

Conclusions

Living and Educating as Life Is, amid Uncertainty

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The conclusions presented in this volume remain provisional, as the war in Ukraine continues and the psychological realities faced by teachers are still unfolding. Unlike programs that aim at recovery, emotional relief, or symptom reduction, this study guide has focused on how Ukrainian teachers continue to live and educate as life is, amid uncertainty, fear, loss, and ongoing responsibility.

Across the chapters of Part 2, teachers rarely described themselves as “feeling better” or “having recovered.” Instead, they spoke of continuing their educational roles—teaching children in shelters, maintaining contact with families, supporting colleagues, and sustaining daily routines—while emotional distress persisted. In this context, resilience did not appear as emotional stability or optimism, but as the ability to remain engaged in life and education despite unresolved uncertainty.

Morita Therapy proved particularly meaningful because it does not demand emotional control, positivity, or the elimination of anxiety. Teachers live in conditions where uncertainty and fear cannot be removed. Morita Therapy validates this reality and offers a framework in which fear and anxiety are understood as natural expressions of the desire for life. Rather than asking teachers to overcome fear, it supports them in continuing meaningful educational action while fear remains present.

Importantly, Part 2 demonstrates that Morita Therapy was not simply applied to Ukrainian teachers; it was reshaped through their lived experiences. Group discussions, reflections, and shared practices show how Ukrainian Morita Therapy emerged through collaboration. Teachers were not passive recipients of psychological knowledge, but active contributors who transformed theory through dialogue, practical wisdom, and everyday educational practice under war conditions.

A central insight of this volume is the psychological value of ordinary educational life. Small, concrete actions—continuing lessons, creating moments of communication, sharing art, maintaining “good enough” relationships, and caring for one’s own limited energy—played a crucial role in sustaining both teachers and students. These actions may appear modest, but under prolonged crisis they function as powerful anchors that protect psychological continuity and dignity.

This study guide is not a clinical treatment manual, nor does it aim to cure trauma. Instead, it offers teachers a language, perspective, and practical orientation that help them understand their own psychological experiences without self-blame, recognize the limits of control, and continue educating within those limits. Living and educating “as life is” does not mean resignation; it means responding realistically, responsibly, and humanely to the conditions that exist.

Finally, the experiences documented in Part 2 suggest implications beyond Ukraine. In a world increasingly marked by war, displacement, and social instability, the integration of Morita Therapy principles into educational and supportive contexts offers a valuable model. Even when safety cannot be guaranteed and uncertainty persists, it remains possible to educate, care, and sustain life with purpose.

The Ukrainian Morita Therapy group will continue its work, alongside ongoing reflection and dialogue. As long as uncertainty remains, so too must the effort to live and educate—not by denying fear, but by moving forward with it, grounded in daily life and educational responsibility.