

# Referencing Positionality And Utilising Qualitative Analysis To Scrutinise Inclusivity In Educational Policy

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**Abstract-** In presenting a critical view of my positionality as an educational practitioner and emerging researcher, I consider my role as a teacher in a UK context, and how that raises several interconnected issues- such as what critical pedagogy would mean, the need for learning that is effective, the extent to which State policy can shape educational development, and also why it's important to contemplate as significant a substantial part of my story and how it impacts on my positionality. The paper involves elaborating on my experiences, and on how it relates to the relevant academic research.

**Index Terms-** Positionality; Inclusion and equality; Educational policy; Multiculturalism; Provenance; Autoethnography; Legal education; Law and interdisciplinary study; Qualitative analysis; Teaching and critical pedagogy

## I. INTRODUCTION

In this paper- "Referencing positionality and utilising qualitative analysis to scrutinise inclusivity in educational policy", an argument is made for four considerations, inter alia, first that the positionality of a tutor is a relevant conversation to be had in factoring the appropriateness of engagement, and one which is towards improving students' educational outcome. Second, that critical pedagogy can be envisaged to be one that is meaningfully robust and challenges teaching to not exclude relevant educational content or isolate students in the learning process in order for transformative learning ideals to be met. Also, that it is one which is empowering the students in need of knowledge and is ground-breaking enough to meet needs of all categories of abilities of students involved. There is also the recognition that teaching Law, and other closely-knit areas in Humanities, raise its unique peculiarities- of which the tutor's pedagogy has to both address the subject content but as well as the method of teaching delivery for effectiveness. Third, I examine qualitative analysis as a tool which allows for textual evaluation of educational policy and opinions of expert. Fourth, I then draw links with the need to organise policy in a way that permits flourishing. A case in point is Sonia Neito's case studies on how multiculturalism plays a significant role in outcomes and life chances. A bit further, drawing from Manderson and Turner's inquiry, one could ask

similar questions on how equipped a tutor is to recognise and dexterously manage a space and group in a way that enhances learning and relevant engagement, as well as producing positive outcomes and enriches their habitus.

## II. ON METHODOLOGY:

I adopt autoethnography as one of the methods in my research on positionality. I would also use provenance. I illustrate my story by referencing some key aspects which authenticates the essential themes, which as well is reflective of the timeline of my background, schooling, and multicultural context. I would also undertake this study utilising qualitative research, referring to relevant literary texts in my exploration and critically analysing them. The autoethnographic method allows for "highly personalised accounts" for researchers as a way of "extending sociological understanding" (Sparkes, 2000: 21). Though those who opt for an autoethnographic method of research may be judged as "overly narcissistic and self-indulgent", it is conceded "there does seem to be a place for research that links the personal with the cultural" (Holt, 2003: 26). In challenging a dominant traditional educational thinking for research and writing, and not delegitimising a different technique and inquiry, it means other ways of thinking have to be considered, else it could result in a "damaging fallacy" (Taylor, *et. al.*: n.d.). It's the idea for plurality of valid opinions, that allows for the researcher to advance their causes with a given approach, and legitimately engage with society. There is need for a "moderate and balanced treatment of autoethnography that allows for innovation, imagination, and the representation of a range of voices in qualitative inquiry while also sustaining confidence in the quality, rigor, and usefulness of academic research" (Wall, 2016: 2). Holt on using autoethnography, writes he drew inspiration from Spark's story, positing, "I was attracted by the powerful and emotive way in which his experiences were communicated", which then formed the basis of his reflexivity on his teaching experiences (Holt, 2003: 20, cites Sparkes, 2016). It also allows for discerning "patterns of cultural experience evidenced by field notes, interviews, and/or artifacts, and then describing these patterns using facets of storytelling (e.g., character and plot development), showing and telling, and alterations of authorial voice" (Ellis, *et. al.*, 2010: 277).

Wall has also argued that autoethnography it's not without its concerns, that is "concerns centered around terminology and appropriate applications of the method, the emotional dimensions of autoethnography, the quality of data and its analysis and presentation, and the ethical issues" (Wall, 2016: 2). Where personal dispositions, and consent could be one of such dilemmas. The question remains- "How much do we want to and need to put ourselves out there forever and for all?" (Wall, 2016: 7).

