

From Classroom to Conflict: Iranian Textbooks and the Ideological Roots of the US–Israel–Iran War



From Classroom to Conflict: Iranian Textbooks and the Ideological Roots of the US–Israel–Iran War

After months of joint US–Israeli intelligence and surveillance, the moment Iran’s senior leadership, including Supreme Leader Ali Khamenei, gathered in a single room became the trigger for war, dubbed Operation Epic Fury. The strike was launched in broad daylight, unlike previous Israeli operations typically carried out under cover of darkness, triggering a massive Iranian retaliation of hundreds of missiles and thousands of drones across the region. The confrontation followed years of escalating tensions over Iran’s nuclear program and regional influence, failed attempts to revive a nuclear deal after the collapse of the JCPOA, and a period in which Iran had been weakened by sanctions, domestic unrest, and recent regional conflicts.¹

The West has long been portrayed as Iran’s sworn enemy, a narrative reflected both in the rhetoric of the regime’s leaders and in the textbooks taught to Iranian children. The United States, frequently described as the “Great Satan,” has consistently been depicted in educational materials and political discourse as a principal adversary of the Islamic Republic.² What is particularly notable about the current war is that, although it was instigated by the United States and Israel, it has not remained limited to Western actors. The conflict has drawn in regional states that host US military bases, including Qatar, Bahrain, Kuwait, and the United Arab Emirates. While Iranian textbooks strongly emphasize hostility toward the United States and Israel, the prospect of fellow Muslim countries becoming targets due to their affiliation with the West highlights the broader regional implications of this ideological framework. This paper argues that anti-Western hostility is deeply embedded in Iran’s national curriculum, and that textbooks serve as a clear indicator of the attitudes promoted by the regime and disseminated throughout society.

Ideology Behind Iran’s Nuclear Strategy

From an historical perspective, Iran’s nuclear ambitions trace back to the 1950s, during the reign of Shah Mohammad Reza Pahlavi. With the support of the United States through President Dwight D. Eisenhower’s “Atoms for Peace” initiative, Iran began developing its nuclear infrastructure allegedly as a peaceful civilian program. Iran became a signatory to the Nuclear Non-Proliferation Treaty (NPT) in 1968 and ratified it in 1970, thereby agreeing not to pursue nuclear weapons and to allow inspections of its nuclear facilities by the International Atomic Energy Agency (IAEA). The 1979 Islamic Revolution, which toppled the monarchy and brought a theocratic regime to power, was initially skeptical of nuclear technology, associating it with Western influence, and initially suspended many nuclear projects, focusing instead on missile technology. However, the devastating results of the Iran–Iraq war, in which Saddam Hussein reportedly fired chemical weapons against the Iranian people, reignited the Iranian regime’s interest in nuclear technology as a strategic asset. Support from countries such as Pakistan, China, and later Russia helped Iran revive its nuclear program, and by the early 2000s Western intelligence agencies began suspecting Iran of concealing efforts to develop nuclear weapons under the guise of a civilian energy initiative.³

Iran’s militancy, both with regard to its nuclear capabilities and its opposition to the West, emanates from a particular radical Islamist ideology – Khomeinism, introduced by the leader of the Islamic Revolution Imam Ruhollah Khomeini. Key to this ideology, and drawing on Twelver Shii messianic theology and political theory, the Imam or its jurist representatives (i.e. the Ayatollahs) are political leaders ordained and tasked to promulgate Shii Islam not only in the Muslim world but to the entire world, by any means necessary. In Khomeini’s own words, quoted in the Iranian curriculum, “Our war is a war of conviction, and it does not know geography or borders. And in our war of faith, we must launch a major mobilization of Islamic troops in the world.”⁴ Importantly, Iran has impressed this ideology into its education system. School textbooks and curricula are widely recognized as strong political indicators because they often reflect the prevailing ideologies, values, and political agendas of those in power at the time of their

1 “2026 Iran War,” Encyclopaedia Britannica, <https://www.britannica.com/event/2026-Iran-Conflict>

2 “Panel picking Iran’s next supreme leader has reached consensus, members say,” The Times of Israel, March 8, 2026, <https://www.timesofisrael.com/panel-picking-irans-next-supreme-leader-has-reached-consensus-members-say/>

