

FOR THE FUTURE OF IRAN

My People

A Vision for a Free, Sovereign
and Prosperous Iran

New Iranian Civilisation, Pahlavi Plus
and Constitutional Monarchy

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MD, PhD, MBA

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First English edition | 8 October 2026



An author's vision for constitutional monarchy, secular democracy, national sovereignty and the rule of law. Historical evidence and contemporary proposals are distinguished throughout. This book does not claim endorsement by Crown Prince Reza Pahlavi or the Iran Prosperity Project.

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Developed from the author's instructions and earlier writings, with editorial and research assistance. Public professional information and personal memories are identified separately. Portrait from the author's existing homepage.

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Opening: My People

My people.

These two words contain a country, a history and a responsibility. They contain the people who remained in Iran and those who left it; the families who endured revolution, war and displacement; the young people who want to live freely; and the older people who have seen promises become restrictions. They contain believers and non-believers, different languages, different memories and different hopes. When I say my people, I do not mean people who belong to me. I mean the people to whom I belong.

I want an Iran in which national pride has a practical meaning. A child should receive a good education. A woman should decide how she dresses and how she lives. A patient should reach a functioning hospital. A worker should be paid. A farmer should have a future that does not depend on exhausting the country's water. A citizen should be able to disagree with the government and remain secure in the protection of the law.

I am a constitutional monarchist and a supporter of Crown Prince Reza Pahlavi. I believe the Pahlavi name can connect historical memory with a new national project. My support is directed towards a free, secular and prosperous Iran, governed through a constitution and a parliament, with the people's right to choose at its centre. I call the completion of that project Pahlavi Plus: national organisation and modernisation joined to democratic consent, equal citizenship and accountable power.

I write as an Iranian patriot, a surgeon and a person whose political outlook has changed through experience. I have learnt that commitment without reflection can become dogma, and that emotion without organisation can leave a country unprepared for the future. My mission is to help make the future visible enough that people can discuss it, improve it and begin to build it.

Nation-building is an architect's task. An architect needs a vision, but also foundations, measurements, materials, specialists and the willingness to change a design when the ground does not support it. A beautiful drawing cannot substitute for a safe building. In the same way, a national slogan cannot substitute for a constitution, a budget, a school, a court or a public administration that works.

This book is my contribution to that architecture.

Introduction: The Author, the Era and the Purpose

I am Mr Peyman Bakhshayesh, MD, PhD, MBA, a consultant trauma and orthopaedic surgeon based in Leeds. My professional life has involved major trauma, reconstruction, clinical leadership, research and teaching. My personal life began in Abadan and passed through the Iranian revolution, the Iran-Iraq War, medical education in Shiraz and migration to Europe. These experiences help explain why I connect political freedom with stability, and why I connect national dignity with the institutions that make ordinary life possible. The first chapter develops that biography from my earlier autobiographical writings, alongside public professional sources. [1, 2, 3, 4]

This is a book of political philosophy and institutional proposals. It is also a personal argument for constitutional monarchy under Crown Prince Reza Pahlavi. It does not claim to speak on behalf of every Iranian, to carry his endorsement, or to replace the Iran Prosperity Project. My purpose is to support a national vision by adding questions, safeguards and practical designs that citizens can examine.

We write in a dangerous political era. Repression, social distrust, economic pressures and external conflict place severe burdens on Iran. Many Iranians are reconsidering the relationship between religion, state and national identity. Some express that reconsideration through the declaration that they are Iranian rather than Muslim. I

understand the force of that declaration as a refusal to let a government define the whole person. Yet a future constitution must also protect the Iranian who freely says that he or she is both Iranian and Muslim. National renewal becomes credible when it protects both choices.

The title *My People* recalls a tradition of writing about historical belonging. Abba Eban's 1968 book of that title, concerning Jewish history, is one relevant comparison, not a template for importing another people's experience. Iranian history requires its own examination. Jewish identity, Israeli citizenship and Zionism have distinct meanings; Japanese national experience has its own institutions and divisions. I seek to learn from the capacity of societies to connect memory with responsibility, without treating any society as homogeneous or copying its political conflicts. [5]

The eleven chapters follow the sequence requested for this project: biography, background, history, philosophy, politics, economy, education, security, nation, culture and mission. The Latin-script proposal receives an extended section in the culture chapter because language connects education, identity, technology and the diaspora. Change-management frameworks recur where they help clarify choices. Their purpose is disciplined judgement, not the appearance of scientific certainty.

How to Read This Book

Historical statements and current developments carry source references. My political judgements and policy designs are expressed as proposals. An institutional comparison shows a possibility or a caution; it does not prove that Iran will follow the same path. Autobiographical passages draw on my own published accounts and retain their character as personal memory. They are not presented as independently authenticated archival findings.

Current-affairs sources were reviewed on 8 October 2026. Political conditions can change after publication. No chapter assumes that the Islamic Republic has already fallen, that a new constitution has been adopted, or that international recognition of a future leadership is assured. Proposed transition periods begin only if the relevant transition actually occurs; the sequence in this book is a planning model, not a forecast.

In this book, Iranian identity has two connected dimensions: a shared civic membership protected by law, and a cultural inheritance that people may experience with different degrees of spiritual attachment. The first must be equal; the second must be free. Iran's territorial integrity concerns the internationally recognised country. Wider historical and cultural connections across the Iranian plateau create opportunities for cooperation, not claims to another state's territory.

The expression Persian Gulf is used throughout. Secular democracy means freedom of conscience and government accountable to citizens. It does not require hostility to

religion. Nationalism is defensive when it protects the country and its people through law, and when it refuses racial hierarchy, collective punishment and territorial aggression. The argument for monarchy must be tested by the same principles.

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CHAPTER 01

Biography

From Abadan to a Philosophy of Reconstruction

I was born in Abadan in 1971. My father, Mohammad Ali Bakhshayesh, was an officer in the Iranian Navy. My mother, Mahin Farahani, came from a family connected with the oil industry. In my family account, roots reaching through Mashhad, Isfahan and Farahan eventually met in Abadan. The city brought together work, industry, military service and different political outlooks. It remains a point of reference in my understanding of Iran. [1]

My father's loyalty to Mohammad Reza Shah Pahlavi was part of the atmosphere of our home. To him, professional service, national standing and respect for the monarchy were connected. Other parts of my family and surroundings introduced me to the left, to questions about justice and to the excitement of political argument. I did not inherit a single political answer. I inherited a country being discussed from different positions.

In my earlier autobiography I described how, at the age of seven, our family moved to Tehran while my father prepared for training in the United States. We expected to travel together. That journey did not take place. Revolution changed the plans on which our family had organised its future. We returned to Abadan and began again. I recount the cancelled journey as family memory; I do not make

unverified claims here about the precise military procurement arrangements connected with it. [1, 2]

This is one reason I think of history through households as well as governments. A political event can cancel a training programme, change the value of savings, alter a person's professional standing and send a family back to a city it had already left. Those consequences remain with people long after a new flag is raised.

My father experienced difficulties after the revolution but continued his service. In my account, he explained his purpose as service to Iran. When war came, the officer who had supported the monarchy remained committed to defending the country. That distinction became central to me: a nation continues beyond the life of a particular government. Public service should be owed to the country and its citizens, with loyalty regulated by law.

Revolution, War and the Meaning of Stability

The Iran-Iraq War disrupted our lives again. My memories include displacement, uncertainty and the effort to recover an ordinary routine. After a period of moving between places, we settled in Bushehr during the early war years. My father served at the naval base, while my adolescence developed under the continuing presence of war. [1]

These experiences do not give me authority to speak for every family affected by that war. They explain why I cannot regard instability as an abstract political instrument. When commentators discuss pressure, escalation or collapse, I also think about homes, schools, food supplies, hospitals and parents trying to make decisions without reliable information.

Stability must not become an excuse for indefinite oppression. Yet freedom cannot be secured by ignoring what happens when public systems break down. The task is to connect liberation with the ability to govern. A country needs to escape authoritarianism and retain the capacity to supply water, maintain a power network, protect patients and administer justice.

I want the future Iran to offer something that repeated upheaval removes: the ability to plan. A family should be able to imagine where its children will learn, what profession they might pursue and whether tomorrow's law will still protect them. This is the personal meaning behind my emphasis on change and stability management.

Medicine, Migration and Learning from Other Societies

I entered Shiraz University of Medical Sciences in 1989-90 and followed medicine as my professional path. My account describes an environment in which political and religious restrictions affected university life and freedom of expression. The experience made secularism tangible to me: it meant being able to learn, question and participate without an official judgement on one's conscience. I completed my medical education and early service in Iran before leaving in 1998. [1, 2]

Migration took me through different places and eventually into a European professional life. Germany widened my exposure to political and philosophical discussion. Sweden became an important setting for my orthopaedic training, professional development and research. Advanced training and work in the United Kingdom and Germany broadened

my experience of trauma and reconstruction. The details of that journey are set out in my earlier autobiography; the point here is the effect it had on my political judgement.

The University of Leeds public profile records my trauma and orthopaedic training in Sweden, my doctoral work at Karolinska Institutet on traumatic pelvic ring injuries and my honorary senior lecturer role. Leeds Teaching Hospitals identifies my consultant major trauma practice and areas of reconstructive work. Alongside my MD and PhD, I bring an MBA perspective to organisation and management. These qualifications inform my approach; they do not turn a surgeon into an automatic authority on every political question. [3, 4]

Living and working across different countries helped me see institutions in daily use. Reliable government is experienced through procedures: a transparent appointment, a documented decision, a right to appeal, an accountable budget and a professional team that can disagree while continuing to work together. A society does not become free merely because its leaders use the language of freedom. It becomes freer when people can depend on those procedures.

A Political Outlook That Changed

My political journey included activity in the Worker-communist Party of Iran. I do not erase that period from my biography. It belonged to my search for equality, justice and freedom. Over time, I came to believe that these concerns needed a stronger connection with national responsibility, constitutional institutions and the practical ability to organise a country. My present support for constitutional monarchy developed through that reconsideration. [1, 2]

Changing one's political position need not mean abandoning every concern that first drew one towards politics. I remain concerned about inequality, exploitation, poverty and the dignity of ordinary people. I now place those concerns within a national and parliamentary project, in which different parties can argue about policy while accepting a common constitution.

That experience also shapes my attitude towards opponents. I know that a person can move between political chapters. I therefore want a movement capable of welcoming people who reconsider, and capable of cooperating with people who continue to disagree. A former communist should not be permanently defined by that history. A monarchist should not demand that every critic become a monarchist before receiving equal rights.

My support for Crown Prince Reza Pahlavi is connected to the national and constitutional role I believe he can play. I see an opportunity to bring historical continuity, modernisation and democratic choice into a shared future. This remains my political judgement. Its legitimacy in

government must depend on citizens' consent and constitutional limits.

The Surgeon and the Architect

Reconstruction teaches a useful discipline. One must identify damage, assess what remains viable, prioritise urgent threats and plan for recovery. The ability to intervene does not remove the obligation to explain, obtain consent and examine outcomes. An intervention that looks decisive can fail if its foundations are weak.

I use that professional experience as an analogy, not as a diagnosis of a nation. Society is not a patient, and citizens are not passive subjects awaiting an expert's treatment. They are the people who own the future. The useful lesson from surgery is humility before complexity and responsibility for consequences.

An architect offers another complementary image. The future needs a coherent design, but the design must serve those who will live within it. Engineers, teachers, economists, lawyers, farmers, artists, workers and local communities must help test the plans. A political leader can provide direction; no leader can replace that collective work.

I write this book because I want to contribute to it. My biography explains the route by which I reached this task. The argument that follows must still stand on its own: a free Iran needs national continuity, democratic consent, scientific competence, equal citizenship and the protection of ordinary life.

CHAPTER 02

Background

A Political Era of Pressure and Uncertainty

The Iran I hope to build must be described against the conditions from which it would emerge. A transition is not simply the arrival of a preferred leader. It is a change in authority, law, confidence and expectations across a complex society. People may agree that the existing order has failed and still disagree about what should replace it. Preparing for that disagreement is part of preparing for freedom.

The political setting reviewed for this edition includes severe repression, prolonged uncertainty, economic and environmental pressures, external conflict and competing projects for Iran's future. The September 2026 statement of the UN fact-finding mission describes civilians facing extreme state repression and violations connected with conflict. It provides a rights context for this discussion; this book does not attempt a final casualty count or adjudicate every wartime allegation. [6]

I regard the Islamic Republic as deeply dysfunctional because religious and security power has obstructed the freedom and accountability I want for Iran. This is a political assessment developed across my earlier writings. Its implication is a need for institutional change, not an assumption that every public employee is guilty or that the country has already ceased to function. Administrative skill,

ordinary professional work and essential services must be protected while unlawful structures are reformed.

Conflict Does Not Design the Future

The June 2025 and February 2026 conflicts require separate chronology. The UK parliamentary account records Israeli attacks beginning on 13 June 2025, US strikes on nuclear facilities on 22 June and a ceasefire taking effect on 24 June. On 28 February 2026, the UN Secretary-General addressed a new US-Israeli escalation and Iranian regional retaliation, urging de-escalation and respect for international law. [7, 8]

By September and October 2026, reporting continued to describe conflict and efforts at mediated negotiation. These reports do not establish a completed transition or a settled democratic government. The precise political and military position may change after publication; the central planning problem remains how Iranians obtain freedom without allowing conflict to destroy the systems on which recovery depends. [9, 10]

Military pressure can alter a government's calculations. It cannot by itself create an independent judiciary, legitimate electoral authority or a reliable municipal administration. Nor does an external state's military success confer a domestic constitutional mandate. An Iranian national project must retain its own purpose and assess foreign actions by their consequences for citizens, sovereignty and lawful peace.

My earlier work on strategic autonomy argues for distinguishing our national narrative from the foreign policies of other states. We can seek constructive relations with the United States and Israel while retaining the ability

to assess particular decisions independently. Cooperation should serve Iran's people and long-term security. A movement that becomes identified entirely with a foreign government's objectives narrows the space in which citizens can regard it as their own. [11]

Nuclear questions also demand factual discipline. In its September 2026 statement, the IAEA reported significant limitations on access and continuity of knowledge concerning affected Iranian facilities and called for cooperation. Verification uncertainty is a serious concern. It should not be converted into a claim that the IAEA has established every assertion made by parties to the conflict. [12]

The book therefore treats war, ceasefire and negotiation as conditions requiring scenario planning. It does not present destruction as a programme of national renewal. Essential services, civilian protection and lawful authority must remain central in every scenario.