### III. MY STORY FOR REFLECTION CRISS-CROSSES THESE KEY EMBEDDED INCIDENCES:

In two main broad ambits, I share on my main qualifications that grounds me to teach Law as my pedagogical area; and secondly, I narrate my experience from my background, with my parents, and what it was like engaging progressively in a multicultural context as well as embracing some measure of interdisciplinary research to my work- on tackling variations. I would later in my reflexivity point out how this story flowing from these incidences have informed my teaching practice, for instance, on question of what critical pedagogy as a law teacher should mean for me in context of the trainings I have had and experiences; second, whether being aware of one's cultural upbringing and development should play a role in their teaching, raising questions of habitus and cultural capital; third, my argument is there is a need for government to have a relook at how good learning should be envisaged, especially when dealing with a changing society and divergent fields of study; and finally, that is fourthly, in analysing the sociological experiences that comes from the autoethnographic approach to consider provenance and analyses.

#### 3.1 ON QUALIFICATIONS/TRAININGS ON PEDAGOGICAL AREA:

I have a postgraduate teaching qualification that allows teaching of students in a UK context beyond the compulsory education threshold, and I have also garnered substantive qualifications that forms the basis of my subject knowledge in Law, and other related subjects in the Humanities and Social sciences. I obtained the procedural law qualification in a different jurisdiction after similarly haven secured a bachelor's degree from an accredited university there and met the standards of good character for recommendation from the law faculty you attended at undergraduate level. I had attended a standardised full-time LLB five-year programme, finishing with a second-class upper division degree. Of slight note, is that there had been no first-class division graduates prior to that time since the inception of the department, for decades, and as at that year only about less than 10% of the class overall, which is about the top thirty, who finished within a 2.1 bracket-posted on a faculty wall. Perhaps, things have changed now, but I happened to fit in that category and completed my studies within time, and in the next academic year I was in the advanced Law School. The year after I was called to Bar, I would then engage in a government mandated scheme, and be attached to a Human Rights organisation as a lawyer. Prior to my degree, I had completed a two year HE Diploma in a space of three years, as it accounted for a one-year staff strike. I would later find some additional post graduate degrees fulfilling. In summation, the long gist here is the essence of training is reflected here in this complementary statement with reference to Bourdieu, especially

in relation to my academic work and certification demonstrating competence and capital- "There are different forms of 'capital' in Bourdieu's work: 'not only "economic capital" in the strict sense (i.e. material wealth in the form of money, stocks and shares, property, etc.), but also "cultural capital" (i.e. knowledge, skills and other cultural acquisitions, as exemplified by education or technical qualifications), "symbolic capital" (i.e. accumulated prestige or honour), and so on', (Bourdieu, 1996: 351); (Bourdieu, 1996, cited in Thompson 1991: 14). Further conversations can be held as to the implications of the kind of capital from self-funded non-grant educational investment an individual attains in a timeframe, and the requisite triggers for elitism, and the responsibilities foisted.

#### 3.1.1 TEACHING LAW- THE CONTEXT/ STUDENTS' LEVEL AND BACKGROUND:

I have been incredibly opportune to teach specifically Law at a UK based HE institution, as part of my teaching professional placement, to foundation year Law students, teaching modules on Learning the Law, and on Introduction to Law. These recent modules have been structured to effectively ground our students to have a wider purview of the law – also in civil, criminal, procedural, public, constitutional, and jurisprudence matters, and so on, and in some of their other modules they will be involved in workshops and gaining legal skills too. This also means the Law Tutor must be versatile, as most lecturers at Higher Education would tend to focus on their expert research area. However, the essence of the course is to give them a fuller appreciation for the whole area of law, both the substantive laws, and procedure laws which they would encounter more at further law professional examinations and at practice level. I noticed too my students are from different cultural backgrounds, as seen in their ethnic affiliations and some wearing their religious dressing style which makes it obvious how they identify. Being a part of it all I felt was significant, bringing in intellectual capital. Also, recently, taking on the role of cover Teacher in Humanities and Social science subjects, such as Philosophy and ethics, RE, etc at secondary school level in the UK, and also I recall formerly haven worked as a intern lawyer, learning how to collaborate, and work in these environments, was also very motivating, and I can reflect has had its use in raising achievement for students and developing a spirited quest for education for all- where knowledge of the law has its essence. As part of a teaching educational Birmingham based agency, I'm privilege to give teaching instructions in government approved schools and colleges. Also reflecting a tolerant society with credible opportunity and commendable effort at equality and quality teaching delivery, with also accrediting value to relevant professional training. I am a member of several professional teaching bodies, and more recently in a Birmingham sixth-form college here in England where I also have the privilege to teach key stage 5 students (16 to 18 years old) for a contracted time, in Law, alongside my wider educational research. It's a field with high level of competition, with stints of chances, with high expectations of excellence as guide for aspirations, especially in first class institutions in first world economies.

