

PEDAGOGICAL PARTNERSHIP: A MINDFULNESS PERSPECTIVE

Yehudit Salfati*, Hilla Cohen, Sofia Ben-Yair

Kaye Academic College, Azriel Nitsani St 6, Beer Sheva, Israel

Abstract

This case study is based on the phenomenological-qualitative paradigm. Its purpose is to examine how may mindfulness practices can help lead a Pedagogical Partnership in teacher training colleges. A Pedagogical Partnership is a partnership focusing on learning-teaching processes between faculty and students at academies. Mindfulness is a method of achieving conscious attention to the present, in a deliberately non-judgmental way. The participants in this research were three lecturers and three students, who were not involved in a teacher-student relationship. Our research tools included lesson observations written by students; reflective dialogue held between these lecturers and students at the end of each lesson; reflective diaries written by the lecturers; and semi-structured in-depth interviews at the end of the semester. The collected data was analyzed, using a qualitative content analysis method, based on open content analysis. The research findings indicate that lecturers described their Pedagogical Partnership experiences with the use of four concepts of mindfulness principles Compassion; Beginner's Mind; Non-judgmental State and Delay of Response; Non-Attachment. The analysis of the students' data revealed only two concepts of mindfulness Non-judgmental State and Delay of Response and Non-Attachment. Institutions of higher education that operate Pedagogical Partnership programs may consider incorporating mindfulness practices into their programs. They may greatly benefit for all partners both from the personal and the professional aspects.

Keywords: high education, pedagogical partnership, mindfulness, teacher training, faculty, pre-service teachers

1. INTRODUCTION

One of the problems in higher education is that the members of the academic staff teach according to their perceptions, but do not necessarily give enough space to student's voices and needs. The term "students as partners" emerged in response to a felt need to name students as colleagues—to call into presence and action in higher education. Traditionally, students considered as recipient, but not as producer of knowledge (Neary 2010). In recent years, there are Pedagogical Partnership Programs including both faculty and students at academic institutions. Following innovative concepts in teaching-learning, there have been changes in the students' status, and they are seen as having the ability to influence their studies (Cook-Sather, Bahti & Ntem 2019).

Various studies have examined the Pedagogical Partnership Programs and noted their advantages. These programs invite students to be involved in the decision-making processes concerning their learning experiences. The students are seen as capable of influencing the teaching-learning processes and the study policy in higher education (Harrington, Flint & Healey 2014). This study offers a unique way of viewing the Pedagogical Partnership Program, by examining the integration of mindfulness practices in the program.

The three of us as researchers are highly interested in the use of mindfulness practices in Pedagogical Partnership. Our interest stems from the fact that we are lecturers at an academic college for teacher training, which initiated a Pedagogical Partnership program between lecturers and students. We will also note that we practice mindfulness as part of our lifestyle. This research stems from the connection between our interests. We have found that the principles of mindfulness, such as Compassion, Beginner's Mind, Non-Judgmental state and Delay of Response, are consistent with the principles of Noddings' (2010) theory of ethics and caring concern. According to Noddings (2010), interest in caring concern approach is increasing. Teaching is also included in the professions called "the caring professions". According to this approach, caring teachers, in the interpersonal sense, should choose their teaching

methods flexibly and adapt them to different students and different situations. They should respond to the overt and hidden needs of their students and provide them with answers. The approach offers a new perspective on education and teaching, so that the means of teaching is flexible and dialogic, and the goals of teaching change according to the needs of the students. The characteristics of caring concern include reciprocity (reciprocity between the one who cares and the one who is cared for), attention and engrossment (active, open, deep, and non-judgmental listening), and motivational displacement (delay of the caregiver's response in favor of that of the recipient).

1.1. Pedagogical Partnership Program

In the last decade, there have been many world-wide programs of Pedagogical Partnership between students and lecturers in academy. Such programs have the potential to empower all participants and support their development. Pedagogical Partnerships invite student involvement as partners and foster a sense of belonging. Democratic and active participation in teacher training means that students are actively involved in the program in a variety of options: expressing opinions, choosing and expressing personal preferences, being able to influence decisions, and taking responsibility for decision results (Matthews 2016). Pedagogical Partnerships allow students to be agents of change because their perspectives can drive important learning processes in student-lecturer relationships, change existing methods and structures, change the nature of learning, and bring about cultural change in academy (Harrington, Flint & Healey 2014). The power of students as pedagogical counselors lies in dialogue and collaboration that increases the likelihood of reducing the impact of class differences (Cook-Sather 2015). The rationale of the Pedagogical Partnership Program is to build a professional learning community where students and lecturers are allowed to have their voices heard. Students participating in the Pedagogical Partnership Program present their perspective to the benefit of other students (Shin Yee Jong et al. 2020). The participation of "student voices" in academy is of great importance because in the higher education system every lecturer is an authority over the students, and therefore he also has the responsibility to listen to their voices. Kozminski (2018) suggests that the development of faculty members and the training of pre-service teachers should not be separate channels for promoting the "pedagogy discipline". Rather, it is possible at the same time to engage in the promotion of pedagogical quality both as part of the academic teaching processes and as a component of teaching training.

