

# CSPII

## ORGANIZATION HANDBOOK

November 2025

### CSPII GLOBAL TEAM

currently consists of members from following countries:



Argentina	Lithuania
Australia	Mexico
Austria	Poland
Bulgaria	Romania
Canada	Russian Federation
Colombia	Slovakia
Czech Republic	Spain
France	Switzerland
Germany	Taiwan
Hungary	Ukraine
Ireland	United Kingdom
Israel	United States of America
Italy	Venezuela

## Table of Contents

<b>1. Organization Handbook.....</b>	<b>3</b>
<b>2. How It Began.....</b>	<b>3</b>
2.1. Foreword by Founders.....	4
<b>3. Our Values.....</b>	<b>5</b>
<b>4. Political Islam.....</b>	<b>5</b>
<b>5. Current Situation .....</b>	<b>6</b>
5.1. Where Are We Now?.....	6
5.2. What Is Our Perspective? .....	8
<b>6. About CSPIL .....</b>	<b>8</b>
6.1. Vision .....	9
6.2. Mission.....	9
6.3. Goal .....	9
<b>7. Key Elements of Operations .....</b>	<b>10</b>
7.1. Methodology .....	10
7.2. Organization .....	11
7.3. Non-Political Islam Ideas.....	12
<b>8. Finances.....</b>	<b>12</b>
8.1. Voluntary Work .....	12
8.2. Membership Fees.....	13
<b>9. Copyright &amp; Intellectual Property.....</b>	<b>13</b>
<b>10. Our Style .....</b>	<b>14</b>
10.1. Our Approach .....	14
10.2. Three Views on Islam.....	14
10.3. View on Moderate Islam & Reform of Islam .....	15
<b>11. Basic Conditions for Cooperation .....</b>	<b>16</b>
11.1. Rules for All Team Members .....	17
11.2. Additional Rules for Public Team Members.....	18
11.3. Semi-Public Members of CSPIL .....	20
<b>12. Code of Conduct.....</b>	<b>21</b>
<b>13. Legal Structure .....</b>	<b>22</b>
13.1. Authority and Governance .....	22
13.2. President ( <i>Legacy Role</i> ) .....	22
13.3. Supervisory Board ( <i>Mission Guardians</i> ) .....	23
13.4. CEO ( <i>Executive Leadership</i> ).....	23
13.5. External Advisors ( <i>Strategic Counsel</i> ).....	24
13.6. Directors ( <i>Operational Executive Global Team</i> ).....	24
<b>14. Leadership Principles .....</b>	<b>25</b>
<b>15. Membership Agreement.....</b>	<b>25</b>

## 1. Organization Handbook

This Handbook represents what CSPII is and what it is not.

If you want to join us and develop CSPII activity on local or international levels, here is how it can be done and what must be followed.

It's also fine if you want to be an ally instead, follow us online, and support our work in any way you can. You can also use our materials and start educating others.

We want to work with people who share our vision, values and principles.

In CSPII:

- there are no career opportunities (in order to avoid any internal politics)
- we have a clearly defined structure; we want to talk less and do more
- there is space for individual creativity within the borders set up by this Organization Handbook

**In this Handbook, we will guide you through:**

**WHY** we do things the way we do,

**HOW** you can do them too, and

**WHAT** are the necessary first steps on your way in CSPII.

After reading this Handbook, you will understand why it is important to protect our methodology and style to create a long-lasting, strong, and effective organization based on a compassionate attitude, rational thinking, strength, and in-depth knowledge.

This Handbook is intended primarily for future and current CSPII team members.

This Handbook also collects and explains the principles on which CSPII is based. In moments of uncertainty, this shall be the place to look for guidance.

## 2. How It Began

Bill Warner, together with Milan Podlipný, founded CSPII with the vision to bring a new view to the world which has never been used before, and which looks directly at the essence of Islamic doctrine.

After the attack on the World Trade Towers on September 11, 2001, Dr. Bill Warner realized that he lived in a world where almost no one knew the Islamic doctrine. His study of Islam started over 40 years ago, so he decided that he would devote his life to educating the world about politics of Islam.

Dr. Warner started the “Center for the Study of Political Islam” as a “family project”. A few years later he published his first books, videos and audiobooks and he became a globally known personality with more than 20 published books.

In 2014, Milan Podlipný contacted Dr. Warner with the wish to systematize and expand his work and ideas through the creation of an international educational organization. He developed a strategy for the worldwide expansion and distribution of this knowledge and methodology.

They both agreed and together established the CSPII Global Office in the Czech Republic. They named the organization “Center for the Study of Political Islam International” (also known as CSPII).

## 2.1. Foreword by Founders



**Dr. Bill Warner**  
President of CSPII



**Milan Podlipný**  
CEO of CSPII

*“We are in a civilizational war that will determine the existence of non-Islamic societies. It is not possible for individuals to defeat Political Islam, so we have created a new type of volunteer group, CSPII. We use facts and critical thought to engage in the marketplace of ideas.*

*Join us. You will become a member of a team of the finest people in the world.”*

*“Political Islam presents an unprecedented threat to the whole of humanity. It is a global problem demanding a global solution.*

*CSPII presents an international organized response to this threat. We aim to prevent creation of the global Islamic dominion by educating about Islamic doctrine and its impact on people’s life.*

*Welcoming new team members is a great honor for all of us. Thank you for your decision to dedicate one of the most precious and limited assets – your time.”*

