

[Search](#) [Journals](#) [Books](#) [My Workspace](#) [External Links](#)

[Journals A-Z](#) > [Advances in Nursing ...](#) > [22\(2\) December 1999](#) > [Interruption to Research ...](#)

Advances in Nursing Science

Issue: Volume 22(2), December 1999, pp 39-48

Copyright: Copyright © 1999 by Aspen Publishers, Inc.

Publication Type: [Global Health And Nursing Practice]

ISSN: 0161-9268

Accession: 00012272-199912000-00005

Keywords: adolescent women, Gadamer, hermeneutics, interpretive inquiry, knowledge development, method, popular teen magazines, substantively driven research, women's studies, women's health

[Global Health And Nursing Practice]

[Previous Article](#) | [Table of Contents](#) | [Next Article](#)

Interruption to Research Design: Substance Driven Research

Chow, Jean D. RN, MN, PhD

▼ Author Information

Assistant Professor; Department of Nursing Studies; University of Hong Kong; Hong Kong, Special Administration Region, China

[Back to Top](#)

▼ Abstract

When adolescent women, readers of *YM*, *Seventeen*, and *Teen*, met individually and in a series of four or five focus group meetings to talk about the health messages in teen magazines, their surprising responses did not fit the feminist, critical theory, and media reception analysis methods used to guide the study. The undisputed acceptance of research methods as the sole means to knowledge and truth was interrupted by the voices of the adolescents that resisted methodological codification. Hermeneutics or interpretive inquiry transformed my study to one that became substantively driven and contributes to the qualitative approaches in the human sciences.

IN THE traditional research sense, I was "ready." I had performed the usual rituals and covered the necessary steps to launch and complete my research study: obtaining approvals, setting up interview questions, finding participants, locating adequate recording equipment, interviewing, and transcribing the interviews. The focus of my research was teen magazines (*Seventeen*, *Teen*, and *YM*): magazines that troubled me when I witnessed my own 14-year-old daughter reading them. Because the adolescent women's perceptions of the health messages in popular teen magazines were lacking in the reviewed literature by Arnett, [1](#) Bielay and Herold; [2](#) Bordo, [3,4](#) Currie, [5](#) Douglas, [6](#) Durham, [7](#) Evans et al, Guillen and Barr, [9](#) Hancock, [10](#) Kalof, [11](#) McRobbie, [12,13](#) Peirce, [14,15](#) Pipher, [16,17](#) Silverstein et al; [18](#) Steele and Brown, [19](#) and Trimble, [20](#) I wanted to specifically gain adolescent opinions. Towards that aim, I interviewed two groups of adolescent women ages 12-18 years old and included two individual interviews with each participant to augment the group meetings. One of the focus groups consisted of five adolescent women ages 12-15 and the other consisted of seven adolescents ages 15-18. The flurry of research activity should have settled by the time my interviews were transcribed and it was time to interpret them.

However, something peculiar happened before I completed my interviews-

Article Tools

 [Abstract Reference](#)

 [Complete Reference](#)

 [Print Preview](#)

 [Email Jumpstart](#)

 [Email Article Text](#)

 [Save Article Text](#)

 [Add to My Projects](#)

 [+ Annotate](#)

 [Snag Snippet](#)

 [Find Citing Articles](#)

[About this Journal](#)

[Full Text](#)

[Request Permissions](#)

Outline

- [Abstract](#)
- [SUBSTANTIVELY DRIVEN RESEARCH](#)
- [HERMENEUTIC INTERRUPTION](#)
- [SUBSTANTIVELY DRIVEN RESEARCH AND ITS RELATIONS](#)
- [LANGUAGE IN SUBSTANTIVELY DRIVEN RESEARCH](#)
- [REFERENCES](#)

something that I wanted to keep at bay, in the margins as an interesting aside. It was already too late by the time I started my research: something significant had already taken place before I proceeded through the carefully laid out steps of my research protocol. The interruption to the original research design that led to substantively driven research is a "furthering of an event that goes far back."

