the distance.

Our youth minister challenged our youth group to throw away any CD that has cuss words or CD's that promoted non-Christian ways and non-Christian values. challenged us to throw those away. When people threw those away and had nothing left, they would go out and buy Christian CD's.

There is also evidence of familial influence on college student's interest in CCM. One woman reported that her mom forced her to listen to Christian music or talk radio while riding in the car. She "settled" for Christian music because she "hated talk radio." But she said she later realized what a good influence it was on her, and now that is mostly all she listens to because "it's clean and it's good." A parent or grandparent was the second most frequent response given:

My mom always had it on in the car radio like as long as I can remember since I was really little. I just always wanted to (listen to Christian music) because that was what I was used to.

Our parents were the ones that got us into Christian rock. I don't know if anybody in here remembers the old Christian rock hair-band Stryper. Our parents took us to a Stryper concert when I was eight years old. They would take us to Tulsa to watch this Stryper concert, and we're sitting there rocking out with our parents. It was cool. I still have the ticket stub.

I was introduced to it by my family, like gospel. I love gospel, even though it's so not my appearance. I lived with my grandmother, so all those old gospel songs got into my blood.

TABLE 1

INFLUENCE ON COLLEGE STUDENTS' CHRISTIAN MUSIC LISTENING

Influence	Frequency
Youth Minister	7
Parent Family	4
Peer	2
Concert	1
Personal Conviction	1

Music-Listening Patterns

Music listening patterns were investigated by asking the respondents about their general music listening habits: what types of music to which they regularly listen, whether they prefer to listen to the radio or their own CDs, how often they attend concerts, and how often they watch music videos. In addition, the respondents were asked about Christian music, specifically.

Type of Music

Female college students most frequently stated that they regularly listen to Christian and country music. Male college students said they listen to all kinds of music including rock, rap, classical, jazz, oldies and all types of Christian music.

Even though most of the students said that they listen to secular music, many expressed that they shouldn't listen to secular music or that they felt guilty for listening to certain types of music:

I like Kid Rock, Limp Biscuit and all those that I know I shouldn't, but I do. I can listen to them for only a limited time because they start to affect my mood and affect my outlook on life.

CDs vs. Radio

Overall, the data indicates that college students prefer to listen to their own CDs. Light listeners indicated they prefer listening to their own CDs more than the radio. While heavy listeners indicated that they listened to both their own CDs and the radio.

Concerts

Both male and female heavy listeners indicated that they enjoyed going to concerts and looked for opportunities to go. Most female light listeners said they seldom

go to concerts. Male light listeners were split between those who rarely go to concerts and those who go as often as they can.

In-groups vs. Alone

With respect to Christian music specifically, respondents were asked if they prefer to listen alone or with a group of friends, and to name their favorite Christian bands. Male heavy listeners and the majority of female light listeners indicated they were more likely to listen to Christian music when they were alone. Male light listeners and female heavy listeners reported that they listen to Christian music when they are alone, as well as with friends.

Pop vs. Rock

As indicated by Table 2, data reveals that female listeners prefer lighter music styles such as pop, and praise and worship; male listeners prefer a harder sound including rapcore and alternative rock.

TABLE 2

COLLEGE STUDENTS' FAVORITE CHRISTIAN ARTISTS AND STYLES

FEMALES		MALES	
Group	Genre	Group	Genre
Stephen Curtis Chapman	Pop	P.O.D.	Hard Rock/Rapcore
Third Day	Southern Rock	Skillet	Alternative
DC Talk	Rap/Alternative	DC Talk	Rap/Alternative
Shane Bernard	Praise and Worship	Audio Adrenaline	Rock
Jennifer Knapp	Pop	Grits	Rap
Nichole Nordeman	Pop	Jars of Clay	Alternative
Mercy Me	Praise and Worship	Project 86	Rapcore

How do attitudes toward CCM differ from popular music?

The next set of questions dealt with attitudes toward CCM versus attitudes toward mainstream popular music. To gain a thorough understanding of their attitudes respondents were asked several questions about music, including: if music persuaded people; if they avoided listening to any type of music; if lyric content was important to them; what the differences were between attending a secular and a Christian concert. In addition, participants were shown two clips of music videos. The first clip was a video by controversial secular rap artist, Eminem, who is often considered obscene. The second

clip was a video by a spiritual band, P.O.D., whose affiliation with Christian music is ambiguous at best. They are considered to be a Christian band by some listeners, while others vehemently deny that they maintain the lifestyle or sing lyrics with adequate Christian themes or godly messages to be considered a Christian band.

Persuasive Power of Music

Participants were asked, "Do you think people can be persuaded by music?"

Responses primarily concentrated on the persuasive power of Christian music. Responses ranged from comments about the "uplifting" nature of Christian music to it being equated to "spiritual warfare." When mainstream music was reported as being persuasive, it was also related back to Christianity:

I'm trying to lead a Christian life and to keep my mind focused on Christ. But when I listen to mostly secular music, my thoughts become consumed with the things of this world. I think about body image, or thinking about a guy and this and that. My mind is not concentrating on the things of God.

As a Christian I'm supposed to be walking this walk. It (secular music) keeps bringing me back to that world that I know that I'm not supposed to be a part of.

I think a whole lot of rap is based on sex, basically. Especially from videos and stuff. I generally avoid those videos because of where it leads your mind.

Avoided Music

All of the respondents reported that they avoided some type of music for one reason or another. The female respondents indicated heavy metal and rap were most often avoided because of the beat and the negative nature of the lyrics. Male light listeners reported avoiding "secular rock music because it brings you down." However, only one male heavy listener reported that he avoided any type of music, which was country and only because he didn't like it. Other male heavy listeners indicated that they do not avoid any music because they recognize all types of music as an avenue to connect with people.

Sound vs. Message

With respect to lyric content, respondents reported that lyrics were more important and meaningful to them when they listen to Christian music. One of the male respondents reported that Christian music often helped him put scripture to memory because scripture is found in the lyrics. Another respondent clarified that the meaning found in the music depends on the heart of the person listening and/or singing along. One of the male light listeners reported that he would just “blank out” on the lyrics when he listened to secular music. The students indicated that they were attracted to secular music more for the beat and sound:

As a Christian I'm more likely to listen to secular song and blank out and not care about the lyrics and listen to the music. If it's a Christian song, I'm more likely to listen to the lyrics. If it's going to be representing Christian values, I don't want it to be telling people lies.

Secular music, you're almost into the whole package, not so much the lyrics but the beat and stuff like that; whereas, Christian music I think the lyrics are the primary meat to it or the backbone.

I think a lot of it is the message behind it. I like to know the lyrics and I like to sing along. But I know for secular music, like I can be saying the lyrics, but I can be totally oblivious to the message. I know like in worship or Christian music, it's more of a message behind the lyrics.

Although, one female respondent reported how many of her friends respond to a secular song because of its “sweet” lyrics, and indicated her disapproval of the song because of the “message that it’s giving.” While another woman indicated that there were no excuses for listening to secular music “because there is something in Christian music that could sound exactly like what you like.” On the other hand, male heavy listeners reported that they find spiritual meaning in the lyrics of secular songs. “Whether or not it's intended or not,” they often use secular music to make a connection to God.

Responses to Eminem

Participants were shown a clip of the video, "Role Model" by the controversial secular rap artist Eminem, and asked to articulate their reactions to the clip. Respondents in each of the groups related the clip to Christianity by commenting on the artist's obvious lack of salvation:

He is very lost.

He is confused and deceived.

He is someone who needs Christ, and it is reflected in his music.

He needs Jesus.

The female participants indicated that they felt for Eminem and for those people that were exposed to his message. One woman reported that her "heart just breaks for him." And another reported that it was sad how truthful the lyrics were in the fact that "people almost worship him." However, one female respondent acknowledged that he was incredibly talented, but agreed that a lot of what he does is "not necessarily good for him or anyone else." And one of the female respondents reported that she did not know who Eminem was.

Male respondents demonstrated a more positive reaction to Eminem. One of the male participants reported that he respected the artist for his courage to speak his mind. Another participant echoed this notion as he reported how impressed he was by Eminem's ability to reach people. Even those male respondents who said they did not agree the message Eminem was putting out, offered positive comments:

I don't like what he says but the guy's talented. He's the most original rapper.

I think he is great. I don't agree with what he says.

I don't like most of his stuff, but he is very original. I think he is very good at what he does, and I enjoy it for what it is – being an expression of what is inside of him and put to a catchy tune.

Responses to P.O.D.

Males and females had very different reactions to the video, “Alive” by the rapcore band P.O.D. (short for Payable on Death). The male respondents had mostly positive comments about P.O.D. They considered them to be evangelical because they play to a harder, secular crowd and use it as “an opportunity to reach a whole new set of people.” One of the male participants reported that it would difficult to determine whether P.O.D. was a secular band or a Christian band if that particular clip was the only point of reference. He continued by saying that it was “exciting” because it was an example of how the “two industries are blending.” Another participant from the same group followed up by reporting that those people who really take an interest in P.O.D. will be exposed to their Christian beliefs because members of the band give thanks to Jesus Christ on their CD jacket covers and in interviews.

Really inspiring. Like he said, (it) pumps me up.

What I like about it is, I think it's really trying to appeal to the crowd out there that maybe a lot of people are trying to witness to. I think it's a good example of how Jesus didn't just hang around the maybe the Orthodox back in his day. He went out to sinners and instead of trying to change them he gave them forgiveness and hung out with them. I think that's what this band is trying to do is give that message. They are going out there and dressing like them and saying you can be like this, but you still have a relationship with Christ, and I really like that.

I agree. They're trying to appeal to the people that listen to the Korn or Limp Biscuit or Marilyn Manson. It's pretty extreme. I don't think my grandparents would go for that, but I liked it.

Has both the secular music aspect gives you like the beat of guitar effect like the hard music and stuff. Also gives you -- if you listen to the lyrics, there is a lot of strength and message to it.

I was going to say something about two things, as far as what he said earlier as far as Christian artists are anointed, by listening to that (P.O.D.) I can tell it's anointed. Like he was saying it get juices flowing, that's the Holy Spirit kind of speaking to us and encouraging us.

It's kind of like why P.O.D. plays OzzFest. It's an opportunity to reach a whole new set of people. It's their responsibility to make sure they don't let themselves be dragged down by those worldly influences. At the same time if they can reach that many people at that level, more power to them. They're doing a great job. I think.

Only one or two female respondents indicated that they listen to P.O.D. or appreciate their efforts in evangelism. For example, one woman indicated that she enjoyed listening to P.O.D. because "their lyrics are pretty good." Another woman indicated it was difficult to "judge" whether a band is influenced by God. The majority female participants expressed that they were upset by the band's lack of expression faith – as one woman phrased it, they take a "don't ask, don't tell approach." Another woman added that it felt like to her that "they sold out." The female respondents also concentrated far more on the images in the video and indicated their disapproval:

With videos like Alive ... and you didn't play this part of the video but... that video really upsets me because that song, "I'm so alive for the very first time. I can't deny you." To me, and to most Christians I know, it's about your relationship with God, and how it feels when you first make that connection with him. And start that walk with him and how alive it makes you. In the video, it's about this guy who doesn't die in car wreck, and he kisses girl, it's about the girl, it's about surfing and it's about all these "woo hoo" fun worldly things. It has no reference to God anywhere in the video.

The first time I saw that, honestly – first time I saw it in my youth group time – I didn't know who P.O.D. was yet, it was when that first came out. But I was a little confused why he was showing us that. Because I didn't listen to the words as much as I should have, I just watched the video. I just watched the video scene there is a girl and guy in the back seat, and I don't know what it's about, but the first time I was confused. I didn't know what they were getting at whether it was Christian or non-Christian, until he explained this is a Christian band, so it makes me wonder about them.

Some of those shots that they had like of the girl bending over and a lot of her back was showing tattoo of a butterfly or whatever, and I'm like "what's up with that?" Normally, that is for some kind of sex appeal. That's not very appropriate.

I think they're trying to hit the secular world and also trying to hit the Christian world. Like if you notice his shirt – like the lead singer, I forgot his name – his shirt had the hand with the hole in the middle, which obviously represents Jesus. But at the same time like you mentioned, it shows the girl bending over and you see the butterfly. There is like two worlds there. I don't know, for me I was confused. It's like their trying to go secular, because they were, they were on the radio like normal (radio stations), I remember that song. And I also heard them on the Christian stations, too.

If you go through the rest of that it's like bikinis, girls in bikinis and that bothered me. I remember that bothering because I liked P.O.D., before I liked their music, and I liked their Christian message, but then they came out with that, and –

I think it's kind of confusing people. I think it's confusing not only to Christians but if it's confusing to us, what are non-Christians and nonbelievers thinking about that? Like, oh, boy, if the Christians are doing that, looking like that, then what's wrong with me doing it? If Christian music is ultimately to worship God and get the message out, then what kind of message is that getting out? It just makes you think -- you know, if I were a nonbeliever, and that could be on MTV and be just fine.

One of the women reported that she didn't know who the band was when she viewed the clip, but she would have guessed that it was not a Christian band. When asked directly if P.O.D. was a Christian band, the female respondents could not offer a definitive answer. One woman reported that she would rather a band just be a secular band, "than go from being Christian to secular."

How does CCM impact the implications of praise and worship?

The impact of CCM on praise and worship was examined by asking the respondents: if CCM was equal to traditional Christian music, such as hymns, with respect to bringing to worship; what they felt it requires for a band to be a "Christian band" or Christian artist; what they dislike about CCM; and does listening to CCM separate them from their peers in any way.

CCM vs. Hymns

All the participants indicated that CCM was equal to traditional Christian music, such as hymns, with respect to bringing honor to God. In addition, all of the respondents said they sing along while listening to Christian music and see it as an opportunity to communicate with God:

I grew up in a church where we sang right out of the hymnal. I never liked it. Music and worship is all about communication. I don't choose to communicate with God by saying, "How great thou art." That's not how my relationship with God works. Instead, I might say, "you know God, you're really cool."

The best way I communicate God is through music, through singing. Sometimes. I communicate with the new contemporary stuff. But depending on the mood I'm in, I might sing "How great thou art." It just depends on your mood.

A lot of people stereotype Christian music as the stuff you sing on Sunday morning at a Methodist Church slow and boring, and they don't realize there are groups like P.O.D., Living Sacrifice, Audio Adrenalin. They have a different way of worship. Just as effective for a lot of people.

Participants also reported that Christian artists are updating old hymns to bridge the gap between those who believe hymns are the only way to worship and those who prefer a contemporary sound:

I think a really great thing that's coming about right now is that a lot of the contemporary worship leaders are taking the old hymns and putting to them to new music. Like "The Old Rugged Cross" and stuff like that. It's done with guitars and changed up a little bit, add a chorus here and there; and you have a modern song. It's great for bridging the gap between people who like the hymnals and those who don't like the hymnals. It's great because there is something about the old songs.

Now a lot of bands update old hymns or take the Psalms and put it into a cool song with a funky beat.

Using CCM to Worship

One student reported that listening to Christian music allows one to find a "renewed sense of thankfulness for salvation." One student said that he used

contemporary praise and worship music to “get in the presence of God.” He further indicated that the presence would leave if he changed the music to something secular, such as Eminem. Data also revealed that respondents viewed listening to CCM as a means to ‘have a personal connection with God’ while in worship:

I think worship like is just when you're in the presence of God. It changes people daily. It makes old people new, it allows you -- when you are in worship like you're able to forget about all the things you have done. There is an intensity there that nothing else can give you and that says a lot.

Listening to Christian music and singing it, often times, helps me put scripture to memory because there is scripture in the words.

Music is the most powerful way of reaching people. It's almost a divine language because it speaks to the soul.

According to the participants, Christian music can be used as worship as long as the listeners and the Christian artists have their heart in what they are singing. In addition, heavy music listeners also reported that some secular music can be used by Christians to worship to God:

I do tend to find a lot of things when I listen to secular music. Whether it's intended or not, there are a lot of times I make a connection to God. I mean I can be listening to Lincoln Park and hear something and go say a prayer or something. So I think, yeah, all the music I listen to, it's more the style of music that decides how I feel. I guess, not necessarily -- I have a hard time distinguishing between secular and Christian anyway.

I think you can get something from that (secular song) even though his life doesn't reflect it, (because) I'm a Christian and when I listen to that and I'm relating it to my Christian life.

Anyway they played the song “Higher” by Creed, and there are a lot of songs you can take either way, you know. Unless it says it specifically, you can take it if you want to. That song, you can totally be talking about Jesus Christ, and it can be a great song to worship to. At the same time, it could be talking about a girl, you know, the guy could be talking about a girl. So, some songs like that it just depends on how you take it.

A band like Vertical Horizon, I don't think they proclaim to be Christians. But, they have a song that goes, "He's everything you want, he's everything you need," and I always use that to like worship to God. The last line of that song goes, "I'm everything you want," so I change it to say "You're everything I want" and turn it into a song to God. I do that with secular songs all the time.

Requirements for Christian Artists

When participants were asked what it takes to be a Christian band or a Christian artist, responses primarily included having a relationship with God, and reflecting that relationship in the music and in the lifestyle of the artists:

Declare you're a Christian.

It's all about the lifestyle, really, that you live. Yeah, your heart is the main part of it, but what you put in it is obviously what is going to come out; and the lifestyle they live is still the same from when they were on a, quote, unquote, Christian label. You can say P.O.D. sold out, whatever, but they still have the same lifestyle.

The message is in their lyrics.

To glorify God.

I think it's your Christian values and your lifestyle because Marilyn Manson singing "Jesus Loves Me," could not be considered a Christian band.

I think it's a witness, because like you singing words, you know, people, as with all bands, secular or not, people pry into their lives and somehow find out every little thing about them and they're going to follow them and if they lead a godly, wholesome life, then -- people know what you're like, I have no idea where I'm going with that.

Male respondents also reported that some secular bands have Christian members.

One man reported that it depends what a band is aiming for, but if the band wanted to "go strictly Christian, there are label and categories to go into."

A few respondents offered perspectives on the values of crossing over:

Most Christian labels are smaller markets. Maybe that's why they went for a big record label to attract large audience in order to get their message out. Declaring

Christian by being on a Christian label might reduce the number of people who hear the message.

I think for some people, like for people who are non-Christians, when they see a Christian label or something, I think it might be a turn-off for them like they're kind of scared of that. They just don't want to go there.

Before I completely gave my heart to God. I went out to clubs and stuff. I remember seeing people dancing to like "Stomp" by Kirk Franklin and Shackles by Mary Mary. Now that I look back at that, I think what an incredible opportunity to minister to people across the board. I think that is what Jesus would do, just try to outreach in any way. There are different types of music for a reason.

Dislikes

When asked what they disliked most about Christian music, if anything,

respondents from all the groups indicated that a lack of quality musicians was a problem in the Christian music industry, and the lack of variety on Christian music radio stations caused people to view CCM in one way:

I don't like those artists out there who don't write their own music; they have a nice voice and they are trying to market to Christians and may not even be Christians themselves. I like to listen to music that makes me think. I don't like it for just the noise.