### 3. Our Values

- We perceive everyone, without exception, as a human being who should be treated with dignity at all times.
  - We do not accept the division of the world community into Muslims and non-Muslims (Kafirs) created by Islamic political doctrine (Political Islam), where non-Muslims are referred as not equal to Muslims, as non-Muslims are described as “worst of all creatures” (Koran 98:6). Islamic doctrine dehumanizes non-Muslims.
  - We do not accept many practices that Islamic doctrine considers normal, such as child marriage (Hadith Muslim 1422b, Hadith Bukhari 5133, Koran 65:4), the abuse and oppression of women (Koran 33:59, 4:34), female genital mutilation (Koran 30:30 → Hadith Bukhari 5891), slavery (Hadith Bukhari 6603, Koran 4:3) or violence towards people with different sexual orientation (Koran 4:15).
  - We do not accept involuntary, poorly informed, coerced, or forced submission to Mohammed and Allah, which is demanded by the doctrine of Political Islam from all human beings (Koran 9:29, Sira Ibn Ishak 383, 351) as well as being potentially physically harmed for leaving Islam (Koran 4:89-90).
  - We do not accept violent as well as non-violent jihad in any form because it is the way Political Islam achieves the submission of Kafirs.
- We apply the non-Islamic (Kafir-centric) point of view.
- We focus on political aspects of the Islamic doctrine and its effects, not people.
- We are independent, non-profit, and fully volunteer based.
- We use and stand for the scientific method regarding research of Islamic doctrine.
- We use and stand for evidence-based education regarding Political Islam.
- We empower and connect people around the world under the CSPII vision.
- We provide education about Political Islam to enable people to make informed decisions.

### 4. Political Islam

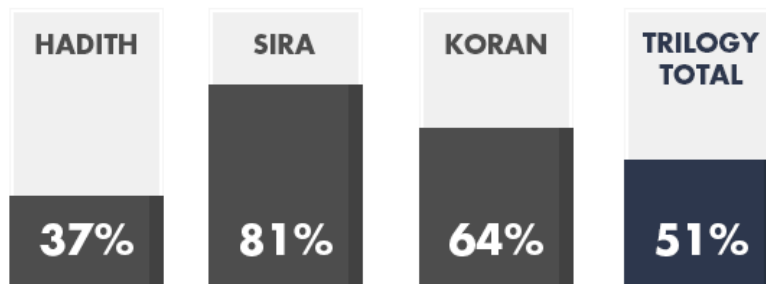
Dr. Bill Warner has defined Political Islam as everything which is related to non-Muslims (Kafirs) in the Islamic doctrine (51% of the primary Islamic doctrine). Every politician, journalist, priest, teacher – everybody can comment on the political ideology without touching any religious aspect of Islam. This is the power of the term “Political Islam”.

#### **“Political Islam” shifts the debate from religious to political**

When a society is taught properly to use the term Political Islam – instead of Islam, Islamism, radical Islam, etc. – the public debate will automatically shift from a religious into a political one. This opens totally new possibilities.

Political Islam points directly at the Islamic doctrine and protects all speakers against labelling such as Islamophobe, bigot, hater, etc.

## AMOUNT OF **TEXT DEVOTED TO KAFIR**



Political Islam is the best concept for talking about Islam in today’s world. It is a practical tool for leading debates without falling into extremes or religious matters. This way, you can freely and courageously debate and criticize the political system in Islam without fear.

### **And most importantly:**

Islam is a complete civilizational system with its own political, military, legal and religious doctrine. A global process of re-categorizing Islam within the non-Islamic legal environment must begin. Generalizing Islam as a just a “religion” currently protects it from critical examination and evaluation. Speaking about “Political Islam” is the perfect way of igniting this process.

## **5. Current Situation**

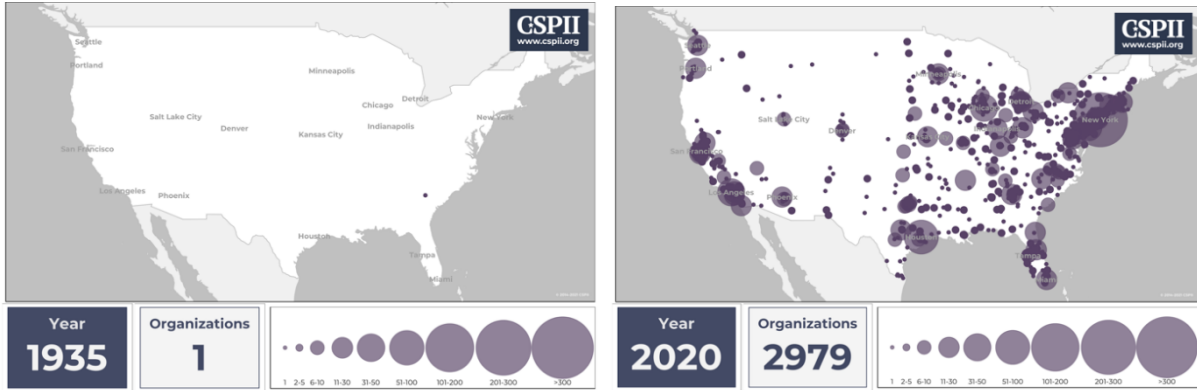
### **5.1. Where Are We Now?**

- Political Islam has existed for more than 1400 years since its founder Mohammed, who was established in the Koran by the Islamic god Allah as a perfect example for all humanity, created one of the most resilient civilizational systems on our planet. The difference to other civilizational systems is that it seeks global dominion.
- Many cultures and civilizations were annihilated due to the unceasing pressure of Political Islam that enforces jihad, which establishes Sharia.
- So far, everyone’s effort to oppose this well-organized, patient, hybrid civilizational model was unsuccessful and only a few nations were able to push it back temporarily. However, violence is not the solution, as history shows. A global ideological problem demands a global ideological response.