21^(p22) This is what I intend to talk about in this paper-how "things have an order that isn't planned" 22^(p28) and what spun out from this instance of research. A phenomenon, I called "flipping," showed itself strikingly and unexpectedly despite my procedural protocol. This paper, however, is not about the phenomena of flipping but the opening that flipping created to examine the boundaries that we more or less have come to accept as the delimitations around research.

The event 21 of flipping is an opening for discourse about borders, to what is left out, and to what is granted admittance to the contested territory of truth and knowledge. The territory has been carefully defined and predetermined. The rebels, the heathens (meaning from the heath) 23 have been converted using whatever means necessary to obtain compliance: the dust settled on three centuries of purification achieved by methodologic reliance. 24

However, the adolescent women in my study, in somewhat stereotypical girl fashion, jarred me to what roils beneath the seemingly smooth day-to-day research operations in which links to the pungency of life are broken and life is squeezed out from our research findings. The event of flipping occurred despite "a methodologically disciplined use of reason [that] can protect against every error. That [this] was Descartes' idea of method." 21^(p277) Despite my methodological considerations, the voices of the adolescent women were raised in resistance to awaken me a new 25 to the "original difficulty" 26^(p1) about certain expectations related to research endeavors.

Although my research study about popular teen magazines began traditionally enough by using the guidance of method, the adolescent women poked holes at my attempts to corral their words into neatly contained packages of categories and themes. They joined Hermes, the trickster and messenger, 26,27 by testing the limits and stepping beyond the boundaries of appropriateness in terms of research. In a sense, the adolescent and Hermes violated the sanctity of research. In doing so, they ushered the animate living world-the world of everyday experience back-into research.

The adolescent women didn't seem to take my topic seriously. Were they acting oppressed? They laughed, giggled, and were flippant, while at the same time flipping the pages of the teen magazines during the research meetings. What was it? The girls seemed to be willful and monstrous (related to the Latin root word *monstrum* to show). 28

But, it was the other way around. The adolescent women were trying to show me something. It was simply that I was not listening to them. Although the methods I used-feminist research, critical theory, and media reception studies-champion the expression of voices, I listened to the adolescent women's voices through the filters of method and the conceptual markers inherent in each. These carefully considered methodological filters exempted what was really showing. Moreover, I wanted the rich descriptive data promised by the qualitative research texts. 29,30 In other words, my study was interrupted by research data that resisted methodological codification into ideology, consciousness, hegemony, patriarchy, gender, and equality. 31

Therefore, this research study about popular teen magazines calls into question our methodological use of procedure as the sole means to truth and knowledge. It allows us to consider anew how knowledge falling outside the boundaries delimited by method is disregarded, rejected, and challenged; we end up diminished as a result of this ritual purification process. My research study calls into question our understanding of research as a collection of methods to be

applied in a process that flattens and literalizes the world. ³² We lose our experience of the world and our understanding of it in this unleashing of human life from its moorings with the world. As a result of the methodological severance of linkages with the world, the world loses its richness, its fleshiness, its moistness, its relations, and its kin. ³¹ Hence, the world, including the adolescents in my study, becomes things possessing the moral status of objects ^{33,34} to be investigated.

Put another way, research loses its health, its wholeness. Berry ³⁵ reminds us of health's membership in a family of words: "*heal, whole, wholesome, hale, hallow, holy.*"^(p103) The body [*(research and knowledge)* italics my own] is healthy and whole in relations, not in isolation. ³⁵ How healthy is research when our findings, our concepts, and our data are cut away from their interdependent relations with their kin? ³² Beneath the typically smooth unrippled surface of our beliefs about what research methods can achieve, roils a depth of natural presence that opens us to "experience the natural givenness of our existence and of our world." ²¹^(pxxiv) Therefore, "truth exceeds method." ³⁶^(p41) In turning from this traditional sense of research, my study became substantively driven.