I think it's harder in the secular market to make it if you're not awesome. If you're not as awesome in the Christian, you can make it because you are Christian. That's kind of what I'm talking about. I wouldn't listen to secular music if it wasn't good.

I don't like to write music so it's cliché, and I feel like there is a lot of cliché in the Christian music industry, and there is also in the secular music industry, but I feel Christian music needs to branch out more. I love Jesus, you love Jesus, we all love Jesus. We're Christians, we're supposed to, but how many songs do we need that says that?

For a long time, I didn't listen to Christian music because when I would listen to it on the radio, all I would hear is like Stephen Curtis Chapman. I didn't like it – it was boring. That is the sad thing; because it is pretty much all you hear on the radio. They don't present a lot of variety from my experience, and I think that is why people don't listen to Christian music. It's too bad because there's Christian music for every type of musical taste.

That's what sucks about Christian music and Christian radio just in general. People flip through radio stations and all they hear is the old Contemporary styles like Steven Curtis Chapman. Very rarely will they hear anything but – unless it's like Bill Gaither or something. It makes them, from a worldly standpoint, perceive all Christians in a certain way:

When people hear Christian music they automatically think Stephen Curtis Chapman, Michael English, Michael W. Smith and all that, the contemporary stuff. They don't realize there is every kind of music that is secular, you still have the exact same kind of music, except there are Christian meanings behind it. And it's anointed. Instead of just written down.

I think the thing that bothers me the most is there are a lot Christian bands out there but there isn't as much of a selection that I would consider quality as there would be in mainstream. There are a lot of Christian bands in the rock market. But, I don't consider them of the caliber as mainstream.

In addition, the female listeners indicated that they did not like it when Christian artists left out the Christian message or when artists would crossover to secular music without staying true to their Christian values:

I don't like it when I learn something about one of the artists that I don't necessarily like, especially if I watched them perform a song, and it's just not -- like it's not emotional like in the way the song usually makes other people feel. Does that make sense? The artist, he just sings it but there is no emotion behind it; and I, in turn, begin to not like that song or not like any song that he sings anymore.

I don't like it when I start to see Christian artists start to adopt, what would you call it, when they start to leave the whole Christian message out to portray the music. Does that make any sense at all. Like they may not even mention the reason that they sing these songs, or that kind of thing; it's more about monetary value or that kind of thing.

Isolation from Peers

Respondents were asked if listening to CCM isolated them from their peers. One male heavy listener indicated that he thought that it would if Christian music was the only type of music to which he listened. Another male from the heavy listener group reported that he hopes that it doesn't.

I think it does sometimes. I don't listen to secular music at all. I listen to a little Dave Matthews. There is so many times that my friends will be talking about a song or a group, and I'll say, "I have no idea who that is."

Respondents were also asked if they had ever been teased or ridiculed for listening to CCM. Most of the respondents indicated that they received ridicule because they were Christians, but not specifically for listening to Christian music. However, some of the respondents offered specific examples of receiving ridicule for listening to CCM. One woman said she was teased in high school and called names, such as "holy roller" and "Bible thumper." A male respondent reported hearing jeers, both behind his back as well as to his face, about his wearing a Christian band's concert T-shirt.

One of the female heavy listeners reported that her friends always ask her to change the music because they want to hear music they are familiar with and do not know any of the Christian artists or bands. On the other hand, one of the male heavy listeners indicated that playing Christian music in his car often provides "an opportunity to witness" to his friends.

What are the Uses and Gratifications of Christian Rock Music?

The primary research question – What are the uses and gratifications of Christian rock music for Oklahoma college students in regard to their Christian faith? – was asked to each of the groups in several ways. Data revealed that college students use Christian music to further develop their spirituality, to praise and worship God, to alter their moods, and to share their Christian faith with others. One student reported that listening to Christian music in his car gave him "an opportunity to communicate with God." Another student indicated that playing Christian music in his car around his friends gives

him “an opportunity to witness to them.” Respondents reported that listening to Christian music alters their mood:

It pumps me up.

If you listen to certain Christian songs, a lot of times it will put you in the mood to worship. It will put you in a good mood.

I tried this for a week – I listened to nothing but Christian music, and it made me a happier person inside. If I listen to the Dixie Chicks, I'm going to listen to them and then I will get nothing else out of it, but if I listen to Christian music, I feel so much joy and happiness inside me and I have a good day.

I can think of a hundred times when I came home from a bad day and I had flunked a test, and I listen to a Christian song then I can say to myself “it's going to be okay.”

When participants were asked what they liked about Christian music, responses included:

It can reach people who have never thought about God in that way. Like I think music is so powerful. It can really get to somebody, and they can just accept Christ just through a song.

I think the reason Christian music is so great is because it has one purpose and that is to glorify God. All Christian music is to do one thing and that's to glorify God.

I think it's food for the soul. And like she said, have glory value to it and even though they may talk about a subject that is bad, they're going to show the hope in it before it's over with. You're never going to have a hopeless feeling after you listen to a Christian song.

To further investigate the uses and gratifications associated with Christian music, participants were given the following hypothetical situation to respond to: The moderator asked, “What if I claimed to be a Christian, but I never listened to Christian music, what would you think of me?” Even though the majority of the respondents reported that they would not judge a person because he or she did or did not listen to a certain type of

music, they would continue by indicating how his or her walk with the Lord would be improved or enhanced by listening to Christian music and that he or she was “missing out on a blessing” by not listening:

I don't think it makes your relationship with God any less, but it's an opportunity to make your relationship with God better. And why not take that opportunity in a five-minute trek to school or your five-hour drive to Texas.

We all have different walks and we all have different convictions. I've learned not to be so legalistic and get a balance, and to not condemn people for what they listen to. But, I would also present that you do have a choice. Music has such a strong influence on who we are, what we are, and I think it does affect our thoughts. We have to have a balance because anything that is put before the Lord is idolatry, whether it's music or any other area.

It's not my place to judge, but I would question your values if I went to your house and I saw that you had spent all your money on like Christina Aguilera and her posters on your walls. It just goes back to keeping your mind focused on Christ.

As far as music, it doesn't matter, Christian music or not. If you know the word of God and you have accepted him, you are just as much a Christian as anybody else is. If you were listening to a bunch of, say, the satanic rap and I would have to say you might want to think about changing the influences in your life.

Male heavy listeners were more open to Christians listening to any type of music that they prefer:

Everybody is different. Who am I to say what God is speaking in Jeff's life and who is Josh to say how God is speaking in my life. I used to be bound by that legalistic thought that God has this supreme plan and everybody follows this dotted line and completes these certain amount of steps and climbs up the ladder and everybody reaches the same goal the same way by doing the same thing. Like Jeff says, everybody's walk is different. If God wants to deliver this person from secular music, if he thinks it's hurting their walk with him, fine. But if that same kind of music isn't affecting my walk with God, who's to say. It is one of those issues where I've got my life, and you've got yours.

A lot of times friends of mine who are Christian have never heard what there is (available in Christian music), so they listen to secular music. They don't know that there is Christian music that sounds like that. Also, my youth minister said not all secular music is bad, and at the same time not all Christian music is good. Like we were saying earlier, it just depends on where your heart is.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Results from this exploratory study suggest that Oklahoma college students use Christian rock music to further develop their spirituality, to worship God, to alter their moods, and to share their Christian faith with others. Media system dependency theory assumes that the effect of media messages on audience perceptions is a function of the degree to which audiences are dependent on mass media as sources of goal satisfaction. The findings of this study suggest that Christian students are dependent on Christian music in order to satisfy their goals, including mood enhancement and communication with God. When individuals intentionally seek out information or media messages, dependency occurs, according to Ruggiero (2000). Participants of this study reported that they seek out Christian music because of the positive and uplifting messages that it contains.

According to Ball-Rokeach & DeFleur (1976), individuals who are dependent on a medium selectively expose themselves to its content and attend more to its messages to meet their goals, increasing the likelihood that messages are cognitively processed and consequently have effects. Several students reported that Christian music helps them to grow closer to God because it helped them to keep their minds focused on the tenets of

their beliefs. However, some respondents indicated they also use mainstream music to “connect” with God by applying the lyrics to their Christian beliefs and/or adjusting the lyrics to reflect their Christian beliefs. One of the male students stated that listening to Christian music helped him to put scripture to memory. Reid’s 1993 study of youth group members found that the use of Christian rock music may be likely to supplement Bible readings.

Respondents stated that CCM often enhanced their moods. Male respondents indicated that rapcore, metal and hard rock Christian music primarily affected their mood as they individually reported that music “pumps me up.” Female respondents often reported that listening Christian music lifted their spirits. These findings are consistent with Wells and Hakanen (1991) study which demonstrated using music for emotional management differs by gender. As indicated by means scores, females primarily reported using music to lift their spirits, while males reported using music to “get pumped up.” The use of music for mood management has been established in popular music studies (Carrol et al., 1993; Gow, 1994; Melton & Galician, 1991; Larson, 1995; Wells, 1988; Wells & Hakanen, 1991).

Oklahoma college students may seek out Christian music because the positive themes reflect their own feelings. This is similar to the findings reported by Martin et al. (1993), which indicate that adolescents with pre-existing problems listen to heavy metal because of the negative themes reflected in the lyrics. The respondents expressed that Christians who do not listen to CCM are “missing out on a blessing” and an opportunity to deepen their faith and “grow closer to God.” Several respondents indicated that they used Christian music to create opportunities to “witness” or share their Christian faith

with others, but none of those respondents offered specific examples or reported conversions that were the result of the opportunity that CCM created.

Youth ministers and involvement in church are primary factors that influence students to listen to CCM. Youth minister was the most frequently stated influence for listening to Christian music. In addition, nearly all of the respondents reported that they were currently active in church and they were raised in church. In addition to being raised in church, subjects reported being raised on Christian music. They listen to Christian music because they were exposed to it at an early age, by their parents or other family members, such as a grandparent. These findings suggest that Christian music is primarily attracting believers, rather than taking the evangelical role of reaching nonbelievers.

Although, participants of this study perceive CCM as powerful in terms of reaching audiences due to its evangelistic nature. Furthermore, they consider all types of music to be very persuasive. Nearly all of the participants reported that they listen to secular music in addition to listening to CCM. However, many of those participants also indicated that they should not listen to secular music. When they discussed the persuasive power of secular music, they reported that secular music led their thoughts away from the things of God toward things that they felt they should not be thinking. Some of the male respondents indicated that after listening to certain secular songs they might want to “go out and do something crazy.”

The results suggest that Christian students relate all music back to their Christian beliefs. When the participants were shown a clip of the video “Role Model” featuring the controversial rap artist Eminem, they expressed their concern for his lack of spiritual salvation and concern for those who are internalizing the negative messages in his music.

Contemporary Christian music is accepted and used as a means of offering praise and worship to God. Respondents reported that CCM is equal to traditional methods of worship, such as hymns, with respect to bringing glory and/or honor to God. In addition, a few respondents expressed enthusiasm about a current trend of contemporary Christian artists putting new music styles to the lyrics of old hymns. The study indicated that all types of Christian music can be used to worship, based on the assumption that the listener believes in what he or she is hearing/singing.

Lyric content is very important to Oklahoma college students. Respondents reported that lyrics were more important and meaningful to them when they listen to Christian music, and they were attracted to secular music more for the beat and sound. The lyrics help students to keep their minds focused on God, and to better understand and to remember scriptures in the Bible. This is consistent with Reid's 1993 study that found youth group members listen intensely to Christian music lyrics which "tells them how to live their lives and helps them understand more about what's in their Bible" (p. 40). Respondents also indicated that CCM needs more creative and original lyrics, and they often applied Christian meanings to the lyrics of secular songs.

The results of this study indicate that Christian music listeners' needs are not being met by Christian music radio stations. The majority of the participants reported that they prefer to listen to their own Christian music CDs because of the poor selection of Christian music on the radio. The students indicated that more people would listen to Christian music if they were exposed to more variety and better selections on the radio. They feel that people are turned off by the stereotypical "positive pop" sound made popular by artists such as Amy Grant and Stephen Curtis Chapman.

Men and women differed considerably with respect to choice of music styles. Female listeners prefer lighter music styles such as pop, and praise and worship; male listeners prefer a harder sound including rapcore and alternative rock. Male participants were more attracted to the beat of music, while female students find lyric content to be more important. These findings are consistent with Reid's (1993) conclusions of the study of youth group members' use of Christian rock music. It is also consistent with findings in studies of popular music in the general market (e.g. Brown & Hende, 1989; Edwards & Singletary, 1989; Larson, 1995).

Men and women also differed in their opinions of how Christians in general and Christian artists should conduct themselves. Women expressed more conservative views. Female participants were less likely to listen to secular pop, rock, heavy metal and rap because of the worldly themes – primarily sexual – associated with that music. The women were also more likely to mention to other Christians that listening to secular music could negatively affect their faith or their ability to uphold their Christian values. The men reported that such decisions should be based on the individual's beliefs and convictions. Male participants were more open and supportive of Christian music artists crossing over into the mainstream market. They indicated that bands who play to mainstream audiences are bringing Christian values and a spiritual message to people who need it, in a language that they understand and respond to. Female participants were more skeptical about crossover artists. They suggested that the worldly influences often become too powerful and Christian artists do not remain true to their Christian values.

The study suggests that heavy listeners of Christian music are more avid music listeners, in general. Students, who stated that they listened to Christian music more than

10 hours a week, also reported that they listen to secular music more often than those students who listen to Christian music less than 10 hours a week. Students who listen more often to Christian music were also more likely to enjoy attending concerts and seek opportunities to attend concerts.

Determining what exactly makes a band Christian rather than secular is an underlying issue in the Christian music market (Howard & Streck, 1999; Powell, 2002; Tiner, 1995). Many of the participants found it to be a simple task, indicating that the only requirement is that the artists have a relationship with God or Christ. However, overall the study revealed that distinguishing Christian bands from secular bands is far more complicated. Are the artists required to mention God? Do the artists have a line that they cannot cross, in terms of behavior while they are performing, as well as when they are not? Many questions, such as these, were not answered by this study.

To further establish the ambiguity of the definition of a Christian band, male and female participants expressed very different opinions about the highly successful rapcore group P.O.D. (short for Payable On Death). Male participants consider P.O.D. as one of their favorite Christian bands. They are attracted to the hard energetic sound, and they are supportive of the band's position in mainstream music, viewing it as an opportunity to reach more people. In contrast, female students do not appreciate (what the male students describe as "evangelistic") efforts of P.O.D. In fact, they feel that their reputation as a Christian band has been tarnished by their current success in the mainstream market, in which they have failed to glorify God in their lyrics, in the images in their videos, and in their communication with audiences and in interviews. When the participants were shown a clip of the P.O.D. video "Alive," the male students primarily discussed the music and

the band. While female students were troubled by images on the video, including a woman wearing a cutoff top that exposed a tattoo of a butterfly on her back just above the beltline of her “hip-hugger” shorts.

Isolation from peers appeared to be an issue with students listening to Christian music. While some of the participants indicated that listening to Christian music did not separate them from their peers in any way, others reluctantly reported being teased and ridiculed for listening to CCM. Participants reported that their friends always ask them to change the music when they have Christian music playing in their cars. In addition, one student reported feeling left out of conversations about secular artists. Those students who maintained that they listen to secular music and attend secular concerts reported that they felt uncomfortable at secular concerts because of the aggressive behavior and drug use of audience members. All of the participants, with the exception of male heavy listeners, reported that they avoid listening to certain types of music. Primarily, heavy metal and rap music were avoided due to the negative nature of the lyrics. Respondents also indicated that the students avoid pop, rap and hip-hop videos because of the explicit sexual content.

Implications

Many participants indicated negative opinions of Christian music radio. They suggested that many people do not have a full grasp of the depth of Christian music because they have only heard the stale, “contemporary” style played on Christian music radio stations. The students would like to hear harder styles of Christian music – such as metal, rap and rapcore – on the radio, especially male students. And, female students expressed a desire to hear Country Christian music. This indicates that Christian music

station programmers should make a concentrated effort to include variety in their programming.

The findings also have implications for youth ministers. Christian students use Christian music to deepen their spiritual faith. Students also use CCM to better understand and remember scriptures from the Bible. Youth ministers and involvement in church are primary factors that influence students to listen to CCM. Youth minister was the most frequently stated influence for listening to Christian music. Attending a Christian concert was also considered an instrumental influence for listening to CCM. Thus youth ministers can use concerts as a means to attract youth toward CCM. By influencing their music listening behavior, youth ministers will be guiding youth to be better acquainted with the tenets of the Christian faith.

Familial influence was also evident in students' decision to listen to Christian music. Exposure to Christian music at a young age led to continued use as a young adult. This has implications for parents because what media they use in front of and with their children has an impact on their children later in life.

Recommendations for further research

This exploratory study generated more questions than it answered. One of the limitations of this qualitative study was that it used a small purposive sample thus the findings cannot not be projected to a larger population. This preliminary study could be used to devise a survey instrument to further investigate the uses and gratifications of CCM. Further research should be conducted in different radio markets throughout the country in order to examine regional differences.

This study could be replicated using Christian subjects who do not listen to Christian music. This information could then be compared to information obtained from those who do listen. Perceptions of Christians who listen to Christian music and those who do not was a topic that came up during this study. Therefore, it would be interesting to research the perceptions of non-listeners.

This study could also be replicated using teenage subjects. Comparisons could then be made with respect to how the different age groups use CCM to gratify their needs.

Students in this study indicated that they began listening to Christian music because of influences from church and from home. Discovering why some Christians do not listen to CCM would be valuable information. Do they avoid Christian music on purpose? Were they not exposed to the same types of opinion leaders as those who do listen? This area of research needs to be explored.

Music subcultures have been linked to socialization (Edwards & Singletary, 1989; Larson, 1995; Tarrant et al., 2001). The findings of this study, including influences of youth ministers and parents on Christian music listening, and the emphasis on the lyric content, indicate that future research might warrant examining the role of CCM on subjects' social construction of reality.

Participants of this study reported that they often apply their Christian beliefs to secular music. It would be interesting to investigate how Christians apply their beliefs to other types of media use. Do they look for spiritual lessons in films? Do they find Godly messages in secular television?

The students in this study also expressed concerns that Christian artists who cross over into the mainstream music market begin “to leave God out” of their message. To investigate this phenomenon, a content analysis could be performed on the music lyrics of bands, such as P.O.D., comparing songs from before and after they achieved crossover success.

Lastly, utilizing CCM for mood management was a concept that emerged in this study. A large majority of the subjects reported that Christian music lifted their spirits. If they were in a bad mood, listening to CCM would put them in a better mood. This notion should be explored further to determine whether it is valid.

