

A research text dump on the ‘Green Brigades’

Contents

IPO Green Brigades Manual V2	3
Ideology & Basic Theory	3
General Operations of the IPO	6
Recruitment & member relations	7
Clarifications appendix	8
Recruitment	8
Damage Control	9
Factions	9
Meetup	11
Flyposting	12
Suggested Reading	12
IPO Green Brigades Manual V1	12
Ideology & Basic Theory	14
General Operations of the IPO	16
Recruitment & member relations	18
Clarifications appendix	18

This is a new telegram group with bizarre conceptions about adhering to ‘right-wing-anarcho-primitivism’, an oxymoron in terms equivalent to saying ‘a square shaped circle’.

The main public channel which is a feed where only the admin account can post has 79 subscribers, and the theory channel has only 18 subscribers.

IPO Green Brigades Manual V2

Date: October 1st 2026

This manual is designed to be a short and simple document that can be distributed freely among the activist ranks of the International Primitivist Organisation (IPO Green Brigades) and outside of the organisation as a means to provide a briefing on its general details to the reader. However, this manual is most commonly provided to new Green Brigades members or inquirers. This includes (in no particular order) the IPO’s function, goals, structure, vision, recruitment processes, ideology, detail clarifications and so forth.

Ideology & Basic Theory

A major cause for division within the anti-tech/anti-industrialist or Primitivist sphere is the debate over exactly how extreme the anti-tech sentiment must go. The International Primitivist Organisation (IPO) seeks to unify the many factions between which this rift has arisen, so that they may collaborate toward the sole goal of abolishing the unnecessary system of technological world order. One need not be an Anarchist nor a staunch Primitivist to partake in the organisation. If an individual shares with us the goal of returning to an authentic, free, natural and healthy life, whether as a hunter, farmer or pastoralist, forever freed from the grasps of tech obsessed tyrants, you are welcomed. Though scientific debate regarding exactly which form of human subsistence is best (and why so many idealise hunter-gatherer life over others) will be included later on in this manual, it is merely a neutral but nevertheless firm analysis designed to educate rather than alienate.

The IPO adheres primarily to Anarcho-Primitivism (Anprim for short). Although an important clarification to be made is that in the context of Anprim, the ‘Anarcho’ or Anarchist prefix refers to the opposition of involuntary centralised government, nation-statism, and any other form of coercive authoritarian control over the individual and the collective. However, many may interpret Anarchism in this context, particularly if uneducated on the topic, as the opposition to any and all forms of leadership, even if voluntary and beneficial to the individual and group. This particular superstition

regarding Anarchism should be expelled from one's mind as it is false. Anprim ideology at the very least, recognizes that it would be anti pragmatic in even a natural hunter-gatherer society, to never have any forms of even temporary merit/knowledge based leadership. Rather, what Anarchism implies is that centralised states, governments and other authoritarian social structures are fundamentally inclined to trample individual freedom in the name of the collective or the elite. Furthermore, these authoritarian structures are more often than not, permanent or long-term. In a general pre-industrial society (often agrarian), such social structures did historically exist, but this was also as a result of complex civilisational and governmental regimes (feudalism, Manorialism) just as much as societal and technological interdependence. In a pre-industrial world, dismantling agriculture itself in its entirety and thereby almost always the state form, is not a very doable undertaking, but resisting and containing such a lifestyle of reliance on the state and agriculture certainly is. In a non-state setting, the rigid and arbitrary hierarchies associated with agrarianism would be significantly watered down in intensity, or entirely absent depending on which form of subsistence the given society uses, absent in many cases, firstly because they wouldn't be achievable, second because they wouldn't be necessary. At the most permanent level, a tech-free society would have a leadership system ranging from temporary, situation-based leadership to a small council of elders to stratification based on whoever owns the most cattle. Under the natural anarchist system, leadership is most logical and based according to the needs of the individual and the collective at a given time in a particular scenario; as opposed to leadership being blanket and absolute across all situations, conditions and scenarios according to arbitrary authority.