[Back to Top](#)

SUBSTANTIVELY DRIVEN RESEARCH

What is meant when I say that my research is substantively driven? And what are the necessary conditions for substantively driven research? Furthermore, what is it that I want an answer from? Substantively driven research *is* about a certain way of looking at the human sciences. It's about what we recognize and experience in the world, things like the flipping of magazine pages, and the flippant talk amongst adolescents, "not rules and not what ought to be or could be." ³¹^(p173) Flipping does not belong, does not have membership alongside the hallmarks: the ancestors of the Western rational mind (scholarship = control, generalizability, truth, predictability, certainty, repeatability). ^{36,37} The appearance of flipping was an interpretive moment that called for a generous reading for all its possibilities in the world. Substantively driven research is not about following procedures and doing the "right things," but what "happens to us over and above our wanting and doing." ²¹^(pxxviii) Therefore, flipping moved my research from the usual and expected in the lifeworld of the adolescents and *is* understanding the messages in popular teen magazines. This instance of flipping and flippancy was the breakthrough, the opening where I acknowledged that my study was being driven by something seemingly atypical in research. In fact, it's that order that is unplanned. ²²

This study about popular teen magazines and adolescent women interrupts the 19th century notions of procedure for the human sciences that Gadamer ²¹ had challenged. Gadamer ²¹ interrupted the methodological spell cast upon the human sciences by the Enlightenment ideals of procedure. He challenged the spell of "propositional logic that dominates Western philosophy" ³⁷^(p118) and the alienated model of truth and knowledge. ³⁸ He dispelled the enchantment that had overcome and bewitched human science researchers in their search for knowledge and truth. Although the methodologic frameworks I used, feminist research, critical theory, and media reception analysis, provided a rich language to understand teen magazines and the importance of voices, they were useful up to the extent of theorizing the adolescent women *but not listening to them*.

[Back to Top](#)

HERMENEUTIC INTERRUPTION

This was the point of hermeneutic interruption. Gadamer ²¹ proposes that there is something beyond the filters of method to understanding the lifeworld. Therefore "to understand is to participate immediately in life, without any mediation through concepts." ²^(p211) Hermeneutics or interpretive inquiry places

certain demands upon research and researchers. One of these is listening and its particular contrast to Western culture that currently favors saying in place of listening. 39 In other words, "the possibility that the other person may be right is the soul of hermeneutics" (Hans-Georg Gadamer, July 9, 1989, Heidelberg Colloquium). This listening is the heart of hermeneutics. The flipping magazine pages, the flippant adolescent voices, and the flippant tone of the research meetings was a strange interruption yet familiar to me as a nurse who listens to interruptions from patients in my care.

"Listening through methodological filters funneled the voices centripetally towards a center of understanding." 31 (p37) In contrast, the hermeneutic interruption opened understanding to a centrifugal movement. The centrifugal movement of understood meaning encompasses feminist research, critical theory, and media analysis research and expands outwardly 31 joining tradition, the handing down of the past, beliefs, legends, and customs 40 towards an unity of understanding. 20

Hermeneutics, an ancient word expressed "as interpretation, explication, translation, or even only with understanding" 41 (p113) is substantively driven research. Hermeneutics or interpretive inquiry is not "a methodology of human sciences, but an attempt to understand what the human sciences truly are, beyond their methodological self-consciousness and what connects them with the totality of our experience of world." 21 (pxxiii) It appears in research when you end up with something unexpected, striking, and spell-binding. In my research, the phenomenon of flipping appeared in place of the familiar and the expected, and its appearance transfixed me. The ordinariness of the everyday, which is usually never "fully accessible," 42 (p35) was exposed by interpretive inquiry. This revelation, not an end, rather a beginning point, is an opening to understanding. Interpretive inquiry grants us a certain kind of knowing. "Knowing, *scire*, science, proves to be acquaintance with something, knowing one's way around *in* it and from *within* it." 43 (p512) The subject matter, flipping, has a certain degree of power to release us from the expected, and compels us to carry on differently, awake to how we are personally caught in the flux of the living world and the multifarious ways in which flipping comes to meet us. The "claim" 21 can never be answered in advance by method or alone cut off from the lifeworld. Therefore interpretive inquiry "is an attempt to stick with the original difficulty of life, and not to betray it with metaphysics." 26 (p1)