The Pedagogical Partnership Program focuses on analyzing pedagogical practices in teacher training, during which the undergraduate student enters observation in the teaching class of his or her partner-lecturer. The student makes notes that focus on pedagogical issues he has identified, which are then discussed in a reflective dialogue between him and the partner-lecturer. Participants in the program are second or third-year students in the training who do not attend the partner-lecturer's course. Students are invited to regular facilitation sessions, where they are given tools for conceptualizing the pedagogical activity which they observe, as well as tools for understanding the components of a meaningful lesson. In addition, joint facilitation sessions are held for all students and lecturers to work out the process they are experiencing (Cook-Sather 2008).

In Pedagogical Partnerships, there is mutual agreement to listen and learn from each other, while recognizing the different roles of each one. Students contribute their insights as learners in their areas of specialization. Teaching staff may develop in various aspects of teaching: receiving formative feedback on teaching; becoming familiar with sound pedagogical practices; developing a deeper understanding of teaching, learning and learners; empathizing with students and developing creative and innovative ways of dealing with pedagogical challenges (Cook-Sather, Bahti & Ntem 2019). Shulman & Hutchings (2004) described the lecturer's situation in the classroom as "pedagogical loneliness". Lecturers in the academy need a framework within which they can engage in reflective discourse about their pedagogical practice. Joint teaching and learning by college lecturers and students, who work and research the teaching methods in class together, address this need, serving as a forum for reflective work (Cook-Sather & Reynolds 2021).

Three principles of action guide the establishment of the shared responsibility of lecturers and students for the learning and teaching processes: Respect, Reciprocity, and Responsibility. Respect indicates the reference to dialogue and appreciation for what the other brings to the encounter, a willingness to listen to the different experiences and points of view, and to be non-judgmental towards the other and his

beliefs. Reciprocity is manifested in a dialogue in which students offer their experiences and insights regarding teaching and take responsibility for the teaching processes, while at the same time, lecturer members perceive themselves as learners in this experience. Responsibility emphasizes the pedagogical duty of the partners regarding the process as a whole. The student expresses responsibility for the teaching processes, and the lecturer shares responsibility for learning (Felten, Cook-Sather & Bovill 2014). Learning and teaching become “community capital” so that students and lecturers are active members of the teaching and learning community (Shulman & Hutchings 2004). Another principle proposed by Kozminski (2018) is Trust, on which education policy and educational practices should be based. The academic staff's trust in students' responsibility for aspects of teaching and the learning processes is of great importance. Conversely, the perception that the student is a passive vessel, and the lecturer is the imparter of knowledge, reduces the trust between the two.

1.2. Mindfulness

Mindfulness is conscious awareness of the present, intentionally and non-judgmentally, from a position of curiosity, openness, and acceptance of the present moment with what it has long constituted (Kabat-Zinn 2005). Drawing attention to the current experience allows one to stop the daily involvement in external action and it provides an opportunity to explore one's behavior, feelings, thoughts and mental state (Ergas & Ragoonaden 2020). The origins of mindfulness practice began to develop in Western countries in the 1980s, when John Kabat-Zinn developed a treatment program designed first to help people cope with chronic pain and stress, a method known as MBSR (Mindfulness-Based Stress Reduction). This method includes a therapy program that focuses on developing listening through meditation based on Buddhist sources. Today the method is applied in different contexts (Kabat-Zinn 2005).

In modern Western society, meditation practice is considered a tool for improving health, physical and mental condition. The assumption underlying listening practice is that physical or mental practice becomes a habit over time, and the habit creates a change of consciousness that affects the whole experience of life. In programs that incorporate listening practice, the practitioner tries to intentionally bring attention to breathing or any other anchor. He does so from a non-judgmental approach so that whenever attention wanders to other districts, he gently returns his attention to the same anchor while simultaneously practicing acceptance of the fact that his attention has wandered (Lieblich 2018). The practitioner learns to recognize the attention-based behavior of his consciousness so that the consciousness undergoes a gradual process of transformation that affects the entire life experience (Ergas & Avishar 2022).