Anarchism is necessary to the Primitivist worldview only if one seeks the reversion to an authentic, entirely natural way of human existence, however, the ideology of Primitivism can exist by itself without the Anarchist component. Primitivism simply seeks a reversion to a primitive way of existence, that is, how human life was prior to the neolithic/agricultural and the industrial revolutions. Under Primitivism, humans are once more liberated from technological misuse and ultimately given a better quality of life in terms of personal freedom and general health compared to the modern human. Again, becoming a species that lives hand in hand with its ecosystem and does not needlessly and violently revolt against nature as contemporary humans have. However, with the Anarchist belief being absent under pure Primitivism, and not always being assumed as being axiomatic by certain idealogues, Primitivism is opened up to being paired with other ideologies to form new hybrid worldviews. By this logic, Primitivism too can be paired with Nation-Statism which again, is bound to trample individual freedom in favor of the state, elite or social collective in the same way regular Authoritarian structures do. Such an ideology would in some cases result in what many call Eco-Fascism. The IPO however, rejects this term for two reasons, firstly because Eco-Fascism is an oxymoron; Fascism is necessarily Futurist, Technological and extremely pragmatic/functionalist. In order for a logical and true form of such an oppressive system to actually exist, nature can not be prioritised. Rather what most

mean by the word, really is just Eco-Authoritarianism: pro-nature worldview enforced through the means of involuntary authoritarian structures for the sake of ecological preservation. However, it must be noted that Authoritarian-Primitivism for example, would only be a certain form of Eco-Authoritarianism, although a more extreme form.

A total reversion to an authentic hunter-gatherer (forager) way of life is idealised by much of the movement, much to the (rightful) confusion of many anti-tech sympathisers. Foraging is particularly idealised over simple pre-industrial agrarianism or nomadic pastoralism. Here we will explain why and the reasoning behind it, but make no mistake: Agrarians & those who believe or practice other forms of subsistence are not in opposition to our cause. With that cleared up, what follows is the very basic and simplified summary.

Proper agrarianism (whether with animals or crops) almost always requires the clearing and fencing off of large swathes of pre-existing forest or other kinds of fragile ecosystems. All agricultural forms involving pure animal husbandry, pure crop cultivation or a blend of both constructed with the intention to sustain even a single moderate sized family stretches the carrying capacity of the few acres a homesteader would typically own to its absolute limits. In the modern world, homesteading of this type may still be feasible, this is only because of an extremely sophisticated overarching network of industrial grade fertilizers, GMO's, animal trade, pesticides and tool manufacturers (and the workers required to extract the material for those tools thousands of kilometers away) afforded exclusively by industrial civilisation, or at the very least, large scale agrarian civilisation, which in itself is an issue. Even in the miraculous case in which a family manages to sustain themselves purely off their land for a while, they would still face the negative effects of backbreaking workdays lasting up to 16–18 hours a day during peak seasons if farming crops and up to 60 hours a week of labour during peak seasons if they practice some kind of purely sedentary pastoralist strategy such as a rancher (which would require far more land than a single family can manage). Furthermore this is assuming they are able to get enough good quality soil (not yet depleted/exhausted) and not face any of the many negative consequences of crop-based living (if applicable). If we remain optimistic and accept the idea of a simple, low population agrarian + nomadic pastoralist society spanning the globe, free of industry, the problems of appallingly long work days, extreme physical degradation of the human body, a poor nutrient profile (unless almost entirely animal-based), social stratification, elevated rates of extreme violence and so on remain.