When I talk about substantively driven research, the common sense distinction is used where substance refers to the thing itself rather than Aristotle's technical distinction 44 of *ousia*. 26 (p69) Substantively driven research comes out of the issue being considered where the subject or topic, like flipping is dominant, alive, rich, image filled, and determines how the research proceeds. Flipping and substantively driven research puts research back into place with its relations with the world. We are led to truths that are different from those that arise from methodological codifications. It appears in nursing as the resistance to effortful methodologic codification of nursing practice into commodities to justify and economize nurses. Nursing art defies fragmentation into line and form. Substance is Husserl's talk about a returning to the "things themselves," 37 (p35) to what it really is. 45

Substantively driven research takes place in the lifeworld and remains there, not as an object of conversation, but as something that we are deeply and personally engaged in. We need to tolerate the disruptions in research, such as flipping, if they help us to read the world and adolescent world more generously than possible by other means.

As researchers, interested in substance, we need to resist the pathologizing that such a disruption often calls forth. Research about flipping is *experiential and about presentation* rather than argumentation and representation. "It is not really 'know-how' which like some knowing-how-to-make just chooses its task (on its own or upon request); it is posed precisely in the way that the practice of one's living

poses it." 41^(p135) We participate in the research, not as experts with neutral specialized knowledge, but as people who have experiences with flipping and popular magazines. Therefore "to understand is to participate immediately in life, without any mediation through concepts." 21^(p211) Flipping is not merely a concept or a category, characteristics predetermined: attention to flipping retools or refigures research endeavors.

[Back to Top](#)

SUBSTANTIVELY DRIVEN RESEARCH AND ITS RELATIONS

The interdependency of our lifeworld connections is shown by the fascia surrounding the uterus, where the tissues weave this way and that way, untraceable in their mysterious support of the body. When cut, the tissue is cut away unnaturally with a surgical blade from its natural relationship to the body. As a maternity nurse, I've helped obstetricians piece together the disrupted flesh. The approximated tissue looks puckered, peculiar in the way it has been forced and threaded together with suture. In a similar fashion, the interweaving of the supportive fascia of our being in this world, at this very moment, cannot be cut away without destroying the integrity of our belonging to it. Similarly, I cannot methodologically cut away my own ties to the research topic-the adolescent women-nor can I cut the links the topic has with the world without destroying its integrity or health. Therefore, substantively driven research challenges me to enter into the research as who I am, open to the pull and push of the realities I face as I am led by the topic. In this way, "'reality' always stands in a horizon of desired or feared or, at any rate, still undecided future possibilities." 21^(p112)

Interpretive inquiry does not entail attending to the whole indeterminate field that constitutes the world. And it's not about picking out themes. Rather, it's a matter of address. The two kinds of address are important. First, interpretive inquiry demands a certain address, claim, 20 or recognition that is primary to entering into the interpretive conversation. It's that strange irritation I experienced when I discovered my 14-year-old daughter secreted in her room reading teen magazines. It is the disturbing whispering of secrets during the research meetings. It's what happened when I heard, "we're freaks of nature," and I felt the roots of my hair prickle. You recover a peculiar sense of the world. 26 It's a claim where "the joy of recognition is rather the joy of knowing more than is already familiar." 21^(p114) Understanding begins at the moment when "something addresses us." 21^(p299) Therefore, it is necessary to be open or vulnerable to the arrival of the address or claim of flipping. I also had to be willing enough to trace this claim to see if anything would come of it.