Mindfulness includes various principles such as listening, non-judgment and delay of response, compassion, and more. Listening is defined as attention that is systematically and uncritically directed to the various experiences that take place in real time, with an emphasis on senses, body sensations, thoughts, and feelings. (Davis & Hayes 2011) Listening is the awareness that arises from intentionally bringing attention to the present from moment to moment (Baer et al. 2006). Non-judgment is an awareness of the experience in the present moment just as it occurs, without labeling it as positive or negative and without self-criticism following it (Roeser et al. 2013). Delaying a response is accepting the situation from an objective and curious position without reacting immediately. It allows time to decide how to respond effectively (Creswell 2017). Compassion is the ability to be with one's own pain or with the pain of the other without it crashing or drifting, without being hostile, angry, or guilty, without trying to fend off, reject or fight it and also without judging ourselves or others. Compassion allows us to be with the painful situation even without defining ourselves or others through it. Compassion is defined through three components: self-kindness, shared humanity, and the presence of what I am going through at this moment (Neff & Germer 2018).

1.2.1. Mindfulness in Education and in the Higher Education

The study of mindfulness and its effects is gaining significant momentum in various fields of knowledge, including health, work, business, teaching, and education (Hölzel et al. 2013). In education systems in different countries of the world, programs based on various types of listening have been implemented. A growing approach views the cultivation of attention as a long process designed for school students,

teaching staff, and parents (Sheinman et al. 2018). The justification for the practice of observing education is related to the fact that observational practices grow from the same soil on which education grows. The purpose of education is to develop human intelligence and morality as well as to seek meaning in existence. Observational practices address this because they help develop an affinity for the content being taught; contribute to human well-being; release from suffering; and later create a better society (Ergas 2021).

The integration of mindfulness in higher education is usually attributed to two main areas: in the first area it refers to mental well-being and reduction of stress and burnout, and in the second area it allows observation of perceptions of education as a critical pedagogy. The two areas are conducted in parallel processes, with observation of the educational processes and awareness of pedagogy affecting well-being, while conscious attention influences pedagogy and socio-emotional skills. Through mindfulness, educators can examine themselves, their professional identity, and its impact on learners (Ergas & Ragoonaden 2020). The integration of observational practices in institutions of higher learning is called "observational pedagogy" or "contemplative pedagogy". Listening and observational pedagogy require a process of stopping to allow for observation (Ergas 2016b; Zajonc 2016). From the beginning of the 21st century, there has been a quiet revolution in education. Observational practices have begun to seep into education systems worldwide, kindergartens, schools, colleges, and universities. Tens of millions of students practice listening. Teachers are trained and apply what is learned in their classrooms. In the United States, it was reported that 150,000 teachers from 12 states were trained and began to incorporate observation exercises with their students. Practice teaching in primary, post-primary, and higher education schools has also been reported in the United Kingdom and other countries (Ergas 2021).

Listening practices in higher education are gaining momentum around the world. The trend is expanding, and accordingly - various programs that combine mindfulness are accompanied by evaluation studies. The research literature suggests that practicing listening benefits students and lecturers in higher education. For students, contemplative practices allow for focus and attention (Barbezat, & Pingree 2012); create deeper involvement in the study material (Barbezat & Bush 2013); significantly reduces stress and anxiety (Creswell et al. 2016); and improve brain function (Pascual-Leone et al. 2005). For partner-lecturers, the practices improve the classroom climate and enable students' needs to be met with compassion and non-judgment (Schoeberlein, David & Sheth 2009). In the last decade, interest has increased in contemplative practices (CPs) in higher education, and its integration, as a non-traditional format for improving teaching and learning. The word "contemplation" is used to describe a break in order to contemplate. This includes contemplation, meditation, prayer, deepening, a philosophical study, and mental training (Ergas 2016b). The integration of contemplative practices is now done mainly in institutions of higher learning. Observatory pedagogy deals with the development of a whole person, the search for meaning, the cultivation of compassion for the other, and the development of meaningful learning of the material studied. In this framework, lecturers in higher education combine observation exercises in various courses to develop the students' skills of self-exploration, search for meaning, and connection to the material being studied. In contemplative pedagogy, practice is an investigative path that expands scientific research methods (Ergas 2019).