#### 3.1.2 REFLECTION ON WHAT CRITICAL PEDAGOGY WOULD EMBODY

Here I reflect on this story of mine, as embodied in a range of incidences, by reference to a selection of relevant educational theories that assists in my analytical undertaking, especially as it relates to the implication for my practice. Exploring what critical pedagogy means for a law teacher is crucial, and entails examining how it is appropriately conceived. It's the teachers Pedagogical Content Knowledge, of how to teach, as opposed to only the subject knowledge, that accounts for pupil's outcomes and attainment (Ofsted- EIF, 2019:10-11). Ofsted in their recent report, in 2019, contemplated a teacher's subject knowledge in terms of Content Knowledge, Pedagogical Knowledge, and the third- Pedagogical Content Knowledge. On Content Knowledge, it relates to the teacher's grasp of the subject they teach, Pedagogical Knowledge is based on the knowledge that constitutes effective teaching methods, and Pedagogical Content Knowledge considers the teacher's knowledge of *how* to teach the subject in question (Ofsted-EIF, 2019: 10). So, the modern law teacher needs to have substantial knowledge of the UK law curriculum, on the level they teach, and additionally how to apply the relevant teaching methods to bring about effective learning. Law has some peculiar traits that require utilising of evidence to substantiate legal principles, which means there is often the reference to judicial decisions that validate a position or legal argument, with priority given to the higher court and recent decisions, especially if a previous position has been overturned, and there are also amendments effected by parliament which may update a statutory provision. This unique aspect to law means it is not sufficient for the law teacher to marshal out principles and concepts, but one backed with evidence, somewhat proof of validity, authenticating their subject knowledge, and further opinions (in form of textbooks, articles) may be considered on the interpretation resulting from the evidence. In teaching law, I have had to recourse to as a matter of course, to legal evidence, and a discussion of the principles and perceptions. Also key, is adopting a range of teaching and learning theories to achieve effectiveness in law teaching delivery.

The suggestion also has been made of neoliberal dimensions entrapped in its unyielding commercialisation that affects learning goals, and hence the need for a vibrant critical pedagogy (Canaan, 2011-2), and that where there is a sturdy neoliberalism it undermines the State's responsibility in education of promoting public good (Torres, 2013). Critical pedagogy has to account for those who have been marginalised and empower education that reflect these concerns, their aspirations, a concretising action (Freire, 2000). The question often one must consider is what are the abilities of my students, and what kind of learners are they? Crucially, it is important to reflect on what peculiar challenges the manner of teaching law engenders. That requires a non-negotiable minimum benchmark, such as the use of cases and statutes to explore a theme (legal principle) and then strategize to assist their learning by exploring a range of techniques that would effectively achieve that goal. Bloom's taxonomy (Bloom, 1956; Armstrong, 2010) allows for a more critical engagement, requiring the student to move up the pyramid, from regurgitating facts or knowledge at the lower levels, moving to a higher level of reasoning and analysis, finding justification and application, and allows being able to achieve creative ideas. It "shifts the focus away from content and instruction and emphasises cognitive processes and higher-order thinking skills" (Tes, 2019). In addition, learning also

require creating an environment of warmth and positivity for all of this to occur, for the kind of learning that in turn fosters good behaviour (UNISON: Managing difficult behaviour in colleges; Minton, 2005; Roger, and Horrocks, 2010: 99; Minton 2005: 302).