The Crown Prince and the Transition Proposal

The Iran Prosperity Project proposes a 180-day emergency phase under Reza Pahlavi, a referendum choosing parliamentary monarchy or republic, an elected constituent assembly, a constitutional referendum and parliamentary elections. My preference is parliamentary constitutional monarchy. [13]

The distinction between a published proposal and adopted law is fundamental. A plan can improve readiness and make the alternative more concrete. Its implementation still requires legitimate authority, resources, public confidence and adaptation. The designs in the following chapters are

my contribution to that discussion, and should not be read as additional provisions already adopted by the project's authors.

In his Council on Foreign Relations conversation of October 2025, Crown Prince Reza Pahlavi distinguished leading a transition campaign from seeking a position of rule and placed the constitutional outcome with the Iranian people's vote. This offers a basis for cooperation between people with different preferred constitutional forms. It does not remove the need to scrutinise mandates, representation and accountability as a transition develops. [14]

I support him because I believe he can provide a recognisable national centre and connect a modernising inheritance with secular democracy. My earlier papers on national reconciliation and the Spanish comparison develop this possibility as a political argument, rather than a completed mandate. A person can share that judgement, partly share it or reject it while remaining fully entitled to participate. The constitutional argument must be made in a setting where alternatives can speak freely. [15, 16]

What Popularity Can and Cannot Establish

A GAMAAN survey conducted in June and published in July 2026 reported approximately 34 per cent preferring monarchy, 28 per cent a republic and 13 per cent the Islamic Republic. Pahlavi favourability was approximately 48.4 per cent; support for the Lion and Sun flag was 64 per cent. These are different questions. The online survey targeted literate residents aged fifteen and above and used weighting; coverage and selection limitations remain. It is not an election or proof of a majority constitutional mandate. [17]

For me, the practical lesson is that symbolic support, confidence in a leader and choice of constitutional form must be evaluated separately. A person may favour a national flag and still prefer a republic. Another may support a transition leader without deciding whether hereditary office belongs in the final settlement. Respecting these distinctions strengthens democratic preparation.

The movement should welcome reliable research and resist the temptation to turn every favourable signal into certainty. Rallies, slogans and digital engagement can show enthusiasm among participants. They do not reveal the whole electorate. The goal of preparing a credible public vote is precisely to give citizens a decision that does not depend on partisan interpretations of incomplete evidence.

Europe, the United Kingdom and Recognition

I hope Europe, and particularly the United Kingdom, will engage more seriously with Crown Prince Reza Pahlavi and with the constitutional future I advocate. My criticism is that diplomatic risk management can leave democratic aspirations secondary. That is an interpretation of priorities, not a claim that European policy consists only of calming the Islamic Republic.

The United Kingdom's September 2026 sanctions statement combined further restrictions with a commitment to a negotiated nuclear settlement. The EU's policy likewise includes sanctions and diplomacy. In February 2026 the EU placed the IRGC on its terrorist list; the UK's July action used separate state-threats designation powers. These are distinct legal measures and should not be described as identical. [18, 19, 20, 21]

Official engagement and recognition also differ. A diplomatic meeting is not recognition of a future sovereign. This book treats wider acceptance of the Crown Prince's leadership as an outcome we hope to earn through credible public support, constitutional commitments and competent preparation. No government is obliged to accept our preferred conclusion simply because we believe it is historically justified.

There is useful work for supporters to do. We can explain how our vision protects minorities, limits security power, rejects anti-Muslim and anti-Arab hatred and maintains peaceful relations. We can offer evidence of professional capacity and transparent decision-making. We can address reasonable concerns about disorder without surrendering the demand for freedom.

Iran's constructive relationships should include the Arab states of the Persian Gulf, all neighbouring countries, Europe, the United Kingdom, Israel and the United States. The aim is reciprocal respect, economic opportunity and security governed by law. A new identity should make those relationships easier to sustain by giving Iran a confident national purpose.

The Identity Question

Some Iranians express their rejection of compulsory religious identity by saying that they are Iranian and not Muslim. I understand that statement as a demand for the right to define oneself. It should not be enlarged into an unsupported claim that all Iranians share the same religious position. Still less should it become a reason to exclude citizens who freely keep their faith.

I want Iranisation to mean renewed access to Iranian history, language, traditions and civic responsibility. It should repair the imbalance created when a state ideology claims the power to define everyone. Repair does not require a second compulsory identity. A national curriculum can teach Nowruz, Mehregan and Chaharshanbe Suri while respecting the child who participates differently or whose family follows another tradition.

The deeper connection is between identity and moral responsibility. A citizen should understand the country as a shared home and recognise duties towards its other inhabitants. Honest work, lawful disagreement, care, public service and respect for rights can provide a common ethic across different beliefs. Liberalisation is an opportunity to

develop that ethic openly, not evidence that non-belief produces moral collapse.

PESTEL: Reading the External Setting

For the civic reconstruction project, PESTEL describes the environment in which decisions must work. The table records questions to investigate, not scores or predictions.

Dimension	External condition to examine	Implication for the project
Political	Regional conflict, diplomacy and recognition choices	Maintain an independent national purpose and several lawful cooperation channels
Economic	International restrictions, access to finance and trade	Test recovery assumptions and protect services before promising growth
Social	Public expectations, displacement and changing attitudes	Consult across age, region, ethnicity, belief and political preference
Technological	Communications access, digital exclusion and misinformation	Create reliable public information and protect privacy
Environmental	Water stress, heat and damage to shared resources	Integrate environmental repair with economic and local-government planning
Legal	International obligations and recognition of lawful authority	Prepare rights guarantees, transparent mandates and credible electoral rules

These dimensions interact. A diplomatic opening may not produce investment if property decisions are unpredictable.

A technology programme may fail if electricity and school staffing remain unreliable. An apparently unifying message may generate fear if minorities cannot see themselves within the constitutional design.

Stability Is a Capacity to Change Lawfully

The stability I seek is the capacity to make change without recurring national emergency. A government should be replaceable through an election. A policy should be revisable through parliament. A court should be able to correct unlawful action. A local community should be heard before a decision changes its future.

This requires discipline during the transition itself. The movement should practise the openness, accountability and respect it wants the state to establish. It should build confidence through a clear direction and visible work, rather than through assurances that history has already settled every question.

The present creates urgency. It also creates uncertainty. A serious national vision must be able to face both at once.

CHAPTER 03

History

History as a responsibility

My people, I do not turn to history to find a nation without mistakes. I turn to it because a nation that forgets its experience loses part of its ability to judge the future. Iran needs confidence in its inheritance and honesty about its record. These duties belong together. If we defend our past by refusing evidence, we weaken the very civilisation we wish to renew.

My support for Crown Prince Reza Pahlavi rests on a forward-looking constitutional choice. I value the Pahlavi contribution to modern state-building, but I do not ask future Iranians to surrender their judgment about either monarch. A political inheritance becomes stronger when its achievements can be retained and its limitations openly corrected. The name Pahlavi can connect generations; the constitution must protect every generation from arbitrary power.

This chapter offers a selective historical argument rather than an exhaustive history. Its question is practical: which experiences should shape a sovereign, secular and democratic Iran? I distinguish documented events, contested interpretations and my own proposals. That distinction is part of political maturity. A movement should be able to correct a historical claim without treating correction as betrayal.

A historical identity that can develop

Iranian identity has survived through changing dynasties, languages, religious institutions and borders. It has also been reconstructed. Scholarship distinguishes ancient cultural and political attachments from modern civic nationality; recognising the distinction does not require denying historical continuity. It allows us to inherit memories without pretending that the present constitution existed in antiquity.[22]

I understand being Iranian through several connected dimensions. There is the legal bond of citizenship; the attachment to a homeland; the memory carried through family and literature; and, for many people, a spiritual relationship with the land and its traditions. These dimensions can reinforce one another. None should become a compulsory examination of another person's authenticity.

A citizen who expresses that connection through Zoroastrian tradition, Islam, Christianity, Judaism, another faith or a secular philosophy belongs equally to the nation. A citizen who speaks a different mother tongue must not stand outside our historical story. Some people feel their Iranian attachment most strongly through a village, a city, a landscape or a profession. The national home should make room for those different entrances.

The expression “Iranian peoples” can have a linguistic meaning that extends beyond present Iran, while Iranian citizenship includes people whose languages belong to other families. Cultural geography and legal nationality therefore require different definitions.[23] I seek a civic nation enriched by its many inheritances. I do not propose an ancestry test disguised as patriotism.

Cyrus: inspiration with historical precision

Cyrus the Great occupies a powerful place in our national imagination. The cylinder associated with his conquest of Babylon in 539 BCE records royal claims about restoration and accommodation in an ancient imperial setting. Its later standing as a symbol of human rights is important, but it should not be mistaken for a modern declaration of equal citizenship.[24]

The lesson I take from Cyrus is an aspiration towards unity that respects difference. I do not claim that an ancient empire provides the complete institutional answer for a contemporary democracy. The rights of today's Iranian must be protected by enforceable law, independent courts and democratic scrutiny. Admiration for a ruler cannot substitute for those protections.

That is how a historical symbol can serve a modern civilisation. We carry its ethical energy forward and give it safeguards suited to our own age. A future monarch should help citizens recognise a shared home while elected institutions govern that home. If a symbol encourages dignity, we should honour it. If someone uses the symbol to silence questions, we should defend the citizen's right to ask them.

The constitutional breakthrough of 1906

Iran's constitutional movement made accountable government an Iranian political demand. The constitutional law signed in December 1906 and the supplement of October 1907 established a national assembly and legal arrangements influenced by European models, including Belgium. Parliamentary control over finances, concessions and treaties addressed the relationship between sovereignty and representative government.[25]

This history matters because constitutionalism does not arrive in Iran as an alien decoration. Our predecessors argued about the limits of royal authority, the role of law and the nation's voice in government. They did not resolve every issue. The institutions were vulnerable, and the settlement carried religious and social restrictions that a modern constitution should examine critically. Still, their effort belongs to our inheritance.

I see a future parliamentary monarchy as an opportunity to complete the central constitutional undertaking: public power must be limited, distributed and answerable to citizens. A crown can represent continuity while a government remains removable through peaceful democratic procedures. The nation should not have to choose between cultural memory and political adulthood.

We should therefore teach the Constitutional Revolution as a history of argument, courage and institutional ambition. Students should encounter disagreement among its participants and the conditions that threatened its achievements. Constitutional memory becomes useful when it equips citizens to recognise a weakened parliament, an

overreaching executive or a law that treats an opponent unfairly.

The Pahlavi project of state-building

The Pahlavi period brought extensive administrative centralisation, new legal institutions, an expanding secular education system and major infrastructure. The Trans-Iranian Railway, constructed between 1927 and 1938, exemplifies the effort to create a more integrated state and economy.[26] These changes form a substantial part of the modern Iranian inheritance.

I respect the ambition behind that work. A country requires practical connections: roads, railways, reliable administration, schools, courts and professional standards. National pride becomes more credible when the state can perform these ordinary functions. A flag inspires people, but functioning services allow them to experience belonging in daily life.

Such achievements also belonged to the engineers, teachers, civil servants, workers and communities who made them possible. The monarchy supplied direction and authority; society supplied much of the labour and intelligence. Our next national undertaking should acknowledge both. Honour for the Pahlavi name need not reduce the nation to the biography of a dynasty.

Centralisation has costs when national coordination becomes intolerance of local initiative. Administrative capacity can strengthen a country while concentration of power weakens accountability. The future task is to retain the capacity and correct the relationship. A professional civil service should carry out lawful policies without

becoming a patronage network or a political instrument against citizens.

Education, modernisation and freedom

Universities expanded under the Pahlavis and helped form a professional population. Scholarly accounts also describe restrictions on academic independence and failures to align rapid expansion with social needs.[27] Those findings should be read together. A hospital needs trained clinicians; a healthy public culture needs institutions where trained people can question authority.

The Literacy Corps, Sepah-e Danesh, operated from 1963 to 1979 and sent educated conscripts to teach in rural communities; women joined the programme from 1969.[28] Its service ambition deserves attention. A future civilian programme can learn from the effort to connect education with national development while designing participation and professional supervision for a democratic age.

My profession makes the relationship between knowledge and criticism especially clear to me. Competence requires education, but improvement requires honest feedback. An institution that punishes a warning can appear orderly while becoming unsafe. I want Iran to treat criticism as information that may reveal a correctable problem, even when the criticism is uncomfortable.

Modernisation should therefore be assessed through both material and constitutional outcomes. We should ask whether more people can study, work and receive care, and whether they can challenge the decisions that govern their lives. Development that relies on permanent political silence

is fragile. Democratic freedom needs the professional capacity that allows people to use it effectively.

1953 and the discipline of evidence

The overthrow of Mohammad Mosaddegh's government in 1953 remains a difficult part of Iranian memory. American documentary records acknowledge covert involvement, and a contemporary memorandum records British interest in a joint operation to replace his government.[29][30] Foreign intervention should not be erased to protect a preferred national narrative.

Nor should that acknowledgement become permission to interpret all later Iranian decisions as foreign manipulation. Iranian actors had their own interests, fears and disagreements. Historical analysis must examine domestic political struggle alongside external power. A serious patriot should resist both the denial of intervention and the habit of using intervention to explain everything.

The practical lesson I draw is that sovereignty requires independent institutions as well as independent language. External partners should know that Iran's elected government speaks for its citizens, that treaties are subject to lawful scrutiny and that no individual can privately trade the nation's future for political support. We need constructive international relations and constitutional protection against improper influence.

A shared future also requires room for different family memories of 1953. Someone can respect Mosaddegh's national aspirations and still prefer a future constitutional monarchy. Someone can admire Pahlavi development and still recognise the damage caused by coercive intervention.

A national conversation becomes possible when historical loyalties stop being weapons of permanent exclusion.

Authority, repression and the fall of the monarchy

We cannot assess the late monarchy honestly while treating every criticism of its security institutions as fabrication. A declassified American memorandum from August 1976 challenged the minimisation of torture, press control and failures of judicial process.[31] My commitment to constitutional monarchy requires an explicit refusal to repeat such abuses.