Mindfulness is now also integrated into teacher training mainly to reduce stress and enhance well-being, and to develop traits such as non-judgment, acceptance, and delay of response, contributing to a sense of calm in teaching. Mindfulness strengthens the self-awareness of teaching trainees, their values, and their interpersonal skills towards building their identity as teachers. "Consciously, we teach what we know; unconsciously, we teach who we are" (Hamachek 1999, p. 209). Thus, directing attention and self-awareness through mindfulness can affect how one teaches. Regardless of the disciplines and courses that are taught, the words of teachers and lecturers represent the type of person they are. Through teaching, educators can understand which teachers they are, which pedagogies they choose to apply in their classrooms and understand who their students are (Ergas & Ragoonaden 2020). Combining mindfulness experiences in teacher training has significantly contributed to how teachers perceive students' worlds. Such learning enhances their sense of mission, their empathizing with their students, and strengthens their belief in their students' ability to develop. Understanding the processes of perception, processing, and the brain's response contributes to understanding the complexities of learning, teaching, curriculum planning, and pedagogy. Those who better understand how they

themselves are motivated usually obtain better control of their behaviors and make choices that serve them and their environment more beneficially (Ergas 2019).

Mindfulness has been extensively researched in the context of teaching and education but has yet to be explored in the context of Pedagogical Partnership and hence the uniqueness of this research. The study will examine the manifestations and impact of mindfulness practices on the promotion of Pedagogical Partnership in teacher training.

2. MATERIALS AND METHODS

2.1. Research method and paradigm

The method chosen for this research is a case study. Case study is anchored in the worldview of the qualitative world paradigm and influenced by it (Stake 2008). The qualitative paradigm helps us understand the phenomenon under study in all its complexity, by an in-depth description, based on analysis of opinions, perceptions, and behaviors of the research participants (Creswell & Creswell 2018). "The case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin 2003, p. 13). There is no one definition of a case study, however, it can be defined as an intensive exploration of a person, a group of people or a unit aimed to generalize over several units. This method allows to take a complex topic and narrow it down into a manageable research question (Thomas 2021). Case studies have advantages such as an intensive and in-depth focus on the specific unit of analysis, and generally require a much smaller sample size than survey research (Gomm, Hammersley & Foster 2001).

2.2. Participants

The research population includes pre-service teachers and lecturers at the Academic College for Education in Be'er Sheva, Israel. The students come from the periphery of Israel and are usually first-generation in high education.

The sample in our research included three lecturers, teaching three different subjects, and three students, who were not involved in a teacher-student relationship with these lecturers. It should be noted that all participants were females.

2.3. Research tools

Observations – the partner student joined each of the fourteen lessons throughout the semester, make an observation and documented it. The student also wrote down comments, thoughts, insights and recommendations.

Dialogue held between students and lecturers – at the end of each lesson, there was a meeting between the student and the lecturer. They had a dialogue about the lesson, mainly in the context of teaching methods. Also, students were given the opportunity to present questions, insights, and recommendations. The lecturer answered the questions and presented his insights.

Diary written by the lecturers – after each lesson, each of the lecturers, wrote a reflective diary about the process. The reflection was written in an open manner, without intention and construction.

A semi-structured in-depth interview – a semi-structured in-depth interview is a qualitative methodological tool calls for flexibility and openness. It open to expansion and adjustment to any information of the participant. (Kouritzin, Piquemal & Norman 2009). During the interview, the participants were asked to describe their experiences after participating in a Pedagogical Partnership Program. They were also asked to expand on their description of the feelings and thoughts that accompanied them throughout the process. The following are examples of questions asked in the interview: Describe the experience of participating in the Pedagogical Partnership program. What were the milestones in the process? How did participation in the program contribute to you? Did you express your opinions openly? Did you experience physical feelings? Describe them.