3 Sina Azodi, “A history of continuity in Iran’s long nuclear program,” Atlantic Council, Dec. 8, 2020. <https://www.atlanticcouncil.org/blogs/iransource/a-history-of-continuity-in-irans-long-nuclear-program/>

4 *Religion and Life 3*, Grade 12, Literature and Humanities, 2024–25 (1403), p. 167; Cf. Eldad J. Pardo, “Iran’s Radical Education: An Interim Update Report, 2021–22,” IMPACT-se, August 2022, p. 17. <https://www.impact-se.org/wp-content/uploads/Iran-spotlight-2.0-11-March-3.pdf>

creation or revision.⁵ To better understand the ideological drivers of Iran's confrontation with Israel and the United States, it is therefore vital to examine how these ideas are embedded in Iran's education system, where textbooks inculcate students with narratives about global war, the West, foreign influence, Iran's role in the Middle East, uncompromising militia doctrine, and its nuclear vision.

Inculcating the Khomeinist Revolution and Demonization of the West

Maintaining the legitimacy of the Islamic Khomeinist vision requires constant affirmation and veneration of the regime's symbols and simultaneously vilifying its enemies. Indeed, this is a common facet of Shii Islam, which throughout history instituted in its believers the dualistic concept and practices of *walāya* and *barā'a* – i.e., absolute veneration of the Shii Imams and dissociation from their enemies through defamation, vilification, and cursing rituals.⁶ Iran's role in promoting the global Khomeinist revolution occupies a significant place in state issued textbooks. Utilizing a discourse reminiscent of the cult of saints, students are taught to venerate its religious political leaders Imam Khomeini most of all, and to some lesser degree the Supreme Leader Ayatollah Khamenei.⁷ Moreover, the glorification of *jihad* against the West and martyrdom is promulgated through graphic portrayals of infamous military and terrorist figures who died promoting the values of the Khomeinist revolution, chiefly General Qasem Soleimani, who was assassinated by the US in 2020.⁸ The glorification of Qasem Soleimani, which occurs across multiple school grades and subjects, is particularly telling of Iran's dedication towards inculcating its future generations in aggressive anti-Western warfare as a key element of the Islamic revolution. Soleimani symbolized the peak of Iran's militia doctrine, and textbooks glorify his heroic role in Iran's proxy wars defending Islam. His leadership in regional conflicts is portrayed as beneficial, promising strategic gains for Iran and its allies. Iranian militias across Lebanon, Syria, Iraq, and Yemen have been depicted as a unified resistance front, an essential pillar of Iranian interests.⁹ Such depiction may prompt students to accept ongoing regional conflicts as legitimate and absolutely necessary. In the example below, the textbook discusses role models, presenting the martyrdom of the following commanders to students: Mohammad-Vali Charani, Ali Sayad Shirazi, and Qasem Soleimani. It states that Soleimani strengthened the "resistance" across multiple countries until he was assassinated by "the terrorist president of the United States."

Image: Defense Preparedness textbook, آمادگی دفاعی, Grade 10, 2024 p. 51



5 See for instance Sam Kaplan, *The Pedagogical State: Education and the Politics of National Culture in Post-1980 Turkey*, California: Stanford University Press, 2006; Tobias Ide, Denise Bentravato, Jakob Kirchheimer, "School Textbooks, Peace and Conflict: an Introduction," *Global Change, Peace & Security* 30(3) (2018), pp. 287-294.

6 See Meir Litvak, *Know Thy Enemy: Evolving Attitudes towards "Others" in Modern Shi'i Thought and Practice*, Leiden; Boston: Brill, 2021; Yonatan Negev, "Cursing the Companions of the Prophet Muhammad (*la'n al-sahāba*) in Pre-Modern Twelver Shi'i Religious Thought" (Doctoral Dissertation), Hebrew University of Jerusalem, 2022

7 Pardo, "Iran's Radical Education," pp. 7-9.

8 *Ibid*, p. 71. Defense Readiness, Grade 9, 2024-25 (1403), pp. 30, 65; *Social Studies (Civics, History, Geography)*, Grade 8, 2024-25 (1403), p. 129; *Defense Readiness*, Grade 10, 2024-25 (1403), p. 50; *Arabic, Quran Language*, Grade 9, 2024-25 (1403), pp. 127-28.

9 *Ibid*. "Iran's Radical Education," pp. 74-76, 85, 87.