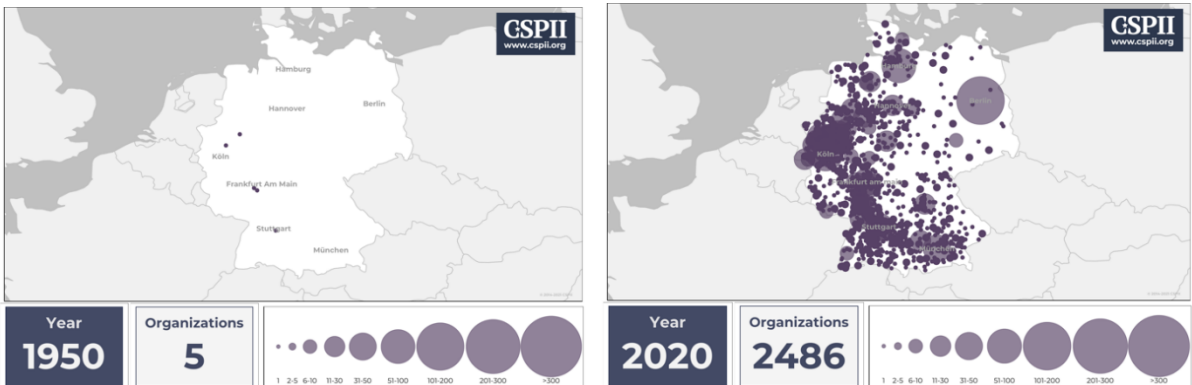
We’ve created following maps as one of the indicators for observing the growth of Islamic political influence in a given territory. Islamic organizations adhere to the Islamic doctrine found

in the Koran, Sira and the Hadith. 51% of this doctrine relates to non-Muslims. Therefore, all Islamic organizations represent Political Islam to some extent. What we can see is an exponential growth regardless of political system, nationality, or location:

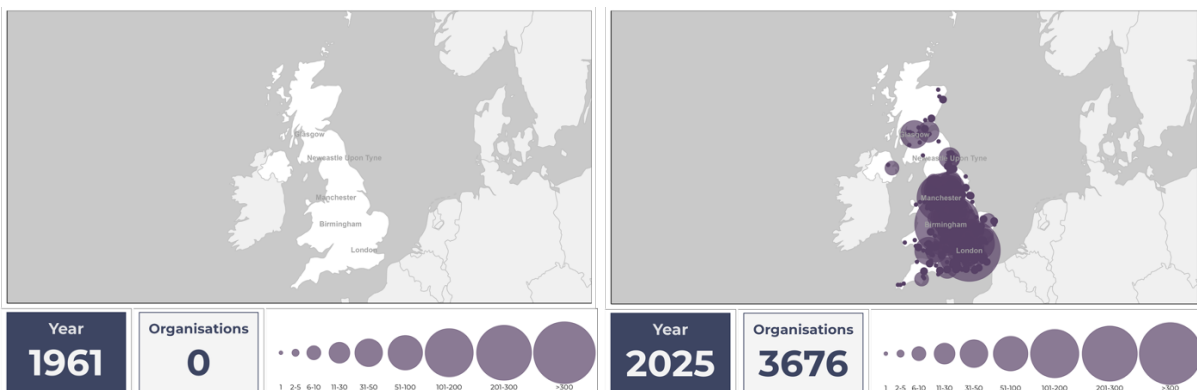
### United States of America



### Germany



### United Kingdom



## 5.2. What Is Our Perspective?

All involved in education about Political Islam, CSPII members or not, are the last frontier to prevent global Islamic dominion.

- Political Islam treats everything and everyone non-Islamic as inferior; that is, having a lower social and moral status.
- Gradual enforcement of Political Islam (expressed as Sharia) caused indigenous civilizations to disappear in today's Islamic countries; it was not primarily war conflicts.
- North Africa, Turkey and Iraq used to be Christian; Afghanistan – Buddhist; Pakistan – Hindu; Iran - Zoroastrian. Now they are all Islamic.



## 6. About CSPII

The Center for the Study of Political Islam International (CSPII) is a volunteer-based, non-profit educational organization that translates and publishes books, provides training and lectures, does research, and offers the ability to connect with like-minded people worldwide who want to be active.

The CSPII is interested only in the Islamic political ideology. Our organization values rational thought and debate about political ideas. The world has a new way to deal with Political Islam – fact-based reasoning and a knowledgeable, active community using a unique methodology.

We at CSPII believe in cultures and civilizations based on the ideals of equality, critical thought, and freedom of expression. We believe that Political Islam is a threat to the ways of life of all non-Islamic cultures and societies. Countless individuals fought for these ideals for centuries.

These qualities are deeply ingrained in our societies and our personalities, and they define our current way of life. Though we may not always adhere perfectly to these ideals, they give us an important point of reference for measuring our actions and those of others.

We do not want to forget the precious freedoms our ancestors worked on and died for. We believe that we have the same responsibility for the future of our children.

Only those with knowledge truly have the power to influence the development of our societies. We at CSPII believe that important knowledge must be accessible to everyone so they can make informed decisions.

Today, there is a strong informational imbalance about Political Islam – Islamic political actors are currently considered as the only credible source. We bring the balance to this subject with correct information. The final vision, strategy, and tactics of Political Islam can be easily understood by everyone.

## 6.1. Vision

The doctrine of Political Islam is known and understood throughout the world. Political Islam is taught in public and non-Islamic schools as a totalitarian political system. “Tears of Jihad” museums are built around the world, dedicated to the more than 270 million people who died due to Political Islam. All people understand Mohammed as a political leader who waged war against everyone and everything non-Islamic, and who was established in the Koran by Allah as the perfect, eternal example for humanity. It has become socially unacceptable to follow his political example in non-Islamic societies.

## 6.2. Mission

We provide hope to all humanity by uniting those who want to peacefully protect their civilization against the danger of annihilation by Political Islam. We believe in the values listed in the Universal Declaration of Human Rights, which includes all people, with no exception.

## 6.3. Goal

We are educating the whole world's population, resulting in more than 10% of passionately active citizens informing others about Political Islam. 10% is the percentage at which knowledge becomes mainstream and accepted by the majority. *(Based on the 2011 study by J. Xie, S. Sreenivasan, G. Korniss, W. Zhang, C. Lim, and B. K. Szymanski - Physical Review E 84(1) 011130)* Once people understand and know the Islamic doctrine, they become irreversibly changed. They also become immune to any kind of deceptive and/or manipulative influence of what Islamic doctrine is and what it represents.

