This paper reflects on an interpretivist approach used to research small, new businesses. The research focuses on adults learning to start small, new businesses in which the learner becomes self-employed. A phenomenological methodology is used to explore learners' perspectives of what it is really like to learn to start a new, small business. Review of the literature indicates there has been little similar research. Simply the methodology has not been applied to learning and small business, despite either calls to do so from both education and small business researchers or potential economic implications. Using qualitative methods with data generated from interviews, the research reveals and takes to new heights understanding in this major area of human enterprise. Emerging from this less travelled research road are marked contrasts with findings arrived at by travelling the universally dominant road of positivist and quantitative methodologies. The research does not deny positivist research in learning and small business. The picture rendered through a phenomenological methodology complements. Describing idiosyncratic reality is a picture is of vibrancy, intensity, colour, and detail. This actual reality is not illumined with prevailing wisdom of abstracted, explanatory and generalised vocational and work-based education. It is suggested that research conducted through an interpretivist approach, with equal but different rigour, and prevailing research approaches actually add to each other. Their convergence it is a fine example of educational research rising to the challenge of 'global issues and local effects'.

Keywords: adults learning, new small business, interpretivism

**Introduction**

The small business sector is a major employer of people in Australia; employment growth is particularly high in small, new businesses. It is no surprise therefore that training of people in small business should be a key area of Australian National Training Authority’s (ANTA)
vocational and work-based education or that the sector is a priority area of government training purchasers. Despite the significance of and attention to the sector, it is nevertheless characterised by the authorities as demonstrating low rates of participation in training. Within this setting, this paper seeks to reveal an exploration of real, local learning in small, new enterprises. Using research methodology that is not widely used, and in the current context is quite probably alien, a different, unexpected reality is brought to light. Sheer humanity emerges rather than abstraction and predictability. As a complement to prevailing ideology, real, local learning in small, new enterprises may ultimately have the potential to affect global issues. The paper draws on work for a Master of Education that is in progress.

Overview of the paper

The first section reveals the significance of this reflection on an interpretivist approach to research in small business by laying bare what more usually prevails. Albeit virtually by default, an orientation for something different is revealed and recommended in the second section. The direction of the research methodology for exploring adults learning in small, new enterprises is set in the third section. This section briefly places some limits around the nature of and what constitutes small, new enterprises; the research methodology is then identified; this is followed by evidence of a clear indication of the gap in knowledge of this important area.

The reflection on the interpretivist approach to learning to start a small, new enterprise commences in the fourth section. Something of the nature of learning to start a small, new enterprise is revealed. This is followed by Things and being: being-in-business. This focus section develops an aspect of what this learning is more really like; an idiosyncratic but nevertheless topical illustration of this learning is given. A metaphor is previewed and an early response to phenomenological questions offered. The reflection continues with a section containing poetised text. As meaning that has been interpreted from the experiences, the poetised text gives insight into experiences of adults learning, the dilemmas and joys. The paper concludes with brief reference to rigour in qualitative research and a final thought on the application of the methodology to the context.

Small business training and learning in Australia

Training

identifies a significant range of research needs and opportunities in small business and vocational education and training (VET). The report details its priorities for training people in small business under six headings: role of government, approach to training, delivery, information and networking, credibility and quality of training and equity; each section concludes with a detailed research agenda. cites the report as ' ... the major research conducted in Australia since 1990 into small business and vocational education and training ... '. Noting the low levels of participation in small business training, J.Gibb nominates (p. 53) explanation based on a 'circular argument':

... is the problem the fact that small business does not have an established culture of training and therefore the benefits of training need to be promoted before there will be an uptake of training? Or is the problem related to the fact that training reform has focused on large company needs and therefore must change the way it operates to meet those of small business?

In addition to the intended reflection on the interpretivist methodology, the paper in effect also shows thinking that supports that the latter question is possibly the more likely case, or at least a better starting point. It will be shown further however that even this is relatively
superficial. It is suggested that real reasoning, as to why training participation is limited, comes from a contribution that runs deeper than mere mismatch in business size.

**Learning**

By and large, though not exclusively, training, rather than learning, dominates ANTA and J.Gibb’s texts above, even though learning is the intended outcome of the effort. Where learning is considered, it is informed by ANTA prescription of competency based training (CBT). However, in a more recent publication adds new insight: ‘If we are to promote a training culture to small business, it must be based on how people in small business prefer to learn’. Also advocates a shift from training to learning in small business.