Nomadic pastoralism offers a far better alternative than agriculture, but still has many, often fatal nuances that make it unfeasible in a natural world. Under nomadic pastoralism, a tribe or kin group typically herd a group of proprietary animals across large distances, thereby constantly delivering their animals with new pasture to graze on right throughout the turn of the seasons. Nomadic pastoralism is typically a very healthy lifestyle, offering plenty of physical mobility, nutrient dense renewable (and unrenowable) animal products such as blood and milk, with the occasional feast of meat, and far less labour than agriculturalists. Despite this, labour is still intensive

and extremely time consuming. Taking an example from the Maasai tribesmen, who are known widely to be semi-nomadic pastoralists that typically raise cattle, goats and sheep, these people are recorded to work between 10–14 hours a day, both women and men. In these studies it is observed that Maasai men (the warriors of the tribe) get up well before sunrise to take stock out to graze before the heat of the day bears down. During dry seasons, Maasai men are observed to walk with their herds across the African savannah for up to 11 hours a day seeking out pasture and water. When not herding, they are required to have guards on standby for most of the day when the threat of predation is significant. This problem of high labour is not exclusive to the Maasai and is observed among the Turkana, Fulani, Mongols, Kazakhs and so on. The nutrient profile under this system is good, but requires ridiculous amounts of daily labour, leaving little time for the luxury of leisure such as is seen and evidenced among hunter-gatherers/foragers (refer to Marshall Sahlin's *The Original Affluent Society*). In this regard, hunter-gathering requires significantly less labour for perhaps a slightly better intake of nutrients, although less reliability in certain environments.

In appropriate response to this knowledge we have about our past, our future and our current socio-economic conditions, as well as according to well articulated arguments made by prominent Primitivists (or Primitivist Sympathisers) such as John Zerzan, we know the technological future is a threat to our existence as healthy and happy human beings. Only through a mostly tech-free life will man be freed from the extreme laborious conditions beset upon him; freed from the unnecessary authoritarian regimes governing him and freed from all other forms of slavery, manipulation and subjugation he faces today. Through a drastic global scale change, will we again have our world back. The utopia that we humans universally long for is not a mere pipe dream propagated senselessly from the depths of our psyche, rather it is the call of a million years of stable evolution and the cry of ~270 years of physical and psychological mismatch. The perfect world is not one we need to work and enslave ourselves for, all we have to do is let it go; let the veil of the artificial world around us be pulled down to reveal nature once more. After all, the way down is far easier than the way up.

General Operations of the IPO

The IPO operates on a semi-centralised top down structure with leadership being based on who contributes the most. National divisions are decisively commanded by a global leadership council, below national leadership there is provincial/regional/state leadership, which is answered to by the building blocks of the organisation: local units (LCs). Every Green Brigadier is a member of an LC, regardless of their rank. LCs are capped at 10 individuals per unit and are responsible for activism. However, LCs may oftentimes link up (organised by national or provincial leadership) if near each other and in need of a large number of activists for the job.

Activism in the IPO will be done off a pragmatic basis; based on what works in advancing the ideas, public image and goals of the IPO. The nature and tactics of

activism will be discussed and consolidated between IPO central command, local IPO leaders and the relevant activist cells in order to determine the best course of action, and then to enforce the execution of the chosen action.

The IPO will sustain itself and therefore its membership and satellite community by the employment of routine activities of real life meetups. The IPO aims to avoid ‘slacktivism’ in which so-called members are merely present online and uninvested beyond that threshold. Real change, at the very least requires real life participation. Real life investment in a movement is the reason that 20th century movements were far larger, influential and prominent than they are today. Real life engagement builds a real community among cells and the broader movement. The IPO wishes to help foster familyhood among the units. As will be mentioned and detailed further shortly, such familyhood among the units will be achieved through real shared struggle (activism, public attention, potential persecution), shared training and learning (through combat sports, camping trips, hunting trips etc) and potentially even shared living conditions (once IPO sanctioned lifestyle projects near completion). Real life meetups hosted on a minimal monthly basis will include the attendance of all local cells and members in a reasonable area if available. Meets will typically be diversified and rotated between locations and activity types, most often consisting of hikes, casual combat sports training in parks, cookouts, seminars, other types of social events and the occasional but still consistent acts of activism.

Regular/routine activism will include flyer runs, stickering, banner drops and uniformed/coordinated marches. Regular activism serves to place both constant low intensity pressure on the system while simultaneously promoting the organisation and bringing in an influx of media attention and new recruits, which can be utilised to further the cause.