## 7. Key Elements of Operations

### **We are non-political, non-religious, and non-ideological**

Being non-political, non-religious, and non-ideological means that as CSPIL, we do not endorse any political, religious, or ideological group and/or individual. It does not mean we are non-critical. We do openly evaluate groups and individuals under the direct or indirect influence of Political Islam, regardless of their political, religious, or ideological affiliations.

### **We are a research and educational organization**

Our main objective is to educate as many people as possible about Political Islam. We have a clear, concise, graduated method that allows for rapid learning about the politics of Islam and is in-depth and comprehensive.

### **We are not a social and/or political movement**

We are not a social, political, or activist movement, but rather an educational organization that does not engage in the political arena. Starting a social or political movement would immediately bring us into a political position and block open communication with people who need to hear our information.

## 7.1. Methodology

### **Usual Approach:**

The topic of Islam is generally taken as a religious issue, with people using different names for the same phenomena and the same names for different phenomena. More than that, the definition-making process is not in the hands of non-Islamic societies. This creates a universe of uncertainty. It's impossible to oppose an ideology that is not precisely defined. Many people also struggle to discriminate between people and ideas.

### **Our Approach:**

We exclusively use the methodology created by Dr. Bill Warner and further developed by CSPIL, which is the ideological tool to be used against the issues mentioned above and against Political Islam as such. We bring the topic of Islam into the field of politics, dealing with it ideologically and enabling people to examine it, define it, and oppose it in a strategic way.

CSPIL methodology includes the following key points:

- A unified definition of Islam through the Trilogy (Koran, Sira, and Hadith) – precise doctrinal definition of what Islam is
- The concept of Political Islam (we talk about politics, not religion) – transferring the topic from the untouchable religious sphere into the open sphere of political debate
- We talk about doctrine, not people – enabling people to strictly divide the ideology from its followers
- Mohammed as an integral part of Political Islam – unlocking the meaning of Political Islam and the Koran for everyone

- The scientific method, including statistical analysis of primary Islamic doctrine – making things simple, understandable, and measurable
- Three views on Islam (Islamic, Non-Islamic, Apologist) – inventing a new way of looking at Islam (the so-called “Kafir-centric” or “non-Islamic” point of view) that defines how we treat Political Islam
- Objective Naming (unified language based on the Islamic primary doctrine) – very precise naming of all phenomena using a unified and objective language
- We share and publish our “in-house” produced content (graphs, statements, articles, analyses), world news with comments (underlined by the doctrine), videos, and well-substantiated analyses by third parties.
- Although Dr. Bill Warner inspired many people with his content and unique personal style, CSPIL utilizes the factual, de-personalized content of his work, found in the CSPIL three-level curriculum.

## 7.2. Organization

### **Usual Approach:**

In the last 1400 years, the majority of all organized or individual activities opposing the ever-expanding Islamic dominion did not have lasting success. Right now, we are facing the final stage of a global Islamization process.

### **Our Approach:**

We are building a global professional network of like-minded people with the aim to disseminate knowledge about Political Islam on a large scale. The methodology, initially created by Dr. Bill Warner, allows for easy understanding of the doctrine of Political Islam, allows us to be unified through the definition of terms, and provides a surgical precision in pointing out the problems.

- We share the united values, vision, mission, strategy, goals, leadership principles, and code of conduct which gives us the power to act effectively. This is vital because the window of opportunity is closing.
- All members must agree to and adopt all internal guidelines starting with this Organization Handbook.
- We have a solid legal structure enabling us to operate globally.
- In CSPIL there are no career opportunities and no voting (we operate via consensus instead) – this is how we avoid internal, behind the back politics and focus on the work to be done.
- All members of CSPIL are 100% non-paid volunteers—for the same reasons mentioned above.
- Any official cooperation with an individual, group, or organization must be internally approved by the Supervisory Board. However, we maintain exchanges and diplomatic relations with all interested parties.

## 7.3. Non-Political Islam Ideas

### **Usual Approach:**

People who speak out about (Political) Islam also often simultaneously go against other ideological, political, and social beliefs. This attitude is potentially divisive and contradictory to our values, mission, and vision.

### **Our Approach:**

We never take away people's ideas or beliefs, whatever their ideas may be, which are not connected to the topic of Political Islam. We exclusively focus on Political Islam while introducing a common "all-inclusive" approach for people of different political views, etc. Here is the "taste" of our attitude:

- Political Islam is not an issue of the political Right or Left. Political Islam attacks the core ideas of both. It is a problem for the whole civilization. We help to unite the political Left and Right in the topic of Political Islam.
- We do not deal with the topic of migration as such. We educate about "Hijra" – Islamic political migration – which must be judged and examined separately, regardless of the attitude towards general migration policies.
- We do not judge or evaluate any non-Islamic global organizations (UN, EU, etc.). We precisely critique their policies and specific steps that may enable Islamic political expansion.
- We are not for or against the idea of a multicultural or patriotic society. We explain the monocultural and totalitarian nature of Political Islam and that it cannot be viewed as just another culture or religion. Political Islam must be examined and evaluated separately. It is a civilizational danger that threatens multicultural beliefs as well as patriotic ones.
- Etc.

## 8. Finances

### 8.1. Voluntary Work

We want to maintain a friendly environment with a team motivated by the wish to help and educate others.

CSPII does not pay their team members in any way for the work they contribute.

We work on a 100% voluntary basis, putting all revenue back into our activities and taking no salaries. We oppose Political Islam because we feel it is important, not because we want to have a career or a job.

Working for free is also a strong argument for the public and our supporters having trust in us and support us financially, as they know that all donated money will be put towards our educational activities.