The second condition of address is one where the claim is addressed by tradition. We interpret that claim upon us by bringing "one's own preconceptions into play so that the text's meaning can really be made to speak for us" 21^(p397) in an encounter with tradition. I encountered a human tradition that had something to say about flipping: channel flipping, call waiting, living everywhere and no where, 46 flipping out, flippancy, adolescent voices, patient care, nurses' voices, and popular magazines. 31 Tradition opens us to "determine anew the significance of what is examined." 21^(p282) This "is necessarily an intuitive, imaginative, subjective, and unmethodologic process for which no precise rules can be devised." 47^(p3) "Every part expresses something of the whole of life (i.e., has significance for the whole) just as its own significance is determined by the whole." 21^(p223)

[Back to Top](#)

LANGUAGE IN SUBSTANTIVELY DRIVEN RESEARCH

"Language is the medium in which substantive understanding and agreement take place." 21^(p384) Substantively driven research consists of a multivocal conversation that is central to the interpretive enterprise. The ongoing process of talk does not mirror the reality of the topics *but constitutes it*. The topics work

themselves out in conversation with the world. It's not about me telling you about my feelings or opinions, but rather us giving into the power of the subject matter and allowing it to develop in our conversation. Thus, "belonging together always also means being able to listen to one another." 21^(p361) "There is no speaking that does not bind the speaker and the person spoken to." 21^(p397) Moreover when I seek to understand topics such as flipping or secrets, I am in conversation with the world: research participants, texts, colleagues, friends, tradition, literature, art, poems, and songs. We listen genuinely to the adolescent women's words and to the other participants in the lifeworld, partaking in a conversation that has a "to and fro" motion to it. It is important to note that the interpretive conversation proceeds creatively and artistically. 21,27

What comes of the conversation is not just about my subjective experience or me telling you my point of view. It's not about your individual story. The research opens up the possibility that we might have a conversation about flipping and teen magazines. The conversation is not about breakthroughs: it's about how we belong to the world. We get a sense of our own mortality in a shadowy world 26 and we realize that what we know is partial. 48 It's about being captivated by a conversation where we are carried by a topic because we've been drawn into something strangely interesting. We are in it as ourselves. It's the truth that we arrive at having undergone a conversation together about flipping and teen magazines. As such, interpretive inquiry demands a certain degree of authenticity. "Authenticity means unrest, disquiet, uneasiness, agitation, keeping off balance (even as running is a constant falling forward), resisting the illusion of stability and solid foundations." 26^(p200) What happens to flipping, happens to us. This is like nursing working its way out into its possibilities with its scaring practices and healing. In this community of conversation, we are transformed by having undergone the conversation. Moreover, the conversation is ongoing.

Interpretive inquiry, inherently a creative act, about popular teen magazines is about "creating meaning, not simply reporting on it." 27 Fortunately, there is no lock-step way of doing substantively driven research. Yet its peculiar lack has the capacity to bring about transformation, caring, risk, and reawakening. Notwithstanding, "understanding is an adventure and, like any other adventure, is dangerous." 41^(p110)

A substantive conversation involves the risks of partaking in an adventure, which may entail entering dangerous territory; in other cases, nothing particularly interesting may occur. 31 An adventure entails chance, luck, hazard, peril, future intention, and potential happenings. 23 "Here lies the fascination of an adventure. It removes the conditions and obligations of everyday life. It ventures out into the uncertain." 21^(p69)

In a fashion similar to an artisan who begins intentionally to make a craft of something, "Gadamer's intentionality of understanding always involves coming to an understanding *about* [italics are my own] some thing." 36^(p219) Interpretive inquiry was used to craft something about the phenomenon of flipping and what it can tell us about teen magazines. But the making of a craft can be full of twists and turns. Oddly, interpretive inquiry is like this too. An artisan revises plans and adapts to particular circumstances because she "finds obstructions and difficulties." 36^(p191) Each step of creating the craft, in this case flipping, required intimate engagement with its creation, entailing a continuous back-and-forth reciprocal process of deliberation, decision, and crafting.