The monarchy fell in the upheaval of 1979, and the Islamic Republic emerged under Ayatollah Ruhollah Khomeini.[32] A full account requires attention to political repression, social transformation, religious mobilisation, economic pressures and the choices of revolutionary participants. No single sentence about a deceived population, an evil faction or a foreign conspiracy can carry that history responsibly.

Many Iranians now judge the revolutionary promise through their experience of the state that followed. I share the desire to free national life from compulsory ideology. Yet the failures of that state do not remove our obligation to understand the earlier system critically. We must learn from both periods if the next settlement is to last.

The future should distinguish accountability from inherited guilt. Individuals must answer for proven conduct through due process. Families should not be condemned for their relatives' politics, and peaceful belief should not become evidence of criminality. Iranians with different political

histories need a credible route into lawful citizenship rather than a demand to conceal their past.

Comparative lessons without borrowed mythology

Spain's 1978 Constitution combines popular sovereignty and parliamentary monarchy with regional autonomy, linguistic recognition and freedom of belief.[33] That is a useful example of continuity placed within democratic rules. It is not a reason to import Spain's institutions unchanged or to romanticise periods of religious expulsion and forced uniformity.

Japan offers another constitutional distinction: the Emperor represents the state and the people's unity while sovereignty rests with the people and governing authority belongs elsewhere.[34] Iran can study that separation without pretending that Japanese society is uniform or that its historical experience matches ours.

The title *My People* also has a resonance with Abba Eban's 1968 history, *My People: The Story of the Jews*.^[5] That historical work provides a possible literary parallel, not a documentary blueprint for this book. Jewish history, Israeli citizenship and Zionism are related but distinct subjects. I seek inspiration in the seriousness with which a people may preserve memory and imagine a future, while respecting the differences between our histories.

Comparisons should widen judgment. They become misleading when admiration replaces examination. Iran needs to learn how other societies connect continuity, citizenship and institutions, then decide what serves its own people. My purpose is to build confidence that can survive

scrutiny. The strongest historical inheritance is one we can use honestly, improve deliberately and pass on without fear of questions.

CHAPTER 04

Philosophy Building

New Iranian Civilisation

I use the expression New Iranian Civilisation to describe a project of renewal. It begins with Iranian historical belonging and continues through the quality of the institutions we build. It must be capable of answering a simple question: how will people live better, more freely and with greater dignity because this philosophy has become public practice?

A civilisation exists in large achievements and small habits. It is visible in universities and architecture, but also in the treatment of a stranger, a vulnerable patient, a child, a political opponent or an animal. In my earlier work on Iranian civic civilisation, I argued that care must become durable institutions. A brief outbreak of solidarity is valuable; a reliable system of education, healthcare and protection gives that solidarity a continuing form. [35]

The new civilisation I propose has five connected commitments. Human dignity sets the purpose. National sovereignty gives citizens responsibility for their common country. Secular democracy establishes how public power is authorised. Knowledge and practical testing guide decisions. Care and stewardship connect development with the lives and resources on which it depends. None is sufficient alone. Sovereignty without dignity can become domination; knowledge without accountability can become technocracy detached from people.

Spiritual Belonging Without a State Religion

Iranian belonging can be spiritual without becoming a compulsory theology. A person may feel that attachment through poetry, a family story, the arrival of spring, a landscape, a language or the memory of people who defended the country. Another person may experience belonging mainly through citizenship and everyday participation. A constitution should give them the same standing.

I want to recover the connection between historical identity and national responsibility. The spiritual dimension in this book means meaning, attachment and ethical seriousness. It does not mean a government deciding the correct inner life of its citizens. Zoroastrian, Muslim, Jewish, Christian, Bahá'í and other religious lives, as well as atheism and agnosticism, must be able to develop freely. A citizen's rights cannot depend on how closely that citizen participates in a national cultural tradition.

This is particularly important when people are rejecting compulsory Islamisation. The assertion that one is Iranian rather than Muslim may express a deeply felt refusal of state ideology. It must remain a free declaration. It cannot become the question asked by the next state at the school gate, the employment office or the citizenship desk.

Nor does leaving religious dogma imply a loss of moral capacity. Believers and non-believers can both act with honesty, care and responsibility. A transition may produce uncertainty about public norms, especially when old authorities lose legitimacy. The response should be a clear public ethic, freedom of discussion, social support and institutions that reward lawful conduct. The government

should help people live together without prescribing a single account of ultimate meaning.

Pahlavi Plus: Continuity and Completion

In my writing, Pahlavi Plus connects national organisation and modernisation with democracy, human rights and the ballot box. It expresses a forward-looking use of a historical inheritance. The achievements of the Pahlavi period can inspire public ambition; its limits require stronger constitutional guarantees. [36, 37]

I do not want loyalty to become a substitute for judgement. A movement should be able to support Crown Prince Reza Pahlavi and still question a proposal, examine an appointment or ask how a promise will be funded. Serious support requires useful criticism. The intention is to help the national project become capable, durable and trusted.

The Pahlavi name is a keyword in my political language because it carries a recognisable memory of a modernising national state. Secular democracy is the constitutional commitment through which that memory must become a future. The metaphor of a hammer is useful only in the sense of a tool for construction: law, parliament, education and public service are the work it must perform.

Pahlavi Plus must also have room for citizens who reject the name as their own political identity. The constitution of a future monarchy would belong to the republican voter as well as the monarchist. If the monarchy cannot protect that person, it has failed the constitutional test on which my support depends.

Defensive Nationalism and Its Boundaries

My nationalism begins with the responsibility to preserve Iran's integrity, sovereignty and ability to govern itself. It is defensive because its purpose is the security and flourishing of a shared country. Pride in Iran should increase our willingness to serve our fellow citizens, not our appetite to dominate another people.

The distinction from fascism must be demonstrated in institutions. Calling oneself democratic does not settle the matter. The movement must reject ethnic supremacy, political violence against peaceful opponents, leader infallibility, censorship and the use of emergency powers without limits. It must accept competitive elections, lawful opposition, independent courts and the possibility that its preferred policies lose.

Some opponents may try to frame Iranian nationalism as fascism. Others may raise serious concerns about particular statements or actions. We need to answer the first with a clear constitutional record and the second with examination and correction. A defensive posture does not excuse conduct that damages rights. Credibility grows when we apply our own principles to ourselves.

My criticism of communist internationalism concerns political projects that subordinated Iran's practical national interests to an external ideological centre or an abstract revolutionary goal. My criticism of Islamist politics concerns the use of religious authority and the ummah as justifications for overriding national citizenship and democratic consent. Neither criticism licenses collective blame. Democratic socialists, international cooperation,

Muslim belief and compassion across borders can all exist within a sovereign constitutional Iran.

A government can defend its people and cooperate with others. Patriotism and universal human dignity are compatible when a state recognises both its particular responsibilities and the equal worth of people beyond its borders. The test is whether national strength improves the safety and freedom of citizens without making another population an enemy by origin or faith.

The Broad Constitutional House

I have used the image of a large political container in earlier work: a place in which different democratic currents can take part without having to surrender every conviction. This is essential to national reconciliation. We need a constitutional house large enough for liberals, conservatives, democratic socialists, social democrats, monarchists, republicans, religious citizens and secular citizens. [38]

My interest in a Gaussian curve expresses the desire for a broad centre rather than politics captured by its extremes. A normal statistical distribution places approximately 95.45 per cent of observations within two standard deviations of the mean. That mathematical property applies when the relevant distribution is normal. It is not evidence that Iranian political opinions have that distribution. [39]

People hold several political dimensions at once. A person may be economically left-wing, culturally conservative and constitutionally monarchist; another may be liberal and republican. We therefore cannot identify a national centre by drawing a bell curve and placing inconvenient citizens in

its tails. In this book, the curve is a metaphor for inclusion, not a model fitted to Iranian survey data and not a classification of people as normal or abnormal.

The constitutional boundary must concern conduct and rights. A peaceful radical on the left or right has the same civil rights as a centrist. Advocacy can be challenged in debate. Incitement, threats and violence require specific legal assessment and due process. The aim is to retain the widest possible democratic participation while protecting everyone from coercion.

Fear, Courage, Hope and Responsibility

In my earlier work I returned to fear and courage, hope and despair, love and hatred. These emotions help explain the difficulty of political transition. Fear can reflect a realistic assessment of danger. Courage requires judgement about what an action can achieve and whom it may endanger. Hope requires a pathway and signs that work is producing results. [40]

A movement should not shame people for exhaustion or for choosing to protect their families. Nor should it interpret every disagreement as disloyalty. My writing on regenerative and degenerative commitment treats these as changing patterns under pressure, rather than fixed categories of human beings. The practical question is how people recover direction, confidence and the ability to cooperate. [36]

Hatred can make an enemy visible, but it is a poor material for a constitution. It narrows attention, makes collective punishment seem attractive and turns compromise into humiliation. The constructive emotion I seek is civic love:

attachment to the country expressed through protection of its people, including people whose memories and politics differ from mine.

This also explains why I ask for political maturity in the Lion and Sun movement. Maturity is the ability to keep the larger purpose in sight while dealing honestly with a smaller disagreement. It requires public calm, factual discipline and the willingness to admit a mistake. It should never mean that victims must stop seeking justice or that citizens must stop questioning leaders.

Managing Change Without Manufacturing Certainty

PESTEL asks what the external environment permits and threatens across political, economic, social, technological, environmental and legal dimensions. SWOT asks how internal strengths and weaknesses interact with external opportunities and threats. Lewin's force-field approach helps examine forces supporting a change and forces restraining it. I use these as structured questions, not numerical forecasts. The force-field tradition draws on Lewin's work on social equilibria and change. [41]

For national renewal, a restraining force may be justified fear. A family may worry that secularisation means hostility to its faith, or that decentralisation means territorial fragmentation. Simply intensifying patriotic slogans will not answer that fear. A credible rights guarantee, a transparent local-government design or a trusted appeal mechanism may reduce it more effectively.

The same reasoning applies to the Latin-script proposal. An ambition to improve learning and digital access is a driving

force. Fear of losing access to literature is a restraining force. A well-designed dual-script programme can address that concern. We need to test learning outcomes and costs, rather than assuming that the strength of our preference proves the success of the reform.

Philosophical commitment	Institutional expression	Question for public review
Equal human dignity	Rights enforceable against the state	Can a critic obtain the same protection as a supporter?
National sovereignty	Transparent decisions by legitimate public bodies	Who authorised this decision and can citizens challenge it?
Secular democracy	Free conscience, elections and accountable government	Does belief or non-belief affect access to office or services?
Knowledge and practical testing	Open evidence, pilots and evaluation	What would show that the policy is failing?
Care and stewardship	Reliable services and protection of natural resources	Who bears the cost, including future generations?

These questions give the philosophy a discipline. They connect my vision with decisions that can be examined and improved. New Iranian Civilisation should become an enduring practice of freedom, responsibility and capable government.

CHAPTER 05

Politics Building

The discipline of building a political home

My people deserve a political home large enough to contain their differences. I support Crown Prince Reza Pahlavi because I see in the Pahlavi name a connection between national continuity and the possibility of a modern future. Yet a connection to history is the beginning of constitutional argument, not its completion. The question is whether we can translate attachment into institutions which remain fair when the people operating them change.

I have described nation building as the work of an architect. An architect cannot design a house only for those who admire him. He must consider the people who will inhabit it, the forces acting upon it, its maintenance, and its safe use by the next generation. Political architecture requires the same discipline. A constitutional monarchy that depended on excluding republicans, intimidating critics, or granting hereditary authority over ordinary law would contradict the secular democracy I wish to build.

My preference is clear: an Iranian parliamentary constitutional monarchy, with the Crown representing continuity and the elected government exercising political responsibility. My commitment is equally clear: the people must freely decide the constitutional form. Support for a leader should increase our willingness to submit his proposed role to public scrutiny. It should never reduce that willingness.

Nation, Constitution, Flag, Law, Leader

The sequence I propose is Nation, Constitution, Flag, Law, Leader. These words describe a relationship of responsibility rather than a timetable in which one institution must wait for every other institution to be completed.

The nation comes first because political authority exists for its citizens. The constitution defines how authority is obtained, exercised, limited, and relinquished. The flag expresses shared belonging. Law makes the constitutional promise practical. Leadership earns trust by serving these arrangements. A leader cannot replace the nation, a flag cannot replace rights, and patriotic emotion cannot replace legal process.

Foundation	Constitutional responsibility	Test in ordinary life
Nation	Equal citizenship throughout a territorially intact Iran	An Iranian receives public services without an ethnic, religious, or partisan loyalty test.
Constitution	Limited authority and enforceable rights	A citizen can challenge an unlawful decision before an independent court.
Flag	A shared national symbol	Public institutions respect the national flag while criticism remains lawful.
Law	Predictable rules applied equally	Officials face the same prohibition on corruption and violence as other citizens.

Foundation	Constitutional responsibility	Test in ordinary life
Leader	Service, continuity, and accountability	Powers are exercised through the constitutional office and its defined procedures.

I want the Lion and Sun to express a common inheritance. Constitutional recognition of a symbol should emerge through a legitimate public process. It should not require compulsory reverence or make disagreement a crime. Our confidence in Iran must be strong enough to permit a citizen to criticise its institutions without forfeiting belonging.

A Crown within the constitution

Spain provides a useful institutional comparison. Its constitution identifies the King as head of state and a symbol of continuity, while locating legislative and budgetary functions in parliament. Royal acts generally require countersignature, and those countersigning bear responsibility for them. The constitution also places the appointment of government within a parliamentary process. These provisions illustrate how the Crown can occupy a constitutional office without replacing elected government. They do not establish that Iran should copy every Spanish provision. [42]

My proposed Iranian settlement would give the monarch a carefully specified representative role. The prime minister and cabinet would require parliamentary confidence. Public money allocated to the Crown would be transparent and audited. The constitution would define succession, incapacity, regency, conflicts of interest, and the procedure

for resolving a constitutional dispute. It should also address equality in succession and accountability for private conduct instead of assuming that historical rules automatically meet modern expectations.