The IPO, being the vanguard of youth-led Anarcho-Primitivist action globally serves to ensure that a culture of fitness, discipline and presentability is fostered and maintained throughout its ranks. A person watching one of the IPO’s many rallies on TV is far more likely to trust and gravitate toward a movement filled with healthy, fit and well groomed individuals, as opposed to unfit and dysgenic ones.

The IPO operates primarily on Telegram and Session or apps similar to Session for more sensitive discussions about organisational strategy and so on. Telegram is chosen as it is a fairly commonly used and trusted platform within the persecuted political sphere, and is known to operate independent of governments for the sake of defending its users and free speech. Telegram however is still viewed by some as being too mediocre and traceable when it comes to discussion security. Hence Session or similar apps are used for such sensitive digital based meetings.

Recruitment & member relations

In order to become a full member of the IPO (Green Brigades) applicants are initially invited to a single applicant pooling chat on Telegram so that their presence

can clearly be tracked and remain fairly secure. The applicant is then provided with this manual and is tasked with reading through it. Upon agreeing with the contents of the manual and its implications the applicant is placed through a brief text based interview session in which they answer basic questions about themselves relevant to their function within the cause. Upon answering all of the questions and delivering satisfactory results, the applicant will be admitted to the organisation as a tier 01 member (a member who has not yet attended a real life meetup). Upon attending a meetup and establishing trust with local leadership, the member will be advanced to tier 02 (a full basic member) and will be added to their national chats.

Clarifications appendix

- The IPO exists for the purpose of returning humans to a natural pre-industrial way of life, not realizing any other kind of world just yet. We put our differences aside; those causing division will be removed.
- Members are expected to help run cells if one is needed in their area and they are available. laziness and fear of partaking in the cause will get us no closer to our goals, and you could potentially be to blame.
- We are a real life organisation with real life goals, we do not endorse or accept pure slacktivism.

Recruitment

Date: 9/16/2026

Aspiring members/Applicants will be briefly interviewed via a basic set of questions over text and in some cases, over VC (however the latter is less common).

The applicant will then be required to download the telegram app as that is where the IPO operates for security and free speech benefits.

The applicant will then be added to the telegram applicants chat with the rest of the applicants, by which they will be provided with a members guide containing everything relevant to them regarding the organisation. Once the applicant reads through this and agrees to the ideological conditions, they will be granted member status.

The new member will either be ordered to create and lead their regional cell (which would have been one of the conditions listed in the manual) or be directed to their regional cell if one already exists.

New members will also be provided with the links to their national cell (again, if they are the first in their country they will be expected to operate it until someone else can relieve them of the role)

Damage Control

Date: October 1st 2026

The IPO has been told by many ‘critics’ of the organisation, that, because we don’t pursue direct action or even terrorism which would get the entire organisation and its members sent to prison for the rest of their lives, we are merely larpers.

There are still individuals, many individuals in the anti-tech movement, who firmly believe that they are wholly capable of banding together with a small team of activists, and single handedly dismantling the industrial system. Sure some of these people may be serious, we won’t encourage it, but we won’t disavow or reprehend them either.

What these types however seem to misunderstand is that the monopoly of violence and force is held by the state. And you need to acknowledge that fact or simply become killed or outcasted into irrelevance.

You will NOT beat the state at one of the few things it excels at. You must go outside of the experience of the state, something which they have not yet become immune to. There are many such tactics waiting to be discovered, the IPO’s are simply to sneak into the system itself and gain a foothold. That way, the system cannot justify repression.

The IPO will pursue multiple means of reaching the end goal of industrial reversion by building parallel ways of life, a global community, and using that global community to eat away at the system from the inside.

It is important to note that the IPO is not and will not be limited to the boundaries of its public facing organisation. Networks and systems reach far deeper and allow for more public sway in favour of the movement.

Factions

Title: Brief overview of the Environmentalist movement’s factions.**

Date: September 27th 2026

The Primitivist & Environmentalist movement in general, as well as the International Primitivist Organisation as a formal association, experience factionalism. Factionalism isn’t necessarily a negative thing nor something that necessarily has to be eradicated, given that everyone present within the movement as a perceived ‘member’ is working towards the same ultimate goal.