In one lesson titled “*Role Models and Examples of Steadfastness and Resistance*,” the textbook presents individuals who died while fighting in Syria as exemplary martyrs, referring to them as “Defenders of the Holy Shrine shahids.” Their deaths are framed as part of Iran’s effort to defend the Sayyidah Zaynab Mosque in Damascus from ISIS, portraying Iran’s involvement in Syria as a religious duty and elevating these fighters as role models of sacrifice and resistance.



Holy Shrine Defenders Martyrs

Right to left:

Martyr Mohsen Hojaji Member of the Islamic Revolutionary Guard Corps

Martyr Hajj Hossein Hamedani Senior Advisor to the Islamic Revolutionary Guard Corps

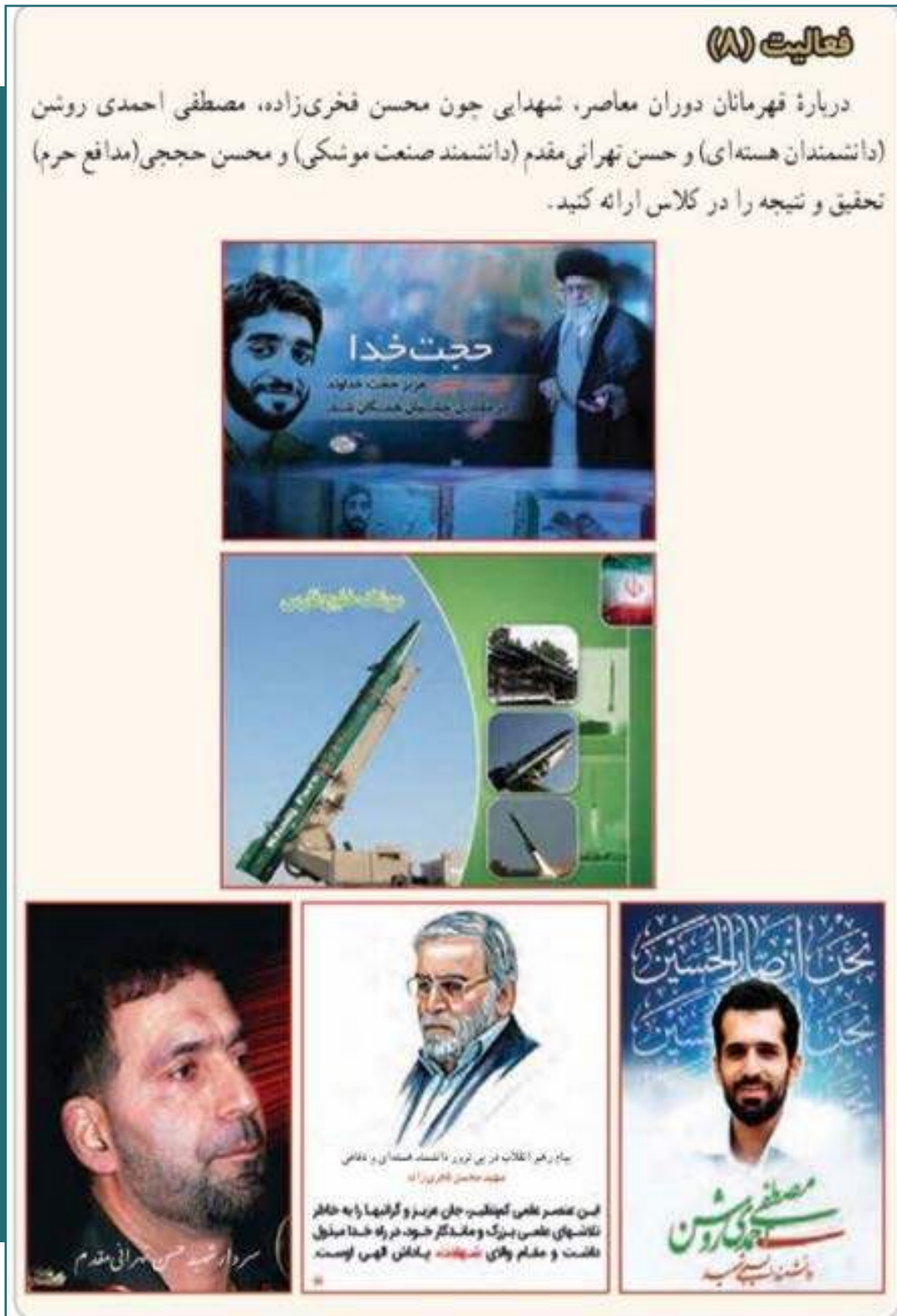
Martyr Mojtaba Zulfiqarenasb Commander of the Islamic Republic Army Rangers ...