Notes that learning practices are ‘still embodied in the objective/abstract mode’ and research in small business is largely positivist. He points out (p. 5) that ‘we pay relatively small attention in our research to the issue of learning.’ and ‘miss the ‘meaning’ of [the learners’] experience.’ (p. 10). He continues

> We are largely ignorant of what happens during early turbulent years of the business where enormous learning seems to take place, and as a result we do not know how better to facilitate that learning … we teach entrepreneurship but we know little about how to operationalise the concept of entrepreneurial skills and as a result cannot relate it to our pedagogies. Objective surveys of business needs, using questionnaires and checklists, matched samples and all the paraphernalia of positivist type ‘objective’ research has helped very little to answer these questions. (p. 20).

The prevailing wisdom in small business education and training in Australia, including research, is similarly characterised by a focus on both what is taught and teaching, with exclusive use of positivist methodologies that are embedded in CBT in accredited small business training.

Within this culture of positivism, a genuine shift in interest from training to learning is both contrary to expectation and raises queries as to the likelihood of sustaining sincere and authentic interest. In discussing adults learning, is alert to the effect of methodology on research. He notes that regretfully some research is conducted with little attention to what actually lies behind choice of method.

The need to better understand and relate to adults learning appears not to be met by current research endeavours. It is important to be clear about the kind of knowledge a research inquiry seeks to generate.

**Researching adults learning**

Critiques an obsession with CBT and that effective teaching calls for teachers to adopt a stance of learning (themselves) with learners. Calls for attention to learners’ perspective of learning. Points out that not all education is well viewed scientifically. When it comes to business education research makes a strong case for using non scientific method.

, with sweeping brush, suggest that learning is fundamental to human existence and experience. Merriam continues saying there has been a focus on learning outcomes which are more readily identifiable, but that the ‘underlying process is less discernible.’ Merriam invokes who examines the ‘organic connection between education and personal experience’; Dewey is careful to note however that not all experience educates. Point out the role of learning through experience can be traced back to Aristotle.
provides a clear interpretation of the importance of perspective on learning. ‘In many respects, human learning is still clouded in mystery. While the results of learning may be clear, the process of getting there certainly is not.’ Hooley, a school of education lecturer, is principally writing about learning at school, but he also comments that ‘learners of all ages can construct their own knowledge and build on it, no matter how imprecise or vaguely right.’ He continues that this ability draws on background culture and interests and flows through to people becoming more autonomous and independent; he suggests instruction relating to specific right answers (as opposed to construction) is a limited approach and ignores ‘the cosmology of practice into theory.’

Much has become known about teaching and learning. However much still remains to be learned, especially about the uniquely human experience of learning, as opposed to the results. This is more so in the context of small, new enterprises.

**Research methodology for adults learning to form and start small, new enterprises**

The stage of new business development and operation covered in the interpretivist research is outlined by A.. In general terms this early period includes the raw idea for a business, feasibility, opening-up and through to a critical survival point: two years of operations. This period of *new enterprise formation* is a unique phase during which the existence of a business is established. It is distinct from the management of later operations of clearly established businesses.

It is interesting to note the template for nationally accredited small business management training programs is unclear on interpretation and treatment of this important stage. Whilst stating (p. 13 and 17) the standards are intended for new businesses, new business *formation* is not specifically mentioned.

The size of the small, new enterprises studied involved only an owner/operator/manager, as such fall with the definition of a micro business.

notes an immediacy of ‘training today’s workforce for today’. She suggests that the learning needs of people in small business would be better met by adjusting training to facilitating learning ‘on the run’. With this comes a note of the role of real life and experience in learning and the hint of a move towards a congruence with the considerations to which attention is now being drawn.

states that research methodology needs to be ‘appropriate to the epistemology embedded in the question being explored’. Willis not only notes the importance of research method, as does a point made earlier (p. 2), but also the nature of the epistemology of what is being researched. Both the similarity and the difference in the points each make is depicted in a matrix on the following page. Four different research outcomes are possible and are clearly shown by the use of this particular matrix. It is important to realise however that what could be researched and research method options (what and how) are not limited to this combination, the current matrix simply demonstrates the outcomes across the major epistemological divide of objectivism and constructionism.
<table>
<thead>
<tr>
<th>&quot;WILLIS'S POINT&quot;</th>
<th>Epistemology of what is being researched</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Objectivism</strong></td>
</tr>
<tr>
<td><strong>E p i s t e m o l o g y of</strong></td>
<td><strong>Objectivism being researched by objectivism methodology Likely ANTA research</strong></td>
</tr>
<tr>
<td><strong>&quot;C A N D Y&quot;</strong> of</td>
<td><strong>3</strong></td>
</tr>
<tr>
<td><strong>P O I N T</strong> *</td>
<td><strong>Objectivism being researched by constructivism methodology</strong></td>
</tr>
<tr>
<td><strong>P O I N T</strong></td>
<td><strong>Unlikely ANTA research, but alluded to by A.Gibb (1995), see p. 2</strong></td>
</tr>
</tbody>
</table>
Figure 1