The Crown should neither own a party nor direct intelligence investigations. Royal advice to ministers should remain within constitutional conventions. A difficult appointment or dissolution must be resolved through published procedures, with responsibility identifiable to parliament and, where legal questions arise, the courts. Personal respect for Crown Prince Reza Pahlavi is compatible with explaining the limits of the office I hope the people will choose for him. Indeed, those limits would protect both the nation and the Crown from destructive political expectations.

Coalition without ideological surrender

Secular democracy means that law serves citizens rather than deciding which theology is true. It protects Muslims as fully as those who have left Islam, and believers as fully as non-believers. A practising Muslim who supports equal citizenship is part of the future I describe. The relevant boundary is whether someone accepts the rights of others and peaceful constitutional competition.

The same principle applies across political opinion. Social democrats, conservatives, liberals, democratic socialists, environmentalists, and republicans should have a place in parliamentary life. I may disagree with their economic policies or constitutional preferences. They must be able to organise, speak, contest elections, and defeat my preferred party without fearing the security services. A monarchist

party must enjoy the same lawful freedoms under a republic if the people choose that outcome.

I am attracted to the image of a broad political centre containing many different ideas. The Gaussian curve is a useful image of breadth, but it is not evidence that political beliefs follow a normal distribution or that ninety-five per cent of citizens occupy a predetermined constitutional centre. Real political attitudes require representative research and open elections. Nor should a constitution exclude lawful views because they are statistically uncommon. We address incitement and violence through individual conduct and evidence, not through labels such as far left or far right.

Coalition requires agreement on a limited common programme: territorial integrity, individual liberty, secular government, fair elections, and equal protection. It need not require agreement on every tax, historical interpretation, or future cabinet appointment. This distinction allows cooperation before a transition and legitimate competition after it.

A transition which knows how to finish

Chapter 2 outlines the IPP proposal. Its existence does not establish a popular mandate. [13]

My contribution is to insist that temporary authority must be visibly temporary. Before exercising power, a transitional administration should publish its legal basis, personnel, permitted functions, budget, and end conditions. It should distinguish the immediate duty to keep the country functioning from decisions properly reserved to elected constitutional institutions. A public calendar should state

both target dates and the conditions needed for credible voting. Extensions must require a reasoned decision by an independent representative body, judicial scrutiny where appropriate, and a new fixed deadline. The transitional executive must not authorise its own indefinite continuation.

A referendum requires an intelligible question, an accurate voter register, accessible voting, independent administration, fair opportunities to campaign, and a genuine complaints process. People inside Iran must be central to the settlement; diaspora participation should be governed by clear citizenship and electoral rules. Observers should be invited under agreed conditions, and results should be published at a level permitting verification while protecting voters.

Constitution making must be more than a celebration in the capital. An elected constituent assembly should receive public submissions from provinces, professional bodies, labour organisations, women, minorities, disabled citizens, and young people. Drafts should be available in accessible language. Disagreement should be recorded and answered. Constitutional law is strengthened when citizens understand which alternative was considered and why a decision was reached.

Preserve services while changing authority

A political rupture should not interrupt dialysis, emergency surgery, pensions, drinking water, or the issue of birth certificates. My experience in trauma teaches me that the first responsibility during instability is to preserve the functions on which life depends. Political reconstruction must follow the same ethic.

My approach is to preserve valid administrative rules while ending discriminatory and abusive practices. An accessible transitional rights charter, applied by courts, should prevent continuity from becoming an excuse for injustice. Every urgent repeal should identify the replacement rule, the authority responsible, and the practical consequences for the public.

Civil servants should be assessed individually. A school administrator or electricity engineer should not lose employment because a ministry carried an ideological title. Allegations of serious abuse, corruption, or unlawful command responsibility require evidence and fair procedures. The public needs competent administration; victims need justice. Blanket dismissal risks weakening both. A transitional complaints office should help citizens identify which rules have changed and obtain remedies without needing political connections.

External conditions: a PESTEL assessment

Hope becomes more useful when it is exposed to external constraints. The following PESTEL table is my qualitative planning framework. It presents questions to investigate, not measured findings or numerical predictions.

External factor	Question for a transition	Planning response I propose
Political	Will neighbouring and major states recognise and cooperate with lawful temporary authorities?	Present a verifiable constitutional calendar and maintain diplomatic contact across disagreements.

External factor	Question for a transition	Planning response I propose
Economic	How will sanctions, commodity prices, credit, and trade affect stabilisation?	Build several financing scenarios and avoid promising immediate prosperity from recognition alone.
Social	How do migration, diaspora relations, and cross-border communities affect expectations?	Protect citizenship and family rights, and communicate in ways accessible to diverse communities.
Technological	Are communications and essential digital services resilient and accessible?	Protect continuity, privacy, and independent access to information.
Environmental	How could drought, flooding, heat, and regional water disputes worsen instability?	Make water and disaster coordination a standing diplomatic and administrative priority.
Legal	Which international obligations, asset disputes, and recognition questions require resolution?	Publish the government's legal position and use professional negotiation and lawful adjudication.

I seek constructive relations with Europe, the United Kingdom, the United States, Israel, the Arab states of the Persian Gulf, and every neighbouring country. These relationships cannot be assumed simply because we favour a constitutional monarchy. Governments assess interests, evidence, risks, and domestic constraints. Mature opposition politics must therefore demonstrate the safety

and credibility of our proposals. Respect for the sovereignty of neighbours is part of our own claim to sovereignty.

Internal capacity and the forces acting upon change

SWOT is useful only when its categories are respected: strengths and weaknesses concern internal capacity; opportunities and threats concern the external environment. The following is an author's provisional assessment to be tested through consultation.

Category	Illustrative consideration	Practical implication
Strength	Shared cultural inheritance and professional networks can support cooperation.	Turn goodwill into registered responsibilities and accountable working groups.
Weakness	Factional mistrust, weak organisational routines, and personality competition can obstruct agreement.	Use written mandates, disclosed interests, recorded decisions, and mediation.
Opportunity	International technical cooperation may become available to a credible transition.	Prepare concrete requests for electoral, legal, and administrative assistance.
Threat	External conflict, hostile interference, or recognition disputes may restrict room for reform.	Maintain diplomatic channels and prepare continuity contingencies.

Lewin's force-field approach asks what drives a change and what restrains it. I would use it to reduce avoidable

resistance rather than portray every hesitation as disloyalty. A teacher's fear of losing employment, a religious citizen's fear of exclusion, and a business owner's fear of confiscation require different responses.

Proposed change	Possible driving force	Possible restraining force	Response to test
Secular equal citizenship	Desire for freedom from compulsory religious rules	Fear that faith will become socially or legally persecuted	Explicit legal protection for belief, non-belief, and voluntary worship.
Temporary administration with an end date	Desire for order and political legitimacy	Fear of an election conducted amid insecurity	Publish readiness criteria and allow only independently authorised, time-limited adjustments.
Open constitutional debate	Desire to participate in Iran's future	Distrust of elites and unfamiliar procedures	Accessible drafts, provincial consultations, and published responses.
Professional public administration	Desire for reliable services	Fear of blanket punishment or partisan capture	Individual vetting, appeal rights, and transparent appointments.

These tables contain no invented scores. If an administration later quantifies priorities, it should publish the evidence, methods, uncertainty, and responsible

reviewers. A management tool becomes dangerous when its neat appearance conceals political judgement.

The political test of maturity

A movement should publish what it will measure: continuity of essential services, access to constitutional information, complaints resolved, election readiness, timely financial reporting, and compliance with its own deadlines.

Satisfaction surveys should disclose sampling limitations. Public participation should be judged by whose voices are heard, not merely by how many supportive comments appear online.

Our opponents may describe defensive nationalism as fascism. My response is to make our institutions answerable to the charge: no ethnic hierarchy, no compulsory political worship, no collective punishment, no suppression of lawful opposition, and no leader above constitutional limits. A secular democrat should be able to defend these commitments to a European socialist or an American Democrat without demanding that either first embrace monarchy.

I wish to stand beside Crown Prince Reza Pahlavi as a thoughtful patriot. That support asks me to contribute judgement, restraint, and usable proposals. The most convincing sign of national confidence will be an Iranian government capable of losing a parliamentary vote, accepting a judicial ruling, and handing over office peacefully while the nation, its flag, and its constitutional dignity endure.

CHAPTER 06

Economy Building

The household is the first economy

My people will judge a new Iran at the kitchen table. Can a family buy food? Can a pensioner obtain medicine? Can a graduate find useful work without a political sponsor? Can a woman own a business and decide how to use her earnings? These questions belong at the centre of nation building. A constitution establishes rights; an economy gives citizens practical room to exercise them.

As a surgeon, I distinguish the operation that preserves life from the rehabilitation that restores function. An economic transition requires the same discipline. Stabilisation, institutional repair and development have different purposes. Confusing them invites a government to promise prosperity while essential services fail. My MBA training also reminds me that a strategy requires responsibilities, resources, information and correction. Enthusiasm becomes valuable when it produces a working system.

I support Crown Prince Reza Pahlavi and the Iran Prosperity Project as an important foundation for preparedness.

Chapter 2 outlines the IPP proposal. [\[13\]](#)

Implementation would require lawful authority, resources and adaptation to conditions inside Iran. The priorities and institutional designs below are my proposals for that process, offered for public scrutiny and democratic choice.

The World Bank identifies Iran's dependence on hydrocarbon revenues and the disruptive effects of sanctions, conflict, and shortages of water and energy. [43] These conditions make sequencing essential. An elected government may choose different economic policies from mine. Its freedom to do so should operate within rules that protect citizens, contracts, public accounts and future generations.

Preserve the circulation of daily life

I propose an emergency coordination system connecting the treasury, central bank, utilities, municipalities, food distribution, health services and communications providers. Its immediate task would be to discover what is functioning, where disruption is occurring and which interventions preserve civilian life. Hospitals need power and supply chains; farms need access to transport; households need functioning payments. Each responsible institution should publish a concise service report, with sensitive infrastructure information protected.

Existing employees who provide essential services should continue working under lawful civilian management. Allegations of corruption or serious abuses require individual investigation. A blanket dismissal can destroy the technical memory needed to keep a system alive. Payment of verified wages, pensions and essential suppliers should receive early priority, alongside emergency support for households facing hunger or displacement.

Banking confidence deserves particular care. Citizens need credible information about access to their deposits and the payment network. Independent teams should distinguish

temporary liquidity difficulties from insolvency, protect records and identify concealed liabilities. Any temporary limits on withdrawals or transfers would require published legal grounds, proportionality, review and a clear ending process. Promises of unlimited protection without adequate funding would merely transfer uncertainty to the public budget.

The treasury should establish a provisional cash plan, publish available revenue and essential commitments, and identify arrears. International assistance, where offered, must enter accountable channels with independently verified delivery. Aid can help preserve services. Iran should retain authority over its constitutional decisions and the priorities of its reconstruction.

Public money belongs to the public

Economic sovereignty begins with knowing who owns, owes and controls what. I propose an independently supervised register of public enterprises, foundations, military-linked commercial assets, major government liabilities and public land. The register must identify beneficial ownership, contractual obligations, workforce numbers and legal disputes. It should preserve evidence without deciding guilt through political accusation.

Assets under contested control should be placed under temporary legal stewardship where necessary. Sales, long concessions and transfers to insiders should face a review mechanism during the emergency period. This protection should preserve public value while allowing essential maintenance and ordinary operations. A transition must avoid a fire sale in which national assets pass cheaply to

those with privileged information, foreign connections or access to force.

Later restructuring should follow independent valuation, competition review, transparent tenders and parliamentary oversight. Public ownership, private ownership, employee participation or concession arrangements may suit different sectors. The decision should follow the service required, the market structure and the public interest. Replacing a state monopoly with a politically connected private monopoly would leave the original problem largely intact.

Property restitution also needs due process. Citizens deprived of property through persecution deserve a credible claims system. Records may be incomplete, several parties may claim the same asset, and current occupants may themselves be innocent. A specialised judicial mechanism should examine evidence, allow appeal and consider restitution, compensation or other lawful remedies. The treasury must publish the cost of any compensation commitments. Justice gains strength when it can withstand independent examination.

A currency, a budget and a predictable state

I favour a central bank whose operational independence is established in law, with transparent appointments, audited accounts and a published mandate. Independence should be accompanied by parliamentary accountability and reasoned explanations of major decisions. A government should fund its commitments through a credible budget rather than conceal their cost through uncontrolled monetary expansion.

Fiscal reform should begin with publication of exemptions, subsidies, contingent liabilities and spending outside the ordinary budget. An independent national audit institution should report to parliament and make findings accessible to citizens. Procurement should disclose tenders, selection criteria, awarded prices, contract changes and conflicts of interest. Whistleblowers need protection, and accused persons need fair proceedings.

Energy subsidies illustrate the challenge of change. Cheap prices can benefit affluent users disproportionately, yet abrupt price increases can impoverish households and threaten small businesses. I propose measuring the distribution of benefits, establishing accessible compensation and improving service reliability before major reform. Pilots should test delivery and public understanding. A household should receive assistance it can actually use before being asked to absorb a new cost.

An elected parliament should decide taxation and expenditure. Constitutional monarchy would contribute continuity above partisan competition; the monarch should neither allocate business opportunities nor operate a personal economic network beyond scrutiny. The same disclosure and conflict rules should protect public confidence throughout the state.

Enterprise with dignity at work

An Iranian entrepreneur should spend time improving a product, serving a customer and paying employees, rather than collecting permissions from competing offices. I propose simpler registration, published licensing criteria, deadlines for decisions, and appeal against arbitrary refusal. Small businesses need access to lawful credit, reliable utilities and affordable dispute resolution. Competition authorities should address cartels, predatory conduct and unfair privileges.

Workers belong within this vision. The ILO's fundamental principles include freedom of association, collective bargaining, freedom from forced labour, the abolition of child labour, nondiscrimination and a safe working environment. [44] My proposal would translate these principles into enforceable labour law, independent inspection and accessible tribunals. Trade unions and employers should negotiate openly. Industrial peace should rest on representation and credible agreements.

Women's economic citizenship must be complete. Women should have equal legal capacity to sign contracts, control assets, enter professions, travel for lawful work and obtain finance without gender-based permission. Equal pay for work of equal value needs practical enforcement. Affordable childcare, safe transport, protection from harassment and fair parental leave expand opportunity beyond a statement in a statute.