Martyr Hamid Siahkali Moradi Member of the Saheb-al-Amr Corps [under IRGC] of Qazvin Province

Martyr Mohammad Reza Dehghan University student and Basij trainee

Martyr Alireza Tavasoli (Abu Hamed) From the Fatemiyoun Brigade Afghanistan

Image: Defense Preparedness textbook, آمادگی دفاعی، Grade 10, 2024 p. 50



Research and present your findings in class about the heroes of the contemporary era, martyrs such as Mohsen Fakhrizadeh, Mostafa Ahmadi Roshan (nuclear scientists), Hassan Tehrani Moghadam (missile industry scientist) and Mohsen Hojaji (defender of the Haram). [...]

Defense Readiness, Grade 9, 2024-25 (1403) p. 64.

A noticeable innovation of Khomeinist education, as compared to more traditional forms of Shiism, is the shift in hate from a focus on Sunnis towards what is often described as the Imperialist West. Beyond geopolitical considerations, the curriculum inculcates total aversion to Western values, such as secularism and non-Islamic family and sexual norms. The Iranian curriculum teaches students that they are constantly under threat, most notably from the United States. Students are taught that the foreign threat of the West, chiefly the United States, seeks to prevent Iran from spreading Islamic culture worldwide and brainwash the Iranian people. There is a notable thread in Iranian textbooks that instills in students a sense of paranoia when it comes to “foreigners.” Furthermore, the dedication to Khomeinist Iran is taught as a benchmark to determine who is and who is not a legitimate Muslim. Students learn that Muslims who do not follow the anti-foreigner policies of Iran should not be considered Muslims.¹⁰

Said to strengthen unity and resistance against the enemies of Iran, textbooks describe annual school protests such as the “National Day of Fighting Arrogance (America)” as having students involved in ritually shouting slogans like “Death to Israel” and “Death to America”.¹¹ American leaders are routinely vilified, and the United States is characterized as the Satanic enemy of God and of the Prophets, whose primary aim is to destroy Iran through conducting proxy wars across the region.¹² Notably, pre-revolutionary American-Iranian relations are described in a skewed manner, with the American and British ambassadors depicted as having fully controlled Iran during that period, with the US embassy hostages presented as spies.¹³

The repeated characterization of the United States as the “Great Satan” in the discussion of Qasem Soleimani reflects the ideological framing used throughout the Iranian curriculum. By linking this term directly to Soleimani’s role in building and leading the “Axis of Resistance,” the textbook portrays his activities not merely as military operations but as part of a broader ideological struggle against a fundamentally evil adversary. Within this narrative, Soleimani is presented as a patriotic and religious defender who confronted the forces of “global arrogance,” led by the United States. This framing, in addition to slogans such as “Death to America” reinforce a worldview in which confrontation with the United States is depicted as both justified and necessary, elevating Soleimani as a heroic figure whose actions embody resistance to Western influence.

شکل گیری و تقویت هسته‌های مقاومت در منطقه تا حدی
زیاد به تلاش‌های سپهبد سلیمانی مدیون است که از آن
جمله می‌توان حزب‌الله لبنان، حشدالشعبی عراق، فاطمیون
افغانستان، زینبیون پاکستان و ... را نام برد. از همین‌رو
سرانجام استکبار جهانی به سرکردگی شیطان بزرگ،
آمریکا، حضور این فرمانده عاشق امت و نظام اسلامی را
تحمل نکرد

“the formation and strengthening of the resistance cells in the region is largely due to efforts of general Soleimani which among them can be name Hezbollah of Lebanon, al-hashd al-sha’bi (Popular Mobilization Forces) of Iraq, Fatemiyoun of Afghanistan, Zainebiyoun of Pakistan etc... therefore in the end the global arrogance led by the great satan, the US, couldn’t stand the presence of this patriotic and Islamic commander. ”

10 *Ibid.* “Iran’s Radical Education”, pp. 14-15, 18-20.