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APPENDIX A: MODERATOR'S GUIDE

Research Problem:

The purpose of this study is to explore the implications of Christian rock music on Oklahoma college students in regards to their Christian faith.

Discussion Outline:

1. Introduction

- A. We are tape recording and an observers is present, but your responses will be used for research purposes only and your identity will be kept in confidence.
- B. Casual, relaxed, informal
- C. No right or wrong answers
- D. Discussion rules
 - 1) Talk one at a time
 - 2) Don't dominate the discussion
 - 3) Talk in any order
 - 4) Encourage others to participate
- E. Personal introduction
 - Let's go around the room and introduce yourselves. Tell everyone where you are from and your major.

2. Let's start out by discussing your music-listening habits.

- A. What all types of music do you listen to?
- B. How often do you listen to music?
- C. Do you prefer to listen to the radio or listen to your own CDs. Why?
- D. Do you enjoy going out and listening to music performed live?
- E. Do you enjoy watching music videos?

3. When did you start listening to CCM and why?

- A. How often do you listen to CCM?
- B. Do you have to be in a certain mood to listen to CCM?

- C. What do you like most about CCM?
 - D. What do you dislike about CCM?
 - E. Do you listen to CCM on the radio or on your own CDs?
4. What types (rap, metal, pop) of CCM do you listen to?
- A. Does your mood affect what type you might listen to?
 - B. Who is favorite CCM artist?
 - C. Where do you listen to CCM?
 - D. Do you like to listen to CCM alone or with friends?
 - E. Do you attend CCM concerts? How many?
5. Do you attend church? How often?
- A. Do you currently belong to a church?
 - B. Were you raised in church?
 - C. Are you currently involved with a religious student organization? What?
 - D. Have you listened to CCM at a church event or a religious student organization function?
6. Do you avoid listening to any type of music? What types and why?
- A. Do you think people can be persuaded by music?
 - B. Do you avoid listening to any type of music because you find it offensive?
 - C. Do you think listening to certain types of music can be sinful?
 - D. Can you name any artists that you believe to be promoting sinful behavior in his or her music?
7. How does listening to CCM make you feel?
- A. Does listening to secular music make you feel differently? If so, how?
 - B. Does CCM put you in a worshipful mood?
 - C. Do you feel closer to God when you listen to CCM?
 - D. Do you feel that Christian rock music honors God?

- E. Do you think traditional religious music such as hymns bring more honor to God than Christian rock, rap, ska etc?
8. Do you consider listening to CCM as an act of praise to God?
- A. Do you prefer praise and worship music to be fast and upbeat or slow and soothing?
 - B. What do you think separates CCM artists from other music artists.
 - C. Do you consider CCM artists and music to be inferior to popular music in skill or quality?
 - D. How do you feel about CCM artists who crossover into mainstream music?
9. Do you feel that listening to CCM separates from your peers in any way?
- A. Have you ever been made fun of or ridiculed because you listen to CCM?
 - B. Do you think Christians who do not listen to CCM (who listen to popular music) are lacking in a spiritual benefit?
 - C. Do you believe the Holy Spirit can work through music?

Can you offer any examples of how your life or the life of someone else has be profoundly changed by CCM or any type of music?

APPENDIX B

Focus Group Interviews

Partial Transcription

Moderator's questions are indicated in boldface type. Focus group participants answers are in regular type. A change in participant speaking is indicated by bullets.

Introduction

(The introduction was the same for all groups)

You were all invited here to participate in research for a master's thesis. My name is Matt and I am a friend of Bobbi Kay's. We are videotaping this session, so that we don't have to take so many notes. But, only the researcher will view the tape, and it will be destroyed afterward. You can feel free to speak your minds. Your responses will not be attributed to you in any way. You don't have to speak in order; just don't talk at the same time so we can hear you clearly on the videotape. Let's go around the room and introduce ourselves. Tell me your major, year, where you're from, and tell me about your background in the church, whether you currently attend, etc. There are no right or wrong answers. We just want to hear about you and your opinions. I'll start. My name is Matt. I'm a higher education doctoral student. I live in Edmond, so I commute. I grew up in Lawton at Seminal United Methodist, but right now I attend First United Methodist.

Group 1

February 4, 2002, 5:30 p.m.

Female Light Listeners

Respondents introduce themselves: (names are omitted)

- My major is industrial engineering. Sophomore. I'm from Oklahoma City. I pretty much grew up in the Christian church, um just gone there all my life.
- My major is political science. I'm a freshman from Baton Rouge, Louisiana. I grew up in non-denominational Christian church.
- I'm a business human resources sophomore. I'm from Baton Rouge, Louisiana. I also grew up in non-denominational Christian church.

- I am an advertising major. I'm from Denton, Texas. I grew up Baptist, at your average First Baptist church. And later on in high school, I started going to a Bible church.
- I am an elementary education major. My hometown is Seminole, Okla. And, I didn't necessarily grow up in a church. I went with my grandparents off and on. But my home church now is the First Baptist Church in Seminole, and I go to Southside Baptist here in Stillwater.
- I am a P.R. major, this week... Freshman. And, I am from a little town in southeast Oklahoma called, Allen. I have pretty much grown up in church: I slacked off late high school and first of college, but...(voice trails off).
- I'm an advertising junior from Tulsa. I grew up Southern Baptist.
- International studies major and I attend University Worship Center, on the strip.

What types of music do you listen to on a regular basis?

- I listen to Christian and country mostly. Pretty much anything, but I like it to be pretty clean. I like in the background when I'm doing anything in my room, or in the car, I like it in the background all the time.
- I listen to country and Christian a lot mostly. Some other random assortments in there, but. And, usually when I'm in the car, which is random times of the day.
- I listen to all music, pretty much. But, mostly it's Christian: most of the time. In my car, it's usually always Christian. And, I listen to music whenever there's a radio or a CD player or something. Usually it's pretty much all the time, unless I'm at work or something; and I can't.

Do you prefer to listen to what is on the radio or do you have your own personal collection of CD's?

- My own CDs, probably. (Others shake their head in agreement.)
- I personally like more prophetic contemporary like Christian worship music. And a lot of times you don't get that on the radio. I listen to it quite a bit. Sometimes, I let it play it throughout the night. I listen to it in the car.
- I listen to country Christian mostly, but I don't really like to listen to it on the radio just because they never really play what I want. Every once in a while I do. I don't listen to it (radio) while I'm in the car. Since most of the time, I'm driving like from here to wherever like back to Nebraska, you have to keep searching for a station, so I just prefer to listen to my own CDs.

How much is going to concerts a part of your life?

- I don't really go to concerts. I listen to all kinds of music. I used to be a music major, so my influences are everywhere, you know. But, I don't go to hear music performed live unless it's like, you know, some theater or something.
- I rarely go to concerts.
- Every once in a while, not often at all.
- Yeah, me too.
- I love going to concerts; it's a huge part of my life. I want to be a tour manager for a Christian rock band. I really enjoy going to urban Christian concerts.

Do you watch a lot of music videos?

- When I have to just catch a glimpse of like BET, you know on television. Then I watch like music videos there. It's kind of cool to just know like what people are listening to, what they're thinking and what they're doing.
- I watch Country videos, but like pop videos are just kind of nasty, so I try not to watch them.

When did you start listening to Christian music and why?

- My mom always had it on in the car radio like as long as I can remember since I was really little. I just always wanted to. Cause that was what I was use to.
- My mom was like that, but she was worse. It was either Christian station or talk radio. And, I hated talk radio, so I would settle for the Christian. I went through a little rambunctious stage in late middle school and early high school. So, it was a good influence to have on me to like have to listen to that. But it is something that stayed with me. Cause just well my radio is on that's what it's on. Because it is, it's clean, and it's good. It 's what lifts you up. But she still controlled a lot of my music when I was young, too. Like certain CDs that she didn't want me to have. Looking back it was good, but at the time I was like...(rolled her eyes).
- My parents didn't influence my Christian listening to at all. They didn't care what I listened... I mean, well they didn't really care what I listened to. The radio was just always on in my parents car to whatever station. Not until like I think it was probably my junior year in high school, our youth minister at my church just like challenged us to listen to Christian music for a month or something. That was just a challenge thing. And so, we did that. He just let us borrow, he had a tons of CDs and he just let us borrow them and check 'em out or whatever for a whole month And that's all you could listen to. That really, I think really started me listening to

Christian music. I mean it was like my choice to do that, it wasn't... It was great. I really liked it, so it was good.

- I didn't actually start listening to Christian music until I was about junior or senior in high school. All my parents listened to was country. A lot of Christian music have like pop influences. And they hate pop. it doesn't matter what kind of pop. If it's not country, they hate it. I started like going to youth at a Baptist church every now and then. I really liked the praise and worship and then I'd sing them at home. My parents started liking them. I basically introduced my parents to Christian music. We buy like praise and worship and stuff. But I was a lot older when I started. So now it's pretty much all I listen to, either country or that. Unless, I have to listen to something else for musical purposes or whatever. But, it was my choice what I wanted to listen to. We weren't allowed to listen to pop and stuff. It was definitely illegal.
- My parents didn't have much influence on me. They just kind of let me listen to whatever. I had a similar experience to hers. Not necessarily being challenged by a certain person. I just felt like that what God wanted me to do, just listen to Christian music. For I think two years, I just listened to only Christian music. Now I listen to some country in addition to Christian. I think those two years help me figure out on my own what was good and what was bad of what was not Christian. I more aware of what I listen to now even though I don't listen to only Christian.
- I started listening to Christian music in general in seventh grade, my youth minister just handed me some CDs said "here you go." The first CD I ever had was Evolution by Geoff Moore and the distance.
- My youth minister took us to Christian concerts and that was my only exposure to the concert scene, so that's how I got started.

Do you have to be in a certain mood to listen to Christian music?

- There are different types of Christian music. Like one of my favorite bands is DC Talk, but I have to be in an alternative mood to listen to that. If you're in a different mood, you can listen to worship. There is pretty much every type of Christian music that could fit any mood.
- I have heard Christian music before that I couldn't even understand the words. There's a lot of pop music like that, you just listen to it because you like the beat. I don't exclusively listen to Christian, but if I do listen to pop it's not because I ever pay attention to the lyrics. I walked into one of my friend's room one time and he was playing a CD. I was like "who is this?" He said it was Christian band. but I had no idea because I couldn't understand the words. I think that mood doesn't necessarily matter.

What are some of your favorite bands?

- DC Talk, Stephen Curtis Chapman
- Third Day
- Third Day
- Nichole Nordeman is one of my favorites.
- Candace Meyers
- I like Skillet. I like harder stuff. A new up and coming one, Radio Angel out of Oklahoma City. I hate Stephen Curtis Chapman. It's like ultimate camp songs. I'm more not the Indie scene, rather than Point of Grace. Steven Curtis Chapman – the cute, sweet stuff.

What do you dislike most about Christian music, if anything?

- For a long time, I didn't listen to Christian music because when I would listen to it on the radio, all I would hear is like Stephen Curtis Chapman. I didn't like it – it was boring. That is the sad thing; because it is pretty much all you hear on the radio. They don't present a lot of variety from my experience, and I think that is why people don't listen to Christian music. It's too bad because there's Christian music for every type of musical taste.
- That's what sucks about Christian music and Christian radio just in general. People flip through radio stations and all they hear is the old Contemporary styles like Steven Curtis Chapman. Very rarely will they hear anything but – unless it's like Bill Gaither or something. It makes them, from a worldly standpoint, perceive all Christians in a certain way: They're like this, and they can be nothing more: this cookie-cutter Christian. That's why it's so shocking to them when bands like Jars of Clay have a huge crossover hit like their song "Flood." And a bunch of other groups who have had these crossover songs, if not full albums, if not full careers even at that. They are just standing back saying, "Wait, this doesn't look like this. How does that work?" It is just so sad to me that their minds are so loaded by what Christians will put on the radio for some reason or other.
- Yeah, it is sad. I listen to mostly country Christian music. You'll never hear what I listen to on the radio, ever. That's why I think some artist crossover because it is only way to get their music out there.
- I don't mind when bands crossover, but they (Christian artists) have to realize they are going to be put in the spotlight and under a lot of pressure. When people

know that they are a Christian band or Christian singer, then there is a lot more pressure on their life. I don't know if you all remember Amy Grant who had hits when we were like in 3rd grade or something. She was a Christian artist who had crossover hits, then she got a divorce then she was dating someone else like a month later. It was such a horrible witness. People were like "oh yeah, Christian artists" because of that kind of stuff.

- Everybody makes mistakes but if you're in the spotlight, everybody is going to scrutinize and illuminate every little thing you do wrong and be like "Hypocrites."
- When you change over from Christian to secular... The world demands a lot from you. Demands the way that you look, dress etc. That would be a lot pressure on you to conform to a certain image. Maybe that's not what you want. but that's what sells and you sell into it.

Do you like to listen to Christian music alone or with a group of friends?

- Both. (many nod their heads in agreement.)
- Most of the time, it just an alone time with me and God.
- Most of my friends listen to secular, so I mostly listen to my Christian stuff by myself like in my car and stuff.

What makes Christian concerts different from secular?

- For example, I went to an Incubus concert. There were a lot of things that went on – even on stage that I was like "Oh my gosh that is so wrong. Just like with the acts, and like the guy sitting behind me who smoked four joints. You couldn't really enjoy it because of the atmosphere. I love Incubus. I love a lot of mainstream rock band. I like Kid Rock, Limp Biscuit and all those that I know I shouldn't but I do. I can listen to them for only a limited time because they start to affect my mood and affect my outlet on life.
- Christianity as a whole brings a joy to your life. Whether you admit or not, whether you want to live it our or not, it's just a part of you. I think that comes through in Christian music. Whether they're screaming stuff you can't understand or whether it's worship, that part of you soul emanates through it. When Christians create their own music that peace in them comes out. You feel that at Christian concerts.
- I like some harder stuff too, like Cole play. I have been to some crazy concerts and some wild stuff goes on. Like Red Hot Chili Peppers, people are smoking pot all around you I'm like "Okay, I am still a Christian standing in the middle of this. But am I glorifying God?" So, like at Christian concerts, they might but yelling and screaming but you know that they are yelling and screaming for God.

Whereas these other people who are just doing whatever are just doing it for themselves.

- Most people at Christian concerts are happier. They are there to glorify God. It's not like people who are only there to get high or whatever crazy stuff. It just puts a different atmosphere.

Clip of Eminem video shown. The following lyrics were heard:

You beef wit me, I'ma even the score equally
 Take you on Jerry Springer, and beat your ass legally
 I get too blunted off the funny home grown
 Cuz when I smoke out I hit the trees harder than Sonny Bono
 So if I said I never did drugs
 That would mean I lie and get fucked more than the president does
 Hillary Clinton tried to slap me and call me a pervert
 I ripped her fuckin tonsils out and fed her sherbet
 My nerves hurt, and lately I'm on edge
 Grabbed Vanilla Ice and ripped out his blonde dreads
 Every girl I ever went out with has gone lez
 Follow me and do exactly what the song says
 Smoke weed, take pills, drop outta school, kill people
 And drink and jump behind the wheel like it was still legal
 I'm dumb enough to walk in a store and steal
 So I'm dumb enough to ask for a date wit Lauryn Hill
 Some people only see that I'm white. ignoring skill
 Cuz I stand out like a green hat wit a orange bill
 But I don't get pissed, y'all don't even see through the mist
 How the fuck can I be white, I don't even exist
 I get a clean shave, bathe, go to a rave
 Die from an overdose and dig myself up out of my grave
 My middle finger won't go down, how do I wave
 And this is how I'm supposed to teach kids how to behave
 Now follow me and do exactly what you see
 Don't you wanna grow up to be just like me

Reactions to clip of Eminem video:

- He's twisted, confused and deceived.
- Oh no, it's Eminem.
- He's very lost.
- I like him. (Laughs as if embarrassed)

- So do I. (Laughter among most of the group)
- I don't like his message. My exposure to him is like when I'm at home and I have to catch glimpses of BET with my family and stuff. Whenever I see that, my heart just breaks for him and breaks for the people that receive that message.
- I like his music. I think he's an amazing lyricist and incredible talent. I agree with what your saying about the things that he says and does. that I think for the most part he does for attention, are not necessarily good for him or anyone else. For someone who doesn't know any different, who thinks that Eminem is the world's greatest ever or who does everything that he says will get in a lot of trouble really quick. But just as far as an artist, I think he's amazing.

How do you feel about him dressed up like a clergyman?

- I think it's really sad that the Catholic church... I mean it just goes to show how much your actions can really affect. The priests that have done terrible things. look what it's doing. Other people who aren't Christians are... I don't even know what he's saying, but I'm sure it wasn't good. It just goes to show that everything you do is a witness to other people. What a terrible witness that Catholic priests have been to other lost people.
- When it comes to Eminem, putting music talent aside because I'm big on that too. He does have talent, but his lyrics and his actions are raunchy. And, if you have a 16-year-old brother who listens to both P.O.D. and Eminem. As a role model.. well kids that young they're just not mature enough to tell the difference. Just like little girls who listen to Britney Spears, and they're dressing in little halter tops. They just don't know yet that they are being so influenced by stuff that's on TV. That's where it breaks my heart, the role model that he is being.
- It's unfortunate that people have to take free speech that far.
- Yeah. (Others shake heads).

Do you avoid listening any type of music for any reason?

- I listen to Christian music because it's uplifting. I can't listen to that (Eminem). it just drives me crazy. It's not uplifting in any way. I hate listening to it. and I don't listen to that stuff at all.
- I won't listen to heavy metal. I listen to rap because I think it's funny. But, heavy metal just grates on my nerves.
- Every now and then, I'll listen to rap goofing off with friends. Even with me handling rap sometimes, I think Eminem is horrible. I can't stand his music. Even if he had good lyrics in there, I still wouldn't like it. It drives me insane.

- I think we have eye gates and ear gates that we would open them up. we allow certain things into us. If I went home and listened to some real bump and grind music, like some really hard, raunchy stuff. That would be equivalent to turning on the TV and watching a pornographic show. I choose to definitely avoid certain types of music because it does affect you, it affects your mood.

Do you think people can be persuaded by music?

- There's some stuff that my friends listen to, who are some of the best Christians I know, and they listen to Christina Aguilera and Eminem. I just want to say, "you've got to turn that off. It's a hindrance to your walk with God. No matter how strong you are." If people seeing you listen to Eminem, are they going to say, boy she's a wonderful Christian? Or will they be questioning your values? I like the sound of rap.
- I'm trying, I'm trying to live a Christian life, and Christian music helps me do that. I'm trying to keep my mind is focused on Christ. But when I listen to mostly secular music, my thoughts become consumed with the things of this world. I think about body image, or thinking about a guy and this and that. My mind is not concentrating on the things of God. I can just see myself and I'm miserable when that's all that I listen to. It really affects my thought a lot.
- Christianity puts you in a completely different world. Christian music allows you to enter that world and commune with God.
- When I start listening to secular music, I start convincing myself "there is nothing wrong with this. Everybody does this." It is so easy to get caught up with the rest of the world, and what everybody else says is okay. As a Christian I'm supposed to be walking this walk. It (secular music) keeps bringing me back to that world that I know that I'm not supposed to be a part of.