### 3.2.1 FURTHERMORE, ON PARENTS' BACKGROUND AND MULTICULTURAL CONNECTIONS:

Furthering on story-telling tool, a number of perceptions could be inferred which may be helpful for deepening research and understanding. Whether it be knowledge and competence, it can be assessed, and ideological proclivities ascertained, or levels of engagement in a multicultural society clarified. Both the students' habitus(es) and the teacher's habitus are increasingly becoming important, if we want to foster understanding, create a good learning atmosphere and meet the needs of each student being that we understand the backgrounds, status, class, loss of capital, identifications, or social perceptions. Rightly so, Holt and Sparkes' respective works highlight the highly personalised and self-indulgent nature of (auto)ethnographic lens to research, yet it offers the opportunity to engage with the author's lived experience, to extrapolate the often complex relationships and overarching matter, which may assists in gathering information and socio-analysis. My parents, Dad and Mum, are Christian clergies, and have pastored with a single Christian organisation, with Pentecostal tradition roots. Dad has carried out his task for over five decades, since 1970 precisely when he was ordained, now in the top one to two percent of the staff. He has headed regions, worked under several leadership of the Church, and had had several ministers work with him. My parents do quietly work and show loyalty in their commitment to their home Church community for decades, with a huge size of about a thousand salaried clergies, and was also recognised outside of his religious affiliation with an award given to my Dad some years ago, which is the Justice of Peace award by the government, a title I understand as a lawyer now, is somewhat in the cadre of a Magistrate in a community where there is none, though these things are hardly functional, since you have existing judicial institutions. He also received a Doctorate award from a USA affiliated Bible institute in recognition of his ministry. He and Mum, had also studied tenaciously, attending lectures, seminars, and correspondences in several bible colleges, accumulating credits, and attained Associate of Arts degrees in biblical studies. Also, Dad and Mum are from the Ika people (that speak the distinct Ika language, with a unique culture and influence in the surrounding neighbourly areas), they come specifically from Abavo and Otolokpo respectively in Delta State (in Nigeria, West Africa), and have lived in Benin city, Edo State for a good time with connections from the church leadership; and have a proud culture of supporting their children's educational goals and aspiration with their earnings, which could not be taken for granted.

I have been inspired by my parents, and realise I hold their core values of work ethics, faith, community orientation, and a sense of connection with people. I also take responsibility for learning and engaging with the culture I am in, rather than have a laissez-faire attitude. Origins I think are crucial, and should be recalled. Following them everywhere, meant I schooled in the North, South, West and East of Nigeria- both for primary, secondary and tertiary education. It is while in Birmingham doing my LLM I would

broaden my multicultural horizons in education, by studying with classmates and learning from staff, those I recall, from UK, Kenya, Nigeria, New Zealand, USA, South Africa, countries from the Middle East and Asia as well etc. I had briefings on culture shock on arrival, but truly I was fine. I stayed, and have become part of the British culture, with a shared nationality. The privilege of having these valued experiences have become relevant in how I engage with my students from different social experiences and cultures, with mutual respect for their sense of awe, identities, and idiosyncrasies. Which is an essential part of British values. I would find I have also come to study courses in law, theology, and education, at postgraduate level.

### 3.2.2 ON IMPLICATIONS OF MY HABITUS AND CULTURAL CAPITAL- DRAWING FROM MULTICULTURAL CONNECTIONS AND INTERDISCIPLINARY STUDY.

Also, attention has to be paid to safeguarding issues and compliance with legal protocols and guidance, and promoting British values of mutual respect, tolerance, rule of law, as embedded in the curriculum, all as important subjects. Teaching and learning for me is memorable and have formative undertones, with a practical skills and research component, but also with engaging further with educational themes and methods; considering the contexts as a Law teacher and how to engage with different aspects of study. Having the chance of examining the best learning strategies to raise attainment standards for students, and taking to account their varied abilities or disabilities, but not forgetting their social backgrounds they feel about strongly and its implications on behaviour and learning, also how to best engage with one's community of practice. To assist our students, to learn better in their area of study, law teachers must be involved, both in the teaching and research process.

With increasing scholarly research input from a range of fields in the social sciences such as psychologists as Piaget, Vygotsky, and many other sociologists and economists, which though significant for policy construction, Burton and Bartlett canvass for the educational urgency- "every reason and every need to assign a parity of status to 'professional' and 'academic' research" (Burton, and Bartlett, 2009: 7). This has seen the growth of the "Action research" movement as developed by Lawrence Stenhouse (School's Council: 1967-1972) considered foremost in this advocacy towards educationists driven research, (Burton, and Bartlett, 2009: 7). Though a distinctive of this idea would be "a linking of theory and practice alongside the development of research for action" (Burton, and Bartlett, 2009: 8). This could point to the teacher's capital- the teacher's experience overtime in that particular area of pedagogy. But broader, that the professional sense is how it affects the student and the teacher's other experiences, that are equally relevant. Also, a student's perspective has to be listened to. Sonia Nieto argues with the use of two case studies of students who found it helpful when their identity and the environmental context of their learning was not minimised. Pointing out that outcomes would be more favourable if students from marginalised areas, poorer or disadvantaged communities were catered for (Nieto 2003: 196). It would be "wishful thinking" if these "macro-level disparities" were not acknowledged, and "assume that all students begin their educational experience on a level playing field" (Nieto 2003: 180).