## 8.2. Membership Fees

The main point of the membership fee is to be fully independent from any outside financing. It's a regular source of income that covers primarily our operative expenses like server payments, video-conferencing licences, cloud space, etc. We always aim at absolute independency so that in the improbable case of losing all regular donors, all book sales, etc., we can still sustain our operations and be fully functional. 100% of the membership fees is allocated to supporting our activity (external or internal). The membership fee also shows members' commitment to the organization.

## 9. Copyright & Intellectual Property

We do not work for fame; we work for the whole humanity. Therefore, any type of produced and/or authored material by any CSPII member belongs to CSPII and is its intellectual property. In exchange, CSPII provides internal education, a platform for self-development and social exchange, and much more. The following excerpts constitute the most important extracts from internal legal regulations, prepared by our Legal Division in relation to the subject matter:

### Excerpt from the **Membership Contract**:

- All research, reports, analyses, and intellectual contributions created by any Member within the scope of their participation in CSPII shall be the sole property of CSPII.
- CSPII holds all copyrights and intellectual property rights over Members' contributions, with full rights to publish, distribute, modify, or use them in any form.
- The Member waives any claims to copyright ownership of their contributions to CSPII.
- If CSPII decides to credit a Member for their work, it shall be at its sole discretion and does not alter the ownership rights.
- The copyright and intellectual property rights of all contributions shall remain the exclusive property of CSPII, even after the termination of membership.

### Excerpt from the **Guidelines for the Use of CSPII Materials**:

- Public Members may use and present CSPII materials only with prior written consent from the designated point of contact.
- Requests must be made in writing and approved in advance.
- The point of contact may provide updated or revised versions of the materials.
- The point of contact reserves the right to withhold any materials deemed not ready for public dissemination.
- Members may access all internal and public materials, including work-in-progress documents.

## 10. Our Style

We provide education in the primary political Islamic doctrine (Koran, Sira and Hadith), not commenting on its followers. We see the danger in the doctrine, which motivates its followers. We see Muslims as the first victims of Political Islam. We focus on the single most problematic part of the doctrine towards non-Muslims – Political Islam.

Although there appears to be some good in the doctrine toward the non-Muslim, the vast majority is negative. Any positive cases are dominantly outweighed and negated by the political doctrine which in the long-term subjugates and dominates any civilization to which it is introduced.

### 10.1. Our Approach

We look at facts using rational and critical thought. We study Political Islam through scientific examination, not ideas and opinions.

We share factual knowledge using scientific methods and rational thinking, without personal opinions or being emotionally involved.

### 10.2. Three Views on Islam

There are three points of view in dealing with Islamic doctrine and its effects on society. The point of view depends upon what a person believes about Mohammed.

#### 1. Islamic point of view

the view of someone who believes that Mohammed is the prophet of Allah, and, therefore, adheres to Islamic doctrine.

#### 2. Non-Islamic point of view

the view of someone who does not believe that Mohammed is the prophet of Allah, and therefore views Islamic doctrine “from a distance”. Such a person is not obliged to follow this doctrine. Even more, this person can critically examine its contents.

#### 3. Apologists’ point of view

the view of someone who does not believe that Mohammed is the prophet of Allah, but never says anything that would displease Islamic community and/or anyone who is favourable towards Islam, Muslim and non-Muslim alike.

Let us give an example of the three points of view. Ka’b bin al-Ashraf wrote a poem that Mohammed did not like. Mohammed had one of his men deceive and assassinate Ashraf.

#### **Islamic point of view:**

The killing was necessary because Ashraf offended Mohammed. This is, according to the Islamic doctrine, unacceptable. Therefore, Ashraf’s assassination is fully justified.

**Non-Islamic point of view:**

This event is proof of jihadist violence and an evil act as well as a harsh suppression of freedom of speech.

**Apologist point of view:**

It was a historic event. All cultures embraced violence in their past. Things of this nature happen also today, so who am I to judge?

According to the different points of view, assassinating Ashraf was either a perfect divine act, an evil act, or just another historical event. There is no right and wrong here. Those different points of view, especially the Islamic and non-Islamic one, cannot be reconciled.

In CSPIL, we use solely the non-Islamic (also known as “Kafir-centric”) point of view.

### 10.3. View on Moderate Islam & Reform of Islam

A great deal of confusion is created by the use of terms such as Islamism, extremism, radical, fundamentalist, etc. They imply that there are different versions of Islam such as moderate and extreme versions. However, Islam is simply Islam—it is the doctrine we find in Islamic primary doctrine, which is the Koran and the Sunna of Mohammed (the Sira and the Hadith).

What some people may perceive as extremism or radicalization is simply a difference in the extent to which the doctrine of Political Islam is followed. If Islamic political doctrine is followed in its entirety, including the obligation to make jihad on the Kafir, then that may seem radical to Kafirs (non-Muslims), but it is simply the full application of Islamic political doctrine and the example of Mohammed.

Reform is also not an option. According to Islamic doctrine, the Koran is perfect, complete, and universal. The Koran states over and over again that Mohammed is the perfect model of a Muslim, to be emulated by all Muslims. The main issue with reform is the perfection of the Trilogy—Islam declares a perfect Koran and a perfect Sunna. How do you reform perfection? Why would Muslims want to improve perfection? And how could jihad be removed if it’s also part of Mohammed’s perfect example and comprises 67% of his career?

Islamic political expansion has achieved great success through political submission, dualism, and violence. What the Kafirs want changed is the violence, pressure, arguing, and politics. But this is not going to stop, because it has worked for 1400 years and is working better today than any time in the past.

What we can observe, nowadays as well as in the past, is the temporary moderation of Islamic communities caused either by external pressure or “erosion”. In this way, Islamic nations cycle between secularism and hard-line Sharia, a push and pull of modernity vs Mohammed or civilizations retracting and embracing Mohammed as the perfect example. However, it is hard to escape the Sunna of Mohammed which the Sharia implements. As long as you have the remnants of Islamic doctrine in a society, Mohammed will always return. Said another way, as long as a society believes Mohammed is the prophet of Allah, Sharia will return. We call this

pattern “The Gravity of Mohammed”. It can be visualized as a cycling wave graph, or a sine wave.