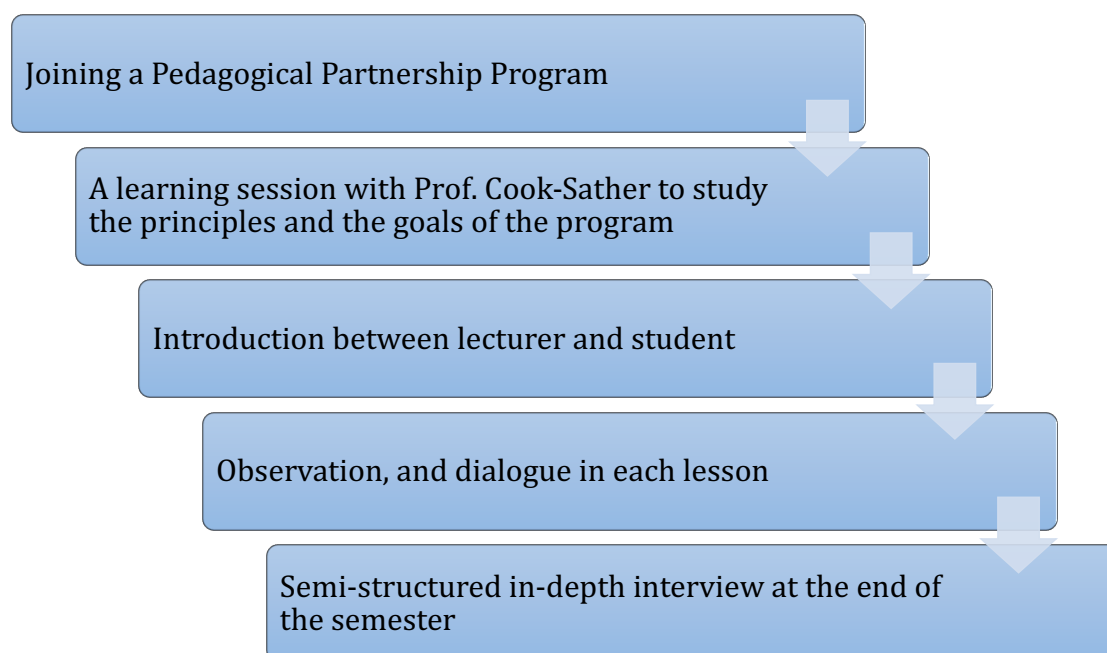
2.4. Research question

- (1) How may the use of mindfulness practices be reflected in the Pedagogical Partnership program for lecturers, at teacher training college?
- (2) How may the use of mindfulness practices be reflected in the Pedagogical Partnership program for students, at teacher training college?

2.5. Procedures

The Kaye Academic College of Education in Israel has been running a Pedagogical Partnership Program for several years. We are three lecturers who had chosen to respond to the call of the college president to participate in the program. At the beginning of the process, a facilitation meeting was held with an expert who led the program, to present the purpose of the program and conduct a dialogue regarding its implementation. Next, each of us met the student and coordinated expectations with her. The program lasted one semester and included 14 lessons. At the end of each lesson, the lecturer and the student discussed the lesson, formed insights, and documented it. In addition, each lecturer wrote a reflective diary following the program experiences. At the end of the semester, an interview with all participants was conducted using external interviewers who were not involved in this study (see figure 1.).

Fig. 1. Partnership program stages



2.6. Data analysis

The analysis of the interviews, the reflection diaries and the reports of the meetings between the students and the lecturers were conducted by use inductive content analysis according to Elo & Kyngäs (2008). In the first step, we selected the unit of analysis content. In the second step we organized the data. This step includes open coding, creating categories and abstraction. After the open coding, we grouped the list of categories under higher headings. Each category is named using content-characteristic words.

2.7. Reliability and Ethics

To ensure reliability, each researcher examined the data and analyzed it. This was followed by several meetings in which the three researchers held critical discussions, including on the accuracy of the themes. At all stages of the analysis of the data, we went back to the raw data to ensure that our interpretation does not distance us from it. We received informed consent from the students and lecturers

who participated in the study. Each participant assessed for herself the feasibility of participating in the study and in favor of participation. The consent obtained was based on complete and relevant information regarding the objectives and course of the study, and on the participants' own free will, without any pressure or coercion. During the study we maintained confidentiality, ensuring the participants' anonymity to maintain their privacy and well-being. The identities of the participating students are completely confidential to protect them from any possible harm following their willingness to take part in the study.

2.8. The uniqueness of the study

Our study suggests a new point of view: Although Mindfulness has been studied in various contexts, including the context of teaching and education, it has not been examined within the context of Pedagogical Partnership.

3. RESULTS

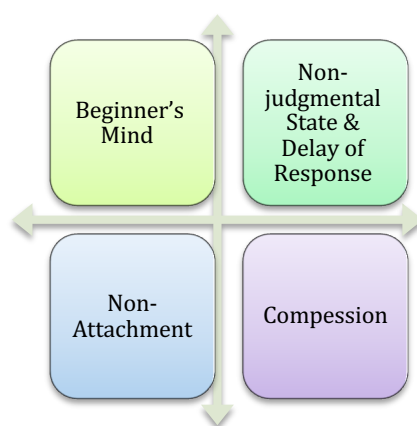
3.1. mindfulness practices – lecturer's perspective

The first question was: How may the use of mindfulness practices be reflected in the Pedagogical Partnership program for lecturers, at teacher training college?