My daughter's particular interest in popular teen magazines, *YM*, *Seventeen*, and *Teen*, led me to substantively driven research. Initially, I listened in an anticipatory fashion for words that I could codify and theorize into the research frameworks I used to guide my research. However, the phenomenon of flipping interrupted usual research activities, and transformed my study into a substantively driven one. Although flipping tells us certain things about teen magazines and adolescent women, flipping is also a discourse about research and

the ways we have learned to approach research. In a sense it demonstrates or warns us against the taken for granted clear and confident centers of the normality surrounding research. It shows how calcified the ways of seeking truth and knowledge have become. Cartesian clarity and confidence were inherited from Descartes and his "epistemological ideals of clarity, detachment, and objectivity" [24](#)^(p4) and "obsessive concern with purity." [24](#)^(p4) The fear of invaders and the messy foreign links they represent stems from this legacy. Interpretive inquiry exposes our human (from the word humus, "arising from, depending upon, and returning to the 'earth'" [25](#)^(p201)) frailties and exposes a new common shared reality. [26](#) My study about popular teen magazines is about what happens when hermeneutics or interpretative inquiry banishes the mesmerizing notions cast by method and we awaken to and recognize something strangely familiar in the world. What can interpretive inquiry tell us about our work as nurses?

Is it possible that we can proceed a little more delicately and conduct ourselves wisely in the face of the environmental influences such as teen magazines? Is it possible that as we talk with adolescent women about teen magazines that understanding happens?

It is possible that substantively driven research could lead to transformation. Aoki [49](#) reminds us of the intertwining of thinking, doing, and understanding and how we need to break from the notion that we think first and then do. "As we come to understand, we change ourselves. Coming to an understanding in a deep sense is at the same time to modify ourselves in such a way that we will act differently in the world." [49](#) Aoki's intertwining of thinking, understanding, and doing transforms into "ideas that live, live in us and through us into the world." [46](#)^(p146) "Without an ongoing search for understanding we are reduced to terror, xenophobia, or the kind of isolation that breeds complacency, hubris, and self-contempt." [27](#)

Theory stems from the Greek word the *theorós*, which means spectator. [23](#) In interpretive inquiry, as substantively driven research, the presentation is the theory. Interpretive inquiry "calls for an audience" [21](#)^(p109) and one of the walls in the typically closed world of research writing was figuratively let down so that the reader or spectator "is the person for and in whom the play is played." [21](#)^(p110)

[Back to Top](#)

REFERENCES

1. Arnett JJ. Adolescents' uses of media for self-socialization. *J Youth Adolesc.* 1995;24(5):519-533. [Full Text](#) | [Bibliographic Links](#) | [Context Link](#)
2. Bielay G, Herold ES. Popular magazines as a source of sexual information for university women. *Can J Hum Sex.* 1995;4(4):247-262. [Context Link](#)
3. Bordo S. *Unbearable Weight: Feminism, Western Culture, and the Body*. Berkeley: University of California Press; 1993. [Context Link](#)
4. Bordo, S. (1997). *Twilight Zones: The Hidden Life of Cultural Images from Plato to O.J.* Berkeley: University of California Press. [Context Link](#)
5. Currie DH. (1994). "Going green:" Mythologies of consumption in adolescent magazines. *Youth Soc.* 1994; 26(1):92-117. [Full Text](#) | [Bibliographic Links](#) | [Context Link](#)
6. Douglas SJ. *Where the Girls Are: Growing Up Female with the Mass Media*. New

York: Times Books; 1995. [\[Context Link\]](#)

7. Durham G. The taming of the shrew: Women's magazines and the regulation of desire. *J Commun Inquiry*. 1996;20(10):18-31. [\[Context Link\]](#)

8. Evans, ED, Rutberg J, Sather C, & Turner C. (1991). Content analysis of contemporary teen magazines for adolescent females. *Youth & Society*, 23(1), 99-120.