An example of temporary moderation by pressure/force are the 6 Former USSR Islamic republics which were secularized during Communist rule. They gained independence in 1991 and have experienced an ongoing Islamization process ever since.

Examples of temporary moderation by erosion are Turkey under Ataturk, which pulled away from Mohammed, only to return with Erdogan, and Iran, which pulled away from Sharia under the Shah only to return under the Ayatollah. This is The Gravity of Mohammed.

Therefore, we do not believe in, support, or promote the reformation of Islam. We believe that Political Islam must be resolved by non-Islamic societies solely by using the Kafir-centric point of view.

The following section outlines the rules for both public and non-public team members, along with other important regulations. If you do not — or cannot — meet all of these requirements, we still encourage you to apply. Every application is considered individually, and we always look for ways to make collaboration possible.

## 11. Basic Conditions for Cooperation

It is important to mention that one of our key strategies is to educate and/or provide information to “multipliers” (people active outside of CSPII) and we are very happy to do so. This set of rules solely concerns CSPII membership. For many applicants who will be reading these lines, CSPII membership may not be the right way forward. Our intention is not to limit any hard-working individuals who want to have their own independent path where they can shine and do a lot of good. We would support them as much as we can. However, we have to insist on enforcing all the following rules in the case of CSPII members. We are facing unprecedented threat of annihilation by Islamic dominion represented by well-financed and organized players like Islamic countries, organizations, influential individuals, etc. We believe that we cannot win this ideological conflict if we are not focused, strong, undistracted, and united. In this way, CSPII members can trust each other as we all follow the same rules.

The president of CSPII, Bill Warner, was the initial example for creating the below mentioned rules. His way of speaking, behaving, and communicating was always based on certain principles. We’ve reversed-engineered them and made them to a set of rules as his example determines his achieved success with a wide range of public. From Left to Right, from East to West, from people who strongly believe in God(s) to atheists. It creates a safe, unifying internal environment as well as clear and independent external perception.

## 11.1. Rules for All Team Members

**(1) No person in CSPII should hold any elected or non-elected public office and/or have any paid political engagement, individual or organized.**

**Why?** We maintain our status as an independent organization. In the case of a potential information leak, CSPII could be unintentionally connected to a specific party, idea etc. This may block our external activity (some people of influence may not want to meet us anymore) and/or endanger our public relations / brand.

**(2) No person in CSPII should have any employee status in law-enforcement, military, security services (or similar) of any country.**

**Why?** As CSPII we provide education to a variety of state agencies, law-enforcement, military and intelligence. If a member of CSPII is identified as state-employee on such a level, we could be publicly connected to a specific country, and, therefore, perceived as not independent.

**(3) No person in CSPII should be a member of and/or be in any way engaged in other (public or non-public, individual or organized, paid or volunteer) activity dealing with the topic of Political Islam. (= subject-related exclusivity)**

**Why?** We had very bad experiences in the past with people simultaneously working in CSPII and other organizations/individually on the same topic. We had zero success rate of long-term cooperation because of:

a) organizational issues

Historical experience: a person who had two overlapping meetings for different organizations had to choose one, they could not attend both.

b) methodology issues

Historical experience: new CSPII team members needed absolute clarity on the way we operate and speak about Political Islam and when one of their close colleagues ran their own public channel outside of CSPII (with different way of reporting about Political Islam), it was very confusing.

c) loyalty issues

Historical experience: internal strategic information leaked out of CSPII to other organizations and individuals. It endangered our operations as well as “stole the thunder” on many occasions.

d) ethical issues

Historical experience: we experienced unauthorized personal usage of intellectual property of CSPII on private channels with or without crediting CSPII.

e) leadership issues

Historical experience: the model of “sitting parallelly on two chairs” created a bad example for the whole CSPII. It deteriorates the unity of the whole organization and creates a feeling of no trust as well as undermines the leadership principles and structure within the CSPII itself.

Before founding CSPII (and establishing this rule), we observed other organizations where this rule was not enforced or non-existent. It had a big influence on internal stability and led in many cases in a decrease of activity or the fatal collapse of the organization itself.

**(4) No person in CSPII should wear or display any symbols of potentially divisive nature (religious, political, ideological etc.) and/or discuss potentially divisive stands or beliefs within the CSPII environment.**

**Why?** We are creating a strong, united, and independent environment where people cannot be visibly associated with any religion, ideology, or political stance. We do not want to divide our organization into groups based on individual differences in faith (or no faith), political views or ideological / philosophical stance. It creates “a parallel society” and brings loyalty issues as well as preference treatment. It can also pose a PR problem for the whole CSPII as public, professionals or journalists could wrongly associate us with a political direction, religion, ideological or philosophical stance. This would put us “in a box” from which it is very hard to get out. As a consequence, we could be invited to educate one group, but not another.

Historical experience: We had issues when people shared their religious beliefs with other team members in CSPII. They immediately started to feel closer to some and less close to others. It happened on more than one occasion, and it immediately created a clear division, eventually leading to the dissolution of the whole local team.

## 11.2. Additional Rules for Public Team Members

Those additional rules are only for those who consciously decide to represent CSPII, with their name and face, in public. We are very thankful to all those who decided to do so as they must follow the rules mentioned below for the greater good. They deeply understand their responsibility towards the organization. They understand that CSPII as whole is being judged and/or evaluated by their behavior, public presence, and communication. From the external point of view (media, general or professional public), there is no division between a person’s private life and CSPII. One social media post, one public appearance, one publicly shared political statement, can potentially damage the name of CSPII. Therefore, we’ve developed, together with public members of CSPII, the following rules which we all adhere to with no exceptions.