Disabled citizens, older workers and people returning after illness also need routes into employment. Vocational rehabilitation, accessible workplaces and skills recognition should connect social protection to participation. My

experience in trauma makes this personal: recovery often includes the chance to earn, belong and regain independence.

Development that reaches the whole country

My economic patriotism includes a village whose name rarely reaches television. It includes a Kurdish-speaking family, an Azerbaijani-speaking trader, a Baluch student and an Arab-speaking household in Khuzestan. Public investment should respond to need and opportunity rather than ethnicity, religious identity or political loyalty.

I propose a transparent regional funding formula combining population, deprivation, infrastructure gaps and the cost of delivering services. Local authorities should publish project choices and invite scrutiny. National standards would secure essential rights, while local knowledge would help determine delivery. Roads, water systems, digital access, clinics and schools should be assessed together: a training programme has limited value if its graduates cannot reach employment.

Agricultural development must respect water limits. Farmers need clear information, extension services, efficient irrigation where appropriate, support for suitable crops and predictable market access. Changes that reduce water extraction should include income protection, retraining and consultation. A farmer cannot be expected to protect an aquifer while carrying every cost alone.

Urban renewal should improve housing, public transport and air quality without displacing poorer residents through speculative redevelopment. Public land decisions require disclosure. Housing policy should combine lawful supply,

enforceable construction standards, rental protections and targeted assistance. The measure of success is secure shelter and access to opportunity, rather than a ceremonial skyline.

Trade, knowledge and the diaspora

Iran should pursue constructive economic relations with all neighbours, the Arab states of the Persian Gulf, Europe, the United Kingdom, Israel, the United States and other partners willing to trade on lawful terms. Cooperation should expand our choices and avoid dependency on any single patron. Sanctions relief, banking access and investment will require diplomacy, compliance and confidence; a change of government would not automatically remove every legal restriction or commercial risk.

Diaspora Iranians can contribute professional knowledge, mentoring, research links, capital and markets. Their circumstances vary, and admiration for successful individuals should not become an assumption that every emigrant can return or invest. I favour voluntary programmes with clear contracts, conflict disclosures and transparent selection. Short placements and remote partnerships may be more practical than permanent relocation for many people.

Technology transfer requires domestic capability. A hospital needs maintenance engineers as well as imported scanners; renewable generation needs a reliable grid; digital enterprises need affordable connectivity, cybersecurity and predictable law. Universities, technical colleges and businesses should build these relationships through

competitive programmes. Procurement should include training and lifetime costs, with independent evaluation of whether knowledge actually stays in Iran.

Applying PESTEL, SWOT and Lewin

I use PESTEL to examine the external setting of economic reconstruction. These are planning questions, not forecasts.

External factor	Question for economic policy
Political	Which diplomatic agreements would improve security and legitimate access to markets?
Economic	How would oil prices, borrowing costs and global demand affect revenue and imports?
Social	How would migration, diaspora networks and public expectations influence labour and investment?
Technological	Which technologies are accessible, maintainable and compatible with Iranian capability?
Environmental	How would drought, heat and shared water pressures constrain development?
Legal	Which sanctions, trade rules and international obligations require negotiation or compliance?

SWOT requires a different distinction. Internal strengths include existing skills, enterprises and infrastructure. Internal weaknesses include opaque accounts, institutional fragmentation and unequal access to opportunity. External opportunities include regional commerce, research partnerships and lawful investment. External threats include renewed conflict, climate pressures, international financial disruption and persistent restrictions. Each

assertion should be tested with evidence; this outline assigns no invented score or national rank.

Lewin's force-field analysis asks what drives or restrains a particular reform. Consider subsidy reform. Reliable compensation, trustworthy information and improved supply can support change. Fear of higher prices, inaccessible payment systems and distrust can restrain it. The practical response is to reduce avoidable obstacles before increasing pressure. Piloting, feedback and independent review should establish whether the change improves lives. Stabilising a successful reform then means embedding accountability while keeping the policy open to later correction.

Measure the recovery honestly

I propose a public dashboard covering interruptions to essential services, payment reliability, inflation, food affordability, arrears, employment participation, business registration, workplace injuries, water losses and regional access to services. Indicators should be disaggregated where reliable and privacy permits, including by sex, disability and region. Initial measurement must establish a baseline before elected institutions set achievable targets.

Every major programme should identify an accountable body, a published budget, delivery milestones and a route for complaints. Independent evaluations should report failures as well as progress. Ministers should explain corrective action, and parliament should be able to change priorities. Such reporting helps citizens distinguish a temporary setback from neglect or deception.

I want prosperity to give my people the confidence to plan a life. A constitutional settlement will endure more securely when a parent can trust a wage, a farmer can trust a water policy, and a young person can trust that ability matters. The economy of a future Iran should make that trust reasonable.

CHAPTER 07

Education Building

The child as a future citizen

My people deserve schools that prepare children to stand upright in the world. A child should leave education able to read carefully, reason independently, cooperate with others and recognise the dignity of a person who thinks differently. Iran's renewal will depend on these habits as much as on any constitutional text.

I want young Iranians to know the civilisation they inherit. I also want them to examine it. Love of country grows deeper when it can face difficult evidence, acknowledge achievement and failure, and choose responsibility freely. A confident nation can teach its children how to question their leaders. That principle applies equally to governments I oppose and to a future constitutional monarchy I support.

The UNESCO recommendation adopted in 2023 places peace, human rights, fundamental freedoms and sustainable development within education. [45] My proposals build on that broad rights framework through an Iranian curriculum, civilian institutions and practical accountability. National identity and free inquiry can reinforce each other when the school belongs to every citizen.

Keep children learning through transition

An emergency government should preserve learning wherever conditions permit. School buildings, teacher payrolls, examination records, disability support and safeguarding services require early protection. Children displaced by conflict or local disruption need temporary enrolment without unnecessary documentary barriers. Alternative learning arrangements should include printed materials and accessible community provision where electricity or internet access is unreliable.

Teachers who can perform their duties fairly should continue working. Individual involvement in abuse or serious misconduct requires evidence and due process. A broad political purge would reduce capacity and increase fear. Teachers should receive immediate guidance that humiliating children, compulsory partisan activity and discrimination by belief or identity are prohibited.

Curriculum reform should begin with an independent review of harmful or discriminatory content. Replacement material needs teachers, editors, historians, scientists and representatives of affected communities. Temporary guidance can address urgent problems while a fuller curriculum is prepared. Frequent changes imposed without training would burden schools and weaken confidence.

Students and teachers affected by imprisonment, dismissal or exclusion for peaceful expression should have access to fair review and remedy. Re-entry may require academic support, restored records and counselling. A transitional education system should make return possible without demanding participation in a new political campaign.

Cultural literacy through invitation

Nowruz, Mehregan and Chaharshanbe Suri should have a recognised place in cultural education. Children can learn poetry, music, seasonal customs, local variations, craft traditions and the historical debates around them. Visits to museums and heritage sites, conversations with grandparents and community projects would connect an abstract national identity to lived experience.

UNESCO presents Nowruz as shared heritage associated with renewal, neighbourliness and cooperation across several countries and communities. [46] That breadth suits the Iran I envision. A child can cherish an Iranian tradition and understand that others celebrate it too. Shared heritage offers a language of friendship across borders, including within the wider Iranian cultural world.

Participation in ceremonies should be voluntary. Schools can teach about a practice without requiring a pupil to perform it or adopt its spiritual interpretation. Families who are Muslim, Zoroastrian, Christian, Jewish, Bahá'í, members of other faiths or nonreligious should receive equal respect. Public education should neither prescribe faith nor punish its absence.

Chaharshanbe Suri also provides an opportunity for fire-safety education, first aid and environmental care. The lesson can preserve celebration while discouraging dangerous conduct. Children should learn that traditions remain alive through responsible adaptation. Cultural continuity need not freeze a community in the past.

Persian, regional languages and access to knowledge

Persian is a major bond of communication, literature and public life. It should remain an accessible common language in my proposed constitutional settlement. At the same time, a child's home language deserves respect. Azerbaijani, Turkish, Kurdish, Baluchi, Arabic, Turkmen and other languages form part of Iran's human inheritance. Linguistic dignity strengthens a shared nation.

UNESCO's 2025 multilingual education guidance recommends policies that allow children to learn through languages they understand, supported by suitable materials and trained teachers. [47] I propose locally designed pathways that develop competence in Persian while supporting home-language learning. Pilot programmes should assess comprehension, literacy, progression and family experience. Resources must match the policy: recognition alone cannot supply a trained bilingual teacher.

Schools should also provide routes into international languages, scientific terminology and digital communication. Students in remote areas should receive the same opportunity to connect with knowledge as those in affluent urban neighbourhoods. Accessible formats and sign-language provision belong within this obligation.

My proposal for studying a Latin-script pathway for Persian is developed in the culture chapter. Education would be central to any pilot. Testing should examine learning outcomes, intergenerational access, cost and the preservation of existing literature. Teachers, linguists and families should inform the decision, with pupils protected from becoming subjects of an abrupt political experiment.

Teach how knowledge is made

History should distinguish evidence, interpretation and myth. Pupils can study Cyrus, the Constitutional Revolution, the Pahlavi period, the Islamic Republic and the experience of different communities through age-appropriate sources. They should encounter competing scholarly explanations and learn to assess them. A textbook should not turn either pride or criticism into a compulsory conclusion.

Science education requires observation, measurement and revision. Students should understand why a claim supported by evidence is stronger than an attractive assertion. Mathematics should teach statistical reasoning, including uncertainty and the limits of a model. A normal distribution describes particular data under particular conditions; it cannot determine whose political opinion deserves rights.

Civic education should cover constitutional powers, parliamentary opposition, legal equality, elections, media literacy and peaceful disagreement. Pupils could compare policy proposals, practise deliberation and learn how budgets constrain choices. Teachers should assess the quality of reasoning and respect for evidence, rather than political allegiance. A republican pupil and a monarchist pupil must be equally free to succeed.

Health education should include informed consent, nutrition, mental wellbeing, reproductive health appropriate to age, first aid and disability awareness. My medical experience makes me particularly concerned that young people know how to seek help without shame. Confidential support and safeguarding must accompany classroom instruction.

Teachers, universities and useful professions

Teachers require professional standing, fair pay and continuing development. I propose transparent recruitment, supervised induction, mentorship and access to evidence-informed teaching. Staff should have safe channels for reporting pressure or misconduct. Inspection should examine learning, safety and fairness, with support for improvement rather than intimidation.

Public funding should reflect disadvantage, disability, language needs and geographic costs. School councils should include parents and, where appropriate, pupils, while safeguarding professional judgement. Budgets and procurement should be accessible to local scrutiny. Private institutions may offer additional choice, but the quality of a child's education must not depend entirely on family wealth.

Universities should enjoy academic freedom and institutional autonomy within transparent public responsibilities. Appointments, grants and admissions should rest on published criteria. Peaceful expression should not determine access to a course or research career. Independent ethics committees, reproducible methods and honest treatment of negative findings are essential to credible scholarship.

Iran also needs technicians, skilled craftspeople, nurses, construction specialists, agricultural advisers and maintenance engineers. Vocational education should offer respected qualifications and progression into higher study. Employer partnerships require supervision so that apprentices gain education and fair conditions. A country with excellent graduates and broken infrastructure has a mismatch that policy should address.

Recover the public-service spirit

The Literacy Corps, Sepah-e Danesh, was established during the Pahlavi period as part of the White Revolution. Secondary-school graduates served in rural education, initially through an alternative to military service; women later participated. The historical record also shows the programme's relationship to central state building and conscription. [28] I value its public-service ambition while examining its structure critically.

For a future Iran, I propose civilian Literacy, Health and Development Corps inspired by that ambition. Participation should be voluntary, fairly compensated where responsibilities warrant it, and open without a partisan or religious test. Each service must operate within professional competence. A graduate volunteer can support literacy under supervision; clinical practice requires appropriate qualifications and licensing.

Local communities should help define projects. Literacy service might support adult learning and digital skills. Health service might assist prevention, rehabilitation and access under health-professional supervision. Development service could help with water monitoring, heritage preservation or technical training. Projects should publish objectives, costs and evidence of benefit. Volunteers must support sustainable local capacity rather than substitute indefinitely for funded professionals.

There should be clear complaints procedures, insurance, safeguarding, independent evaluation and the right to leave. No corps should become a pipeline for political surveillance, obligatory loyalty demonstrations or privileged access to

employment. Service to Iran should strengthen citizenship through contribution.

A voluntary, inclusive scouting movement

Scouting has a historical place in Iran. Archival research documents Iranian Boy Scouts and Girl Guides in the 1930s and describes scouting's incorporation into educational institutions in 1934. [48] The UK Scout Association records that the World Scout Jamboree scheduled for Iran in 1979 was cancelled following the revolution. [49] These traces support renewal through careful institutional design rather than nostalgia alone.

I propose independent civilian scouting and related youth associations offering outdoor learning, teamwork, first aid, environmental stewardship, practical skills and service. Participation should be voluntary and affordable. Girls and boys, religious and nonreligious children, children with disabilities and families from every region should find a place. Where international affiliation requires particular commitments, Iran should discuss inclusive implementation openly and preserve access to equivalent civilian programmes.

These programmes should replace the coercive ideological youth role I associate with Basij-style mobilisation. That means removing compulsory political participation and armed or surveillance activity from education. It does not mean treating every former participant as guilty. Young people often join institutions to obtain sport, friendship or opportunities. They deserve access to a different civic framework.

World Scouting requires member organisations to establish safeguards for children, young people and adults, supported by its Safe from Harm policy. [50] I propose checked and trained adults, child-friendly reporting, independent safeguarding officers, appropriate supervision, emergency planning and transparent finance. Camps require consent, risk assessment and competent provision. A uniform or patriotic symbol cannot substitute for these protections.

Publicly funded buildings and equipment previously assigned to ideological organisations should undergo lawful review and inventory. Suitable assets could support civilian youth programmes, schools or community sport under transparent allocation. Children need continuity of safe opportunity while institutional governance changes. They should never be made responsible for the conduct of adults.

Managing education reform

PESTEL can keep education policy aware of its external setting. Political factors include recognition and exchange agreements. Economic factors include the cost of materials and access to research funding. Social factors include migration and changing family expectations. Technological factors include digital access and the reliability of educational software. Environmental factors include heat, disasters and the safety of buildings. Legal factors include international rights commitments and qualification recognition. Each requires evidence rather than a decorative score.