Matrix of epistemology of what is being researched

and epistemology of research method

* note Willis (1999) points out the importance of epistemology on both axes

The underlying processes of adults learning to start small, new enterprises (Willis’s point of the epistemology of what is being researched) calls for methodology that provides a means by which this learning can be understood as a phenomenon of human experience (Candy’s point of the effect on research of what lies behind the method used, see page 2). The underlying, less discernible, ‘getting there’ processes of learning explored with people starting small, new enterprises came in many forms, including factual/analytical, intuitive, emotional, social and intra personal, aesthetic, critical and transformational learning. VET’s learning outcomes were rarely explored. The focus of the original research is essentially located in the shaded, fourth window.

A chain through Crotty’s research schema follows constructionism epistemology, interpretivism as the theoretical perspective and a phenomenological research methodology. The techniques and procedures used to ground the methodology in action included interviews and qualitatively working the data such as searching for themes. This methodological string (how) attends to adults learning as they experience it (what). Software is not being used.

A review of the literature has been revealing. There is a conspicuous absence of the methodology applied to people learning to start a small, new enterprise. This has been raised with personal and e mail communications with national and overseas leaders in small business development, an international leader in phenomenological methodology and an Australian research director at the Centre for Research in Education, Equity and Work (CREEW) as follows:

- John Bailey who was a member of the committee informing the Enterprising Nation;
- Eileen Reuber a Canadian leader whose research interests are in the areas of entrepreneurs’ experiences;
- Max van Manen an international leader in phenomenological research methodology; and
- Roger Harris from the University of South Australia’s CREEW and a key author in CBT.
Each of the three business researchers agreed, to their knowledge, that learning to form and start a small, new enterprise had not been explored by phenomenological methodology. Equally, neither was the methodology specialist aware of the methodology being applied to learning to form and start a small, new enterprise; nor was the CBT researcher.

Thus it seems the focus of learning to form a small, new enterprise and the methodology have not been brought together before.

**Informing data**

The interpretivist research is still in progress. New understanding is not yet fully constructed. However, the nature of the emerging understanding is now briefly discussed.

The research asks *How do people learn to manage the formation of a small, new enterprise?* To better understand, through uniquely human, phenomenological inquiry, how this learning happens, ‘how’ in the question becomes:

- What is learning to form and start a small, new enterprise?
- What is it (the learners’ learning to form and start a small, new enterprise) like?
- What does this learning mean?

Phenomenology searches insightful descriptions, bringing the researcher in more direct contact with the object of inquiry, as the object of inquiry is really lived. This stance is far removed from the way it is conceptualised in the typical learning outcome that commences with "On completion of this module the learner will be able to ... ".

The research does not aim to build theory, to explain and control, or to count how often or the frequency of links to other things, which leads to abstract speaking of it. Rather phenomenological method offers 'the possibility of plausible in-sight’. speaks of phenomenology as insight into pre-cognitive and pre-discursive understanding ‘that is less accessible to conceptual and intellectual thought’. This is a stance in which the researcher’s thought ‘turns itself immediately and directly to the person himself or herself’ (p. 14). This care-full attention facilitates the generation of a unique inter-subjective and personal relationship. It is nevertheless a relationship that is separate from a private and personal relationship (pp. 10 - 11).

The phenomenological research plans to reveal the unique features of this learning without which the learning could not be what it in particular is. This is a reality that resonates with people starting up in business, a ‘yes, that’s it!’. makes note that it is often hard to pin down, but is easily recognised when it is not quite right. The research seeks to gain insight to the underlying, less discernible process of getting there … getting to, before arriving at, knowledge, results and learning outcomes.