Is lyric content important to you?

- I want my whole life to be glorifying to God, every aspect of it. If I'm listening to stuff that is bringing me down and may cause sin to enter my life because of it. You know, if I listening to this song I might start thinking about love more. thinking about whatever and a guy. You know, where it leads my thought. It's important because I want to be glorifying to God.
- It depends on the state of your heart. If you aren't listening to any music and you're still having lustful thoughts, then obviously music is not the problem. I just try to choose what I listen to or what my actions are based on: 1) where is this going to lead my mind, my thoughts and my heart? And, 2) will this cause someone else to stumble or lose sight of their own walk with God? I definitely choose what I listen to based on the people that I'm with. Listening to Eminem

most of the time doesn't affect me as far as the lyrics. I don't watch the videos because that offends me. Videos offend me a lot more than just the music on the radio. If I feel my thoughts going off the path because of a song or lyrics, it's real easy to just turn the station.

Clip of P.O.D. Video shown. The following lyrics were heard:

Everyday is a new day
I'm thankful for every breath I take
I won't take it for granted
So I learn from my mistakes
It's beyond my control, sometimes it's best to let go
Whatever happens in this lifetime
So I trust in love
You have given me peace of mind

I feel so alive for the very first time
I can't deny you
I feel so alive
I feel so alive for the very first time
And I think I can fly

Sunshine upon my face
A new song for me to sing
Tell the world how I feel inside
Even though it might cost me everything
Now that I know this, so beyond, I can't hold this
I can never look away

Now that I know you (I could never turn my back away)
Now that I see you (I could never look away)

Reactions to clip of P.O.D. video:

- I had friends that were into punk rock and things like that. None of them were Christians, if they were they weren't living it. They had such a stereotype of Christians. They were like "Christians are a box. They dress like this. They look like this. They listen to this music." People like P.O.D. I could put in my CD player and listen to them. My friends would be so shocked and say stuff like "that can't Christian music." They would see them (P.O.D.), they (her friends) they don't look like goody-goody people." I could use bands like P.O.D. to show them that to be Christian, you don't have to fit into this box.

Is P.O.D. a Christian Band?

- I think P.O.D. started out Christian, yes they most certainly did. I think they still might be Christians. I had this friend who absolutely loved P.O.D. and he went to one of their concerts. It was after they were released in to the secular market. They were touring with a secular band. Like I said, this guy thought P.O.D. was the sunshine of the world. He went to the concert thinking they were going to be all great and everything. Sonny, the lead singer talked through some of it. My friend was really upset leaving the concert because there was this huge, huge crowd of people there, and P.O.D. didn't say one word about God, or about Christ or their faith. Cory, my friend, felt they had this huge opportunity and they didn't take it. He wasn't so big on P.O.D. after that.
- With videos like Alive ... and you didn't play this part of the video but... that video really upsets me because that song, "I'm so alive for the very first time. I can't deny you." To me, and to most Christians I know, it's about your relationship with God, and how it feels when you first make that connection with him. And start that walk with him and how alive it makes you. In the video, it's about this guy who doesn't die in car wreck, and he kisses girl, it's about the girl, it's about surfing and it's about all these "woo hoo" fun worldly things. It has no reference to God anywhere in the video.
- Yeah, it feels like to me they sold out. That upsets me a lot more than Eminem who comes out and says this what I am and this is who I am. And I don't care if you like it. He doesn't try to pretend to be something he's not.
- I enjoy listening to P.O.D. because I feel like their lyrics are pretty good. It's not something that is going to bring me down, bring down my mood. I don't much about their personal lives, I'm not really sure. But I do know that they don't show it to the secular world – like when they're on MTV and stuff, they don't do anything that makes them Christian. But, I do like their music because I think it's clean and good.
- I think the gifts of God are irrevocable – if that's the words. Have you guys heard the soundtrack to the animated movie, Spirit? The Disney movie with the horses. But like Bryan Adams – he never mentions God in the CD. I really wonder what influences him to write the lyrics what he writes. I just want to call him up and ask him, "Do you know Jesus?" Because to me it sounds like he does by the things that he writes and the things that he sings about. So, it's kind of hard to judge that.
- There are a lot of secular artists that I found out were actually Christian. I don't know enough about P.O.D. to even comment on them.
- I've seen interviews with them. When they first started out they were adamant about saying this what we believe. I've seen them on teenage marketed Christian television shows, and they're really open about their faith. But in the worldly

market, they take more of a “don’t ask, don’t tell” approach. I think if you’re going to do this, do it full out. Don’t half-way do it.

- You should never be ashamed of being a Christian.
- I think a lot of Christian groups that do rap and rock, not all of them, but some of them start to cross the line between secular and Christian. I don’t think there’s anything wrong with Christian rap, I mean I don’t like it, but I don’t think there’s anything wrong with it. But, if they’re going to be Christian, they need to proclaim it. I would almost rather they be a secular band and not proclaim, than go from being Christian to the secular.
- I saw a group this weekend that I had never heard of. I was at a concert with a bunch of different groups. But, I had never heard of them. I couldn’t understand a word that they were saying. And the way they were all jumping around on the stage, I was like “they’re Christian?” And the way the girls were screaming at them I felt like I was at an N Sync concert -- not that I’ve ever been to one, but... There’s a fine line between having fun at a Christian concert, I mean, yeah you can scream and jump around. I think that’s all fine. But at the same time, you also have to portrait yourself in a certain way if you are going to proclaim yourself as a Christian. There are things you shouldn’t do.
- Before I completely gave my heart to God. I went out to clubs and stuff. I remember seeing people dancing to like “Stomp” by Kirk Franklin and Shackles by Mary Mary. Now that I look back at that, I think what an incredible opportunity to minister to people across the board. I think that is what Jesus would do, just try to outreach in any way. There are different types of music for a reason. The same thing that ministers to my Mom doesn’t necessarily minister to me. I was raised that if it’s not this form and it’s not this way, it’s the devil. If it’s not a hymn from a book, then it’s just not God.

Do you think traditional religious music such as hymns bring more honor to God than Christian rock, rap, etc?

- It’s just form.
- No, it’s just taste and style and what become accustomed to.
- There is a scripture that say, “out of the heart, the mouth speaks.” I try to apply that to every aspect, like out of the heart, the mouth sings, out the heart the hand reaches out, and out of the heart, the instrument plays. I think it’s glorifying God and they’re heart is in it. It not necessarily a level of gifting, it’s more a matter of anointing and presence of God in their life. You know, some people have different testimonies than others, so they are going affect people differently.

- I grew up in a church where we sang right out of the hymnal. I never liked it. Music and worship is all about communication. I don't choose to communicate with God by saying, "How great thou art." That's not how my relationship with God works. Instead, I might say, "you know God, you're really cool."
- Yeah, I think it's a personal thing, definitely.
- The best way I communicate God is through music, through singing. Sometimes, I communicate with the new contemporary stuff. But depending on the mood I'm in, I might sing "How great thou art." It just depends on your mood.
- I think a really great thing that's coming about right now is that a lot of the contemporary worship leaders are taking the old hymns and putting to them to new music. Like "The Old Rugged Cross" and stuff like that. It's done with guitars and changed up a little bit, add a chorus here and there; and you have a modern song. It's great for bridging the gap between people who like the hymnals and those who don't like the hymnals. It's great because there is something about the old songs. It's a great way to bridge the generation gap.

What if I claimed to be a Christian, but I've never listened to Christian music, what would you think of me?

- We all have different walks and we all have different convictions. I've learned not be so legalistic and get a balance, and to not condemn people for what they listen to. But, I would also present that you do have a choice. Music has such a strong influence on who we are, what we are, and I think it does affect our thoughts. I don't think that the Lord is going to slap me on the back for listening to Patti LaBelle or Aretha Franklin. But, at the same time, it doesn't affect me the way Eminem does, it doesn't scar me the way R. Kelly does. We have to have a balance because anything that is put before the Lord is idolatry, whether it's music or any other area.
- I think it's a personal thing. For example alcohol, some people can drink alcohol and some people can't, like alcoholics can't even have a beer. Some people drink and it does affect their lives. But I know some people who have never drank alcohol, and they're of age. But, it's just their choice. It doesn't affect people the same way. Like in all cases drunkenness is bad. But, sometimes moderation... There is a limit.
- I think that everyone has their Achilles heel. If you are a Christian and you are okay with your walk with God, then it's none of my business to judge you on what you listen to and don't listen to. I have a lot of Christian friends who I go to for Christian counsel who don't listen to Christian music.

- I feel like you were missing out. I'm a worship leader, and if I can't experience that daily. I use music to communicate with God during my prayer time and my devotion, and it (the music) helps feed my soul. Music is so powerful. I think that it originated as a way to glorify and lift up God. You know to sing his praises. But, the enemy has perverted it so much through the different types of music that we have. It's definitely important to your walk.
- It's not my place to judge, but I would question your values if I went to your house and I saw that you had spent all your money on like Christina Auguilerra and her posters on your walls.
- It just goes back to keeping your mind focused on Christ. Like with me if nothing is going on, if my mind is just wandering, it can wander in a thousand different directions. Christian music, I listen to the lyrics and it keeps me thinking about the things of God. Secular music does not do that. If I had a friend that didn't listen to Christian music, I would just want to share with them. I want to show you some great thing about God that you don't know yet. Not in a condemning way. It's just offering a different aspect of God that you might not know yet.

Group 2**February 5, 2002****5:00 p.m. Male Light Listeners****Respondents introduce themselves: (names are omitted)**

- I'm an editorial junior. I guess I grew up in the church, independent nondenominational.
- I'm an engineering freshman and I grew up -- ever since I can remember I have been in a little church of about 50 people.
- I'm an economics major, a junior here at OSU. Early on I didn't go to church much when I was younger but ever since mid-elementary I moved out to Hillsdale, where I live now. I was born in Enid.
- I'm from Mannford, Oklahoma. I'm a secondary education major and pretty much I was raised in church ever since I was born, so it's been a big part of my life. Always there, seems like. I'm helping with something all the time. I go to Nazarene church in Mannford whenever I'm there and then I have gone to a couple here (in Stillwater).
- I grew up in a small town just barely over the border in New Mexico, and I grew up in a little Southern Baptist church in Logan, New Mexico, and then I go to Countryside here.
- I grew up in Tulsa, Oklahoma. Ever since second grade me and my family attended Current Hills Presbyterian Church, and my mom works there. She started a special needs program up there with special needs children. Here I attend University Worship Center on the strip, and I'm a freshman.
- I'm from Cushing, Oklahoma, which is about 30 minutes from here. I grew up in the Southern Baptist Church and am involved in church and FCA here. I play football and go around and speak to a lot of schools and churches. Football is kind of a platform to go out and talk to the kids.
- I'm a Public Relations Senior from Cleveland, Oklahoma and it seems like everyone on my mom's side of the family has an occupation or has something to do with religion. Two ministers and she works for Oral Roberts University.
- I go to the University Worship Center here. I'm a freshman thinking about a Theatre major or music.
- I'm a sophomore. I also go to the University Worship Center. I'm a political science major.

What types of music do you listen to on a regular basis?

- Everything. I listen to opera, rap, country, everything.
-
- Oldies. I was raised on oldies. I like Christian.
-
- I like pretty much everything except heavy metal.
-
- Mainly Christian music. Some classical, every now and then some top 40, whatever you want to call it. Some rock. The only really music I don't like is country.

Do you prefer to listen to what is on the radio or do you have your own personal collection of CD's?

- My personal collection because in Stillwater there is not the greatest selection of music.
- Little of both.
- Depends on whether you scan through the radio stations anything you really like and then if you go to blank CD and back up. Depends on what kind of music you are into.

How much is going to concerts a part of your life?

- I have been, I guess, to probably a few Christian concerts and some secular concerts. Haven't been to one in quite awhile so it's not a big part of my life.
- I really don't do many concerts. Maybe once in awhile thing.
- I just as soon listen to CDs. I don't really understand what the draw is.
- Concerts are real expensive and living in Oklahoma we don't get the best bands that come through. They usually go to Dallas or bigger cities.
- Yeah, I try to go as much as I can. I mean it's not possible sometimes with tests and stuff. I've only been to one secular concert and that was Dave Matthews. I like going to Christian concerts a lot.
- I like going to both Christian and secular concerts.
- I don't usually go to secular concerts unless it's Dave Matthews or something like that. I like heavy music. I like all kinds of music, but I wouldn't go to a heavy concert, but secular heavy music is not.... It's not a very uplifting environment.

Do you watch a lot of music videos?

- When I'm sitting around doing something else.
- They're not for me.
- If there is nothing else on. Doing homework or something, if there's nothing else on.
- Yeah, if I can't find anything else. It's a last resort.

How often would you say that you listen to Christian music?

- I would say if I'm going to listen to -- on average, at least 30 minutes a day.
- 30 minutes to an hour a day.
- Some days I listen -- some days I don't listen to a lot of music, period.
- If music is on, it's going to be Christian. In my car, that's all I really listen to. That's what I wake up to. On my computer that's all I have on it. Whenever I'm listening, I'm listening to it.
- I would say it's probably a fifty-fifty split between Christian and secular.
- I would say about the same. I listen to a lot of different stuff, lot of different styles. I only usually listen to Christian music if it's technically up to par with what I like to listen to. I don't listen to Christian music just because it's Christian music, but I do listen to Christian music for the -- like if it's worship music, that's a different thing, but if it's just entertainment, that's different.

Do you feel like you have to be in a certain mood to listen to Christian music?

- I think today there is so much music that you could call Christian. Like, I listen to a lot of P.O.D. They are a Christian group, not like under a Christian label or anything. I think to be -- if you want to go into like worship music, yeah, if that's your thing, whatever. I don't think you have to be in the mood to listen to Christian music. I think there is so much of it, diversification of it out there now. I think it's whatever you are into.
- If you listen to certain Christian songs, a lot of times it will put you in the mood to worship. It will put you in a good mood.

What do you dislike most about Christian music, if anything?

- I don't like it when I think -- it's like real fluffy lyrics. Oh, we're Christian whatever. If it's going to be Christian, be Christian. If not, go be secular.
- I don't like those artists out there who don't write their own music; they have a nice voice and they are trying to market to Christians and may not be Christians themselves. I'm sure they are Christian, but I don't know about them. I usually like to see what a band is like, see who they are, and I'm a musician, so I like technical music. I don't just like drum tracks just programmed in or whatever. I like to listen to music that makes me think. I like to listen to music I enjoy listening to. I don't like it for just the noise.
- I think it's harder in the secular market to make it if you're not awesome. I think if you're not as awesome in the Christian, you can make it because you are Christian. That's kind of what I'm talking about. I wouldn't listen to secular music if it wasn't good.

What are some of your favorite bands?

- P.O.D., Skillet
- Audio Adrenaline
- Skillet, Grits
- Jennifer Knapp
- News Boys
- DC Talk, Audio Adrenaline

Do you like to listen to Christian music alone or with a group of friends?

- Doesn't matter to me. Either way. If I'm with a group, I can listen --
- Both (others shake heads in agreement).
- It can be real personal. If you're having a bad day, you can just listen to some songs and it just picks you up immediately.

What makes Christian concerts different from secular?

- Less drug use. A lot of differences.

- People are mean at secular concerts. That's to put it as light as possible. Run into you and kill you, kick you in the face or whatever they can do. There's no point in it.
- Yeah.

Clip of Eminem video shown. The following lyrics were heard:

You beef wit me, I'ma even the score equally
 Take you on Jerry Springer, and beat your ass legally
 I get too blunted off the funny home grown
 Cuz when I smoke out I hit the trees harder than Sonny Bono
 So if I said I never did drugs
 That would mean I lie and get fucked more than the president does
 Hillary Clinton tried to slap me and call me a pervert
 I ripped her fuckin tonsils out and fed her sherbet
 My nerves hurt, and lately I'm on edge
 Grabbed Vanilla Ice and ripped out his blonde dreads
 Every girl I ever went out with has gone lez
 Follow me and do exactly what the song says
 Smoke weed, take pills, drop outta school, kill people
 And drink and jump behind the wheel like it was still legal
 I'm dumb enough to walk in a store and steal
 So I'm dumb enough to ask for a date wit Lauryn Hill
 Some people only see that I'm white, ignoring skill
 Cuz I stand out like a green hat wit a orange bill
 But I don't get pissed, y'all don't even see through the mist
 How the fuck can I be white, I don't even exist
 I get a clean shave, bathe, go to a rave
 Die from an overdose and dig myself up out of my grave
 My middle finger won't go down, how do I wave
 And this is how I'm supposed to teach kids how to behave
 Now follow me and do exactly what you see
 Don't you wanna grow up to be just like me

Reactions to Eminem video clip:

- It sucks.
- I think he only goes just for shock.
- He's trying to make parents mad.
- I disagree with that. I think he is somewhat searching like he is really messed up. He really is someone that really needs Christ and needs the peace that he has. He has so much anger -- from the minute he gets reaction from one event, so I mean

it gives him more guts to go out with whatever. If he feels like doing something, saying something that makes everybody mad, he doesn't care if it makes me mad or not, he's going to say it.

- I assume he is talking about the Catholic priests messing with the little boys. I've never seen that before. That is a way to kind of bring out to light and bring it to realism for some people. I don't know, maybe like a political medium he is using. He is trying to open people's eyes. He's not as stupid as everybody thinks he is.
- I respect him. He is not scared of people. He doesn't care what the politicians say or anybody says.

How do you feel about him dressed up like a clergyman?

- It bothers me that that's the way people sometimes view Christianity.
- Yeah, maybe it's because they haven't been exposed to real Christianity. Or all they know is the rules and regulations. And they think Christianity is a farce. Same thing when you talk about crusades or inquisition, when Christians were doing that. That's how they view Christians.

Do you think people can be persuaded by music? If so, how?

- Yes. Music is very influential. All throughout the Bible, it talks about everywhere a war was, there was music. It talks about it being spiritual warfare.
- David playing the harp for Saul.
- Nowadays, it's not just music, it's the artists. Watching TV, watching celebrities on TRL or something, kids at home watching that and saying I can act like that, dress like that, do all these things and then thinks maybe I will be like that person one day.
- I think Christian songs, uplift only those who believe in them. People who put their faith and whatever they have into like rap songs it just brings them down. If they are constantly hearing negative messages then the whole world is going to revolve around the messages. If a successful person does it, they won't think it's wrong.
- I don't listen to a lot of secular rock music because it brings you down. A boy listening to any style of music because it brings you down.
- Same thing with country songs, I will get up and turn it off because I don't want to listen about some guy cheating on his wife, a one-night stand or something.