The Primitivist movement has a core founding basis in Anarcho-Primitivism (Anprim for short; I will use it here), naturally, other sub factions exist and also work alongside the Anprim core. In our movement, the staunch Anprims would generally be viewed as the purists responsible for defining the fundamentals of the Primitivist worldview.

Outside of the purist sphere one finds radical environmentalists/deep ecologists (who differ from most Anprims through their philosophical interpretation of nature, which states that life has an inherent right to exist and an innate worth in itself. This view is used to justify ideas as innocent as environmental activism all the way to interpretations as extreme as misanthropy. But nonetheless, deep ecologists and environmentalist radicals are not usually in it for human gain, but rather the preservation of other forms of life; in many cases supporting an industrialised ‘eco’ oriented form of human-urbanite co-existence with nature. ELF and ALF are good examples of this niche.

Factions focused primarily on anti-tech, anti-industrial and neo-luddite ideas also exist. This faction is best personified by Ted Kaczynski whose ideas and actions placed primacy on Industrialism and technological expansion, though justifiably by all means. Many but not all individuals in this sphere still want a state/governmental structure (contrary to Anarchist thinkers), although reduce in scale and power; reversion to a potentially agrarian, merely pre-industrial society. However, it is known from the many studies and analytical works often promoted by the IPO that agriculture (that arose roughly 12,000 years ago in the Neolithic Revolution) was also responsible for the propagation of the worst societal issues we see today. Hence the necessity of Hunter-gatherer life. Nonetheless, this faction makes up a significant portion of allies to the Primitivist cause and should not be alienated for a mere misunderstanding.

A significant portion of adherents/sympathisers to the Primitivist movement originate from the Right, mostly the ‘Far right, who are often (though incorrectly) labelled Eco-Fascists by the left wing side of the movement. Within this faction is contained the likes of National Socialists, Eco-Nationalists, general Post-left Anarchists like Anarcho-Capitalists or National-Anarchists, Sovereign Citizens, radical Libertarians and a whole further range of lesser known or non-formalised ideologies. Members of this faction are not all, but mostly varying in the levels of Primitivity that they want. Some simply wish to get rid of the government to avoid taxation, some see it as fundamental to racial purity, and some genuinely want ethno-tribal communes in the wilderness.

Overlapping heavily with the aforementioned ‘deep ecology/radical environmentalist’ group, are the traditional left wing stock of the anarchist, communist and liberal movements. This faction (along with the other radically left wing factions) are often disavowed and viewed as the moderates of the environmentalist movement. Likely even composing a whole different movement to the Primitivists due to both differing in motivations as well as end goals. For example, traditional leftists who are involved in the environmentalist scene, often don’t want a reversion to a primal society, as this would corrupt their vision and goal of homosexual/LGBTQ equality, animal rights (usually involving veganism), miscegenation and the eradication of racism.

Meetup

Date: October 4, 2026



International Primitivist Organisation — Pacific Northwest unit meetup

Flyposting

Date: October 5, 2026

Suggested Reading

Date: September 27–29th, 2026

IPO Green Brigades Manual v1.pdf

The basic 7 page manual produced and distributed by the International Primitivist Organisation for the sake of providing new members with a basic overview of the beliefs and operations of the organisation.

james-c-scott-against-the-grain.pdf

A well known scientific work by Anthropologist James C. Scott, which challenges the notion that the state and agriculture are necessary steps to human progress.

stone-age-economics-routledge-classics_compress.pdf

Contains multiple essays by Marshal Sahlins, most importantly The Original Affluent Society which is one of the most famous anthropological works in the modern era abolished the axiom that hunter gatherer life was primitive, difficult, and in need of immense labour in order to survive.

anti_tech_revolution_why_and_how_firstnbsped_1944228004_9781944228002.pdf

Ted Kaczynski's manual serves as a guide as to what to expect (or expect to not expect) in an anti technological revolution, as well as the nature of the industrial and technological system.