**Things and being: being-in-business**

In discussing the title of their book, highlight 'The addition of one letter [s on adult] changes the theme [of learning] from a thing to be studied to a dynamic process that people experience.' Learning is more than outcomes and abstracted things, as conceptualised in CBT. would concur. He suggests work in human endeavours that forgets ontology is merely an abstraction of real occurrences. Attention to being is largely overlooked in current vocational and work-based education.

details phenomenological work in an existential context. He describes phenomenology by difference, ie. what it is not:
Ordinary, everyday consciousness of things "leaps over" the "subliminal" constitutive functions of consciousness without noticing them in its haste, in its naive and dogmatic assumption that perceived objects actually exist in reality prior to perception in the same form and structure as they are perceived, as if perception of them contributed in no way to the constitution of their forms.

He continues (p. 30) that phenomenological research

... "pretends" that the objects of consciousness do not exist - precisely so (the researcher) can see them better as the phenomena that they are ... as they appear to consciousness, thereby gaining access to the processes and activities of consciousness.

Thus in exploring with adults their learning to form and start a small, new enterprise and leaving aside an everyday consciousness of it, it comes as no surprise to notice that people often talk about 'being in business'. They will often say 'I am in business'. This use of the verb 'to be' contrasts with people who are employees who will often say 'I am a ... customer service operator'. In identifying the role that forms a person's work, there seems to be a shift from the use of a verb, in this case the verb 'to be', to the use of a noun, initially by the indefinite article 'a'.

There seems to be a similar contrast in the parts of speech in statements people construct about these forms of employment. In 'I am self employed', 'self employed' plays a verb related part as a "qualifier" of 'I am' from the verb to be. Whereas in 'I am an employee' the employment related word is again a noun prefixed with 'a'. The distinction concerns tendencies, it is not claimed to be without exception.

There is however a clear difference between things and occupations that are nouns and the verb to be and being. The distinction is however more than a separation between noun and verb. It seems the use of the verb to be, that is used exclusively in connection with people, brings, with its use, special meaning. It is also interesting to note that in using the expression human beings instead of people, beings in human beings is perhaps the only time being is used as a noun. A linguistic, and other, understanding of what is going on with the use of 'to be' awaits.

Learning to form and start a small, new enterprise, being in business and becoming self employed is more than completing a prescribed set of learning outcomes. Whether an accredited learning outcome or not, exploring journeys to before arriving at, any such learning destinations, is more than even understanding these underlying, less discernible processes. Exploring learning to form and start a small, new enterprise is the very stuff of human existence ... this is the meaning of 'Things and being ... being-in-business'. This is sheer humanity, not abstraction and predictability of bottom line statistical nicety of a profit and loss statement.

This being-in-business is not atavism, a re-occurrence of something present in distant ancestors, but missing in recent ones. It is suggested that it is likely still an oversight that has become ingrained since at least the industrial revolution and the dominance of scientific method. Vandenberg (1971) would say we have rushed to explain and have leapt over and missed the most important part. People have always been in business, from the trading of cutting tools, food and other human essentials in the market place of yore, to the current day. It is today's market place that only appears to have triumphed. Resonating with the storyline of The King's New Clothes, the language of today's market place is imperial and
abstract, de-personified, its progress ever onward … until someone dares to say otherwise, to remind lest we forget and being-in-business does become missing and is lost.

With being-in-business brought to light, it is easier to appreciate the inadequacy of the explanation that perhaps one size of business does not fit all, as alluded to by J.Gibb (1997) at the start of this paper. Although the original interpretivist research provides an idiosyncratic instance of this size mismatch. With the meaning statement of one participant ‘Small is big’, the mismatch is clearly portrayed. Further though, the words ‘speak to us and say more than they say’. The words say more, they speak to us about it, ie. ‘it’ being the experience of learning to form and start a small, new enterprise. The statement can be seen as an oxymoron. With what, on the surface or with hasty reading, looks like a ridiculous juxtaposition of contradictory words, the speaker in their own way conveys what it is like to learn practices and knowledge of larger business and, with blind request, be asked to apply them to small and worse still micro business. Hasty and un-noticing consciousness misses the personal making of meaning alluded to by A.Gibb (1995) earlier and the very essence of the current inquiry.

The mismatch runs deeply. It is the difference between things and being. It is the difference between learning about business, learning to do business and learning to be in business. It is in the difference between the very essence of the objectified, generalised learning outcome, what is traditionally on offer in small business courses and the very essence of being-in-business.