The research findings indicate that participants described their Pedagogical Partnership experiences using concepts of mindfulness principles.

The principles of mindfulness that we found are Compassion; Beginner's Mind; Non-judgmental State and Delay of Response; Non-Attachment. It is important to note that the different themes are reciprocal and affect one another (see figure 2.).

Fig. 2. mindfulness practices – lecturer's perspective



Following are the main findings as they emerged from the data analysis:

3.1.1. Compassion

Compassion is an important theme, a part of the basic characteristics of mindfulness. It means the ability to be with one's own pain or with the pain of the other. It is defined through three components: self-kindness, shared humanity, and the presence of what I am going through at this moment (Neff & Germer 2018). Pedagogical Partnership is based on the value of giving to the other in different ways.

The understanding that we are all in a process of mutual relations, influencing and being influenced, allows the partnership process to happen. During the program we were compassionate towards ourselves and towards the students, and despite the criticism we received, we remained emotionally balanced.

“My partner criticized me for planning to show a full movie in class. She suggested that I ask the students to watch the movie at home as part of the preparation for the lesson. She told me that I was making it easy for them, and not demanding enough. I chose to be compassionate towards her and to myself. I allowed myself to see her point of view and accepted her advice with compassion” (lecturer H.).

Lecturer Y. experienced disappointment due to the behavior of her partnership student. Nevertheless, she chose to see the situation with compassionate eyes.

“My partnership student did not come to one of my lessons and did not inform me that she was not coming. I was very disappointed because I had prepared for her arrival and expected her, but I chose to be compassionate towards her and myself, believing in the principle of common humanity” (lecturer Y.).

3.1.2. Beginner's Mind

Beginner's Mind means dropping our expectations and preconceived ideas, seeing things with an open mind and wide-open eyes, just like a child (Suzuki 2020). It seems that we, the lecturers, joined the Pedagogical Partnership Program because we held a beginner's mind from the beginning. This is the basis for equal partnerships. We came with curiosity and a willingness to explore and learn.

“I joined the Pedagogical Partnership Program with humility, which allowed me to see the students' points of view and learn from them about my teaching methods” (lecturer Y.).

“I came to the program open minded, with willingness to improve my teaching methods. For example, I accept the student's recommendation to give more self-work following my lessons” (lecturer H.).

Beginner's Mind means that we can allow ourselves to be a student and continue to explore and learn, using the skills of attention and re-examination.

“I believed that joining the program would allow me to learn things and renew my teaching methods” (lecturer S.).

3.1.3. Non-judgmental State and Delay of Response

Non-judgmental State and Delay of Response means being aware of one's experience at the present moment, without labelling it as positive or negative and without criticizing it (Roeser et al. 2013). Delaying one's response means accepting the situation fully with curiosity and exploration and without an immediate response (Creswell 2017). We found that an interval of time between a situation and our response enabled us to consider the students' advice in an accepting manner, rather than employing a defensive mode as an immediate reaction.

“In one of the concluding talks after the lesson, my partnership student remarked that I was teaching too much material in my course. She suggested devoting the last lesson to summarizing the materials. As she spoke, I felt pressure in my temples, but I decided to pause my response and continue listening ... I did not allow my thoughts to wander to a place of judgment and immediate self-defense” (lecturer S.).

A non-judgmental attitude was also reflected by lecturer H. When the student suggested that she allow her students to watch a full-length movie at home or read an article instead doing it in class, H. accepted it without judgment.

“When the student suggested me to give certain activities as homework, I accepted her offer. I didn't judge her for her lack of experience. I did not enter self-defense. I decided to give it a chance and try her suggestion. And so, I did” (lecturer H.).

“My partnership student suggested varying the sitting arrangement in the class. Instead of sitting regularly in rows, she suggested arranging the seats in groups or in a circle. She explained that the diversity of sitting may promote curiosity and active listening. I felt uncomfortable and embarrassed because her idea was good. I wondered why I hadn't thought of it myself. I decided

to accept her advice non-judgmentally. In the next lesson, my partnership student was surprised to see that I had implemented her suggestion” (lecturer Y.).