IPO Green Brigades Manual V1

Date: 9/16/2026

This manual is designed to be a short and simple document that can be distributed freely among the activist ranks of the International Primitivist Organisation (IPO Green Brigades) and outside of the organisation as a means to provide a briefing on its general details to the reader. However, this manual is most commonly provided to new



IPO activists from Ukraine, France and Australia took to the streets to deliver anti-tech and anti-system material.

Green Brigades members or inquirers. This includes (in no particular order) the IPO's function, goals, structure, vision, recruitment processes, ideology, detail clarifications and so forth.

Ideology & Basic Theory

The IPO adheres primarily to Anarcho-Primitivism (Anprim for short). Although an important clarification to be made is that in the context of Anprim, the 'Anarcho' or Anarchist prefix refers to the opposition of involuntary centralised government, nation-statism, and any other form of coercive authoritarian control over the individual and the collective. However, many may interpret Anarchism in this context, particularly if uneducated on the topic, as the opposition to any and all forms of leadership, even if voluntary and beneficial to the individual and group. This particular superstition regarding Anarchism should be expelled from one's mind as it is false. Anprim ideology at the very least, recognizes that it would be anti pragmatic in even a natural hunter-gatherer society, to never have any forms of even merit/knowledge based leadership. Rather, what Anarchism implies is that states, governments and other authoritarian social structures are fundamentally inclined to trample individual freedom in the name of the collective or the elite. Furthermore, these authoritarian structures are more often than not, permanent or long-term. In a hunter-gatherer society, such social structures would not exist, first because they wouldn't be achievable, second because they wouldn't be necessary. At the most permanent level, a natural hunter-gatherer society would have a small council of elders for example, that lend their wisdom to collective decision making; or perhaps a coalition of skilled warriors that arise in a time of tribal conflict to help lead raids or scout out enemies. Under the natural anarchist system, leadership is most logical and based according to the needs of the individual and the collective at a given time in a particular scenario; as opposed to leadership being blanket and absolute across all situations, conditions and scenarios according to arbitrary authority.

Anarchism is necessary to the Primitivist worldview only if one seeks the reversion to an authentic, entirely natural way of human existence, however, the ideology of Primitivism can exist by itself without the Anarchist component. Primitivism simply seeks a reversion to a primitive way of existence, that is, how human life was prior to the neolithic/agricultural and the industrial revolutions. Under Primitivism, humans are once more reduced to the status of animal, an animal with little impact on its environment. A species that lives hand in hand with its ecosystem and does not revolt against nature as contemporary humans have. However, with the Anarchist belief being absent under pure Primitivism, and not always being assumed as being axiomatic by certain ideologues, Primitivism is opened up to being paired with other ideologies to form new hybrid worldviews. In the same way Socialist economic (and social) traits were paired with Nationalism, Racism and Folkism in order to form National Socialism. By this logic, Primitivism too can be paired with Nation-Statism or regular

agrarian nationalism/pan-nationalism, which again, is bound to trample individual freedom in favor of the state, elite or social collective in the same way regular Authoritarian structures do. Such an ideology would in some cases result in what many call Eco-Fascism. The IPO however, rejects this term for two reasons, firstly because Eco-Fascism is an oxymoron; Fascism is necessarily Futurist, Technological and extremely pragmatic/functionalist. In order for a logical and true form of Fascism to actually exist, nature can not be prioritised. Rather what many call Eco-Fascism really is just Eco-Authoritarianism: radical pro-nature ideology enforced through the means of involuntary authoritarian structures for the sake of ecological preservation. However, it must be noted that Authoritarian-Primitivism for example, would only be a certain form of Eco-Authoritarianism, although a more radical form. Primitivism, when fused with nationalism or any other pre-existing ideology, may or may not be Authoritarian, e.g. non-authoritarian National-Primitivism can simply mean the presence of a unified National cultural/ethnic identity paired with a primitive, hunter-gatherer way of life.