**(1) Public team members of CSPII cannot be engaged in any kind of activity of potentially divisive nature (political, ideological, etc.), paid or volunteer, public or non-public, individual or organized.**

- (2) **Public team members are obliged to maintain their public online appearance (social media, etc.) free of content of a potentially divisive nature (religious, political, ideological, etc.).**
- (3) **Public team members are obliged to maintain their personal off-line appearance free of elements of a potentially divisive nature (religious, political, ideological, etc.).**

**Why?** (related to rules 1, 2 and 3 listed above)

CSPII PR & Crisis Communication Manager's instructions:

There is no meaningful separation between someone's public persona and their "personal opinions" when they are a representative of an organization. An example can be Elon Musk—his personal statements have significant impact on his companies and even the stock market. Public figures who represent organizations do not have the luxury of a "private" social media presence. In most cases, a public speaker who represents a company and/or organizations cannot reasonably expect their words spoken privately or on a personal social media page to be entirely disassociated from the legal entity they represent.

The First Amendment of the U.S. Constitution protects individuals from government censorship, not from restrictions imposed by private companies and/or organizations. Becoming a public member of CSPII is voluntary as well as acceptance of all conditions and rules (see this document) connected to their role.

Private employers and/or organizations have the right to regulate their employees' and/or members' public communication, both on and off the clock. They can also take disciplinary action, including termination of cooperation, for online content that negatively impacts their reputation or operations, even if posted on a personal account outside of work hours.

Potential damage to reputation: Even private posts can become public and harm the organization's image, brand or disrupt the workplace, potentially leading to negative press and public backlash.

Role of a CSPII public member and potential for association: As a public speaker representing CSPII, your visibility naturally links you to the organization. Any divisive, political, religious, controversial, or inappropriate statements, even on personal platforms, can be perceived as reflecting poorly on CSPII, potentially leading to damaged relationships with our audience and partners. In some cases, they could even lead to legal consequences for CSPII as well as the CSPII public member.

Social media policies in the business world (a template for CSPII): Many companies have social media policies outlining guidelines for employee online conduct, both on and off the clock. These policies can restrict the sharing of confidential information, require respectful online behavior, and clarify that personal opinions should not be presented as company views. Potential legal ramifications: Some types of speech, such as discrimination, or the sharing of confidential information, can lead to legal issues for both the employee and the company.

In essence, individuals representing CSPIL, especially those in public-facing roles, should exercise caution and be mindful of how their online presence, even in private settings, can impact their professional role and the image of CSPIL. Therefore, based on our experience, rules for public CSPIL members were clearly set (see this document) to protect both CSPIL as well as public members of CSPIL.

**(4) Public members officially representing any religious organization must have the approval of their religious officials.**

**Why?** We want to keep friendly contact with as many religious organizations as possible with an open opportunity to provide education to them. If a person representing CSPIL parallelly represents a religious organization, it could potentially undermine our trustworthiness and future educational opportunities.

**(5) Public members cannot officially live in places of worship**

**Why?** This could create an impression on a non-existing connection between CSPIL and the specific religious organization. We do not want this to happen as it would undermine our mission accomplishment as well as threaten our potential future educational efforts as mentioned above.

### Who Is a Public Member of CSPIL?

- President
- Supervisory Board Members
- CEO (Chief Executive Officer)
- Specific Division Directors
- Country Directors
- Education Directors
- All Lecturers, Educators and (Goodwill) Ambassadors
- Everybody who legally represents CSPIL  
(their names are listed in any kind of public or/and non-public register)

### 11.3. Semi-Public Members of CSPIL

Everybody who uses their name for any kind of communication between CSPIL and the public, and has a position not mentioned above (for example, a Publishing or HR team member), is considered a semi-public member of CSPIL.

Members of the HR Division who communicate with people outside of CSPIL are obliged to follow the first two rules for public CSPIL team members.

As of the direction of CSPIL PR & Crisis Communication manager, everyone who takes care of CSPIL social media (using their personal social media account to maintain official CSPIL social media outlets) are also considered a semi-public member of CSPIL.

## 12. Code of Conduct

It is important for the success of CSPII that you understand and identify with our values, vision, organizational system, and style.

A CSPII representative needs to be an example to others and CSPII membership is based on hard work, honesty, and trust. We want to attract critically thinking people who share our vision.

We want you to rely on your independent thinking while taking responsibility for your work and actions which relate to CSPII. You should see your work with CSPII as your contribution to saving non-Islamic civilizations and not for any personal gain.

Everyone can support CSPII in their own way but, please, keep in mind that your actions should improve or help the organization and not put it into a problematic situation.

By becoming an official CSPII team member, you need to be aware that stating untrue information during an application process or the violation of any declaration can become the basis for an immediate termination of your CSPII membership. We want every CSPII team member to understand the serious nature of our activity and the responsibility we have of protecting our CSPII team and its work. Adversaries to our work are waiting for any misstep they could use to harm us. Let's make sure we do our best not to give it to them.

### I Hereby Declare That

- As a CSPII team member, I identify with the vision and objectives of CSPII declared in its Articles of Association and this Handbook,
- I have never been, I am not, and I will not become during my CSPII membership a member of any organization or movement which suppresses human rights and freedoms,
- I do not support, I have never supported, and I will not support or promote during my CSPII membership any organization, movement or political party which suppresses human rights and freedoms,
- I disavow violence and intolerance (racial, religious, or any other form) and any groups associated with it,
- I will act in accordance with the Universal Declaration of Human Rights,
- I have read and agreed to the CSPII Articles of Association,
- All my declarations are true and accurate.
- I will acquire knowledge of Political Islam as defined in the CSPII Articles of Association and this Handbook,
- I will not act in any way which might damage the reputation of CSPII,
- I will act in accordance with the interests of CSPII,
- I will not act on behalf of CSPII without the prior written consent of the relevant body of CSPII,
- I will not use the brand, logo, know-how, methodology or processes of CSPII or any materials or information that I obtain or create as a CSPII team member in any way that conflicts with the vision and objectives of CSPII or causes any damage to CSPII,
- I will respect the leadership and the organizational structure of CSPII,

- I will not engage in any business activity within CSPII in order to enrich myself or another person,
- I will not promote any religious, ideological, political, or philosophical beliefs within CSPII,
- I will stick to basic ethical principles and act in line with them.