11 *Heaven’s Presents: Islamic Education, Grade 6, 2024-25 (1403)*, p. 33; *Defense Readiness, Grade 9, 2024-25 (1403)*, p. 31; *Heaven’s Messages, Grade 7, 2024-25 (1403)*, pp. 130-132.

12 *Defense Readiness, Grade 9, 2024-25 (1403)*, p. 30.

13 Pardo, “Iran’s Radical Education”, pp. 11-12.

Image: History (3): Iran and the Contemporary World, 12th Grade, August 2024, p. 160



شعار مرگ بر آمریکا شعاری برآمده از باور و اعتقاد ملت قهرمان ایران است که در برابر خوی استکباری آمریکا ظنین انداز شده است. این شعار یعنی مرگ بر ستمگری، تجاوز، کشتار، تروریسم، تحریم و سیاست‌های ضد انسانی دولت آمریکا.

The slogan of “Death to America” emanates from the faith and the belief of the heroic nation of Iran that has become a resounding voice against American arrogant disposition. This slogan means death to tyranny, aggression, slaughter, terrorism, sanctions, and antihuman policies of the American government.

Image: Defense Readiness, Grade 9, 2024-25 (1403), p. 31.

The image below depicts American sailors captured by the Iranian navy in a humiliating and submissive position. The scene references the US–Iran naval incident of January 12, 2016, when ten US Navy sailors were detained by Iran’s Islamic Revolutionary Guard Corps after their boats entered Iranian territorial waters near Farsi Island in the Persian Gulf. The sailors were photographed kneeling with their hands behind their heads before being released the following day. This presentation is problematic since it uses imagery designed to humiliate American forces while glorifying Iranian military strength. By juxtaposing submissive images of captured US sailors with confident depictions of Iranian naval vessels, the textbook reinforces anti-American sentiment and promotes a narrative of Iranian dominance.



حضور نیروهای دریایی جمهوری اسلامی ایران در آب‌های منطقه



بازداشت نظامیان آمریکایی پس از ورود غیرقانونی به مرزهای آبی ایران، خلیج فارس، ۱۳۹۴



زیردریایی ساخت جمهوری اسلامی ایران



ناو جنگی جمداران، ساخت جمهوری اسلامی ایران

[Caption under upper right image]

Detention of American troops after illegally entering Iran’s maritime borders, Persian Gulf, 2016.

Image: Social Studies (Civics, History, Geography), Grade 8, 2024-25 (1403), p. 130.

Iran's Position in the Arab Middle East and the Promotion of Militia Doctrine

Iran's perceived role in repelling Western aggression is also evident in how its curriculum legitimizes militia doctrine in the Arab Middle East. As part of the wider aim to export Iran's envisaged revolutionary war across the region, students learn that Iranians should support the *jihad* of Arab proxy militias in the pursuit of fomenting regional instability. To advance this strategy, Arabic is taught as a pragmatic tool for preparing Iranian students for *jihad* operations.¹⁴ The curriculum presents Iran as playing a pivotal role in defending the Southwest Asia region, which has endured numerous wars and assaults. It is presented as an inspirational model for the region's populations to revolt against what are described as their "oppressive" regimes. Iran is also portrayed as a leading advocate for the oppressed, with particular emphasis on its support for the Palestinians. According to the educational narrative, Iran derives its strength from its strategic geography, substantial population, geopolitical significance, abundant oil and gas resources, and advancements in military science and technology—all of which are channelled into destabilizing neighboring countries.¹⁵

Notably, the Sunni Arab majority in the Arab world is depicted through a dual lens. On one hand, they are seen as fellow Muslims and oppressed communities who benefit from Iranian support and are engaged in Iran's ongoing jihadist struggle. On the other hand, historical grievances linger—particularly memories of Arab conquerors and Sunni dynasties that subjugated Iranians and Shii Muslims. Those Sunni actors who reject Iranian dominance, normalize relations with Israel, or maintain strong ties with the United States or the West are often portrayed as collaborators and traitors.¹⁶ Students are also encouraged to partner with radical Sunni groups such as the Muslim Brotherhood, which is praised as being "the most original intellectual movement in the Islamic Awakening [the Arab Spring, for Iranians] of the Sunnis". This cooperation is framed as a Sunni and Shii contribution to the "Islamic Awakening" (civil protest movements and civil wars in the Arab world).¹⁷ Nonetheless, the curriculum warns against radical Salafi-Jihadi and *takfiri* groups and ideologies such as ISIS, which are explicitly and systematically presented as having been formed by "colonialist countries", especially the U.S. and Saudi Arabia.¹⁸