9. Guillen EO, Barr SI. Nutrition, dieting, and fitness messages in a magazine for adolescent women, 1970-1990. *J Adolesc Health*. 1994;15(6):464-472. [Full Text](#) | [Bibliographic Links](#) | [\[Context Link\]](#)

10. Hancock E. *The Girl Within*. New York: Fawcett Columbine; 1989. [\[Context Link\]](#)

11. Kalof L. Dilemmas of femininity: Gender and the social construction of sexual imagery. *Sociol Q*. 1993;34(4): 639-651. [Full Text](#) | [Bibliographic Links](#) | [\[Context Link\]](#)

12. McRobbie A. (1982). Jackie: An ideology of adolescent femininity. In: Waites, B. et al, eds. *Popular Culture: Past and Present* (pp. 263-283). London: Open University Press. [\[Context Link\]](#)

13. McRobbie A. More!: New sexualities in girls' and women's magazines. In: Curran J, et al, eds. *Cultural Studies and Communications*. London: Arnold; 1996; 172-194. [\[Context Link\]](#)

14. Peirce K. A feminist theoretical perspective on the socialization of teenage girls through *Seventeen* magazine. *Sex Roles*. 1990;23(9/10):491-500. [\[Context Link\]](#)

15. Peirce K. Socialization of teenage girls through teen-magazine fiction: The making of a new woman or an old lady? *Sex Roles*. 1993;29(1/2):59-68. [\[Context Link\]](#)

16. Pipher M. *Reviving Ophelia: Saving the Selves of Adolescent Girls*. New York: Ballantine; 1994. [\[Context Link\]](#)

17. Pipher M. *Hunger Pains: The Modern Woman's Tragic Quest for Thinness*. New York: Ballantine; 1995. [\[Context Link\]](#)

18. Silverstein B, Perdue L, Peterson B, Kelly E. The role of the mass media in promoting a thin standard of bodily attractiveness for women. *Sex Roles*. 1986;14(9/10): 519-532. [\[Context Link\]](#)

19. Steele JR, Brown JD. Adolescent room culture: Studying media in the context of everyday life. *J Youth Adolesc*. 1995;24(5):551-576. [Full Text](#) | [Bibliographic Links](#) | [\[Context Link\]](#)

20. Trimble L. Coming soon to a station near you?: The CRTC policy on sex-role stereotyping. *Can Public Policy*. 1990;16(3), 326-338. [\[Context Link\]](#)