- I don't know if it's the style of music, because I like everything from Living Sacrifice to Jennifer Knapp, D.C. Talk. There are certain groups I will avoid like Slipknot. Because they are totally way out there. I don't think it's the style of music, because, like I say, I listen to Grits, Living Sacrifice, P.O.D. Anything, and I think the main difference is I think in the Christian music industry it's all about the positive. Like P.O.D. always talking about being positive. And they sing about uplifting stuff. Grits is all about lifting Jesus up. So is D.C. Talk. Audio Adrenaline, Newsboys, but in the secular world, you got rap and everybody is slamming each other now and Slipknot and all, they are -- every song doing drugs or whatever. I don't know, but I think it's the content of the music is what affects you more than the actual style of music itself.
- I agree. I love Kirk Franklin, but I couldn't listen to secular rappers who put women down, emphasize drugs, and all those different things. Things I don't even like to relate to, and I don't know why I would want to listen to them. I feel like first you want to set an example; and, second, it's kind of like listening to those kinds of things and then turn on your Christian music and listen to those kind of things. What is going into your ears is what is going to be coming out of your mouth.
- Just like, for example, MC Hammer, he started out he was all pumped up. He was Christian in a rap world and eventually all the influences in the world and the industry basically destroyed him. He is straightening up now, but –
- He tried the gangster life there for a while. That's where the influence of the whole thing just kind of destroyed him.

Would you say listening to Christian music puts you in a worshipful mood?

- Depending on the type. Like Overflow, I'm sure a lot of these guys go to Overflow on Tuesday nights and mostly praise music and that always puts you in the mood.
- Depends on your definition of worship. I believe worship can be Overflow music or worship can be through a drama or worship can be going out and helping somebody that is homeless. There are different styles of worship. I know I have seen P.O.D. a couple times and I know they worship through their heavy stuff and Living Sacrifice they worship through their heavy stuff. Depends on your style of worship, and I think most Christian music, if their heart is in what they are really talking about and what they are really portraying, it's going to be worship.

Do you think traditional religious music such as hymns bring more honor to God than Christian rock, rap, etc?

- If that's your thing, that's fine with me. I'm not going to go around and say this is what you should be doing, but I know for me it's not necessarily all about hymns and choruses. If hymns are what you worship to, that's fine.
- Got to remember, too, like a hundred years ago hymns were like revolutionary and in the same sense, 50 years from now, I don't want to be the guy who says if we worship God we have to always sing this kind of music. I don't want to do that either.
- A lot of people stereotype Christian music as this stuff you see on -- sing on Sunday morning, slow and boring, and they don't realize there are groups like P.O.D., Living Sacrifice, Audio Adrenalin. They have a different way of worship. Just as effective for a lot of people.
- As long as they have God in the lyrics, like old hymns like P.O.D. and stuff, that's the whole deal is okay as long as it's based on strong Christian values. Now a lot of bands update old hymns or take the Psalms and it into a cool song with a funky beat.
- I think in my life a lot of times Christian music it's either like considered worship music or even mainstream. For example, like Third Day brings worship out of you, but also they have a lot of songs might not necessarily be considered worship but they help you learn about things going on in the community and they have messages that help you grow.

Is lyric content important to you?

- Yeah. (Many shake heads).
- Matters for me, for some reason. As a Christian I'm more likely to listen to secular song and blank out and not care about the lyrics and listen to the music. If it's a Christian song, I'm more likely to listen to the lyrics. If it's going to be representing Christian values, I don't want it to be telling people lies.
- I have to agree with that. Secular music, you're almost into the whole package, not so much the lyrics but the beat and stuff like that; whereas, Christian music I think the lyrics are the primary meat to it or the backbone.
- I think a lot of it is the message behind it. I like to know the lyrics and I like to sing along. But I know for secular music, like I can be saying the lyrics, but I can be totally oblivious to the message. I know like in worship or Christian music, it's more of a message behind the lyrics.
- Sometimes even the heart of the person singing because, like, you were talking about hymns a while ago, I don't know where you guys come from, but my church back home seems kind of almost religious. We do song service and we sing three

hymns and sit down and go do church. You can get someone who is worshipping and singing the same lyrics as a hymn, may be the same exact music or may be little more groovy music and sing the same words someone who is actually worshipping and not just singing a song, and it's life changing. It's a big difference. I think it may be the heart of the person doing it. What his or her intentions are in singing the song.

Clip of P.O.D. Video shown. The following lyrics were heard:

Everyday is a new day
 I'm thankful for every breath I take
 I won't take it for granted
 So I learn from my mistakes
 It's beyond my control, sometimes it's best to let go
 Whatever happens in this lifetime
 So I trust in love
 You have given me peace of mind

I feel so alive for the very first time
 I can't deny you
 I feel so alive
 I feel so alive for the very first time
 And I think I can fly

Sunshine upon my face
 A new song for me to sing
 Tell the world how I feel inside
 Even though it might cost me everything
 Now that I know this, so beyond, I can't hold this
 I can never look away

Now that I know you (I could never turn my back away)
 Now that I see you (I could never look away)

Reactions to clip of P.O.D. video:

- Pumps me up.
- I like it.
- Really inspiring. Like he said, pumps me up.
- Has both the secular music aspect gives you like the beat of guitar effect like the hard music and stuff. Also gives you -- if you listen to the lyrics, there is a lot of strength and message to it.

- I didn't like it. I don't like the style of music. I don't have anything against it because the words are good with the exception of the woman who is, I would say, could be dressed a little more modestly. Like you got the good -- a good Christian message and then you flash skin. I don't know what the point of that is.
- I disagree. That music pumps me up.
- What I like about it is, I think it's really trying to appeal to the crowd out there that maybe a lot of people are trying to witness to. I think it's a good example of how Jesus didn't just hang around the maybe the Orthodox back in his day. He went out to sinners and instead of trying to change them he gave them forgiveness and hung out with them. I think that's what this band is trying to do is give that message. They are going out there and dressing like them and saying you can be like this, but you still have a relationship with Christ, and I really like that.
- I agree. They're trying to appeal to the people that listen to the Korn or Limp Biscuit or Marilyn Manson. It's pretty extreme. I don't think my grandparents would go for that, but I liked it.

Is P.O.D. a Christian Band?

- If you want to get technical there are nothing Christian but humans. Humans are the only thing that can be Christian.
- You can have Christian plumbers, Christian businessmen. Yes, they are a Christian band, but they are a band. That's what they do for a living, they make music and they write songs and the songs they write are from their heart and what comes from their heart goes on to the page and may have Christian meanings. It's not -- they are not on a Christian label, and I would say if you ask them that question they would say, "No, but we have a personal relationship with Jesus Christ." Everytime I've seen them on MTV or anywhere on TV, they always bring up something about God, positive, love. I mean, they're a band of Christians; they are not a Christian band, is what I would say. That's kind of a misconception: "Oh, they are a Christian band so I can listen to them."
- Their name stands for Payable On Death and that refers to Christ and how he died for us, and I think that was really cool. But like the music or lyrics -- there is no reason for me to believe they're not.
- They claim to be Christians in a secular band, and I respect that. They say their Christians that's all we have to go on. We're not supposed to judge. Can't look into people's hearts.

What does it take to be a Christian artist?

- Declare you're a Christian.
- If you want to go Christian, strictly Christian, there are labels and categories you can go into. All separate type of music, and there is some that can cover both. Depends on what you aim for.
- Wouldn't you say most Christian labels are (inaudible) for the most part?
- Most Christian labels are smaller markets. Maybe that's why they went for a big record label to attract large audience in order to get their message out. Declaring Christian by being on a Christian label might reduce the number of people who hear the message.
- There is also a lot of other secular bands, like U-2. When they became a band, like three of the members were Christian. And there are a lot of bands that have Christian people in them now who are successful and has a large impact on what they do, but necessarily doesn't mean they – A lot of people can't stand when Christians listen to secular music, they can't see/say why you're doing that. why would you want to do that. But it's all about how you live your life. You be a secular band, you just have to This band different, they're clean.
- It's all about the lifestyle, really, that you live. Yeah, your heart is the main part of it, but what you put in it is obviously what is going to come out; and the lifestyle they live is still the same from when they were on a, quote, unquote, Christian label. You can say they sold out, whatever. but they still have the same lifestyle.
- The message is in their lyrics.

Have any of you ever been teased, ridiculed or made fun of because you listen to Christian music?

- Yeah.
- Yeah. Just like wearing D.C. Talk t-shirt after a concert, you hear people say stuff, sometimes to your face, sometimes behind your back. "Ooh, he is a D.C. Talk fan, ooh, he is a Christian," stuff like that. I can't think of anything specifically.
- I haven't ever gotten any disrespect for it. In fact, it has opened doors for me to share my faith.
- A lot for being a Christian, not so much the music, just the whole lifestyle. They will hit you like every -- anything they think is weak about Christians, they will hit you about that, and if you stick with it, half of them will say, "At least I respect you because at least you know what you believe."

- A lot of people are scared of what they don't know. If they are scared, I think they will make fun of you about it. They see it as more powerful than them, which it is and I don't think they want to mess with that.
- Some people have a mindset against it. I think it's comical because people like just consider it one way and consider it like, you know, untalented music. It's a type of music people play that can't make it in secular. That's something I've noticed.
- A lot people kind of have the stereotype about it. They think all Christian music is boring and stuff you would see in a Presbyterian church on Sunday morning, or stuff your grandparents listen to. I probably caught more flack from being a Christian than listening to Christian music. For instance, down in Houston during the Houston Bowl, we had several free nights we were going to go out, and lot of guys went to the strip clubs and there were a few of us who didn't, and we caught a lot of flack for that, for being a Christian. We have a good Christian core on the team, good group of guys. Lot of guys made fun of us for not taking that opportunity (going to the strip club).

What if I claimed to be a Christian, but I never listened to Christian music, what would you think of me?

- You're missing out.
- As far as music, it doesn't matter, Christian music or not. If you know the word of God and you have accepted him, you are just as much a Christian as anybody else is. If you were listening to a bunch of, say, the satanic rap and I would have to say you might want to think about changing the influences in your life.
- It would be harder to grow.
- If you are listening to stuff and they are cussing all the time, it just all that demeaning stuff. And, you're doing it too then you can't claim to be a Christian and not walk the walk. You have to live the Christian life. But just because you don't listen to Christian music that doesn't mean you're not a Christian.
- Trash in and trash out. If you're always listening to something that is not going to be easy to be an uplifting person to show love if you're not feeding yourself. You know what I'm saying. It's not a prerequisite or anything, but it definitely helps. If you're going to be putting some music in yourself, especially like worship, that is just more so than a Christian entertainment music. I think, if anything, worship.

Can you offer any examples of how your life or the life of someone else has been profoundly changed by CCM or any type of music?

- I have seen some people at church singing songs and they start crying like they have a renewed sense of thankfulness for salvation.
- Especially worship music and other music like when you are singing it, it like makes you start thinking about what you're saying and then you think am I really living my life like I should, and you start thinking stuff you have done, or I do, anyway, and like it kind of breaks you down.
- I have friends that chucked all their secular music and said as far as their own life, even stuff they really liked. They said it made a big difference in just their daily walk with God.
- I think Christian music kind of gets you going, gets you started into it, and then I think, like you said, that's when you start thinking about stuff and that's when Jesus comes in and really takes over and I think what's what ends up changing you. I think Christian music is a great catalyst, or whatever you want to call it, initiator.
- The key that opens the door.
- I think worship like is just when you're in the presence of God. It changes people daily. It makes old people new, it allows you -- when you are in worship like you're able to forget about all the things you have done. There is an intensity there that nothing else can give you and that says a lot.
- Some people relate to a dynamic speaker. When it really gets down to your level, some people just level with music. And maybe that's the way to get them there -- to God.
- For me, it helps keep God in my mind. When I'm in my car, I can't read my Bible while driving. So it gives me an opportunity to communicate with God, think about what I should be thinking about, that kind of stuff.

Group 3**February 5, 2003, 6:45 p.m.****Female Heavy Listeners****Respondents introduce themselves: (names are omitted)**

- My major, I'm kind of undecided. I'm either doing marketing or Hotel and Restaurant. I'm from Oklahoma City and I'm a Methodist. I'm currently looking for a church here. I'm a freshman.
- I am a junior, and my major is psychology with a minor in child development. I grew up in Oklahoma City and I went to a couple of churches there. I went to First Baptist in Capital Hill.
- I'm a junior and getting a double degree in international business and Spanish. I was raised in First Baptist Church in the Choctah area. I go to Countryside Baptist here. I do a lot of ministry stuff in Baptist Collegiate Ministry.
- I'm an education senior and I'm on staff with Baptist Collegiate ministry. I go to Countryside.
- I'm from Tulsa and I go to church in Owasso at Bethel Baptist. I've been in the church all my life and when I'm in town I go to Countryside and I'm involved with Campus Crusade for Christ.
- I'm from Stillwater, lived here all my life, and when I was a little girl we went to First Presbyterian Church, and then we stopped going for a while until middle school when we started going to Sunnybrook where I still attend, and I'm a freshman graphic design major.
- I'm from Cushing, 30 minutes away. I grew up in the church. I go to the Baptist Church there in Cushing. I'm a freshman. My major is public relations. The church I attend now is Sunnybrook.
- I'm from Chickasha. I transferred to OSU a year ago and my major human development and family science. I mainly attend my church back home, Trinity Baptist, Chickasha and am currently looking for a church home up here.
- I am a senior, math education major, and I'm student teaching right now and it's lots of fun. I'm from Chickasha, and I usually go to church at First Baptist at Chickasha, but whenever I'm here I go Eagle Heights Baptist Church.
- I'm a sophomore originally from Texas, a little town called Terrell east of Dallas about the size of Stillwater. I grew up in the Church of Christ, but my family wouldn't go there so I go to Sunnybrook Christian Church here in Stillwater.

- I'm originally from Texas. I have grown up in church all my life and I gave my heart to the Lord when I was five years old, called into the full time ministry when I was eight years old and raised in Assembly of God Church. Now I'm more drawn to non-denominational churches, which are about the same when it comes to doctrine. I'm going to UWC at the moment. I'm in full time ministry evangelist.

What types of music do you listen to on a regular basis?

- Country and Christian.
- Yeah, Contemporary Christian. (Many others nod heads in agreement).
- Alternative Christian.
- I listen to Christian rap. Praise and worship, all types of Christian music.
- Yeah and Gospel. I'm listening to something all the time.

Do you prefer to listen to what is on the radio or do you have your own personal collection of CD's?

- I go back and forth.
- Yeah, both. Whatever you're in the mood for.
- It depends what my car can tune in at that moment.
- If they're talking a lot on the radio, then I'll pop in a CD.
- Like there is a certain program on the radio with a DJ that you like, you'll be more likely...

How much is listening to live music or going to concerts a part of your life?

- Like with Christian music, I think you get more of fill from it. Like going to Overflow, you just get so much more out of it than just listening to the CD.
- If Third Day is in town, then I'm there. But if Jackie V. is in town, I'm might not. But, I'm always looking for opportunities to go.

Do you watch a lot of music videos?

- Every once in a while.
- Is there a station that plays Christian music videos?

- There's that new JCTV. Have you all seen that? It's like Christian MTV.
- There is? What channel is it?
- You have to call and get it. You have to call a number on the TBN channel, you call somebody and say, "Can I have JPTV," and you can call your cable network and get it.

When did you start listening to Christian music and why?

- In the 7th grade, my youth minister showed me a what all kinds of cool Christian music there was. It really wasn't as big as it is now.
- Probably in the ninth grade, because I didn't know country and rap and alternative that was Christian style; I had no idea. Probably ninth grade. I don't know why, but I hadn't heard it until high school, and a lot of the older kids were listening to it.
- Tenth grade.
- I would say all through school. I was introduced to it by my family, like gospel. I love gospel, even though it's so not my appearance. I lived with my grandmother, so all those old gospel songs got into my blood.
- I got introduced to it by my youth minister. I had switched churches and started to a new youth group.

Do you feel like you have to be in a certain mood to listen to Christian music?

- It puts you in a certain mood.
-
- A lot of times it can change your mood.
- When you need an attitude change.
- There are different types. Depending on what mood you're in, there is most likely a type of Christian music to fit that mood.

What do you dislike most about Christian music, if anything?

- I would say because I'm an artist. I don't like to write music so it's cliché, and I feel like there is a lot of cliché in the Christian music industry, and there is also in the secular music industry, but I feel Christian music needs to branch out more. I love Jesus, you love Jesus, we all love Jesus. We're Christians, we're supposed to, but how many songs do we need that says that? I think we should start writing

songs about love and values of love that other people that aren't Christians can be reached by. I really respect artists who go into the secular field and keep their Christian values, but the fact they are going past are clichés.

- I don't like it when I learn something about one of the artists that I don't necessarily like, especially if I watched them perform a song, and it's just not -- like it's not emotional like in the way the song usually makes other people feel. Does that make sense? The artist, he just sings it but there is no emotion behind it; and I, in turn, begin to not like that song or not like any song that he sings anymore.
- I don't like it when I start to see Christian artists start to adopt, what would you call it, when they start to leave the whole Christian message out to portray the music. Does that make any sense at all. Like they may not even mention the reason that they sing these songs, or that kind of thing; it's more about monetary value or that kind of thing.
- Like when you're at their concert?
- Yeah, that's what bugs me when I start to start to see patterns like that. We're here to sing something different.
- Like Jars of Clay.

What do you like about Christian music?

- It can reach people who have never thought about God in that way. Like I think music is so powerful and it can really get to somebody and they can just accept Christ just through a song.
- I think the reason Christian music is so great is because they have one purpose and that is to glorify God. All Christian music is to do one thing and that's to glorify God.
- I think it's food for the soul. And like she said, have glory value to it and even though they may talk about a subject that is bad, they're going to show the hope in it before it's over with. You're never going to have a hopeless feeling after you listen to a Christian song.

What are some of your favorite bands?

- Stephen Curtis Chapman (3 girls said it at the same time)
- Third Day, Mercy Me, Be Bo Norman
- Shane Barnard.

- Oh, Shane Barnard I love him.
- He's married.
- Shane is not married.
- He got married this summer.
- You just shattered my dreams.
- Jennifer Knapp, Shawn Groves, Julia Williams
- Nichole Nordeman.
- Oh yeah, she's great.

Do you like to listen to Christian music alone or with a group of friends?

- Either.
- Yeah, either.
- Both.
- It doesn't matter.

What would be good about listening to Christian music alone?

- Worship, you can have like a personal connection with the song and with God while your listening.
- Think about that song and think of your life and applying to that song. Like if it's about purity, you can ask yourself, "Is my life pure?" like the song is saying. like if your life matches the message of that song.

How many of you sing along?

- (They all raise their hands and laugh.)