To further promote the Khomeinist ideology, the curriculum militarizes youth and conditions students as soldiers in a global battle to expand the Islamic Revolution. Defense Readiness textbooks for high school teach military concepts and wartime survival. Students learn weapon handling and military readiness by middle school, reflecting a warrior mentality aimed at controlling the Middle East. As these textbooks depict political opponents as "enemies of God," they teach the Iranian youth not just whom to hate, but how to fight, and that dying in the process, even by suicide, is a blissful experience. Among these depictions, we find inspirational portrayals of child warriors who had been martyred in service of the Islamic Revolution, particularly during the Iran-Iraq war.¹⁹ Alarming, Iranian textbooks sanitize suicide martyr missions by distinguishing them from ordinary suicide, as one Grade 12 Sociology textbook ranks "martyrdom seeking" the most noble above "sacrificing one's life" and "suicide",²⁰ and the grade 9 Defense Readiness textbook teaches that martyrdom seeking is the most powerful asset against the enemy.²¹

Image: Defense Readiness, Grade 10, 2024-25 (1403), p. 70.



Illustrations of how to wield an AK-47 rifle.

¹⁴ *Ibid.*, pp. 77-88.

¹⁵ *Ibid.*, p. 56

¹⁶ *Ibid.*, p. 54

¹⁷ *Ibid.*, pp. 62-63

¹⁸ *Defense Readiness, Grade 10, 2024-25 (1403)*, p. 49

¹⁹ Pardo, "Iran's Radical Education", p. 46

²⁰ *Sociology 3, Grade 12, Literature and Humanities, 2024-25 (1403)*, p. 46.

²¹ *Defense Readiness, Grade 9, 2024-25 (1403)*, p. 36.

Image: Defense Readiness, 10, 2024-25 (1403), pp. 37, 46.



شهید مرحمت بالا زاده



The martyr Marhamat Balazadeh.

Nuclear Vision

Importantly, how Iran perceives its nuclear project is crucial to understanding its self-conception and position in international order. The general tone of the curriculum – as seen in developing its nuclear facilities – is one of self-reliance and defying the revolution’s enemies.²² The curriculum expresses strong national pride in Iran’s “nuclear achievements” and highlights the contributions of its young scientists. While the emphasis is placed on the peaceful use of nuclear energy, the narrative is infused with a revolutionary tone—framing progress as the result of overcoming formidable challenges posed by adversaries and honoring the sacrifices of martyrs. Mastery over the nuclear fuel cycle is presented as a hallmark of Iran’s status as a leading nation. The nuclear program’s military dimension is conveyed through its integration into the Defense Readiness curriculum. Nuclear scientists are portrayed as martyrs, alongside missile engineers and Iranian soldiers who died during military operations in the Arab world—framing their contributions within a broader narrative of national defense and sacrifice. Notably, the textbooks attribute the assassination of Iran’s nuclear scientists not only to Israel but explicitly to the United States, thereby reinforcing anti-American sentiment as a major theme. Conversely, a Qur’an Learning textbook frames the nuclear project as part of Iran’s cultural heritage;²³ by presenting the nuclear issue in a religious studies context, the regime effectively grants the nuclear project theological justification.

Research and present your findings in class about the heroes of the contemporary era, martyrs such as Mohsen Fakhrizadeh, Mostafa Ahmadi Roshan (nuclear scientists), Hassan Tehrani Moghadam (missile industry scientist) and Mohsen Hojaji (defender of the Haram). [...]

Image: Defense Readiness, Grade 9, 2024-25 (1403), p. 64.

In the aftermath of the June 2025 twelve-day war, Iranian authorities introduced new educational materials aimed at reinforcing narratives of national resistance and hostility toward Iran’s adversaries. A nationwide instructional package titled “*We Defend Our Iran*,” one for each school stage, was distributed to students, presenting the conflict as a demonstration of Iranian resilience and unity under the country’s leadership. The program was launched on 3rd November 2025, with over 12 million copies distributed to schools nationwide for students from Grade 4 to the end of high school.²⁴ Educators were encouraged to integrate the materials into lessons as a way of fostering patriotic sentiment, strengthening national identity, and promoting a sense of civic responsibility among students.