### **NDA – Non-Disclosure Agreement**

- I will never disclose the identity of non-public CSPII team members to anyone outside of CSPII, including family members,
- I will maintain confidentiality of all information which involves:
  - a) CSPII Team Members  
For example: personal identity, names, contact data, etc.
  - b) All non-public information gathered during CSPII membership.
- This NDA is a life-long agreement with unlimited validity (territory / time).

## **13. Legal Structure**

### **13.1. Authority and Governance**

- **President** is a legacy role, with rare veto authority
- **Supervisory Board** holds governance, appoints CEO, and protects the mission
- **CEO** leads the organizations' day-to-day operations
- (External) **Advisors** provide internal and external insights
- **Directors** execute organizational priorities and lead their respective teams

### **13.2. President**

*(Legacy Role)*

#### **Authority:**

- Veto power of the President over the CEO and/or Supervisory Board Members

Limited to extreme cases:

- Violation of mission integrity
- Legal or ethical breach
- Existential threat to the organization

- Requires:

- Documentation of an unsuccessful attempt at resolution with the CEO and/or Supervisory Board
- Justification tied to the Articles of Association

**Permanence:** Life term

### 13.3. Supervisory Board

*(Mission Guardians)*

- **Number of Members to Be Legally Operational: 5**

Position of a member who cannot fulfill their obligations anymore must be filled within 14 days

- **Permanence:** An unlimited term

- **Core Powers and Governance Style:**

- All decisions made by consensus
- Decides about the long-term vision and strategic direction
- Strategic and vision oversight
- Appoints and removes:
  - Members of Supervisory Board
    - Consensus to remove a member (except of the member who is to be removed)
    - Consensus to appoint a new member
  - CEO
    - Consensus to remove the CEO (except of the CEO - if part of the Supervisory Board)
    - Consensus to appoint a new CEO
- Advisors
- Veto power over CEO decisions via consensus (except of the CEO – if part of the Supervisory Board)
- In the case a consensus cannot be reached on any of the topics ... (time / attempts)
- Assumes President's role and veto authority after the last successor

### 13.4. CEO

*(Executive Leadership)*

- **Appointed by:** Supervisory Board

- **Responsibilities:**

General oversight of organizations' operations

- Leads operations and execution of strategy
- Deal with financial matters and assigns power of attorneys
- Oversees staff, programs, partnerships, and public presence
- Accountable to Supervisory Board
- Receives advice from (external) Advisors
- Leads the Directors
- Appoints: Division Directors, Country Directors and Education Directors who are collectively called Directors

## 13.5. External Advisors

*(Strategic Counsel)*

- **Appointed by:** Supervisory Board
- **Number of Members:** As necessary
- **Role:**
  - Provide non-binding, high-level advice to the CEO and/or Supervisory Board
  - Advisors assemble at least once a year
  - CEO and/or Supervisory Board can consult any Advisor at any time
  - CEO and/or Supervisory Board can request to assemble of Advisors anytime necessary
- **Authority**
  - Supporting decision making of the CEO and/or Supervisory Board
  - Supporting strategic development of CSPIL

## 13.6. Directors

*(Operational Executive Global Team)*

- **Composition:** Directors  
(Country, Division and Education Directors who have been in the organization 5+ years)
- **Report to:** CEO
- **Core Powers:**
  - Assumes temporarily all powers of:  
  
Supervisory Board exclusively in following cases:
    - Supervisory Board is not legally operational  
= not having 5 members after passing of 14 days deadline  
= all members of Supervisory Board are unable to perform their duties anymore – in such a case Directors vote for new Supervisory board within the period of 14 days
  
  - CEO exclusively in following cases:
    - In the period when the position of the CEO is not (until) filled in
- **Decision making:** 2/3 majority vote
- **Function:**
  - Lead their respective domains (divisions, countries, etc.)
  - Execute organizational priorities
  - Internal, non-governance body

## 14. Leadership Principles

At the beginning of CSPIL, we thought that good management skills would be enough to manage operations across the globe. However, this proved insufficient as the whole organization is based so many nationalities (see 1st page of this handbook) encompassing so many people of different backgrounds and beliefs. Therefore, we implemented, in the learning-by-doing way, leadership on top of management. It took more than five years to come to the right set of leadership principles. Now we do our best to follow 10 leadership principles, described in the CSPIL Leadership Manual, across the whole organization. Additionally, we adhere to three simple communication rules (like airline pilots):

1. We do not discuss *individual political preferences*
2. We do not discuss *individual religious views*
3. We do not discuss any other potentially *divisive topics* (opinions on vaccination, etc.)

**Why?** This leadership attitude prevents most potential conflicts in an international and highly diverse environment. It makes CSPIL a place where everyone can feel comfortable and not be judged. At the beginning of CSPIL, we often got into political, religious, and other divisive heated debates. It strongly destabilized the whole organization and took away the focus from our vision. We were focused more on internal discussions than on Political Islam. After we decided to change our attitude, everything changed. We've achieved unthinkable - people of nations which are typically adversaries, working together to defeat Political Islam. Political Islam is a global problem which needs a global response. We hope to be an inspiration of collaborative work to all nations wanting to oppose it.

Because of everything mentioned above, every member is obliged to get acquainted with the CSPIL Leadership Manual, especially those in leading roles.

## 15. Membership Agreement

To formalize and protect the relationship between CSPIL and its members as well as ex-members, everyone is obliged to sign the Membership Agreement, which regulates the following areas:

1. Membership & Consideration
2. Privacy Protection
3. Non-Disclosure Obligation (NDA)
4. Copyright & Intellectual Property
5. Representation & Authority
6. Dispute Resolution