Clip of Eminem video shown. The following lyrics were heard:

You beef wit me, I'ma even the score equally
 Take you on Jerry Springer, and beat your ass legally
 I get too blunted off the funny home grown
 Cuz when I smoke out I hit the trees harder than Sonny Bono
 So if I said I never did drugs

That would mean I lie and get fucked more than the president does
 Hillary Clinton tried to slap me and call me a pervert
 I ripped her fuckin tonsils out and fed her sherbet
 My nerves hurt, and lately I'm on edge
 Grabbed Vanilla Ice and ripped out his blonde dreads
 Every girl I ever went out with has gone lez
 Follow me and do exactly what the song says
 Smoke weed, take pills, drop outta school, kill people
 And drink and jump behind the wheel like it was still legal
 I'm dumb enough to walk in a store and steal
 So I'm dumb enough to ask for a date wit Lauryn Hill
 Some people only see that I'm white, ignoring skill
 Cuz I stand out like a green hat wit a orange bill
 But I don't get pissed, y'all don't even see through the mist
 How the fuck can I be white, I don't even exist
 I get a clean shave, bathe, go to a rave
 Die from an overdose and dig myself up out of my grave
 My middle finger won't go down, how do I wave
 And this is how I'm supposed to teach kids how to behave
 Now follow me and do exactly what you see
 Don't you wanna grow up to be just like me

Reactions to clip of Eminem video:

- It's appalling.
- I think it's sad in a way if that's true, because it's almost true how he thinks he knows that people almost worship him and his ways. It's sick, how much people, you know, want to be like him and want to live a life like him. People worship him.
- I just started ignoring it because I don't enjoy watching it. But, how people act like music like that doesn't affect you. My question is why do you listen to it to begin with if it's not going to affect you. Like violent music, things that have a sexual innuendo and such. Like if you listen to classical music it's supposed to make you feel romantic. If you listen to something that has values and innuendos like that why would it not make you feel not feel like that.

Is Eminem talented?

- Sure.
- Yeah. (many shake their heads in agreement).
- He's talented, but he's using his talent to glorify himself.

- Why in the world, what's the deal with the priest or whatever.
- I think it bothers me because there is a lot of stuff in the news about priests who (voice trails off).
- He has no respect.

Do you avoid listening any type of music?

- Rap.
- Rap.
- Hard metal.
- I was thinking of somebody like Marilyn Manson.
- Yeah.

Why do you avoid them?

- Because of the message in it.
- Nothing positive comes from it.
- Yeah it's so negative.
- It's all negative.
- A lot of times, like if the message carrying, you have to be cool – because a lot of this music is geared toward younger people – you have to be cool you have to do this, this, this, drugs, sex, and alcohol this all you have to do in order to be cool. If you do those things, you're not necessarily going to be cool or have more friends. It's not the truth and it's not where you get your joy, but if you listen to it enough, sure, you're going to begin to evaluate your values around the things that you're constantly pouring into yourself.

Do you think people can be persuaded by music?

- Yes.
- Definitely.
- Yes, because you get to choose what you listen to so. You'll know if it's persuading you and some people will continue to be persuaded.

- When you go into a restaurant you don't get to choose what music you listen to. On the flip side. When you're at Wal-Mart you don't get to choose it. Our Wal-Mart out here actually plays Christian music.
- I know I was out there one day, and I was like "hey, that's Stephen Curtis Chapman."
- When you go into public places, you're not going to hear Christian the music, you're bombarded with secular music all over the place, so you start learning -- I know words to songs I don't like at all, but I know the words because I've heard them so often. That's when I have to start ignoring it, because I could get into it with the beat, you know, and then I start listening to what they're saying, and I'm like, "Oh, no I don't want to dance to that or bob my head."

I haven't heard from you, what did you think of Eminem?

- Truthfully, I didn't even know that was who that was up there. (She laughs. Everyone laughs with her). But, from what I saw, I would definitely say that it was sinful.
- I don't think sinful is the right word, because we're all sinful. But if we have Jesus we're not held accountable for that sin.
- I was listening to that song and I think it's sinful because I'm not going to listen to a Third Day song even though I think Third Day song I would put that song as sinful.
- Yeah, like Snoop Dog. Or, who just got arrested for child pornography?
- R. Kelly.
- The "I can believe I can fly" guy?
- Yeah.
- And I think the J-Lo song, her new -- her "Jenny from the block" song, like one of her lyrics she says put God first. And I'm just like aaah.

What bothers you about it?

- Just like in her video she is naked, and then in the same video, I don't know, just her actions.
- I think what bothers me is the competition in the whole "secular" music industry. Because her videos -- I have only seen like one in the dorm cafeteria, and she was barely clothed, but then in movies and interviews she is always real decent and all

that, and I think it's a whole role -- I think they get drawn into this scenario you have to be that way, and that's one thing I don't like about secular music is that the whole value that it stands for like that.

- I think it's a pressure on them to bring God into it. Like J Lo or Snoop Dog. I was at my friend's house the other day and she was watching a program on VH1 with Snoop Dog in an interview. He said several times, "you know I'm just here to put God first," and his lifestyle does not reflect that. I'm not going to say that he's -- it's not my call -- anyway. Since his lifestyle does not reflect that, why would you even say it? I don't understand. I don't ever say "Satan, I need to pay attention to everything you tell me" because that's totally the opposite of how I live my life. What he was saying, is the total opposite of how he lives his life. So, I just don't understand where that pressure comes from for them to do that because God is so out of the world and everything.

So you have a problem with people such as Snoop Dog using the name of God?

- I don't know exactly what they're referring to when they say God. I know what it makes me think of, but, I mean they could be misusing it; they could be speaking of a god, not the God, I know.
- I think they are using it to make other people that probably have some of the same standards we do say, "Oh, they're a good person because they mentioned God." They're like saying "I believe in God, too, you know," and that just kind of makes them (people with Christian values watching) think that they believe in God and they're a good person, even though they dress the way they do and act the way they do and promote the things that they do.
- Like you see the Grammys or something, I don't know how many of them say, like I would say God, and it's like -- I guess I really don't have a right to judge, because maybe they do go and like pray all the time, but it just seems like the music they're putting out that's telling you, "hey, have sex, it's okay," or whatever. I mean, I don't know, whether they know God or not it's not for me to say -- I'm not to say -- I mean I'm a sinful person like everyone in this room, like sins, but, I don't know what I think about that. It bugs me.
- I think they are just as ignorant as anyone else you could find on the street. If you go and ask people on the street what it takes to get to heaven, they all have these weird answers, and I think that a lot of them think that God gave them their fame, their voice, if they, quote, unquote, put him first, what they think is first, they think they're being good. They think they have their tally mark on the God sheet and now they are going to go to heaven.

Do you think more traditional Christian music, like hymns, give more honor to God than, say, Christian rock and Christian rap?

- No. (All the participants shake their head no.)

Clip of P.O.D. Video shown. The following lyrics were heard:

Everyday is a new day
 I'm thankful for every breath I take
 I won't take it for granted
 So I learn from my mistakes
 It's beyond my control, sometimes it's best to let go
 Whatever happens in this lifetime
 So I trust in love
 You have given me peace of mind

I feel so alive for the very first time
 I can't deny you
 I feel so alive
 I feel so alive for the very first time
 And I think I can fly

Sunshine upon my face
 A new song for me to sing
 Tell the world how I feel inside
 Even though it might cost me everything
 Now that I know this, so beyond, I can't hold this
 I can never look away

Now that I know you (I could never turn my back away)
 Now that I see you (I could never look away)

Reactions to clip of P.O.D. video:

- The first time I saw that, honestly – first time I saw it in my youth group time – I didn't know who P.O.D. was yet, it was when that first came out. But I was a little confused why he was showing us that. Because I didn't listen to the words as much as I should have, I just watched the video. I just watched the video scene there is a girl and guy in the back seat, and I don't know what it's about, but the first time I was confused. I didn't know what they were getting at whether it was Christian or non-Christian, until he explained this is a Christian band, so it makes me wonder about them.
- Some of those shots that they had like of the girl bending over and a lot of her back was showing tattoo of a butterfly or whatever, and I'm like "what's up with that?" Normally, that is for some kind of sex appeal. That's not very appropriate.

- The guy with the tattoos all across him was kind of interesting. I didn't know whether it was Christian music or what when I was watching. I didn't know who that was, either. I would probably have guessed it wasn't.
- I think they're trying to hit the secular world and also trying to hit the Christian world. Like if you notice his shirt – like the lead singer, I forgot his name – his shirt had the hand with the hole in the middle, which obviously represents Jesus. But at the same time like you mentioned, it shows the girl bending over and you see the butterfly. There is like two worlds there. I don't know, for me I was confused. It's like their trying to go secular, because they were, they were on the radio like normal (radio stations), I remember that song. And I also heard them on the Christian stations, too.
- If you go through the rest of that it's like bikinis, girls in bikinis and that bothered me. I remember that bothering because I liked P.O.D., before I liked their music. and I like their Christian ** but then they came out with that, and –
- I think it's kind of confusing people. I think it's confusing not only to Christians but if it's confusing to us, what are non-Christians and nonbelievers thinking about that? Like, oh, boy, if the Christians are doing that, looking like that. then what's wrong with me doing it? If Christian music is ultimately to worship God and get the message out, then what kind of message is that getting out? It just makes you think -- you know, if I were a nonbeliever, and that could be on MTV and be just fine,

Is P.O.D. a Christian Band?

- It was supposed to be, but that kind of stuff, that confuses me. because they had that girl that was half naked getting out of the car and then it had cleavage. showing cleavage. I don't know. They're supposed to be, but I don't know. What kind of message is that suppose to tell you.
- I always thought they were a Christian band.

What does it take to be a Christian band or artist?

- To glorify God.
- I think it's your Christian values and your lifestyle because Marilyn Manson singing "Jesus Loves Me," could not be considered a Christian band.
- I think it's a witness, because like you singing words, you know, people, as with all bands, secular or not, people pry into their lives and somehow find out every little thing about them and they're going to follow them and if they lead a godly. wholesome life, then -- people know what you're like, I have no idea where I'm going with that.

What about the label, whether it's on a Christian label or secular label? Does that make a difference?

- If it's on a Christian label, then people who are in charge -- I don't know how any of this works, but people that are in charge of the label should be, if they see something questionable they should say something. Just like you would hold anyone else accountable like if you're in an accountability group or something, that's kind of like any accountability group, I mean they're together representing Christ, so you know you're if not being convicted of something you're doing and someone else kind of see. Not that it completely voids you of responsibility because you are responsible for your own actions, but someone should step in and say, "Hey, can you explain to me how this is supposed to be reflect Christian views?" Maybe they have some reason for why they did it no matter how it's being taken.
- I think for some people, like for people who are non-Christians, when they see a Christian label or something, I think it might be a turn-off for them like they're kind of scared of that. They just don't want to go there.
- It's interesting when you go in the Christian Book Store and they have lists, if you like these certain bands in secular music and you have an alternative to that in Christian music. It's like you can't really back out of it because there is something in Christian music that could sound exactly like what you like, you know, which is cool; I think it is. And if you're like, "I like soft rock kind of music." there is going to be soft rock kind of music, there is going to be rap, there is going to be everything. You can't really have an excuse.

Has anybody ever heard the comment that Christian artists are inferior in any way, or don't have as great a skill?

- I think they are pretty well respected. I mean, I've never heard bad comments.
- I have, but nowadays Christian music is more widely known, and people are starting to recognize it more like just another style of music.
- I think the opposite. I don't think Britney Spears has a good voice at all, but she's a super star, and to me she is inferior talent that is in the Christian music world.
- Yeah, I teach Sunday School to middle school kids. Just like a lot of you mentioned your youth pastor told you to listen Christian music. That's what I'm constantly drilling into my kids' heads. I say "you can either fill up with this or fill up with this," but a lot of them were like, "Oh, but they're not good." And I say the same thing: "Do you like this? We'll go and listen to such and such, they sound just like them, it's just like that only it has Christian values." But they are -

- society is telling them it's just not as good. I challenge them to find Christian music that they like.

- I like it when artists go over to the secular field, if they hold their Christian values. For instance, Lifehouse, they're one that, when they went over, they got a lot of discrimination from the Christian world. And that really agitated me because they had Christian values, they really did, because they were MTV talking about coming to know the Lord, and if you come to our concert you're going to hear about Jesus. They're an example of a band

How do you feel about Christian artists who do cross over into secular or mainstream?

- It almost makes me wonder why they do it. I know some of them probably for ministry reasons and some of them might be doing it for financial reasons because they will do better, they will be more recognized or more fame.
- My whole attitude on that is if they hold true to the faith they have in Jesus Christ, then I'm all for it because we're supposed to go to those people, not make them come to us, and we're like, "Here, come listen to our Christian music." They are going out there and they are like, "This is what we stand for, but we can rock right along with you." I'm all for it. If they're going to be like this is why sing, this is why we do this whole music thing in the first place. If they keep their purpose pure. That's what our ultimate goal is supposed to be anyway and God is giving them an avenue through music.
- Yeah, if they are in the world, but not of the world.
- You can go to your job everyday and work around non-Christians and it can affect you. The music industry is a workforce just like any other work force. Pastors, even, if you look at them, they are supposed to be in the world, not of the world, but you see the divorce rate in the churches and even the pastors be just as high as in the secular world because they make their job more important than who they are supposed to be doing it for. The family is supposed to be the first and foremost, but instead they put their ministry first. Just like I think music artists make their career more important than their values.

How important is lyric content?

- I'm not going to lie. Like I was into secular music. I listened to it all the time, but I also like Christian music, like, and I think as long as you focus on being a good person and living up to your goals, I don't think secular music can affect you. You know, like that is just my own personal opinion, because I still listen to my Christian music, but I could listen to Britney Spears and not be affected by it and not go and do her actions, but go because I like it, it's not mainly the lyrics. I like

Christian music for the beat and the lyrics, more the lyrics but I also like a good beat and a good sound.

- I have a comment. It's hard for me to look objectively at bands like P.O.D., that are supposed to be Christian because I already know something about them before I see their videos. They may have something in their videos like the girl with the tattoo. This past summer I got to intern in my youth group back home and there are a lot of skateboarder guys, and that kind of thing turns them on to music like that to where it's "Hey, it's pretty cool" and they are used to the secular music world and P.O.D. draws – there may be a few things I there that we don't like, but it may get them to –
- They draw people that might not be otherwise. We may be like she is not as tastefully dressed as, you know, and I don't agree with people that don't dress tastefully, and I'm not promoting that, by any means, but what I'm saying what we talked about in the beginning about concerts, and I'm like what if it draws them their concerts where they may mention Jesus. I've never been to their concert, and they may mention Jesus. So it's hard for me to be objective at things like that, because like Charlie Hall was talking about how -- somebody asked him what he thought about secular music versus Christian music and he said he knows a lot of Christian bands that don't act like they should and he knows a lot of secular bands that are like, "hey, this is what we're about; we're about Jesus and all that stuff." They mentioned P.O.D., so I guess, I don't know, you know, but it's just kind of like knowing that they at least used to be a Christian band it kind of gives me hope that they are out there and maybe they will hold firm to their beliefs and stuff and try to influence that part of their audience. Does that make sense?
- I think it's interesting that songs that are -- one song, for example, that actually I know all kinds of girls that love that John Mayer song "Your Body is a Wonderland" and the girls go "Oh, it's just so sweet. It's the greatest song." People can be -- that song can just drag you in because it's just so sweet. But at the same time look at the message that it's giving. People are just -- it's like they overlook that because it's just such a sweet song and it's a how a girl, and I think it's kind of scary how much influence a song really can have on people.
- I don't know how long -- I was driving in the car with my sister and she was playing Christian music and it didn't faze me a bit, until I was in like high school when I started listening to the words.

Do you think a song that has a spiritual message that is sung by somebody that doesn't display the values. Do you think the song can penetrate people in a positive way rather than negative?

- I was thinking of R Kelly and "I Believe I Can Fly,"

- That wasn't written by R. Kelly. Actually, wasn't that written by a Christian? I think you can get something from that even though his life doesn't reflect it, but I'm a Christian and when I listen to that and I'm relating it to my Christian life. But if you're not a Christian, you may hear that and it just makes you feel good. But those are good values that he is talking about. If you're just an R. Kelly fan, you probably wouldn't get much out of it.
- For example, in my church they played the song -- I don't know exactly where Creed stands. I haven't done my research on this. Anyway they played the song "Higher" by Creed, and there are a lot of songs you can take either way, you know. Unless it says it specifically, you can take and if you want to. That song, you can totally be talking about Jesus Christ, and it can be a great song to worship. At the same time, it could be talking about a girl, you know, the guy could be talking about a girl. so some songs like that it just depends on how you take it. When they played it at church, it totally fit well with what we were talking about. But I think some people, were a little iffy about it, you got to look at the band themselves and see where they stand. But sometimes you just got to listen to words and that's hard.
- When we go into the inner city and we minister to people like, say, inner city Washington, New York, wherever you go, we can't take in there Amazing Grace or we can't take in there Christian music, I mean we can but once we leave them and they don't have a church in their inner city, they don't remember those unless you've been there for like two weeks. But when you do a hit-and-run ministry, they don't remember a lot of that, so what we did was teach them Christian words to secular music. so when they heard that secular song on the radio they put their Christian words to it. Or, we showed them secular songs that had Christian values in it. When they heard the, it became their worship music.

Have any of you ever been teased or ridiculed or made fun of because you listen to Christian music?

- Yes. In high school. I went to a Catholic high school -- I'm not Catholic, but like in theology class every day I would get called "holy roller," or "Bible thumper," and I just like put it off. Of course, these are people who go out and do drugs on the weekend. It didn't really faze me, but I think you do get teased and ridiculed because you're a Christian, because I think it's something that people are afraid to get into. I think it's the number one thing for people not being Christians is fear.
- My friends just always want me to change it because they don't ever know it. They'll be like "What am I listening to Melissa? I don't know this person." They just always know that when they get in my car its going to be something they've probably never heard before.

What if I claimed to be a Christian, but I never listened to Christian music, what would you think of me?

- I really wouldn't judge you. I would be like "how?" because it's such a big area now.
- What you listen to doesn't make you a Christian. People have come to Christ because of song, but ... Your relationship with God is your relationship with God. It's not your relationship with the church; it's not whether you know a Christian song; it's not how many times a day you read the Bible; it's your own personal relationship with God. Ultimately that's what it comes down to. People try to say, "oh, well, I never see you at church," or "you never read your Bible," well, get to know me, get to know my values. For example, those things are what are going to make your relationship with God better, no doubt -- I mean, listening to going to church, going to Bible study, they're all going to make your relationship better, but that isn't what makes you a Christian.
- You are missing out blessing.
- It doesn't make your relationship with God any less. You are just missing out on a blessing. And hopefully, you would have Christian friends who would say "hey, listen to this. This is so awesome." Or have someone encouraging you to listen.
- I don't think it makes your relationship with God any less, but it's an opportunity to make your relationship with God better. And why not take that opportunity in a five-minute trek to school or your five-hour drive to Texas. Why not take that opportunity to learn a few songs.