²² Pardo, “Iran’s Radical Education”, p. 115.

²³ *Qur’an Learning*, Grade 6, 2024-25 (1403), p. 64..

²⁴ <https://www.iranintl.com/en/202511185263>

Through classroom discussions, creative assignments, and multimedia activities, students are encouraged to engage with themes of national defense, technological self-reliance, and resistance to Israel and the United States. The introduction of these materials illustrates how the regime has sought to further militarize the curriculum following the conflict, embedding wartime narratives and ideological justifications for confrontation within the education system. By framing the June 2025 conflict as a moment of national resilience and victory, these materials help prepare students to interpret the current March 2026 war as a continuation of Iran's defensive struggle against Israel and the United States.



An Iranian family is portrayed inspired by a poster of a colossal boot stomping Israel with missile strikes in the background. The top right corner caption reads: "Israel was crushed. The Zionist regime was almost brought down and crushed under the blows of the Islamic Republic of Iran."

Image: *We Defend Our Iran*, Upper Elementary Grades, 1404/2025-26, pp. 19, 21.



(See the continuation of the example on the following page.)

An exercise on the page preceding the above image asks students to discuss why Martyr Mohammad-Hossein Ebadi-Azar is considered a hero and to research the lives and characteristics of several other martyrs, identified members of the Islamic Revolutionary Guard Corps (IRGC). Through activities such as classroom games, group research, and poster exhibitions about “student martyrs” of the 12-Day War, the exercise encourages students to admire these figures and express pride in their sacrifice.

Image: We Defend Our Iran, Upper Elementary Grades, 1404/2025-26, pp. 17-18.

Implications for the future:

With US–Israel–Iran tensions escalating into open conflict that poses an existential threat to the Islamic Republic, it is essential to examine the role of education. School curricula serve as instruments of state ideology and reveal how deeply the regime has sought to entrench its worldview. Far from merely educating the next generation, state textbooks embed the ideological worldview of governments and regimes. The portrayal of the “other” in textbooks reflects political strategy, as the way textbooks depict external actors offers a unique lens into how the regime defines friends versus enemies. Textbooks therefore become part of the ideological battleground, when children deserve a less biased understanding of the world.

IMPACT-se’s reports demonstrate how Iran’s textbooks reflect and promote the regime’s geopolitical stance, normalizing militarization, violent martyrdom, and anti-Western sentiment. The curriculum reinforces Iran’s revolutionary and expansionist ideology, cultivating future generations that may embrace these goals and fight its enemies. This ideological framework is reflected in parts of Iranian society, particularly in the central role of the Islamic Revolutionary Guard Corps (IRGC) in the current conflict and in their violent suppression of the January protests against the regime.

Militia activities are embedded in ideological teachings rather than tactical considerations, promising rewards like oil control, trade routes, regional dominance and nuclear self-reliance. Iran’s education system cultivates a “siege mentality,” creating an “us versus them” polarized narrative. This mindset makes compromise and diplomacy both domestically and internationally more difficult, as accommodation is framed as a betrayal of Iranian principles shapes a generation aligned with the regime’s aggressive vision.

Iran’s textbooks function as tools that normalize militarization and martyrdom. They reflect a long-term ideological commitment to conflict, preparing Iranian youth to sustain the regime’s confrontational trajectory for generations, unless meaningful reform occurs. This messaging underscores the regime’s expectation of continued struggle, both against perceived domestic opponents and against its international adversaries.

Understanding that a change in mentality is crucial for future relations with the current Iranian regime, any post-conflict negotiations should look to include educational reform as part of human rights or social reform packages. Once the flames of war are doused, educational reforms should be used as an indirect but critical measure to de-escalate and deradicalize Iranian views of the “other” and the West, primarily the US, and provide an opportunity for Iranian children to learn about an alternative future. Regardless of whether the end of the war brings regime continuity, political transition, or broader upheaval, lasting stability and peace will ultimately depend on transforming the educational narratives that currently condition new generations for confrontation rather than coexistence.

[Please click here to read IMPACT-se’s most recent report on Iran’s curriculum](#)