3.1.4. Non-Attachment

Non-Attachment means doing everything you can to accept every moment as it is, without trying to change or improve it in any way. To let it go, and to be in the moment. This is a state of mind in which a person overcomes his attachment to things, people, or concepts (Davis 2014). The non-attachment attitude allowed us to step out of our comfort zone. It also enables us to adjust and change our lessons.

“I thought to myself, why should I join the Pedagogical Partnership Program? I feel comfortable enough teaching as I’m used to. Why should I open myself criticism? What will I gain from it and what will it require of me? However, after some deliberation, I decided to participate in the program. I reminded myself that I was experienced enough. I thought it was a good thing to renew myself and that I could deal with anything that came along” (lecturer Y.).

Lecturer H. expressed her difficulty in letting go of her perception of herself as a good lecturer, since that could put her pedagogy up for re-examination.

“I managed to untie the connection between my internal evaluation of myself, and an external evaluation that may come from the fellow student. So, if I am evaluated from the outside, I will evaluate myself from the inside. I didn't cling to the fact that I depended on external evaluation” (lecturer H.).

Similarly, lecturer S. stated that she let go of the belief that only through the delivery of the material by the lecturer would the students be ready for the test.

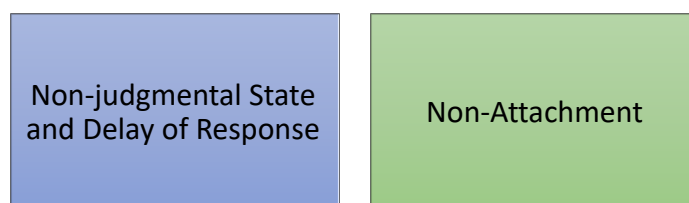
“I believed that I possessed the exact knowledge of the material being studied, whereas self-learning could lead them to learning the material in the wrong way. After a conversation with the partner student, I was convinced that I could give it a chance” (lecturer S.).

3.2. Mindfulness practices – students perspective

The second question was: How may the use of mindfulness practices be reflected in the Pedagogical Partnership program for students, at teacher training college?

The research findings indicate that participants described their Pedagogical Partnership experiences using concepts of mindfulness principles. The principles of mindfulness that we found are Non-judgmental State and Delay of Response; Non-Attachment. It is important to note that the different themes are reciprocal and affect one another (see figure 3.).

Fig. 3. mindfulness practices – student's perspective



Following are the main findings as they emerged from the data analysis:

3.2.1. Non-Judgmental State and Delay of Response

The Non-judgmental principle was also found in the interviews conducted with the students. In different situations, the students expressed understanding of events that could have been reacted to critically.

"In one of the lessons, I came to the class and the class was empty. I called the lecturer to find out about the matter and it turned out that she had to hold the class remotely and did not

remember to inform me. Although it was a hassle for me, I chose to understand that this can happen to any human being, and not judge her" (Student N.).

Student A. came mentioned the gap between her culture and other students in the class. This is reflected in the behavior in class as well as the dress code.

"The dress code in my culture is very conservative, compared to the liberal dress code of the students in the class. In addition, there is an equal conversation between lecturers and students, without reference to hierarchy. This way is new for me, and very different from my values. Nevertheless, I chose to accept it with understanding and without criticism" (student A.).

3.2.2. Non-Attachment

Student A. teamed up with a lecturer from a different culture and had difficulty breaking free of her cultural values. But following the encouragement she received from the lecturer, she challenged her previous perceptions.

"I was teamed with a lecturer from a different culture, and I was very apprehensive. In our culture, a distance is maintained between teacher and student. It is not customary to address a lecturer openly or critically. But after our first meeting, the lecturer encouraged me to speak my mind, and for me, it was the first time I broke free of my cultural mindset" (student A.).

Despite student L. is an excellent student, she came to the Pedagogical Partnership with a decision to release previous concepts regarding teaching, and to try to get the most teaching tools from her lecturer.

"As a student and as someone who wants to be a good teacher in the future, I am aware that I still have a lot to learn about teaching and learning. I came to the program to expand and deepen my knowledge while observing an experienced lecturer. I decided to let my previous ideas go and to learn from the lecturer everything possible" (student L.).

4. DISCUSSION AND CONCLUSIONS

The research findings revealed among the lecturers four central themes from the world of mindfulness: Compassion; Beginner's Mind; Non-judgmental State and Delayed of Response; and Non-Attachment. Among the students, only two principles of mindfulness were found and they are: a Non-judgmental State and Delayed of Response; and Non-Attachment. The main themes indicate that there is a mutual relationship between the principles of mindfulness and the principles of pedagogical partnership.