In SWOT terms, existing teachers, universities, multilingual communities and scientific networks are possible internal strengths. Unequal provision, politicised appointments and

infrastructure gaps are internal weaknesses requiring measurement. International partnerships and open educational resources are external opportunities. Renewed conflict, displacement and exclusion from research networks are external threats. Schools should perform more specific analyses for their own circumstances.

Lewin's approach directs attention to the forces surrounding a proposed change. For multilingual teaching, family trust, trained teachers and understandable materials may support reform. Inadequate staffing, fears about national cohesion and unsuitable examinations may obstruct it. Consultation, teacher preparation and carefully evaluated pilots can reduce these obstacles. Sustaining improvement then requires dependable budgets and feedback, with revision when results disappoint.

I propose reporting on attendance, learning, exclusion, teacher vacancies, safeguarding response, disability access and progression into employment or further study. Data should protect pupils' privacy and be interpreted in context. Initial findings must establish the baseline before realistic targets are agreed. Public reports should explain whether resources reached disadvantaged communities.

Education building is the longest responsibility of nation building. I want a child to inherit Iran without inheriting fear. I want that child to know our flag, our language, our festivals and our history, while possessing the freedom to ask what they mean. The future constitutional order will gain its strongest protection from citizens who can understand it, improve it and hold its guardians to account.

CHAPTER 08

Security System Building

A friend of the nation

My people should be able to live without fearing either violent attack or the official who claims to protect them. A modern intelligence system must defend both public safety and constitutional freedom. Its achievement should be that a family can travel, study, argue, worship, or decline religion without being drawn into the private ambitions of those in power.

SAVAK carries different meanings in Iranian memory. Some associate it with protection against subversion; others remember surveillance, intimidation, torture, and restricted political life. Contemporary United States archival records include warnings about abusive interrogation, executions outside reliable due process, and press control; another records controversy concerning surveillance of Iranians abroad. These sources do not resolve every disputed claim, but denial of serious historical abuses is untenable. [31][51]

I support the nation-building achievements of the Pahlavi era while insisting that a future state learn from its injuries. Neither nostalgia nor hostility should determine the next intelligence system. We need arrangements that prevent abuse while enabling competent protection.

I deliberately propose no name for the future organisation. Its mandate, behaviour, and relationship with the courts will supply legitimacy. Constitutional design cannot depend on assumed universal support for the Crown Prince. Even overwhelming electoral popularity would not remove the need for limits. The system must protect an unpopular citizen with the same care as a loyal supporter.

Define the task before granting the power

The United Nations compilation of good practices for intelligence services stresses publicly defined mandates, lawful powers, independent oversight, remedies, and protection of lawful political activity. It also distinguishes a legal framework from actual compliance: good rules require institutions capable of enforcing them. [52] These are useful foundations for Iranian reform, but the concrete settlement must be debated and enacted through our own legitimate constitutional process.

My proposed statutory purpose is the protection of people, territorial integrity, and the democratic constitutional order against specified serious threats. Espionage, terrorism, hostile foreign interference, and serious threats to essential national infrastructure can justify intelligence work when carefully defined in law. Embarrassing a minister, challenging the monarchy, holding a strike, investigating corruption, or expressing an unpopular faith cannot.

I would require every investigation to state its lawful purpose and the evidence supporting its initiation. Authorisation must be proportionate to the suspected threat and the proposed interference with rights. Review dates must be set at the beginning. An investigation should close

when its justification expires rather than surviving because an officer has developed an attachment to it. The law should make improper partisan tasking an offence and require officials to refuse unlawful orders.

The constitution must protect criticism of its own institutions. Advocacy of constitutional amendment, including peaceful republican advocacy under a monarchy, is lawful political activity. An intelligence service should investigate evidence of criminal conduct, not turn a political disagreement into a medical or security diagnosis. Expressions such as enemy of the nation are too elastic to supply an investigative mandate.

Separate functions and identify responsibility

The United Kingdom illustrates a functional distinction. MI5 describes a domestic security role centred on obtaining and assessing intelligence about national-security threats, while MI6 describes the collection of foreign intelligence for specified national purposes. These descriptions offer comparative examples, not proof that every British practice should be adopted in Iran. [53][54]

I propose legally distinct domestic and foreign intelligence functions, with separate mandates, budgets, leadership responsibilities, and oversight access. This need not prejudge whether parliament ultimately places them in two institutions or in a structure with strong statutory separation. The important point is to prevent undefined authority and to make responsibility traceable.

Function	Proposed responsibility	Boundary
Domestic intelligence	Assess defined threats to people and the constitutional order within Iran.	No partisan monitoring or policing of lawful belief.
Foreign intelligence	Assess external threats and developments relevant to Iran's lawful national interests.	No exemption from applicable law or the prohibition on torture.
Police investigation	Investigate alleged offences and secure admissible evidence.	Arrest and custody remain subject to ordinary legal safeguards.
Prosecution	Decide whether evidence supports lawful charges.	No direction from intelligence officers to manufacture a prosecution.
Courts	Authorise intrusive powers where required and adjudicate disputes and charges.	Independence from intelligence, cabinet, and Crown.

A coordinating council may identify shared priorities, but it should not become an informal command centre able to bypass legal limits. Ministers must record strategic tasking. Agency leaders should keep operational decisions within their mandates. Police, prosecutors, and intelligence analysts should cooperate through documented procedures without collapsing their roles into a single unreviewable authority.

The Crown should receive appropriate security briefings through the constitutional arrangements governing the head of state. It should not direct investigations of

opponents or control a private intelligence apparatus. Service to the nation means loyalty to lawful office and constitutional duty, not loyalty to the personal preferences of any officeholder.

Intelligence is an assessment, not a verdict

My clinical work shows me the harm of premature certainty. Intelligence requires intellectual restraint. An assessment should distinguish verified facts, source reports, assumptions, alternative explanations, and unanswered questions. Decision-makers should see the confidence and limitations of the assessment rather than a polished document designed to reassure them.

I would require analytical teams to record dissenting views and review significant errors. Technical systems should support this discipline. They cannot replace it. A correlation, facial-recognition match, or automated risk indicator should never become a verdict about a person's guilt. Independent validation, protection against bias, and an explanation of how information was used must precede reliance on technological tools.

When an intelligence lead becomes a criminal case, investigators must obtain evidence through lawful procedures that permit challenge in court. Disclosure rules should protect a fair trial while addressing genuinely sensitive material through judicially supervised procedures. Classification must not be a device for hiding evidence of innocence or official wrongdoing. Courts, rather than the agency alone, should decide legal disputes over secrecy.

Custody marks the limit of state power

The International Covenant on Civil and Political Rights protects liberty, judicial review of detention, humane treatment, and fair-trial guarantees including communication with counsel and freedom from compelled self-incrimination. [55] My proposal is to make these protections practical from the earliest deprivation of liberty, including an encounter described informally as a conversation when the person is no longer free to leave.

The time and legal grounds of detention must be recorded immediately in an independently auditable system. The detainee must be informed in a language they understand, receive prompt access to independent legal assistance, and be brought promptly before an independent judicial authority. A national legal-aid service should ensure that poverty cannot remove these protections. A lawyer's confidential communication with a client must be respected. Defence lawyers must not be treated as accomplices merely because they represent an unpopular person.

PACE Code C in England and Wales provides a useful example of a detailed custody framework, including private legal consultation, independent legal advice, records, and safeguards for vulnerable people. It governs ordinary police custody and contains particular exceptions and procedures; it is not a universal model to transplant wholesale. [56] For Iran, I advocate a clear default of access to counsel from the outset and before substantive questioning. Officials must not persuade detainees to surrender that right, and any waiver must be genuinely informed, voluntary, recorded, and open to judicial challenge.

No security label removes the prohibition on torture. The Convention against Torture rejects emergency justifications for torture and requires exclusion of statements obtained through torture, except when used as evidence against the alleged torturer. [57] I propose domestic criminal prohibitions covering torture and cruel, inhuman, or degrading treatment, enforceable against everyone acting for the state. The rule must apply during capture, transport, custody, questioning, and any transfer to another authority. Secret or unacknowledged detention must be prohibited.

A person suspected of terrorism or participation in an insurgency remains a human being entitled to legal protection. Applicable criminal and humanitarian law must be assessed by competent lawyers; suspicion alone cannot determine status or remove rights. Independent medical access, a reliable detention register, prompt judicial supervision, and lawful family notification provide practical safeguards. Allegations of abuse require an external investigation, protection of evidence, and an accessible remedy. A confession obtained through coercion is a failure of investigation, not a shortcut to justice.

Protect vulnerable people

The Convention on the Rights of the Child requires special protections, with deprivation of liberty used only as a last resort and for the shortest appropriate period, alongside access to legal assistance and the ability to challenge detention. [58] I would embed these obligations in security legislation and fund the services needed to implement them. A child attracted to extremist propaganda must not automatically be treated as an adult enemy of the state.

Children require trained professionals, suitable representation, age-appropriate procedures, and attention to education and family welfare. Disabled people and those experiencing mental illness need accessible communication and independent support. Language difference must be met by competent interpretation. These measures improve the quality of evidence as well as protecting dignity. A vulnerable person can agree to almost anything simply to end a frightening encounter; such agreement is a poor foundation for truth.

Safeguarding should not become compulsory political correction. Public-health and child-protection programmes should address identifiable needs through accountable services. The state should never diagnose constitutional dissent as psychological disorder or require ideological loyalty as a condition of care.

Select professionals without manufacturing a new dogma

I want intelligence work conducted by people who can tolerate ambiguity, weigh evidence, communicate honestly, resist corruption, and remain calm under pressure. Recruitment should assess competence and integrity through transparent standards appropriate to each role. Technical expertise is valuable, but judgement and ethical courage are equally necessary.

Psychological and psychosocial assessment can have a limited occupational role if instruments are validated for the purpose, administered by qualified professionals, and interpreted with due attention to language and cultural context. It must not become a loyalty machine. Political

beliefs, ethnicity, lawful religion, disability, or a history of seeking mental-health care must not be used as automatic grounds for exclusion. Clinical information requires confidentiality and strict separation from political decision-making.

Candidates should understand what is being assessed and have an avenue to challenge consequential errors. Selection methods should be audited for unjustified exclusion. No test can certify that someone will never abuse authority, and no predictive score should claim to identify a future criminal. Regular supervision, documented decisions, manageable workloads, whistleblower protection, and consequences for misconduct remain indispensable after recruitment.

Leadership appointments should involve published professional qualifications and scrutiny by a representative oversight body. Senior terms should be long enough to support professional continuity but limited enough to prevent personal capture. Removal procedures must distinguish poor performance, misconduct, and lawful disagreement with a minister. Staff should know that refusing an unlawful order protects their career rather than ending it.

Oversight with the ability to act

Oversight must possess access, expertise, and consequences. I propose a cross-party parliamentary committee able to examine policy, budgets, significant failures, and compliance; an independent inspector general able to initiate investigations and inspect facilities; and courts with authority to review intrusive powers and provide remedies. Public reporting should be the rule where secrecy is unnecessary.

Intrusive surveillance should require a lawful, reasoned authorisation, ordinarily involving prior independent judicial approval. Warrants should define purpose, scope, duration, and conditions for use and retention of information. Any narrowly defined emergency power must have a short expiry, prompt independent review, and a remedy when used unlawfully. Oversight must cover contractors and intelligence cooperation with foreign partners, because outsourcing cannot remove public responsibility.

Information about people requires limits: legitimate collection, restricted access, accurate records, correction where appropriate, and deletion when retention is no longer justified. Journalistic work, confidential legal advice, and medical information require heightened protection. The inspector general should audit misuse, including improper searches concerning former partners, business rivals, journalists, or political opponents.

The British system illustrates several different forms of review, including judicial involvement in intrusive powers, parliamentary scrutiny, and a tribunal route for complaints. [59] Iran should evaluate these mechanisms critically and build a system compatible with its own constitution. An

inspector who cannot inspect, or a committee that receives only what the agency chooses to provide, creates the appearance of reassurance while leaving power unchanged.

Reform without a security vacuum

The transition must secure records, lawful command, and essential protective functions while ending partisan repression. Personnel should be reviewed individually through documented vetting, with notice of adverse findings and an opportunity to respond. Serious allegations belong before independent investigators and courts. Neither collective amnesty nor collective guilt can substitute for justice.

I would begin with a temporary public mandate and an independent inventory of institutions, resources, detention facilities, and responsibilities. The next task is to place every detention facility under lawful oversight, establish accessible complaints and legal aid, and suspend practices incompatible with basic rights. Recruitment, training, and permanent legislation should then develop through representative consultation. The temporary structure must have an end date and transfer authority to institutions established under the new constitution.

Foreign cooperation should support lawful threat assessment and professional training. It must include safeguards against complicity in torture, unlawful transfer, and transnational repression. A future Iran should be capable of working constructively with neighbours, Europe, the United States, Israel, and the states of the Persian Gulf while protecting its independent legal judgement.

Success should be measured through substantiated threat assessments, legal compliance, timely court review, access to counsel, complaint outcomes, analytical corrections, and public trust assessed through credible research. Arrest totals and confession rates create the wrong incentives. Some information must remain confidential, but independently verified aggregate reporting can still reveal whether rights are protected and resources used responsibly.

I want a security professional to be able to tell the head of government that the evidence does not support the allegation. I want a judge to be able to reject an unlawful warrant. I want a citizen to be able to complain without becoming a suspect for doing so. These are practical signs that the intelligence system has become a friend of the nation and that the state has confidence enough to govern through law.

CHAPTER 09

Nation Building

A nation that citizens can inhabit

My people deserve a national home in which freedom does not depend on their ancestry, mother tongue or private belief. I want an Iran that feels Iranian in its public memory and remains equal in its citizenship. The strength of this home will be measured by how confidently its people can live together, disagree peacefully and take responsibility for its future.

The nation, the state and the government must be distinguished. The nation is a community of belonging; the state carries continuing public institutions; the government holds a temporary democratic mandate. A government may lose an election without the nation losing its identity. That distinction is essential to stability because it removes the temptation to portray every political rival as an enemy of Iran.