Subsumed in my dialectics is that effective learning transcends only what happens in the four walls of the class, but factoring in the distinct trajectories of both the teacher and individual student's experiences captured in their social and cultural capital; also relevant is their environmental setting and traditional cultures, and the habitus they have formulated that is peculiar to them, as well as the implication of policy driven decisions that could change the pathways or opportunities each may have. Could it be that where students have knowledge of working alongside other cultures, they are prepared to take on responsibilities and further learning opportunities in the changing world of academic institutions? Is this fact also reflected in their curriculum content, and relationships with their colleagues? How does funding proposals help to cushion the effects of assisting families from any background or class, who may need assistance? I suggest their learning is enriched giving attention to these subtle but significant considerations. To say is a non-issue would be to discountance the importance. "Embedded within all educational decisions are also assumptions about the nature of learning in general, the worthiness and capability of students from various social groups, and the value or lack of value of languages other than the dominant one" (Nieto, 2003: 180). Bourdieu introduces properly the idea of Habitus as "a set of dispositions which incline agents to act and react in certain ways. The dispositions generate practices, perceptions and attitudes which are "regular" without being consciously co-ordinated or governed by any "rule"" (Bourdieu, 1996: 352); (Bourdieu, 1996, cited in Thompson 1991: 12). Effectively recognising multiculturalism strategy requires also factoring societal attitudes and the students' experiences, and developing curriculums which considers this, and creates living support structures in campuses, and guideline that meets these needs. But also allow for these multi-layered meeting points, interactions, learning engagements, as it all enriches development and experience, and could create the framework for mutual trust overtime. The teacher's multicultural habitus too can be valuable for engagement in a multicultural space. A student similarly may need to be prepared for life away from what they are familiar with. Nieto argues that achieving a critical multicultural education makes the "major issue" the "environment in which it takes place", not the "strategy or approach" (Nieto, 2003: 194). The education has to factor in their peculiarity. Nieto nonetheless concedes it remains a "hopeful pedagogy", and would not solve all the problems (Nieto, 2003: 195-196), that may currently exist because of the difficulties often connected to the restrictive backgrounds some students from different social groups experienced. As to the power of environment and ensuring an accountable shared space where different people can meet, Desmond Manderson and Sarah Turner (2006: 667), both law tutors, examine the idea of a "Coffee House", a high-end social space for collaboration with qualified lawyers, for the benefit of law students and wonders whether there exists unguided subtlety, unconscious biases; as to the implications of enabling interactions that may cause anxieties, disturb identities, and breed inferiority complex, calling to question a law student's habitus, if they let down their guard of performance or cautiousness as to the complexities. Though it could be a means of channelling tensions, there is need to be fully aware that "mixed identities at play in such a dynamic environment have not yet been entirely settled" (Manderson, and Turner, 2006: 672). Creating a healthy classroom space is

definitive, the composition, the curriculum goals are all crucial. And each culture and subject could present its own unique challenge an expected disposition, but may be relevant for continued broadening of horizon and understanding best practice. Each discipline taking time to judge what is needful character or disposition to formulate or further entrench to be taken seriously, especially where decision to human lives will be ethically and directly involved. Drawing from Manderson and Turner's inquiry, one could ask similar questions on how equipped a law tutor is to manage a multicultural space and group in a way that enhances learning, minimising isolation, and low outcomes?