A total reversion to an authentic hunter-gatherer way of life is idealised. Particularly over simple pre-industrial agrarianism or nomadic pastoralism. Proper agrarianism (whether with animals or crops) almost always requires the clearing and fencing off of large swathes of pre-existing forest or other kinds of fragile ecosystems. All agricultural forms involving pure animal husbandry, pure crop cultivation or a blend of both constructed with the intention to sustain even a single moderate sized family stretches the carrying capacity of the few acres a homesteader would typically own to its absolute limits. In the modern world, homesteading of this type may still be feasible, this is only because of an extremely sophisticated overarching network of industrial grade fertilizers, GMO's, animal trade, pesticides and tool manufacturers (and the workers required to extract the material for those tools thousands of kilometers away) afforded exclusively by industrial civilisation, or at the very least, large scale agrarian civilisation, which in itself is an issue. Even in the miraculous case in which a family manages to sustain themselves purely off their land for a while, they would still face the negative effects of backbreaking workdays lasting up to 16–18 hours a day during peak seasons if farming crops and up to 60 hours a week of labour during peak seasons if they practice some kind of purely sedentary pastoralist strategy such as a rancher (which would require far more land than a single family can manage). Furthermore this is assuming they are able to get enough good quality soil (not yet depleted/exhausted) and not face any of the many negative consequences of crop-based living (if applicable). If we remain optimistic and accept the idea of a simple, low population agrarian + nomadic pastoralist society spanning the globe, free of industry, the problems of appallingly long work days, extreme physical degradation of the human body, a poor nutrient profile (unless almost entirely animal-based), social stratification, elevated rates of extreme violence and so on remain.

Nomadic pastoralism offers a far better alternative than agriculture, but still has many, often fatal nuances that make it unfeasible in a natural world. Under nomadic pastoralism, a tribe or kin group typically herd a group of proprietary animals across

large distances, thereby constantly delivering their animals with new pasture to graze on right throughout the turn of the seasons. Nomadic pastoralism is typically a very healthy lifestyle, offering plenty of physical mobility, nutrient dense renewable (and unrenewable) animal products such as blood and milk, with the occasional feast of meat, and far less labour than agriculturalists. Despite this, labour is still intensive and extremely time consuming. Taking an example from the Maasai tribesmen, who are known widely to be semi-nomadic pastoralists that typically raise cattle, goats and sheep, these people are recorded to work between 10–14 hours a day, both women and men. In these studies it is observed that Maasai men (the warriors of the tribe) get up well before sunrise to take stock out to graze before the heat of the day bears down. During dry seasons, Maasai men are observed to walk with their herds across the African savannah for up to 11 hours a day seeking out pasture and water. When not herding, they are required to have guards on standby for most of the day when the threat of predation is significant. This problem of high labour is not exclusive to the Maasai and is observed among the Turkana, Fulani, Mongols, Kazakhs and so on. The nutrient profile under this system is good, but requires ridiculous amounts of daily labour, leaving little time for the luxury of leisure such as is seen and evidenced among hunter-gatherers/foragers (refer to Marshall Sahlins's *The Original Affluent Society*. In this regard, hunter-gathering requires significantly less labour for perhaps a slightly better intake of nutrients, although less reliability in certain environments.

In appropriate response to this knowledge we have about our past, our future and our current socio-economic conditions, as well as according to well articulated arguments made by prominent Primitivists (or Primitivist Sympathisers) such as Ted Kaczynski & John Zerzan, we know the technological future, as well as the agrarian future, is a threat to our existence as true human beings. Only through a hunter-gatherer life will man be freed from the extreme laborious conditions beset upon him; freed from the unnecessary authoritarian regimes governing him and freed from all other forms of slavery, manipulation and subjugation he faces today. Through a drastic global scale change; a revolution, will we again have our world back. The utopia that we humans universally long for is not a mere pipe dream propagated senselessly from the depths of our psyche, rather it is the call of million years of stable evolution and the cry of 12 thousand years of physical and psychological torment. The perfect world is not one we need to work and enslave ourselves for, all we have to do is let go; let the artificial world around us crash down. After all, the way down is far easier than the way up.