I support Crown Prince Reza Pahlavi as a unifying leader for a democratic transition, and I advocate a constitutional monarchy. My support gains meaning through the commitment to popular consent. A future crown should serve the constitutional home; elected representatives should govern it; citizens should retain the right to criticise both. Unity must be strong enough to accommodate people who prefer another lawful constitutional outcome.

Defensive nationalism in practice

I describe my nationalism as defensive because its purpose is to protect Iran's sovereignty, integrity and freedom of decision. It does not require hatred of another people. It does not claim that historical greatness gives us a right to dominate our neighbours. Respect for our own national home should teach respect for theirs.

We should answer accusations of fascism through institutions and conduct. The relevant questions are concrete. Can a peaceful opposition campaign openly? Can an independent court rule against the government? Can citizens practise or reject a religion? Can a journalist investigate a powerful official? Can a minority community use its language without fear? Our constitutional answer should be yes.

My criticism of Islamist government concerns compulsory political authority and the subordination of citizenship to dogma. It is not a rejection of Muslim citizens. My criticism of internationalist ideologies concerns instances in which Iran's sovereignty and democratic choice are sacrificed to an external doctrine. It does not make every socialist, communist or advocate of international cooperation an enemy.

European leftists, American Democrats and conservative movements contain different people and positions. We should engage interlocutors according to their conduct and arguments rather than give entire political families an inherited hostile character. A movement that seeks international respect must demonstrate the maturity it asks others to recognise.

Historical connection and sovereign borders

Iran's cultural relationships extend across the Iranian plateau and neighbouring lands, while linguistic and civic uses of the word Iranian remain distinct.[23] Shared poetry, festivals, memories and family ties offer opportunities for friendship. They do not erase today's borders or determine another population's political allegiance.

Within Iran, Azeri, Kurdish, Baluch, Turkmen, Arab and many other communities belong to the national story. Khuzestan's Arab citizens are Iranian citizens whose language and regional experience deserve respect. Kurdish or Baluch identities do not make someone less Iranian. Neither does a citizen need to translate a family identity into a narrower ethnic category to qualify for national belonging.

Across borders, Azerbaijan, Tajikistan, Afghanistan and Turkmenistan possess their own sovereign histories and political communities. Kurdish and Baluch populations also live in several states. Iran should preserve cultural links through voluntary cooperation and lawful exchange. Defensive nationalism must observe territorial integrity and peaceful settlement of disputes, principles central to the United Nations framework.[60]

A future constitution should give all citizens credible ways to shape decisions affecting their communities. That includes fair representation, accessible services, accountable local government and protection of linguistic and cultural life. I do not prescribe every administrative boundary here. I insist that the debate must be public, informed and governed by equal rights rather than suspicion.

Spiritual belonging without a religious test

For me, Iran is more than an administrative designation. It carries an emotional and spiritual relationship with ancestors, landscapes, stories and sacrifices. A person can feel that relationship through faith; another can feel it through literature, science, family or service. The state should respect the depth of both experiences.

This distinction answers the desire of many Iranians to say that their national identity is not reducible to Islam. Their wish to leave a religion or reject compulsory religious government deserves full protection. The same protection belongs to people who remain devout. Citizenship cannot require apostasy any more than it can require religious observance.

Jewish national and spiritual traditions offer examples of enduring collective memory, while Japanese experience demonstrates other relationships between continuity and modern institutions. These comparisons should encourage reflection without treating either people as homogeneous. Iranian renewal should grow through our own choices and maintain equal citizenship for those who interpret our traditions differently.

The practical foundation is simple: no official should demand proof of private belief before providing a service, appointing a qualified citizen or hearing a complaint. National attachment becomes more secure when people know that the state will not punish their conscience. Freedom can deepen belonging because citizens remain in the community by conviction rather than fear.

Parliament as the meeting place of diversity

My image of the national home includes a broad range of political opinion. We will have liberals, conservatives, social democrats, socialists, religious citizens, secular citizens, monarchists and republicans. The work of a constitution is to provide lawful procedures for their disagreements and common rules that protect them all.

A Gaussian curve can illustrate the wish for a broad centre, but it cannot prove that political opinions follow a normal distribution. Political societies may be polarised, uneven or divided along several dimensions. No mathematical percentage identifies the people entitled to citizenship. We must build inclusion through evidence, representation and rights rather than a statistical metaphor.

The boundary of lawful participation should concern conduct. Violence, intimidation and unlawful discrimination require an appropriate legal response. Peaceful radical criticism remains protected even when the majority dislikes it. Otherwise the label extreme can become a convenient instrument for silencing a rival. Fair rules must survive use by a government we oppose.

Spain provides a constitutional example of national unity alongside regional and linguistic recognition.[33] Japan's constitutional monarchy distinguishes symbolic continuity from governing power.[34] I draw from these arrangements the principle that national identity need not be held together by political uniformity. Institutions can preserve unity while allowing competition over government.

Our regional position: accuracy before ambition

Iran already has a history of regional and international membership. It was a founding member of OPEC in 1960, and the Organisation of Islamic Cooperation lists Iran as a member since 1969.[61][62] Iran is not a member of the League of Arab States, whose member list comprises Arab countries and Palestine.[63] These bodies have different purposes and should not be treated as one interchangeable regional organisation.

I do not want Iran's national recovery to depend on admission to the European Union. Iran is not a European applicant, and the immediate opportunity lies in constructive partnership. The EU's formal accession requirements concern European-state eligibility, democracy, rule of law, rights, economic capacity and implementation of EU law. Turkey's negotiations have stalled; a formal religious prohibition is not the stated criterion.[64][65]

The foreign-policy purpose I propose is peaceful national development. We should pursue workable relations with Europe, the United Kingdom, the United States, Israel, the Arab states of the Persian Gulf and all neighbouring countries. Cooperation should serve Iranian citizens while respecting the security and dignity of others. No partnership should become a substitute for Iran's independent judgment.

Building cooperation from useful projects

A regional framework should begin with projects whose benefits citizens can recognise. Water research, environmental monitoring, medical exchange, disaster response, trade logistics and cultural scholarship provide practical possibilities. Each project should have a legal basis, transparent funding and a means to assess whether it benefits participants.

I favour voluntary cooperation rather than an assertion that the entire region must enter one political identity. Cultural closeness does not remove economic differences or unresolved disputes. A modest agreement that functions reliably can build more trust than a grand organisation announced without the capacity to deliver. Cooperation should be allowed to develop at different speeds.

The Persian Gulf should become an area where maritime safety, environmental protection and lawful commerce reinforce national interests. This requires reciprocal commitments and careful diplomacy. Historical pride should give us confidence to negotiate; it should not prevent us from understanding another state's concerns. Sovereignty is compatible with agreements freely entered and properly scrutinised.

Diplomatic recognition of any future transitional authority cannot be assumed. Other governments will judge legitimacy, stability, legal continuity and their own interests. Our task is to make a credible case and demonstrate responsible behaviour. That includes a clear commitment to human rights, reliable public administration and a transition whose democratic destination is visible.

PESTEL: the external environment

The following is a planning framework for my proposal, not a measured forecast. PESTEL helps us examine pressures outside the immediate control of a national movement or government. Each category requires current evidence before decisions are made.

External factor	Question for the transition	Planning response
Political	How do neighbours and major powers assess legitimacy and risk?	Maintain dialogue and publish constitutional commitments.
Economic	What external finance, trade and energy conditions affect recovery?	Use several realistic scenarios and avoid dependency on one partner.
Social	How do diaspora communities and foreign publics understand our aims?	Explain equal citizenship and answer criticism with evidence.
Technological	Which cross-border digital systems and dependencies create exposure?	Require interoperability, privacy and reliable alternatives.
Environmental	Which shared waters, ecosystems and climate pressures demand cooperation?	Place scientific assessment and reciprocal agreements first.
Legal	What treaties, sanctions and international obligations constrain action?	Obtain qualified legal review and preserve lawful continuity.

These categories prevent emotion from doing the work of assessment. A favourable diplomatic statement is not a financial guarantee. A diaspora campaign is not a representative vote. A technological opportunity is not a reason to ignore dependency or privacy. We should record what we know and what remains uncertain.

SWOT: capabilities and circumstances

SWOT distinguishes internal capabilities from external opportunities and threats. For the national movement I envisage, strengths and weaknesses concern our own organisation; opportunities and threats concern the environment. The entries below are hypotheses for assessment, not claims established by invented scores.

Category	Illustrative issue	Necessary action
Strength, internal	A shared constitutional purpose and available professional expertise	Turn commitment into clear roles and accountable work.
Weakness, internal	Fragmentation, uneven coordination or weak scrutiny	Establish transparent decision procedures and train participants.
Opportunity, external	Potential cooperation with universities, investors and neighbouring societies	Build specific partnerships through verifiable projects.
Threat, external	Conflict, disinformation or adverse economic shocks	Prepare contingencies and communicate evidence carefully.

A useful assessment should include people who can challenge the favourable entries. Expertise exists only as a practical strength when the organisation can use it. Unity exists only when disagreements can be managed without humiliation. The purpose of this exercise is to improve capacity, not to produce a flattering description of ourselves.

Lewin: reducing the forces against trust

Lewin's force-field approach asks us to examine forces supporting and restraining a proposed change. My proposed change is the creation of a constitutional national home. Potential driving forces include the desire for freedom, reliable services and dignity. Restraining forces may include fear of retaliation, distrust between communities and uncertainty about livelihoods.

We should identify these forces through listening and credible evidence, then decide where action can reduce legitimate fears. A community concerned about its language needs clear safeguards. A public employee worried about indiscriminate punishment needs lawful standards. A family worried about disorder needs reliable services and accurate information. These responses are stronger than demanding greater enthusiasm.

A pilot consultation or cooperative project should record concerns, decisions and results. Independent feedback should determine whether to expand, revise or stop it. Consent develops through trustworthy experience. It cannot be manufactured by assigning favourable numbers to a diagram.

Nation building is an architectural undertaking because institutions must carry loads after the excitement of construction has passed. My people should be able to enter this home with their full identities, contribute to its maintenance and question those entrusted with its care. Its stability will come from the confidence that every citizen has a place within the constitution.

CHAPTER 10

Culture Building

Renewal as a living undertaking

I use the expression New Iranian Civilisation to describe a future in which historical confidence supports freedom, learning and creative work. It is not a claim that we can return to a vanished age. Civilisation lives through people who adapt what they inherit, create what they need and pass on enough knowledge for others to continue.

My people's attachment to Iran should become a source of responsibility. We should care for our landscapes, our languages, our monuments and one another. A cultural renaissance will mean little if beautiful symbols coexist with humiliation in public life. The nation becomes recognisable through how a teacher treats a child, how an official hears a complaint and how neighbours respond to someone whose belief differs from theirs.

I want national culture to provide confidence during transition without becoming a new compulsory ideology. Removing the state's power to enforce dogma does not require removing personal faith. Religious and secular sources of moral reflection can coexist. Our common rules should protect dignity, honesty, responsibility and the equal rights of others.

Festivals as public memory

Nowruz connects renewal with the rhythms of nature, family and community. UNESCO recognises it as shared living heritage across several countries and as a practice that can encourage understanding between communities.[66] Iran can celebrate its place in this tradition with pride while respecting its neighbours' participation.

Mehregan also offers an occasion to connect gratitude, friendship and historical memory. Its joint inscription by Iran and Tajikistan on UNESCO's heritage list in 2024 illustrates cultural kinship that can be celebrated across sovereign borders.[67] Chaharshanbe Suri can bring families together around a familiar seasonal tradition, with safe local arrangements and attention to public wellbeing.

Schools can teach the histories, stories and regional variations of these festivals. Children can make art, interview relatives, read literature and compare interpretations. Such activities should help them understand an inheritance rather than rehearse a political loyalty test. A child whose family does not observe a festival should remain fully welcome in the classroom.

Tradition can also be renewed through service. A Nowruz project might restore a public garden, support an isolated older person or collect books for a community library. The cultural occasion then connects memory with civic responsibility. Local communities should shape these programmes, and participation should remain voluntary and accessible.

A child's right to grow

I want young Iranians to encounter their national inheritance early and confidently. That desire requires respect for the child as a developing person. The Convention on the Rights of the Child connects education with human rights, cultural identity, respect for other civilisations and minority language and cultural rights.[68] These principles should guide cultural education.

National confidence should develop through knowledge and participation. Children need room to ask why a custom matters, how it changed and why families practise it differently. They should learn the meaning of national symbols alongside the rights and responsibilities of citizenship. Their future judgment belongs to them; adults should prepare them to use it well.

The educational culture I propose should welcome all faiths and none, girls and boys, and children with different abilities and backgrounds. A patriotic programme fails if some children feel that the nation belongs more naturally to others. Good teaching makes history accessible while allowing students to discover their own relationship with it.

Languages and cultural ownership

Persian provides a major shared literary and communicative resource. Its strength should coexist with the dignity of other languages spoken by Iranian citizens. National cohesion can be supported by a common language without requiring the disappearance of a family's mother tongue. The future should make cultural participation easier rather than define one pattern of speech as the measure of belonging.

Public libraries and cultural centres can support local-language collections, translation, oral history and literature. Communities should have a real role in deciding what they preserve. The international minority-rights framework recognises the significance of language, tradition and cultural life.[69] My policy proposal places those protections within a common civic home.

Artists, writers and researchers should be able to examine uncomfortable parts of history. Cultural funding should not depend on flattering a government or royal household. A future monarchy will gain dignity by protecting creative freedom, including work that criticises it. National culture becomes more resilient when it can survive its own questions.

Persian in Latin: my proposal for change

My long-term preference is a transition towards a standardised Latin-based Persian script for everyday modern writing. I make this proposal because I want Persian to remain accessible to future generations, including children growing up outside Iran. A change in writing system should serve the language and its users. It should be argued on practical grounds and authorised democratically.

The present writing system is properly described as Perso-Arabic or Arabic-derived Persian script. Persian is a distinct language with its own history; an alphabet's derivation does not make it Arabic. Iranian languages have used several writing systems over time.[70] We can consider another development without denying the achievements carried in the existing script.

I recognise the extraordinary literary and artistic inheritance preserved in Persian writing. Calligraphy, manuscripts, poetry and family documents belong to our cultural wealth. The decision to promote Latin writing should not imply contempt for people who cherish them. Reform gains credibility when it explains how that inheritance will remain readable and available.