### 3.2.3 ANY LESSONS FOR SHAPING POLICY FRAMEWORK?

Questions that could be addressed could be, is the State over-emphasising private profit maximisation, not creating safe environmental and cultural spaces, or failing to develop the students' educational competences? To support progressive learning, institutions have to also consider addressing the institutional internal and external bureaucracy that affects educational development as well (Thomas, 2010), also allowing for stable government policy decisions instead of changing programmes too often and 'meddling' in a way that causes disruptions to learning in institutions (Ball, 2018). More specifically, the Higher education sector might have to think of new ways of enabling skills development and learning by partnerships with the Further education sector (Cable, 2014). There also exists varied deliberations, such as on whether institutions should focus more on research than teaching. Or whether perhaps vice versa, or both. In some cases, the term 'pedagogic research' has been proffered, and also the complex arrangements of Higher education that has expanded into a range of institutions, from universities to university colleges as well as having colleges of further education (HEA, et. al., n.d.: 8); all offering several levels of qualifications, sometimes shared at same level. Then there are the clusters formed by some institutions and several quality monitoring metrics. Its been suggested these developments have seen some specific questions arise - "What are universities for and how should they be organised? Are they to be mainly of benefit to the economy, society or the individual student? Should different types of university receive similar resources for similar purposes, or should each type of university focus on specialisms and select its students accordingly?" Other questions broadly relate to the relevance of pedagogic research- especially in context of the need of shift and transition for those in higher levels (HEA, et. al., n.d.: 11), and on whether to purely focus only on STEM subjects? There is a growing recognition that learning can occur outside a formal institutional context, informally, from other people or personal experience, and importantly in the workplace. This can also be within an educational context. (IER, n.d.) The point being made is the government's role should be to facilitate a range of policies that enhance the educational achievement of students irrespective of their life chances. Institutions also have to be prepared to not only facilitate only gaining theoretical knowledge but also addressing readiness for the world of work, by focus also on skills acquisition (Illich, 1973; Winch, and Gingell, 2014: 12). There is need for "purposeful political activity, both within the classroom and outside of it, to ensure that the ideals of education in a democratic

society are realised" (Neito, 2003: 196). The political will to make these changes could be life-enhancing.

### IV. ON RELEVANCE OF A STORY AND MY PROVENANCE FOR ANALYSIS

Similarly, Annette Kuhn points out the essence of a story, and memories (Kuhn, 2002). There is a sense where one's habitus is crucial in analysing how people learn and conform to their environment. Should the study of law be for elite status? How about the prospect for work? How can we reconcile this with the idea of the student's capital who chooses to study law, and what is the impact on their study? Similarly, the lecturer's professional capital is a crucial component in this discourse, there is need for attention to it. Burton and Bartlett, on the value of the teacher's story, emphasises that it could form the basis of evidence for research (2009:127). Storying is "ancient", often geared towards self (Chapman, 1999:2, cited in Burton and Bartlett, 2009:127). Being in practice, and using autoethnography for educational research, can cause familiarity problems in research, where the possibility for criticality becomes blurred, and there may be need to create space by "making the familiar strange" (Delamont, 2016). One of the ways to do that is to study about learning and teaching in other cultures, as well as outside the formal educational setting, and "revisiting educational ethnographies of the past", it a sense of going beyond viewpoints "commonly utilised in educational research" (Allan, 2018). Wall's argument is on the basis of a review of a range of supposedly autoethnographic papers which should rather be more cautiously reflexive of personal experience, beyond an autobiographical account, and should transcend telling a story to also analysing it (Wall 2016: 4; Ellis, et. al., 2010). There is need to "provide a level of analysis, and attend to the ethical issues that arise in this form of work." Wall (2016: 4), argues for instance one would ensure there is no legal consent issues, and can vouch for the accuracy and not ranting, or sharing too much information. Further, Holt (2003:26) agrees with the need for "knowledge of how to evaluate and provide feedback to improve such accounts". Also giving attention to a researcher's provenance is key for analysis. A researcher's information that is put out to society as genuine has to be authenticated, and failure to establish provenance could "ultimately erode public trust and confidence" (OpenLearn, n.d.). Adding provenance, allows for stories told by their owners to gain credibility, as they may be documentation, pictures, videos, etc to point why it should be taken seriously- "Provenance shapes the stories that are told about objects and their owners" (Consiglio, 2021 citing Sarah Buchanan). "As technology has advanced, the value of provenance in documenting ownership of rare items has transferred to the digital world online" (Consiglio, 2021). Elaine Gregersen in narrating her story, points out that though the research method is not familiar and may engender apathy, she suggests many law teachers would find autoethnography relevant with the appropriate caution of consent and ethical considerations (Gregersen 2021:2,11); it provides an "opportunity to illustrate cultural experience and seek a response from an audience," (Gregersen 2021: 8) which as a researcher could then utilise in analysing those formative educational memories. What is important is how a person's story allows for sociological engagement, and informs their practice. In teaching law, there is the broader spectrum of opportunity to reflect on my