General Operations of the IPO

The IPO operates on a semi-centralised top down structure, in accordance with the model proposed by Ted Kaczynski in his book *Anti-Tech Revolution: Why and How*. National divisions are decisively commanded by a global leadership council, below national leadership there is provincial/regional/state leadership, which is answered to by the building blocks of the organisation: local units (LCs). Every Green Brigadier

is a member of an LC, regardless of their rank. LCs are capped at 10 individuals per unit and are responsible for activism. However, LCs may oftentimes link up (organised by national or provincial leadership) if near each other and in need of a large number of activists for the job.

Activism in the IPO will be done off a pragmatic basis; based on what works in advancing the ideas, public image and goals of the IPO. The nature and tactics of activism will be discussed and consolidated between IPO central command, local IPO leaders and the relevant activist cells in order to determine the best course of action, and then to enforce the execution of the chosen action.

The IPO will sustain itself and therefore its membership and IPO community by the universally routine activities of real life meetups. The IPO aims to avoid 'slacktivism' in which so-called members are merely present online and uninvested beyond that threshold. Real change, at the very least requires real life participation. Real life investment in a movement is the reason that 20th century movements were far larger, influential and prominent than they are today. Real life meetups hosted on a minimal monthly basis will include the attendance of all local cells and members in a reasonable area. Meets will typically be diversified and rotated between locations and activity types, most often consisting of hikes, casual combat sports training in parks, cookouts, seminars, other types of social events and the occasional but still consistent acts of activism.

Regular/routine activism will include flyer runs, stickering, banner drops and uniformed/coordinated marches. Regular activism serves to place both constant low intensity pressure on the system while simultaneously promoting the organisation and bringing in an influx of media attention and new recruits, which can be utilised to further the cause.

The IPO, being the vanguard of youth-led Anarcho-Primitivist action globally serves to ensure that a culture fitness, discipline and presentability is fostered and maintained throughout its ranks. A person watching one of the IPO's many rallies on TV is far more likely to trust and gravitate toward a movement filled with healthy, good looking and well maintained individuals, as opposed to unfit and dysgenic freaks. For example, a fatal mistake that the modern far-left has made is at points, stooping to the point of discouraging fitness and physical perfection, which has only made them intensely hated and alienated normal people from the cause the left attempts to propagate. Instead of associating leftists with workers' rights, most now associate the left with ugliness, overweightness, coloured hair and freakishness in general.

The IPO operates primarily on Telegram and Session or apps similar to Session for more sensitive discussions about organisational strategy and so on. Telegram is chosen as it is a fairly commonly used and trusted platform within the persecuted political sphere, and is known to operate independent of governments for the sake of defending its users and free speech. Telegram however is still viewed by some as being too mediocre and traceable when it comes to discussion security. Hence Session or similar apps are used for such sensitive digital based meetings.

Recruitment & member relations

In order to become a full member of the IPO (Green Brigades) applicants are initially invited to a single applicant pooling chat on Telegram so that their presence can clearly be tracked and remain fairly secure. The applicant is then provided with this manual and is tasked with reading through it. Upon agreeing with the contents of the manual and its implications the applicant is placed through a brief text based interview session in which they answer basic questions about themselves relevant to their function within the cause. Upon answering all of the questions and delivering satisfactory results, the applicant will be admitted to the organisation as a tier 01 member (a member who has not yet attended a real life meetup). Upon attending a meetup and establishing trust with local leadership, the member will be advanced to tier 02 (a full basic member) and will be added to their national chats.

Clarifications appendix

- The IPO exists for the purpose of returning humans to a natural way of life, not realizing any other kind of abstract left-wing or potentially even right-wing utopia. We put our differences aside and those causing division will be removed.
- Members are expected to help run cells if one is needed in their area, laziness and fear of partaking in the cause will get us no closer to our goals, and you could potentially be to blame.
- We are a real life organisation with real life goals, we do not endorse or accept slacktivism.

The Ted K Archive

A research text dump on the 'Green Brigades'
2026

www.thetedkarchive.com