Crotty suggests using stem sentences to assist with focussing in on, then talking about and thus gaining access to the processes and activities of consciousness that are more usually missed. One such stem sentence is ‘The metaphor(s) that best conveys … is (are) … ’

A participant in the research completed this stem sentence with "the metaphor that best conveys learning to form and start a small, new business is riding a stock car train." The metaphor was elaborated as follows:

Where jumping aboard has its risks. A journey without a definite destination, one goes along for the ride, for the adventure. An expression of freedom. An instant decision to be made and then you’re miles away from here. Sights to be seen, characters to be met. You’re doing it because this where you are and there is the training going slowly past. Getting on or off whenever you want. You feel alive. You are doing something different, maybe something desperate, but at least you’re doing something. Taking back some control, taking full advantage of your new freedom.

To attend to the question ‘How do people learn to manage the formation of a small, new enterprise?’ as viewed phenomenologically the question becomes:

• What is learning to form and start a small, new enterprise?
• What is it (the learners’ learning to form and start a small, new enterprise) like?
• What does this learning mean?

An early attempt at a response to these questions might go something like:

• Learning to form and start a small, new enterprise (it) is the stuff of being who I am in what I do to make a living. ‘It’ is being what I do. ‘It’ is being-in-business. It is about the “ness” or “nessness” of being in being-in-business. It is the investment of self and soul in the “ness” of crowded activity that is “busy-ness” in being-in-busyness.
‘It’ is discovery of betrayal … a betrayal exposed in finding that today’s system of trading has no place for being-in-business. It is coming to terms with the remote determinism of economies and globalisation that are un-reactive to self’s ”soul parts”, invested parts of people. It is coming to terms with trading self’s “soul parts” for mere money.

- ‘It’ is like change felt as momentum shifts from to and fro, to round and round … and back again.

- This learning means unexpected unexpectedness.

Learning to form and start a small, new enterprise - meaning portrayed in poetised text

points out the description of the phenomenon that is the point of focus (adults learning to form … ) will exclude ‘the usual understandings I tend to attribute to the phenomenon’. The development of meaning from the descriptions is a further step undertaken. The meanings developed are distilled into poetised text below. The text is representative of many moments of learning over several years from two people; none the less there is a resonance between them.

-o0o-

Recognition
service
change … its size.

Employee with others.

Challenge to expectation
must behave.

A new direction … of the future

Achievement.

Where’s the feedback, support?

no future
stock take
detach.

Call on inner strength
don’t overlook I’ve come this far, so well
I can, I will …
… build on prior strengths.

Intuition
check the market
grow it
employ … as I wished to be,

enjoy others and their places.

Supreme effort
need someone off whom to reflect

Found at last
reference points.

Nothing ventured, nothing gained

Nothing to lose.

Mainstream paralysing … but been here before?
can't fit in, small is big.

Invent new means to suit
with natural creativity
it works

but feel outside
must bend, not break.

Abandon rules
believe in self

believe in business … will sell.

Learning.

-o0o-
Hands on
not alone in the end
dynamic ... organic
smaller scale
hope, different from expected ... was alone.
Progress, turn around
artist capacity
anchoring back to need
self exposed
hierarchy of work limited production
contrast from main stream
anchored to art
not new, anchored to art.
Driven to create records of history
... here ... now now.
Authenticity in an alienated world
not sincere
labour of love?
believe in own capacity
a beacon, lots of beacons.

Ethnocentric
relationships at risk
resources tied up
depth of reserves
use integrity.
Swings and roundabouts
changing environment
white history … new history.

-o0o-

Methodological issues

Where difference is sought, questions are asked. When it comes to the research environment where variety can seem close to being lost, questioning intensifies. Essentially validity criteria of scientific method do not sit well, if at all, within phenomenological research.

However makes the interesting observation of the paramount importance of ontology before embarking on any research. He notes the ‘The permeation of the “culture,” of the talk between people, by the constructs of the behavioural sciences more than a little contributes to the meaninglessness and alienation from the world.’

He continues (p. 8) ‘… naive objectivism … is part of a global forgetfulness’ as a result of ‘the dominance of calculative, manipulative, technological thinking’. He suggests that, contrary to what might be expected, scientific work is disinterested in what really is. What really is has become hijacked to rules of the game of science in a ‘dogmatic stand toward eliminating subjectivity from the data’. He adds 'It is the "empiricist" who first of all ought to accept the data as it is given.'