21. Gadamer HG. *Truth and Method*. New York: Continuum; 1994. [\[Context Link\]](#)
22. Wallace, B. *Signs of the Former Tenant*. Toronto: Oberon.; 1983. [\[Context Link\]](#)
23. Onions CT. *The Oxford Dictionary of English Etymology*. Oxford, UK: Clarendon; 1966. [\[Context Link\]](#)
24. Bordo S. *Flight to Objectivity: Essays on Cartesianism and Culture*. New York: State University of New York Press; 1987. [\[Context Link\]](#)
25. Arendt H. *Between Past and Future: Eight Exercises in Political Thought*. New York: Penguin; 1961. [\[Context Link\]](#)
26. Caputo JD. *Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project*. Bloomington: Indiana University Press; 1987. [\[Context Link\]](#)
27. Smith DG. *Pedagon: Interdisciplinary Essays in the Human Sciences, Pedagogy and Culture*. New York: Peter Lang; 1998. [\[Context Link\]](#)
28. Chua-Eoan HG. The Uses of Monsters. *Time*. 1991;138(6):27. [Full Text | Context Link](#)
29. Boyd CO. Philosophical foundations of qualitative research. In: Munhall PL, Boyd CO, eds. *Nursing Research: A Qualitative Perspective*. New York: National League for Nursing; 1993:66-93. [\[Context Link\]](#)
30. Denzin NK, Lincoln YS. (1994). *Handbook of Qualitative Research*. Thousand Oaks: Sage. [\[Context Link\]](#)
31. Chow J. *Teen Magazines: Manufacturing Consent*. Denver: University of Colorado Health Sciences Center, Denver, Colorado, 1998. Unpublished doctoral dissertation. [\[Context Link\]](#)
32. Jardine DW. *Speaking with a Boneless Tongue*. Bragg Creek, Alberta: Makyo; 1994. [\[Context Link\]](#)
33. Gadow S. Existential advocacy: Philosophical foundation of nursing. In: Spicker S, Gadow S, eds. *Nursing Images and Ideals*. New York: Springer Verlag; 1980. [\[Context Link\]](#)
34. Watson J. *Nursing: Human Science and Human Care*. New York: National League for Nursing; 1988. [\[Context Link\]](#)
35. Berry W. *The Unsettling of America: Culture and Agriculture*. San Francisco: Sierra Club; 1977. [\[Context Link\]](#)
36. Weinsheimer JC. *Gadamer's Hermeneutics: A Reading of Truth and Method*. New Haven: Yale University Press; 1985. [\[Context Link\]](#)

37. Grondin J. *Introduction to Philosophical Hermeneutics*. New Haven, CT: Yale University Press; 1994. [\[Context Link\]](#)

38. Grondin J. *Sources of Hermeneutics*. Albany: State University of New York Press; 1995. [\[Context Link\]](#)

39. Fiumara GC. *The Other Side of Language: A Philosophy of Listening*. London: Routledge; 1990. [\[Context Link\]](#)

40. *Webster's Encyclopedic Unabridged Dictionary of the English Language*. New York: Portland House; 1989. [\[Context Link\]](#)

41. Gadamer HG. *Reason in the Age of Science*. Cambridge, MA: MIT Press; 1981. [\[Context Link\]](#)

42. Dreyfus HL. *Being-in-the-World*. Cambridge, MA: MIT Press; 1995. [\[Context Link\]](#)

43. Smith PC. The I-Thou encounter (*Begegnung*) in Gadamer's reception of Heidegger. In: Hahn LE, ed. *The Philosophy of Hans-Georg Gadamer*. Chicago: Open Court; 1997;509-525. [\[Context Link\]](#)

44. Witt C. *Substance and Essence in Aristotle: An Interpretation of Metaphysics*. Ithaca, NY: Cornell University Press; 1989:vii-ix. [\[Context Link\]](#)

45. Flew A. *A Dictionary of Philosophy*. 2nd ed. New York: St Martin's Press; 1979. [\[Context Link\]](#)

46. Hillman J, Ventura M. *We've Had a Hundred Years of Psychotherapy-And the World's Getting Worse*. San Francisco: Harper; 1993. [\[Context Link\]](#)

47. Madison GB. *The Hermeneutics of Postmodernity*. Bloomington: Indiana University Press; 1988. [\[Context Link\]](#)

48. Clifford J. Introduction: Partial truths. In: Clifford J, Marcus GE, eds. *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley: University of California Press; 1986:1-26. [\[Context Link\]](#)

49. Hinds N. Teacher interviews Ted Aoki: Aoki inducted into education honor society. *Teacher*. 1994;May/June:10. [\[Context Link\]](#)

Key words: adolescent women; Gadamer; hermeneutics; interpretive inquiry; knowledge development; method; popular teen magazines; substantively driven research; women's studies; women's health

[Previous Article](#) | [Table of Contents](#) | [Next Article](#)

Copyright (c) 2000-2010 Ovid Technologies, Inc.

[Terms of Use](#) | [Support & Training](#) | [About Us](#) | [Contact Us](#)

Version: OvidSP_UI03.02.01.105, SourceID 52233