Can you offer any examples of how your life or the life of someone else has been profoundly changed by CCM or any type of music?

- I've seen all kinds of people's lives changed. For example, our youth minister challenged our youth group to throw away any CD that has cuss words or CD's that promoted non-Christian ways and non-Christian values, challenged us to throw those away. When people threw those away and had nothing left, they would go out and buy Christian CD's. A lot of people's lives have changed.
- My roommate in my freshman year in college, precious, sweet girl, and she was a Christian but she had a lot of CD's that she would put in, and it would just bother me. But, we had to share a room, and I couldn't tell her you can't listen to that. I just prayed about it before I went to bed at night, because she fell asleep listening to secular music. And I don't even think she realized what some of those messages were, because she really didn't pay attention to it, but she would put in three CD's in the disc changer and let them play and go to sleep. And one day I came in the room and she was chunking CD's and I was like "What are you

doing?" She said, "I just had this overwhelming conviction I had to get rid of this." It was so awesome.

- I tried this for a week – I listened to nothing but Christian music, and it made me a happier person inside. If I listen to the Dixie Chicks, I'm going to listen to them and then I will get nothing else out of it, but if I listen to Christian music, I feel so much joy and happiness inside me and I have a good day. Christian music just puts you in a great mood. Secular music or country music. Dixie Chicks. don't do anything, yeah, it's a song and that's it. You listen and its over with.
- And I think like if you listen for a week to nothing but Christian, you're not going to be, by the end of the week, "I can't wait listen to my secular music," you are just going to want to keep on listening to it.

Group 4
February 5, 2002, 8:30 p.m.
Male Heavy Listeners

Respondents introduce themselves: (names are omitted)

- I'm a music education sophomore. I'm from Owasso, Oklahoma and I went to Methodist Church there, and here I've been going to Countryside.
- I'm from Ft. Worth, Texas. I guess I've been going to church since nine months before I was born. I went to a Southern Baptist Church in Ft. Worth. First Baptist Church. Wayside. I don't really go to church that often up here. I did go to church back home. I guess I'm officially declared a freshman. I'm interested in becoming a public relations major.
- Raised in Tulsa, Oklahoma. I've lived there my whole life. I was actually born and raised Catholic. As a matter of fact, my mom used to be a nun, before I was born, of course, so my whole family still is Catholic. One of those things where people ask me, "Jeff, are you Catholic?" Part of me doesn't know how to answer that because "Yes, I am, but technically I was born and raised -- when you get down to the root of it, all that matters is where your heart is with Jesus. It's a relationship issue. Yeah, I do go to church. When I first came out here to Stillwater, first semester I went to St. John's every now and then in the evenings, but when I started getting introduced to Chi Alpha and I started going to UWC (University Worship Center) and that's where I've found where God wanted me to be. I go there consistently. I'm real involved in leadership.
- I'm from Cleveland, Oklahoma. I'm a marketing senior and graduate in May. Don't have a job yet, don't care to find one yet. Everybody seems to be worried about it except me. As for church involvement, my dad was a preacher in. I think the Methodist Church for the first so many years of my life and then he was an Assembly of God preacher until I was 13, and I have been pretty much raised in the church and stuff like that. Now I go to the UWC.
- I'm this guy's brother and I'm also from Cleveland, so same story about the dad. I'm a freshman. I don't really have a major yet. I'm in the college of business. I don't really go to church very much any more, which I'm not too proud to say.
- I'm from Cushing, lived there about 10 years. I was born and raised in Phoenix, Arizona. My parents don't go to church. I just started going with some neighbors of ours when I was younger. I kind of grew up in the church because I was young when I started, but more or less do it on my own free will. I'm a psychology major, junior. I go to First Baptist Church here. I work with the youth there a lot. It's a good time.

- I was born and raised in Ponca City. I attended the First Baptist in Ponca City growing up and Eagle Heights Baptist here in town until recently and traveling around looking for a new home church. I'm a marketing major, senior.
- I just started going to church since my junior year in high school. I'm active in the BCM here. I'm an undeclared freshman.

What types of music do you listen to on a regular basis?

- Rock. All the time.
- Generally tend to listen to country more than anything.
- Lot of alternative Christian and lot of worship music.
- Jazz, Christian stuff, too, and jazz.
- Pretty much all of those.
- Me, too. Harder rock, I go for praise and worship stuff, too. I love techno, industrials are my favorites. I never turn it off. I'm listening to music all the time.
- I like Christian rock.

Do you prefer to listen to what is on the radio or do you have your own personal collection of CD's?

- CDs.
- Yeah. I prefer my own CDs.
- I listen to the radio a lot. I get tired of it once in awhile.
- I like the radio more.
- There are a lot of country stations, too.

How much is going to concerts a part of your life?

- I love to go concerts. I go every chance I get.
- I'm all about concerts. I wish I could do it more. The dollar figure is a factor there.

- Yeah, like, if the bands I like a lot would play in the area more or if I would know about them. The money is sometimes an issue because they charge 30-some dollars.

Why do you like to go to concerts and seeing live music?

- You know, it's cool, like I always see that stuff on CD and even when you go see Christian bands, it's still not like you're seeing them play but just the fact that you are there and it's powerful.
- I like see the emotion that artists put into it -- really can't put it on a CD.
- I was going to say concert isn't such a big deal to me. Seems like -- obviously, they sound different in person than on CD or tape or whatever. Just generally don't sound as good to me.
- I've been like seeing the band live sounds 10 times better than it does on their CD. Blows me away, makes me enjoy the CD that much more. Like little things in concert they do differently, like they will play a song differently or do some cover that you've never heard them do before, it can be like a common bond, like a shared experience between you. If you go with friends or whatever, it can only be that thing when you look back and think remember when we blah, blah at the concert. It's more than a concert; it's like doing something with your pals, too. We (point to his brother) have been to tons of concerts together.

Do you watch a lot of music videos?

- The only music videos I ever see are on MTV, and all that is rap.
- I watch a Canadian station that plays a lot more videos.
- I like them. Tend to put a little bit of feeling and show you what the artists how they feel about their song or how they interpret it, you know and kind of interesting to see.
- I never watch videos. I think I can count on two hands the music videos I've seen. Some of them are just kind of inappropriate, if you ask me. I just don't care to see it.
- Every now and then.

Can you tell me when you started listening to Christian music?

- I would say eighth grade or so and I never really listened to music before that much at all. I just listened to like radio, my parents listened to country and stuff.

That's when I got my first CD player and I had like a Stephen Curtis Chapman CD and a Carmen CD, which is kind of funny now.

- I got a funny story. I think how we were both introduced to it is our parents were the ones that got us into Christian rock. I don't know if anybody in here remembers the old Christian rock hair-band Striper. Our parents took us to a striper concert when I was eight years old. They would take us to Tulsa to watch this Striper concert, and we're sitting there rocking out with our parents. It was cool. I still have the ticket stub.
- Mine was probably before my junior year in high school. Our youth minister gave us the challenge to listen to only Christian music for a month. Really, I've never listened to secular music since then. It's a lot better than any other music there is, at least for me.
- I think I started listening to Christian music when I was in high school. Actually it was probably because I saw a live Christian band. I don't think I had ever seen one before that was a real legitimate band. I really liked the music and started listening to it more.
- I started when I was my sophomore year I started getting into Christian music and by my senior year that's all I was listening to.

Do you have to be in a certain mood to listen to Christian music?

- I don't. Maybe certain styles of Christian music for whatever mood I was in, but I don't need to be in a certain mood.
-
- There is just about any kind of Christian music for whatever mood you're in.

What do you dislike most about Christian music?

- When people hear Christian music they automatically think Stephen Curtis Chapman, Michael English, Michael W. Smith and all that, the contemporary stuff. They don't realize there is every kind of music that is secular, you still have the exact same kind of music, except there are Christian meanings behind it. And it's anointed. Instead of just written down.
- I think the thing that bothers me the most is there are a lot Christian bands out there but there isn't as much of a selection that I would consider quality as there would be in mainstream. There are a lot of Christian bands in the rock market. But, I don't consider them of the caliber as mainstream.
- I notice like a trend back when Christian music started getting big for our age category, Third Day was coming out and D.C. Talk and all that, and it was like -- not to punk on any bands or anything, I listen to all that stuff but like I think a lot

of Christian bands they look at what the secular music world is doing to get to the age category; and if they would turn it around and make it something original in their own right I would respect their music more than if they just mirror what they saw in secular world.

- Still may not like it, but you respect it.
- Right. I'm not punking on DC Talk, but I mean they change their music style 18 times. Every CD they come out with it's just like entirely different -- you wouldn't even know it was the same band unless you saw name on the CD cover. I love their music, but I can't respect them for that because I don't think anything they have done is original. I think they mirror what is popular in the secular world and expect it to sell to the Christian kids instead of the secular kids.
- That's something I was going to say, too, like what he said, they model a lot of secular bands. However, I don't know -- there is one side to not like that because it's not original, but at the same time -- where's their heart behind it, and I think their heart behind it is, this is the style of music everybody is listening to so if we make it, everybody will listen to it. It will be Christian instead of whatever.
- Hard rock Christian bands kind of like those bands where you can't understand what they are saying just up there kind of banging their heads and screaming and stuff. To me, that is just not Christian. They don't go together. I'm not any authority to say what is what, but doesn't seem like it fits to me.

Who are some of your favorite Christian artists?

- Jars of Clay.
- Jars of Clay.
- I like Cademon's Call
- Project 86, Blindsight, Embodiment
- Delirious.
- Skillet.
- Benjamin Gate

Do you listen to Christian music more while you're alone or with friends?

- Doesn't really matter.
-

- When I run -- I actually love running -- one of the things I love to do and Christian music sometimes like I will go like for miles and get like so into like worshipping while I'm listening to music while I'm running, I'll run like eight or nine miles.
- I want to say more so alone; but, I mean, people around me I'm not going to alter my music. When I'm around others, they don't necessarily listen to it, but my choice, I always listen to it.
- Alone.
- I probably listen to it most alone that's when I listen to music usually and doesn't really matter.

Clip of Eminem video shown. The following lyrics were heard:

You beef wit me, I'ma even the score equally
 Take you on Jerry Springer, and beat your ass legally
 I get too blunted off the funny home grown
 Cuz when I smoke out I hit the trees harder than Sonny Bono
 So if I said I never did drugs
 That would mean I lie and get fucked more than the president does
 Hillary Clinton tried to slap me and call me a pervert
 I ripped her fuckin tonsils out and fed her sherbet
 My nerves hurt, and lately I'm on edge
 Grabbed Vanilla Ice and ripped out his blonde dreads
 Every girl I ever went out with has gone lez
 Follow me and do exactly what the song says
 Smoke weed, take pills, drop outta school, kill people
 And drink and jump behind the wheel like it was still legal
 I'm dumb enough to walk in a store and steal
 So I'm dumb enough to ask for a date wit Lauryn Hill
 Some people only see that I'm white, ignoring skill
 Cuz I stand out like a green hat wit a orange bill
 But I don't get pissed, y'all don't even see through the mist
 How the fuck can I be white, I don't even exist
 I get a clean shave, bathe, go to a rave
 Die from an overdose and dig myself up out of my grave
 My middle finger won't go down, how do I wave
 And this is how I'm supposed to teach kids how to behave
 Now follow me and do exactly what you see
 Don't you wanna grow up to be just like me

Reactions to Eminem video clip:

- I can't stand it. It's disturbing.

- Very angry.
- Really self-centered, too.
- He needs Jesus.
- I don't like what he says but the guy's talented. He's the most original rapper.
- I think he is great. I don't agree with what he says.
- If I could take a message of something I wanted to promote and promote it as well as he does and reach as many people as he did. I'm not agreeing with what he says, by any stretch of the imagination. I wish I knew people that had different things to say that could reach as many people as he does. He reaches his target market well.
- I actually like several of Eminem songs. I don't like most of his stuff. Most of it, I just don't want to hear, but he is very original. I think he is very good at what he does, and I enjoy it for what it is – being an expression of what is inside of him and put it to a catchy tune, I guess.
- I think maybe people like him more for like the music and the sound than what he is saying, because most of his music has got a pretty good tune. It seems to me like people like him more for the sound of the music rather than what he is singing.
- He has a song out right now called "Lose Yourself." It goes, "Lose yourself in the music, the moment, you own it, something. I can relate to that song. I like that song.

Do you avoid listening to any types of music?

- Country. There is a lot of people that like it and that's fine, that's your opinion, but I just don't like it.
- I listen to some country. I have a roommate who that's almost all he listens to.
- I had never listened to country at all until I got my roommate, he has made an effort this year to like convert me to listen to country. Some I like, because there is some good stuff. There really is. Some of that music you can turn into, you know, generally, like they don't say God or Jesus, nor do they talk about some girl; it's general, so it can almost be used to where you can be singing to God while you're singing along. I avoid -- I always like stuff like Eminem. A lot of secular stuff doesn't promote anything good. Only reason I would listen to it to see where they're coming from. I wouldn't listen to it for my own pleasure, I'm not a big fan either.

- I used to avoid a lot of types of music because I don't want to be associated with that genre or I don't want people looking at me and saying he listens to this kind of music, he is that kind of person. Now I'm like I try to open myself more to basically -- I won't turn off anything. If I walk in room and my friends are playing some music I don't like, I'm not going to tell them to turn it off because "oh I'm a Christian or whatever," because I think if you don't try to relate to both sides of the coin, how are you going to reach someone if you shut out everything that they're into. I have grown up and people have been screaming at me all my life "You can't listen to secular music. You're a Christian, blah, blah, blah." but I can pull things and themes out of a lot of secular music that aren't detrimental to whatever, my relationship with God and all this stuff, and I just don't think you can take only part of the puzzle and shove the rest of it aside and act like it doesn't exist. I take everything for what it is. It doesn't shake my faith or anything. I'm strong enough in my faith to where some secular song is not going to let me deny my faith in God.
- I work a lot with youth and stuff, and there is a lot of youth who aren't Christians. and that is a connecting point, for me, is music. I listen to about every type of music there is. That really seems to be the connecting point, especially with secular music. If you can say, "oh, this song by this person. have you heard that?" It's good to have the knowledge.
- I think it's your own personal relationship with God and your own personal convictions.
- I think maybe you listen to something and you really take it to heart and you act on that. Maybe it affects how you see things or what you do. maybe, yeah, but not just listening to music.
- I definitely agree with that. Here is an example I kind of use, it's like -- kind of two examples, like you're in the car and you are listening to some praise and worship music, what do you want to do when you get out? You're stoked, maybe you just had an awesome time with God, you want to go tell someone about it. Whereas if you were to get out of the car after listening to Metallica, you might want to go rip someone's head off. Maybe that's not the best example, but another one is like if -- maybe it's different for everybody, but if I were to get in my room and kind of get in the presence of God for about an hour and turn on some other music that I thought enjoyable that wasn't Godly, if you will, that was maybe a secular band like Eminem, I would go so far as to say the presence would leave. Like I said, if I would take that to heart and really -- I don't know how you guys think about that.
- I think it's Romans chapter three Paul is talking about eating different kinds of meat and meat sacrifices, and things like that, sacrifice to idols is not really a big deal it's not necessarily a sin. But then he goes on to say if someone else thinks it

is wrong and you do that in front of them, then you have sinned, because you caused them to stumble and anything you do against your own conscience is a sin. Because it's not harmful or because it doesn't affect you in any way, if it affects somebody else, yeah, I think there are times when music can be a sin, listening to a certain kind of music. All and all I don't think there is any kind of music that is wrong, per se.

Do you think people can be persuaded by music? If so, how?

- Definitely.
- It's a mood – it alters your moods.
- Definitely. That is probably the sole purpose of music, it's an expression of emotion that grabs a hold of your emotions, and your mood is pretty much directly related to your emotions.
- I think on top of that if you're aware that it alters your mood and you are consciously aware of what it can do to you, it's a totally different deal. I can listen to rap. I don't necessarily don't enjoy a lot of rap. But I can listen to rap, doesn't necessarily mean I was going to go do what they say in the song because I'm aware hasn't changed my mood.
- I think a whole lot of rap is based on sex, basically. Especially from videos and stuff. I generally avoid those videos because of where it leads your mind.
- A lot of hip hop stuff.
- A lot of new music like Britney Spears and Christine Aguilerra, not necessarily -- I guess so their music, ** music. and even more than that, the videos they have are almost pornographic.
- Christine Aguilerra video that had the two fags kissing, that is sin at its worse, in my opinion.
- You may have some artist out there doesn't exactly have a view on sin that we do. Like you may have some rapper that has never stepped a foot in church in his life and the only time he may have heard Jesus was some crazy preacher on the corner that he makes fun of. To him, what is sin? He doesn't know. He knows the difference between right and wrong, but he as far as our definition of sin, he may have no idea, so what he is promoting out there, he may absolutely no clue what he is saying is even closely related to what we're perceiving the song as. So I think it's got a lot to do with the point of view, too. Can't just blanket it.
- I don't think singers are -- I don't know if it's like their intention writing a song is to promote sin. I don't know if that's their intention. I don't know if they are quite

aware of that; but, you know, I think there is, you know, but it's still sin, regardless.

- What about like that out there group, Slipknot?
- I've heard them -- they are a secular band, aren't they? I heard some stuff -- one of my campers, he didn't want anything to do with the guy, which was kind of cool because by the time he left he was like Jesus is awesome, but he listened to bands like Slip-knot and Choke Victim, Ray Against the Machine, stuff like that.
- I listen to Slipknot. I have both their CDs and the video and it absolutely changes no views that I have. By listening to them, it changes nothing of my personality or anything. I'm still the same person. If you're not a strong-willed person and you take what they're saying to heart, it could be -- like they have a song that says, "If you are five, five, five and I'm six, six, six," that guy of says there is nothing to do with satanic stuff like a bunch of band members didn't even want to put that in the song, because they were like I don't want this band to seem like a satanic or like it's promoting anything like that, but what they're saying it means is, I don't know, doesn't matter what it means, but they are saying they don't want anything associated like that, because they just don't want to be viewed like that.
- I'm not really sure about this band. I could be wrong, but it would seem to me like Nine Inch Nails would fall into that category. I have never really heard any of their songs, but somebody told me just the name of the band were making fun of Jesus and God, with the nails through his hands and what not, but I don't know.
- They definitely promote sin. Before I gave my life to the Lord before I got interested in God, I remember listening to some of their stuff and it was pretty obscene and pretty graphic and dirty.
- Not that it makes it right, but you also have to consider these artists out there doing what they're doing because they actually believe that or are they doing it to make the next dollar on the market. You have people out there, extremists like Marilyn Manson and all these people that when we were growing up our parents were so afraid because they thought they were just going to come and ruin their children's lives, he was anti-Christ and it was the end of the world, but did anybody ever sit down and stop and think if you could go out and paint yourself up and if you could make a million dollars, doing what he did. Maybe he's not serious about it. Behind the scenes that may not be who he is, but to the camera he's making millions and millions and millions a year off of it so -- I'm not condoning anything by whatever, but I'm just saying there are some artists out there who may not actually believe like that but they are sacrificing some of their values and stuff just to make a buck, but this doesn't mean they are promoting the way they actually are.