Compassion was found in this study to be the most significant principle for the existence of a Pedagogical Partnership. According to Clarke et al. (2019), Compassion is the basis of partnership, having a relationship and mutual enrichment. One may conclude that Compassion is essential for the success of partnership of any kind and, certainly, in a partnership between lecturers and students in which there is a built-in hierarchy. Compassion has been found to contribute to various aspects of interpersonal relationships, including social interactions. For example, a study that examined the effect of using compassionate interaction strategies found that, by incorporating compassionate behavior, students increased their efforts to improve their own and their friends' social experiences (Gilbert 2016).

Beginner's Mind is the willingness to come with openness and humility to the process. A partnership between lecturers and students is inherently a hierarchical partnership due to status differences. In a partnership program whose purpose is to give place to the voices and opinions of the students, it is important to come with a beginner's mind. Our conclusion from the research findings is that this kind of partnership can only exist when the partners come to the program as novices, and are ready to learn from each other. Students naturally come with a Beginner's Mind. It may be stated that, from the point of view of the lecturers, it is not obvious that lecturers will arrive with a beginner's mind. Therefore, an effort is required. In a study conducted at the University of St. Thomas, Minneapolis, 33 professors participated in a seminar entitled: "Mindfulness meditation in teaching". They noted the importance of approaching teaching with a beginner's mind. One of the professors said: "As a faculty member I notice profound moments of joy as I watch, observe, and fully listen to what each student is sharing, and how

the discussion is evolving as if with beginner's mind. I observe a discussion on whatever topic as if it's the first time. I sometimes become inundated with appreciation from the very notion that we are together in a room, multiple minds engaged in a discussion, together creating something very beautiful" (Brendel & Cornett-Murtada 2019).

Non-judgmental State and Delay of Response: The findings of the research regarding non-judgment and delay of response testified that this principle from the world of mindfulness is in harmony with the partnership that takes place in a Pedagogical Partnership Program. We conclude that non-judgment and delayed response contribute highly to the success of any partnership in general, and to Pedagogical Partnership s between lecturers and students in particular. The use of this principle may prevent frictions and misinterpretations that could lead to disconnection or termination of the partnership. We do not mean that one should always give up judgment, but rather that one should make use of it, adapted to the situation, and avoid judgment as much as possible. Delaying response allows one to take the time to think and analyze the situation before responding.

Non-Attachment was found in this study to be a significant principle in leading a Pedagogical Partnership between lecturers and students. We have found that Non-Attachment allows both students and lecturers to let go of preconceived concepts and attitudes, and allow the acceptance of new ideas. The fact that we allowed ourselves to release our preconceptions in certain situations, helped us maintain the partnership even when there was a conflict between our preconceptions and new ideas that arose. As a conclusion from this finding, it seems that the use of the Non-Attachment practice as one of the practices of mindfulness, can promote partnerships and enable their existence. We will, however, state a reservation, and say that the use of this practice depends on the situation. For example, in one specific case, one of the lecturers accepted the student's opinion and tried it in practice, but after the experience she realized that it was a mistake. A study that examined the effect of non-attachment on mindfulness and emotional well-being among 780 university students, found that attachment played an important role in the students' mental health, and emotional well-being (Ju & Lee 2015).

Finally, the experience of the Pedagogical Partnership was a positive, beneficial, and rewarding one. In view of the findings of this study, Pedagogical Partnership may allow students to make their voices heard and enable them to influence their learning experience. Using mindfulness practices in a higher education institution in general, and teacher training institutions in particular - which consider promoting partnerships with students - may benefit greatly from this for all partners. Despite the challenges, it is important to note that at the end of the process, the lecturers expressed their willingness to join the program again.

4.1. Implications

We suggest the use of mindfulness practices as a potentially effective tool for a Pedagogical Partnership, as it enables mutual learning and professional development for all partners.

We recommend considering an integration of mindfulness practices in some of the courses, as well as offering a specific course for learning and practicing mindfulness.

4.2. Limitations and future studies

In this study, the integration of mindfulness principles into the partnership program was not planned in advance, and the principles emerged from the data analysis. In future research, we recommend examining the integration of mindfulness practices in the lessons that take place within the framework of a Pedagogical Partnership program in the academy.

The sample in this study is a limited one. In future research, it is recommended that the researchers expand the sample and examine the dimensions of mindfulness using quantitative research tools such as validated questionnaires.

It can be summed up in a wise sentence:

"Who is a wise man? He is one who learns from everyone" (from ancient sources).

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