Nor should I promise that a new alphabet will solve all educational difficulty. Children need teachers, books, time, motivation and opportunities to speak. The practical questions concern whether a carefully designed Latin system improves access for particular users, what it costs and what difficulties it creates. These questions require evidence rather than political conviction alone.

Turkey, Reza Shah and Eurofarsi

Turkey adopted a Latin-based Turkish alphabet in November 1928 under Law 1353.[71] The example demonstrates that a state can implement script reform. It does not prove that adopting Latin letters independently caused every later educational improvement or that Iran should repeat the same timetable.

Hashabeiky reports Reza Shah's interest in Turkish reforms and an order to examine alphabet reform, but finds no serious official programme comparable to Turkey's. Claims that clerics defeated an established Latinisation programme remain unproven.[72] Honest qualification strengthens the case for a contemporary proposal.

Hashabeiky documents Eurofarsi, founded in August 1993, and its Latin-script proposal. Its old website was unavailable during preparation; its current activity remains

unverified.[72] Its work remains part of the reform discussion.

UniPers offers a publicly available Latin-based Persian design with stated phonemic principles and proposals for gradual transition.[73] It provides material to examine and compare. Neither the existence of a design nor its proponents' claims establish public acceptance or demonstrated national educational benefits. The next stage should invite linguists, teachers and users to test alternatives openly.

From advocacy to a workable standard

A usable standard needs decisions about pronunciation, spelling, dialect variation, names and borrowed words. It must function on ordinary keyboards and widely available devices. It must also support search, accessibility tools, public records and reliable conversion. A script that appears elegant on a poster may still create difficulties in a classroom or legal document.

I propose an independent process involving language scholars, educators, publishers, software specialists, archivists and representatives of different communities. Competing designs should be explained in language the public can understand. The process should publish its criteria, disagreements and reasons for choosing or revising a standard. No political leader should declare a technical matter settled by personal preference.

The standard should allow people to express Persian accurately without demanding specialist equipment. Existing text should remain available in its original form, with clearly identified parallel versions where appropriate.

Automated transliteration should disclose uncertainty rather than silently alter names or meaning. Users must be able to correct errors through accessible procedures.

A voluntary and staged transition

The first stage should expand choice. Offer optional learning resources, children's material, adult courses and digital tools. Publish selected texts in parallel scripts and invite users to compare them. Diaspora schools and willing institutions can participate in independent trials. The aim is to discover what helps different readers, not to compel a favourable result.

The second stage should evaluate outcomes. Trials can assess reading accuracy, comprehension, retention, writing error rates and ease of use. They should include users of different ages and levels of literacy, with clear consent and suitable educational safeguards. Researchers should report costs and unintended difficulties alongside possible benefits. No numerical target should be invented to make reform appear scientific.

The third stage, if the evidence supports it, should consider wider adoption through public consultation and democratic decision. Any official change would require sufficient training, accessible materials and a realistic implementation budget. Essential services must remain usable throughout. My desired long-term direction does not justify a sudden requirement that leaves existing readers dependent on others.

Dual-script arrangements can provide a bridge. Public information, selected school material and major works can appear in both systems while users develop familiarity. The

duration should be determined by evidence and practical readiness. Older citizens should not lose access to forms, medicines, contracts or benefits because a reform is moving faster than support.

Protecting archives and multilingual autonomy

The preservation task must begin before any wider official change. Libraries need stable digital copies, searchable catalogues and trained staff. Publishers need conversion standards and editorial checks. Courts and administrative services need reliable handling of records, with original documents retained. Historical texts should never disappear because a new version becomes more convenient.

An accessible national archive can make both scripts useful. Students can learn to navigate original materials while general readers use parallel editions. Scholars should retain the ability to examine manuscripts and historical spelling. The purpose is to widen access to the inheritance, not to place a new barrier between the public and its past.

Persian reform must not decide the writing systems of other languages by decree. Minority-language communities should participate in decisions concerning their own education and cultural life. Different languages may require different solutions. Technical interoperability is a shared problem; cultural autonomy is a constitutional commitment. Both should influence the design from the beginning.

PESTEL and SWOT for cultural reform

Script change operates within an external environment as well as through internal capability. PESTEL should examine international publishing and digital standards, economic affordability, diaspora learning conditions, technological dependencies, environmental costs of replacing materials and legal requirements for records. These factors require separate assessment; international compatibility is only one consideration.

For the organisation implementing reform, internal strengths might include available linguistic expertise and a clearly documented standard. Internal weaknesses might include inadequate teacher preparation or unreliable conversion tools. External opportunities might include cooperation with diaspora schools and technology providers; external threats might include economic disruption or incompatible proprietary systems. These SWOT entries are questions to verify, not scored findings.

The same discipline belongs in broader cultural policy. A festival programme needs trained organisers and accessible facilities. An archive project needs professional staff and stable funding. An ambitious cultural slogan cannot supply those resources. Policy should identify the capacity required, assign responsibility and publish what was delivered.

Lewin and the legitimacy of restraint

In a force-field analysis of script reform, potential driving forces include easier access for some learners, public interest in change and practical digital use. Restraining forces may include attachment to the existing script, concern about literary continuity, cost and fear of exclusion. These are proposed categories for consultation, not measured strengths.

Some restraining forces reveal real design problems. If teachers lack training, provide it. If older readers risk losing access, preserve an accessible route. If automated conversion is inaccurate, correct the tool before expansion. If communities see reform as cultural humiliation, the process must explain itself and listen. Reducing justified fears is more constructive than branding them irrational.

Culture building will succeed when people recognise their own lives within the future. I want a new Iranian civilisation confident enough to change, wise enough to preserve and free enough to let its citizens participate by conviction. Our national inheritance should open doors for the next generation. It should give them knowledge, dignity and the courage to create an Iran worthy of their belonging.

CHAPTER 11

Mission

From a Vision to Work That Can Be Done

My mission is to support a free, sovereign, secular and prosperous Iran and the constitutional role I hope Crown Prince Reza Pahlavi can play in that future. I want to contribute a design for national renewal that people can examine, criticise and improve. A vision becomes credible when it identifies responsibilities and admits the limits of what it knows.

The eleven chapters of this book are connected. Biography explains the route by which I arrived at the question. Background identifies the pressures of the present. History offers both resources and warnings. Philosophy establishes the purpose. Politics creates legitimate authority. Economy and education develop human capability. Security protects the people within law. Nation and culture give citizenship memory and meaning. Mission turns those elements into a continuing programme of work.

I begin with my people because the people are the reason for the whole project. Their right to decide cannot be suspended for the convenience of a movement. I advocate constitutional monarchy openly and want to make its case persuasively. If citizens choose another democratic constitutional form through a free and credible process, my responsibility to Iran remains.

Standing With the Crown Prince

Support should add capacity. It should bring good constitutional advice, reliable professional networks, informed economic proposals, cultural work and a disciplined way of responding to criticism. The purpose of standing with Crown Prince Reza Pahlavi is to help a national transition become safer and more capable, not to place him beyond scrutiny.

A leader benefits from advisers who explain the consequences of a decision and from citizens who can raise a concern without being accused of betrayal. Public confidence grows when a leadership team publishes responsibilities, explains appointments, discloses financial conflicts and corrects errors. Personal loyalty is strongest when connected to a destination that citizens can understand.

We also need to welcome Iranians whose support is conditional. Some may trust the Crown Prince as a transitional convener while preferring a republic. Some may value historical continuity while worrying about hereditary office. Others may accept the constitutional project but disagree with economic policy. These are the conversations through which a national centre becomes real.

The movement must show international partners that it can work with disagreement. Governments will assess reliability, lawfulness, public support and capacity. Recognition is something to seek through evidence and diplomacy. It is not a historical inevitability and cannot be promised by an author.

A Programme for the Preparatory Period

Useful work can begin before the final political outcome is known. The priority is preparation that protects people and remains lawful. Professional groups can develop service-continuity plans, identify gaps in education and public administration, compare constitutional options and establish ethical standards for their own cooperation. This should support domestic agency and avoid exposing people to unnecessary risk.

The first task is a shared civic charter. It should set out equal citizenship, territorial integrity, freedom of conscience, nonviolence, the ballot box, due process and transparent finance. Joining it should require commitment to those principles, rather than agreement with every chapter of this book. The charter becomes useful when members apply it to their own decisions.

The second task is a set of bounded working groups. A constitution group can examine safeguards and publish options. An economy group can evaluate continuity risks without making speculative promises. An education group can prepare nonpartisan teaching resources. A culture group can develop accessible historical material and dual-script experiments. A security-law group can draft oversight standards rather than operational plans for repression.

The third task is a credible review process. A group should publish the problem it seeks to solve, the evidence it used, its assumptions, the people consulted, likely costs and the conditions that would require revision. Minority opinions should remain visible. A proposal is strengthened when readers can see where informed disagreement remains.

Continuity, Emergency and Democratic Settlement

If a transition begins, the urgency of immediate needs must be recognised. The sequence below is my planning proposal. Its periods are priorities, not a guarantee that each step will be completed on schedule. It must be adapted by legitimate public authorities to actual conditions and citizens' rights.

Planning stage	Main responsibility	Evidence needed to proceed
Preparation before a transition	Develop lawful service plans, constitutional options and trusted professional cooperation	Reviewed proposals, declared conflicts and clear limits on claimed authority
Immediate emergency	Protect life, sustain essential services, record detention and prevent retaliation	Functioning coordination, public reporting and independent safeguards
First six months, if feasible	Establish lawful interim administration, transparent budgets and credible electoral preparation	Published mandate, audited spending and a timetable open to public challenge
Constitutional settlement	Enable free public choice, constituent deliberation and enforceable rights	Independent electoral administration, genuine competition and legal review
Long-term government	Deliver services, economic opportunity, education and accountable security	Comparable public outcomes, parliamentary scrutiny and regular elections

The first six months cannot contain every national task. An emergency administration should preserve what must

continue, repair what cannot wait and leave irreversible political choices to properly authorised institutions. A permanent constitution requires public deliberation and a legitimate process. Urgency is a reason to prepare, not a reason to evade consent.

There must also be contingencies. A transition may be uneven, negotiated, delayed or disrupted. Essential-service planning should not assume a single moment in which every institution changes together. National reconciliation requires space for lawful cooperation across political histories while retaining individual accountability for crimes. Blanket punishment and blanket impunity are both poor foundations.

Who Should Do the Work?

The diaspora can contribute expertise, teaching, investment and professional connections. It should do so with humility about conditions within Iran. A qualification gained abroad is useful only when it responds to a real task. Return should be an opportunity, not a privileged route that excludes capable people who remained in the country.

Doctors can contribute to health-system continuity and rehabilitation. Teachers can prepare free inquiry and cultural literacy. Engineers can evaluate infrastructure. Lawyers can help make rights enforceable. Economists can test affordability and distributional effects. Artists and writers can make historical belonging accessible. Workers, farmers and local communities must participate in evaluating the plans that affect them.

Women and younger citizens should have decision-making roles throughout, not merely appear as symbols of renewal.

Disabled citizens need access to institutions and to public work. Regional communities need to see that national reconstruction takes their languages, environment and livelihoods seriously. The architecture is incomplete if those who will live within it have not helped design it.

Voluntary civic service, scouting, literacy programmes and cultural festivals can create settings in which these commitments are practised. They must remain open, safe and nonpartisan. Participation should cultivate judgement, cooperation and responsibility. A democratic state should be proud of citizens who can question it.

Measuring Progress Without Reducing People to Scores

The programme needs a public register of commitments and outcomes. Each major initiative should identify a responsible institution, a budget, milestones, a review date and a route for complaints. Progress can be assessed through service reliability, access to counsel, school participation, audited expenditure, water management and electoral integrity. Baselines should be established from verifiable data before targets are adopted.

These measures must be interpreted carefully. A complaint count may rise because confidence in reporting improves. A low detention figure may reflect hidden custody rather than greater freedom. A new school building does not prove better learning. Public review should examine the quality and distribution of outcomes, including evidence that challenges the official account.

Political maturity also has practical measures: whether a movement records dissent, corrects false information,

discloses funds and protects the rights of its critics. These are more useful than counting displays of loyalty. Scientific government requires an ability to discover that one's preferred explanation was wrong.

I would use PESTEL to review the changing external environment, SWOT to reconsider capacity and exposure, and force-field analysis to understand whether a policy is gaining trust or producing resistance. These tools belong in a cycle of listening, testing and revising. Their value lies in better decisions, rather than in the number of diagrams produced.

A Day in the Iran I Hope to See

The following is an imagined future, not a forecast.

A child goes to school and learns the history of Iran alongside the ability to ask questions about it. The classroom includes children from different faiths and families. They can celebrate Nowruz without being tested for ideological loyalty. They can learn Persian and value the language spoken at home.

A woman travels to work in the clothes she has chosen. A religious neighbour practises freely. A non-believer has the same legal protection. A local council discusses water and transport through a public budget. A journalist criticises a minister and remains free. A suspect meets a lawyer before questioning. A victim can ask a court for justice without a declaration of political allegiance.

A parliament argues intensely about taxes, public services and foreign policy. The government depends on lawful democratic confidence. If citizens have chosen

constitutional monarchy, the monarch represents continuity within the constitution and remains separate from partisan administration. Iran cooperates with Europe, the United Kingdom, the United States, Israel, the Arab states of the Persian Gulf and its other neighbours through relationships that serve peace and national interests.

This picture is modest in one sense and ambitious in another. It asks for ordinary freedoms and reliable institutions. Achieving them after prolonged authoritarianism requires extraordinary discipline.

My Commitment

I remain committed to constitutional monarchy, Crown Prince Reza Pahlavi, secular democracy, national integrity and the rule of law. My contribution is to connect these commitments with a future that people can examine in detail. A flag should represent a country in which its citizens are protected. A leader should guide people towards institutions that endure. A constitution should give the nation a lawful way to continue changing.

I want our movement to be calm enough to cooperate, vigilant enough to recognise danger, and confident enough to accept criticism. I want our pride to produce work. I want historical memory to give the next generation energy without deciding every question on its behalf.

My people deserve a country in which freedom can become ordinary life. The mission is to help build the foundations that make that possible.

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