Whilst Vandenberg’s comments do not solve much, they do suggest the need for another plot. offers an equal but different rigour. Garman (1996, pp. 18 - 19) identifies eight criteria that assist researchers assess and judge the quality of qualitative work. Verite asks whether the work rings true, how consistent is it with accepted knowledge. Integrity concerns the knitting together, cohesion or soundness of the work. Rigour refers to intellectual depth and sound portrayal. Utility asks about the work’s professional relevance and contribution to the field. Vitality speaks of images, visuals and powerful communication. Aesthetics invites readers to pleasurable anticipation. Ethics concerns privacy, dignity, care and honesty. Verisimilitude asks that the work portrayed will be recognisable.

Garman does not clearly spell out with whom the knowledge is to ring true, in verite, and with an absence of other work in the field, it is hard to assess the fit of the discourse within the appropriate literature. However validation by research participants at different stages in the progress of the research indicates the research’s verite is very present. Utility presents a possible problem; simply it is probably too early to say, given the absence of the method applied to adults learning in the context. On the other hand to whose field is reference being made? Time and further work will be needed for the current work to be fully tested against these criteria.

Barone and Eisner's work in 1997 cited in use virtual reality or a fictional mirror to make what is familiar fresh again. A presence of ambiguity invites readers to contribute to issues. In
describing expressive language John Dewey is invoked; compares poetic rather than prosaic language, art and science, expression rather than statement, which constitutes rather than leads to an experience. Contextualised and vernacular language allows language to be used in new ways, so that in becoming unfamiliar, it is seen newly. In promoting empathy, the viewpoint of people in an experience is the focus. A personal signature allows an individuality. The presence of an aesthetic form will give evocation and portrayal.

As the depiction of the current work is further constructed, the eight criteria of Garman and seven features of Barone and Eisner will provide valuable "benchmarks". Together they offer both difference and overlap. They are well and rightly different from the rigour of scientific method, they are nevertheless important to qualitative work. Wider use of qualitative work in the current context will clarify the significance of the research.

A final thought

The absence of qualitative research in adults learning in small, new enterprises is understandable given the dominant thinking. It is remarkable that given the economic importance of small business such single mindedness prevails. There seems limited recognition that continued use of only a few tools will ultimately result in what really is being missed. It is a clear demonstration of what noted in drawing on work of Ann Oakley, who aptly summed up difference in research with the words ‘a way of seeing is a way of not seeing’. Words such as ‘a way of seeing is a way of not seeing’ and ‘small is big’ are familiar words used in unfamiliar ways. What is familiar is made fresh again, in turn revealing a fuller picture. They help open up again ways of seeing that have almost been lost.

In 1971 was ahead of his time. The forgetfulness of people making up the global economy, in its speed of operations and naivety that its abstract concept of "the market" can actually talk or pay, has completely and utterly overlooked not only ontology, but also business is what people do. An example in convergence of interpretivist and positivist methodologies in educational research is now shown. It however still has a long way to go in rising to the challenge of ‘global issues and local effects’. Vandenberg would appreciate the start.

Exploring with adults their learning to form and start small, new enterprises with an interpretivist approach seeks to complement the dominant tenor of the scientific paradigm with its themes of measurement, instruction, proof, truth, prediction, control and generalisability. The interpretivist research seeks to better understand the real life of adults learning to be in business, or being-in-business, in order to come to know it as it is, rather than at it is conceptualised and epitomised in "the market".

In so doing, the research also seeks to build bridges that re-connect the dominant paradigm of abstract explanation and generalised vocational and work based education with what really is. Vocational and work based educators will then be better equipped to be interpreters, interpreters of what ANTA says learning to be in business is and what adults say learning to be in business is, or what adults say being-in-business is.
References

About the author

Teresa Arnold started her working life in Australia as a research scientist in inland fresh water; she also developed and operated her own small business for ten years and is now a business educator and facilitator. In a transformational shift from positivism to constructionism, she is completing a Master of Education at the University of South Australia. In prior employment Teresa researched and developed for national accreditation the Certificate III in Business (New Enterprise Formation). Other work involves her in local economic development with the Ballarat Enterprise and Employment Fund (BEEF). BEEF is a not for profit organisation with fully integrated services in small enterprise growth including accredited training, start up finance and coaching and mentoring. BEEF was a combined initiative out of the same prior employment. The course and BEEF were designed to go together; they may be adopted and adapted as necessary by different communities. Comment and inquiries welcome, contact information: Teresa Arnold, PO Box 213, Ballarat 3353; Phone 03 5334 2289; Email <teresa@lin.cbl.com.au>