- Marilyn Manson is actually an ordained minister of the church of Satan. My uncle has played golf with Alice Cooper. He is a pretty down to earth guy.
- I have a hard time taking that stuff seriously. People are so afraid of music and artists like that. It's like the only reason they are staying as popular as they are is because people are making such a big friggin' deal about it. If people would just let it go and act like it's not a big deal – it would pass with the winds of change.

Does listening to secular music make you feel differently than listening to Christian music?

- Not necessarily. I know it's secular music. I'm big on guitar and music itself, so that is the main reason I listen to music. Slipknot doesn't bother me, really.
-
- Could you find yourself worshipping God or in his presence while listening to Slipknot?
- No, but -- there's no buts. I just don't see anything wrong with it.
- I got to say it puts me in a different mood. I know if I'm going out with the guys and we have the rap music turned up and it's basing and everything, you are more prone to do some wild and crazy stuff and live a little bit, I guess. But, you know, if you got it turned down and listening to praise and worship and stuff, you are like no, no, I really don't want to do that.
- What if it was Grits (Christian rap band), would that make a difference?
- I don't know. I don't know who those are.
- They're a Christian rap band that run on the same lines as the secular rap sound, as far as beat.
- I don't know, I couldn't say.
- Me, actually, I do tend to find a lot of things when I listen to secular music. Whether or not it's intended or not there are a lot of times I make a connection to God. I mean I can be listening to Lincoln Park and hear something and go say a prayer or something. So I think, yeah, all the music I listen to, it's more the style of music that decides how I feel, I guess, not necessarily -- I have a hard time deciphering between secular and Christian anyway because there are a lot of guys like P.O.D., Trust Company, and some other ones that are in the secular market.
- And, a band like Vertical Horizon, I don't think they proclaim to be Christians. But, they have a song that goes, "He's everything you want, he's everything you need" and I always use that to like sing to God. The last line of that song goes,

“I’m everything you want,” so I change to say “You’re everything I want” and turn it to a song to God. I do that with secular songs all the time.

- I’ve actually seen a Christian band cover that song.
- There are other bands like Creed and Lifehouse that you can’t tell whether they’re Christian or not.
- The lead singer of Lifehouse was a praise and worship leader before they started that band. And Scott Stapp’s Dad was an Assembly of God minister.
- I think, like he said, the lines between Christian and secular are starting to fude or mix. There are some bands out there if you sat them down and asked them if they were a Christian or secular band they would say neither and both; they would just ride the fence. I know Project 86 for one it says on their Web site it has this credo about their mentality. The lead singer does not want people to look back and be comforted by their new music. He wants it challenge, and he wants it to get into people’s face. He wants it to make people uncomfortable about being comfortable and stuff. You talk to bands like P.O.D., Blindside and all these people, they’ll tell you like being at OzzFest Tour and stuff like that, they’re not going to sit out there and preach to the audience before they play. They’re just out there to play their music for whoever likes their music. Both markets are starting to blend.
- I think there’s been a big trend toward positive music. It it’s positive music then people want listen to it. There are a few obvious exceptions to that. But, a friend of mine’s band just got signed to a Christian record label. They’re Christians, they claim to be Christians, but their music just has a positive message for the most part. They are going to pushing mainstream music. That’s where things are starting to mesh together too. People who aren’t Christians are listening to Christian music just because it’s positive.

Do you think traditional religious music such as hymns bring more honor to God than Christian rock, rap, etc?

- I would say most of those songs were written in bars.
- I would say they are pretty narrow-minded. They don’t want to consider –
- A lot of times when you sing the same songs over and over, and they really lose their meaning; and then when you go and listen to Charlie Hall or Chris Tomlin. they have this great new songs. It makes you rethink all that stuff.
- I think it depends on audience, like a lot of the more traditional like the church elders may be more prone to like the older hymns and stuff, but where the youth. some of the younger ones, might like the new stuff, the new bands. like Michael W. Smith and Avalon, whoever. I think it depends on the audience.

- I think it all comes down to what is going on inside of your heart, as far as how close you are to God. There are a lots of people that say, in my home church back home, there is no such thing as Christian rock, because when rock started, it all started out of rebellion, sex and drugs, whatever, so to try to make that Christian is not right, but I think, in my opinion, I think it all comes down to what is going on in the inside. I think there is nothing wrong with church hymns, I like them. I like a lot of stuff like now they are coming out and singing the same words but to a different tune, yeah those are some of my favorite ones, because the words are awesome.
- I think church hymns written over several different centuries and they were different styles just like Christian music now is different style than it was in the '70's or '80's. Music evolves. It just so happens in the last 40. 50 years music has evolved quite a bit and it has gone through the trend where it has. It didn't evolve so much before because there weren't so many changes in technology. There were only so many instruments for so many years. I think over time, just like secular music, Christian music, evolved as well. I think it has the same meaning now as did when the guy wrote Amazing Grace, I don't even know who he was, but that's the same thing to him as Jars of Clay writing "Love song for a Savior."
- The message is timeless, but you have to update styles every once in awhile.
- My grandma loves old hymns. That was their music at the time: that's what they liked at the time.
- Yeah, like my dad he won't listen to anything other than the oldie stations. Just what they grew up with. Maybe 30 more years down the road maybe we'll -- it's like how much more can music change now?

Clip of P.O.D. Video shown. The following lyrics were heard:

Everyday is a new day
 I'm thankful for every breath I take
 I won't take it for granted
 So I learn from my mistakes
 It's beyond my control, sometimes it's best to let go
 Whatever happens in this lifetime
 So I trust in love
 You have given me peace of mind

I feel so alive for the very first time
 I can't deny you
 I feel so alive
 I feel so alive for the very first time
 And I think I can fly

Sunshine upon my face
 A new song for me to sing
 Tell the world how I feel inside
 Even though it might cost me everything
 Now that I know this, so beyond, I can't hold this
 I can never look away

Now that I see you (I could never look away)

Reactions to clip of P.O.D. video:

- I remember the first time I heard that song. I heard P.O.D. but I didn't really know what they sang. I heard that song. It was on MTV and I was listening at the words and I was like, wow, is that a Christian band? I really like that song because it stresses thankfulness for just being alive.
- Kind of inspiring, gets your juices flowing a little bit. It makes you want to get up, run around and do something.
- Did anybody else kind of feel the warm fuzzies? If someone just came in and watched that clip, like I said a while ago about the two industries are blending. You couldn't tell whether that was a secular band or Christian band. Like he said a while ago, it's promoting positive messages but by just watching that you would have no idea what type of background the band came from. You could draw assumptions by the way they looked and stuff, which would be cool at all.

You stated that the two industries are blending. Does that bother you?

- It excites me, actually.
- If you someone who really liked P.O.D. went out and bought the CD and read like the jacket cover, like the first thing that Sonny says in the first page credits, he gives thanks to Jesus Christ and the Holy Spirit. So, I think it's very obvious what they believe once you get a hold of their stuff.
- I was going to say something about two things, as far as what he said earlier as far as Christian artists are anointed, by listening to that (P.O.D.) I can tell it's anointed. Like he was saying it get juices flowing, that's the Holy Spirit kind of speaking to us and encouraging us.
- Yeah. I don't know where the balance is as far as the two melding together. It does excite me in the fact that Christian bands are getting in with secular bands and that's a time where secular bands can be ministered to and maybe reached

But at the same time, does that kind of go against how we're supposed to be separate? I really don't know.

- Kind of makes me wonder if they are more pulling Christian bands down to their level than the Christian bands are pulling them up to their level. If they are melting, who is having more of the influence.
- Well, the music industry top dollars. Secular music has more money involved in it than Christian music, but if you're talking about the music, if a Christian band can pop into the secular market and play to more people, you can look at it from that angle.
- It's kind of like why P.O.D. plays OzzFest. It's an opportunity to reach a whole new set of people. It's their responsibility to make sure they don't let themselves be dragged down by those worldly influences. At the same time if they can reach that many people at that level, more power to them. They're doing a great job, I think.
- Yeah, like Delirious toured with Bon Jovi.

Does it take something special to be a Christian artist or a Christian band?

- A relationship with God.
- That's about it.
- I think just like any other ministry, I think to be what it's intended to be you need to be called into it. I don't think just because I'm saved and I'm a Christian doesn't mean God has blessed me with the ability to go out or God has given me the gift to go out and start a Christian band and be all successful and stuff. On my own willpower I may do that and it may be all right and everything, but there is a difference between what I want to do myself and what God has called me to do. I mean obviously, you can tell the ones who are extremely successful and the Christian artists you can tell are blessed. That's their calling in life. That's what God has called them to do, and you can go do it yourself and that's cool, but I think there is a big difference because like I could go start my own church if I had the money to do it but that doesn't mean God called me into it.

Do you ever Christian artists to be superior or inferior to secular artists in any way?

- I think some of the best bands musically and vocally are Christian bands. Like Jars of Clay is one of the best bands I have ever heard. There is a group called Ace Trouble Shooters, it's not real big, but like they play so well and they are punk rock. There's nothing that even compares to them in the secular market.

- I would say mainly -- like competing with one another, I don't think one would be inferior, but like within the same thing -- I mean there are some secular bands that are just totally a joke. At the same time there are some Christian bands that are a total joke, too, so who am I to say that. And I don't know their heart by all means, but just some don't go as far as others. That's kind of what I'm getting at, in the secular or the Christian.
- I think in the Christian music industry, the ones who are truly called don't make it very far. Most of them, Cademon's Call, the Norvalls, and Shane Barnard, they end up on Indie labels putting out records and local people absolutely love them, but they don't get nationwide airplay. I think it's because they don't stoop to some of the levels. There is a lot of compromise that has to be made to make it in the Christian market. I think Shane Barnard is one of the best guitar players -- acoustic guitar -- in the country and you will probably never see him on a professional label. It took Mercy Me forever and they've been a fabulous worship band for years and years and years.

Do you feel listening to Christian music separates you from your peers in any way?

- I think that probably if it was all that I listened to, it would.
- I hope it doesn't.
- I think it does sometimes. I don't listen to secular music at all. I listen to a little Dave Matthews. There is so many times that my friends will be talking about a song or a group, and I'll say, "I have no idea who that is."

Have any of you ever been teased, ridiculed or made fun of because you listen to Christian music?

- No, but what I have found, though, with my friends if I'm listening to something in the car that is Christian and they haven't heard it, they will ask me about it and it gives me an opportunity to witness to them or say something to them.
- All my friends know that I mostly listen to Christian music so -- lot of times I'll get in the car and they'll even go so far as to change the channel, change the station for me even though I don't ask them, or like if I'm listening to something in the car and they'll say how much they like it. Like they never really ask me to change it. I guess that kind of shows what great friends I have. In the same way sometimes they'll be talking like "did you hear that new song?"
- The reason I said awhile ago I didn't think it would separate me from my friends is because when I was younger I had the mentality of -- like I had this mentality that just because I was a Christian, I was on a higher plain than the rest of humanity. I have since been delivered from that, thank the Lord. But, now I'm like, there are enough things in this world to separate me from people in this

world going the way it is and if I can find a common bond with my friends with a secular song or secular band or whatever, I mean why would I want to separate myself from them. Jesus didn't just hang out with the twelve disciples all the time. He didn't say "I'm not going to go to that drunk's house and talk to him. You have to bring him to me. I won't be seen with that kind." I mean you can't just separate yourself from the rest of humanity and expect to reach them -- you can't stand up on a platform and talk down at them and expect them to understand where you're coming from; there is just no way.

- Yeah, I don't want to separate myself -- if I'm living the way I'm supposed to be living, they'll notice a natural separation. I won't have to separate myself in my own power; I won't have to do it myself. They'll see it.

What if I claimed to be a Christian, but I've never listened to Christian music, what would you think of me?

- I don't think necessarily means you're not a Christian. A Christian has to do what you feel in your heart. What kind of relationship you have with God, you know. I don't think something so small as what kind of music you listen to should determine, either for yourself or somebody else, what kind of Christian you are.
- That's though. You know, like I initially gave my life to God when I was in the eighth grade but I didn't really start getting serious about it until my sophomore year, so question sometimes would ask me in that period of time, between eighth grade and sophomore year, if you weren't serious about God were you really saved? During that time I didn't listen to any Christian music. I didn't listen to any until I got serious about God. I started listening to Christian music then because that's where my heart was, it was always toward God. I really don't know, so maybe something like that. A lot of times when people come to know Jesus, sometimes it's a complete radical change and go from something like a drug addict or a devil worshipper directly to being on fire for God. Sometimes it takes people a while to come out of things, but I don't know.
- I would probably offer you some stuff. Say, "Hey, you got to listen to this," but as far as.
- I would feel like you were missing out on something, but not necessarily something that you needed.
- Everybody's walk is different. Who am I to say what God is speaking in Jeff's life and who is Josh to say how God is speaking in my life. I used to be bound by that legalistic thought that God has this supreme plan and everybody follows this dotted line and completes these certain amount of steps and climbs up the ladder and everybody reaches the same goal, the same way by doing the same thing. If God wants to deliver this person from secular music, if he thinks it's hurting their walk with him, fine. But if that same kind of music isn't affecting my walk with

God, then who's to say. It's one of those issues where I've got my mine, you've got yours.

- A lot of times friends of mine who are Christian have never heard what there is, so they listen to secular music. They don't know that there is Christian music that sounds like that. Also, something my youth minister said not all secular music is bad, and at the same time not all Christian music is good. Like we were saying earlier, just depends on where your heart is and I think sometimes, though, some of the music you can listen to is really harmful.
- Like I know some kids that went to high school with me like the kind of music they listen to really affects their attitude. Like they are just kind of bitter about things because, not just because of the music but it certainly doesn't help at all.

Can you offer any examples of how your life or the life of someone else has been profoundly changed by CCM or any type of music?

- I can honestly say that I myself have been. I took a class last semester for my public relations major and we had to write a ten-page biography on how the media has affected our life. I think three of those pages was how Christian music has profoundly, deeply affected me. I came to the point in my sophomore year where there was one time where all my CD's got stolen, Christian and non-Christian, but then I kind of started to buy some secular CD's and then I got to the point where I didn't want them, so I got rid of virtually all of my secular CD's.
- I pretty much have heard the same kind of story like she and I went to church together and youth group together and she listened to a lot of secular music and she told me she hadn't been living her life right, you know, and she had been kind of going through the motions. She said -- this is just a story she told me -- she said one night she was lying in bed and honestly felt a presence, an evil presence in her room that she just felt like she was trapped and she felt like she was being brought down, and she prayed to God, and I guess he told her she needed to give up all her secular music, and she did, and everything was all right. She got back on the right track and everything.
- I've heard multiple stories along the same line. I'm not saying it happens to everybody, but music affects and how you see things. I don't know how profound this is, but when I was in high school I played baseball and every time before I would go to a game driving from school or whatever I listened to "Boys Don't Cry" by Oleander. By the time I got there and I finished the song and I got out of the car just in that mind-set to go out there and win, you know, I'm not going to lose nothing is going to get me down. You guys may say that's not very profound, but it's an example. I think it can affect you on a smaller scale or greater scale, but all I can say music definitely does affect the way you feel.

- In my opinion, music is the most powerful way of reaching people. Like it really affects and it's almost like a divine language because it speaks to the soul and what the message is, is what you take in, whether it's Eminem or Stephen Curtis Chapman, whoever. I think music is the most powerful way to speak to someone that there is.
- I'm a music major. It's a big deal in my life. I play trumpet, and I play a little piano and I play some guitar, and I'm constantly practicing stuff and in rehearsal and stuff, that's what I love to do. But from a Christian standpoint, the Christian music I listen to, a lot of times when I listen to it, it helps me put scripture in my memory because there is scripture in the words. Countless times I'll be reading in my quiet time and I'm like, whoa, that is in this song. I wouldn't even have noticed it, if I hadn't heard it in that song. Also, I can think of a hundred times when I come home from a bad day and I flunked a test or two and you hear a song and then you can say to yourself "it's going to be okay, there's always tomorrow."
- This is coming off my marketing major, professors tell me that the media make decisions for us nowadays. I just have to sit there and squirm in my seat because I think what happened to the free will that we have as humans. I think music, TV, anything will affect you only as much as you open yourself up to it and let it affect you. If I was having a great day and I hear a secular song, it might bring me down a little. But I can consciously sit there and think, "don't let this thing bring you down. It's just a temporary little sidebar or whatever." At the same note, if some person is having a crummy day and they hear a Christian song, it is not going to automatically turn their life up the right way. If I open myself up to a given song, it can bring you down or it can lift you up. I think it has a lot to do with freewill and how you let things affect you.
- That's good. That's why there can be a danger to listening to certain types of music because if you open yourself up to it, it can really affect you.
- I can't say that the intake of music has necessarily profoundly affected my life. but the expression. I played drums in high school, and I played in some secular cover bands, but it didn't really mean anything. When I got involved in a praise and worship band and I began to express my music as worship to God and as an offering. That's what changed my life. It was a huge turning point in my life. So, I would say the expression more than the intake.

Oklahoma State University
Institutional Review Board

Protocol Expires: 12/10/2003

Date: Wednesday, December 11, 2002

IRB Application No AS0340

Proposal Title: HOLY ROCK'N ROLLERS. CONTEMPORARY CHRISTIAN MUSIC AND OKLAHOMA
COLLEGE STUDENTS

Principal
Investigator(s)

Bobbi Kay Hooper
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206 Paul Miller
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Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI:

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,



Carol Olson, Chair
Institutional Review Board



VITA

Bobbi Kay Hooper

Candidate for the Degree of

Master of Science

Thesis: HOLY ROCK 'N' ROLLERS: CONTEMPORARY CHRISTIAN
MUSIC AND OKLAHOMA COLLEGE STUDENTS.

Major Field: Mass Communications

Biographical:

Education: Graduated from Cleveland High School, Cleveland, Oklahoma in May 1988; received Bachelor of Science degree in Journalism, with an Advertising emphasis, from Oklahoma State University, Stillwater, Oklahoma in May 1993. Completed the requirements for the Master of Science degree with a major in Mass Communications at Oklahoma State University in August, 2003.

Experience: Worked as an account executive in the Advertising department of *The Daily O'Collegian* at Oklahoma State University while completing my bachelor's. 1991 to 1993. Employed by *The Cleveland American* Newspaper and Printing as the Advertising manager; Cleveland, Oklahoma, 1994 to 2002. Worked as a Teaching Assistant for the College of Journalism and Broadcasting, Oklahoma State University, Stillwater, Oklahoma, 2002 to present.