background, culture, legal trainings, and pondering on these inform my praxis; but also essential is the group of students from a multicultural mix, reminding me how my multicultural connections and interdisciplinary experience equips and position me to further their learning. A hypothetical situation where this is not the case, and dealing with a specific cultural group may still require a level of awareness of cultural expectations, perhaps as some may suggest only the enabling legal qualifications would suffice. Effective teaching would require more wider considerations, in such a way that I pay attention to the text for doctrinal or non-doctrinal legal research, which is my subject knowledge, but also adopt a teaching methodology and learning strategy that maximises their learning potential. Again, Kuhn would tell her stories but also appealing to the power of key images that evoke memories and makes poignant her narrative. Although analysing the precise recollection of what transpired then tend to vary, as seen between her view of a picture, of her taken by her dad- "They also help the practitioner move beyond a purely personal response and towards a consideration of the photograph's cultural and historical embeddedness, its broader meanings, and- very importantly- the responses it generates" (Kuhn. 2002: 8-9). I had shared my story, drawing connections with my law qualifications and several postgraduate trainings, which I argue position me to effectively show good subject knowledge, enhancing my critical pedagogy; but also relevant is my background that allowed for responsible upbringing, and opportunities to engage with several cultures which I believe allowed for affirming British values of tolerance and mutual respect to work with different people groups. When asked, or in completing a form as formidable part society and making a contribution I would state humbly my status as British, share my roots as black African of Nigerian descent, Christian, and Heterosexual and choose my nationality as England and UK resident. This would be different for several persons. This also may raise sociological questions on what teaching should consider and assist in framing governmental policy and schemes. Both for the purposes of promoting understanding, recognising progress, equality, and fostering continued tolerance. Though some scholars have wondered how autoethnography can be used in research, but there is a good crop of scholars, as I have pointed out that see the merits, as presenting credible influences of stories that really wants to be heard. Of inspirations and motivations for learning, and challenges for inclusivity. I also rightly bring to mind my biological daughter, at this present time and space, alongside the young people in schools I get to teach, the positive essence of teaching and learning, and the impact on educational futures. To bring close to heart the need to prioritise reconceptualising education from merely passing information to learners, to critically connecting the dots, and allow for mending gaps, differentiating, allowing for scaffolding, and providing identified needs. Reflecting on my collection of memories collectively, the timespan of commitment in decades- almost a century long, my personal story reflected and finding a way to authenticate it, with my autoethnography and provenance, through qualitative research and teaching strategies, provides a robust and criticality element to my research in this paper.

## V. RESEARCH EXPERIENCE AND FEEDBACK ANALYSIS: CONCLUSION

(Auto)ethnographic methodology allows for space to reflect on positionality, provenance theory, and a qualitative research approach for textual analysis. This means exploring my teaching and educational background, and the varied contexts around that, that informs my practice. Also, my tutors and colleagues were able to give their reflection on my story, after a formal academic presentation of my positionality paper in a PowerPoint format for few minutes to a group of doctoral students as part of my doctoral cohort, which now allows me to in turn reflect on their feedback. My engagement with their evidence assists in depth to develop my research on this area. This illustrates how useful autoethnography and provenance, can be an effective tool for balance, to tell a professional story articulating positionality and authenticating it with evidence. This brings more to bare Ellis and Bochner's point, "When researchers write autoethnographies, they seek to produce aesthetic and evocative thick descriptions of personal and interpersonal experience" (Ellis, et. al., 2010: 277). The reviewers I sensed pointed out further on reflection on my story, the idea of cultural capital as relevant, though I cannot yet point to their comments and the prospects of detailed analysis, as that could pose ethical dilemmas of consent and governance issues, but I can self-reflect on my presentation. Generally, I find that being able to teach has been very uplifting, but also being able to take cognisance of the trajectory is equally relevant, which included the educational trainings, professional experiences, multicultural connections, and other experiences derived along the way, which all intersect to form my habitus, and make for an enabling taking of the reins, and marshalling effective learning for my students. With the perseverance and accumulation of knowledge needed. It means having cultural capital, as evidenced in my specific trainings and educational delivery methods, which is crucial, but so is understanding the social experiences of my students, their background, and proclivities, so their needs ideally can be best met. There's a nexus between education and lived experience, and prospective impacts on attainment, which needs to be given close attention. [Auto]ethnography as a method could be relevant in fostering understanding and learning.

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