

# THE EUROPEAN INTERNATIONAL MODEL UNITED NATIONS 2019

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## Historical Crisis Council



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## SENGOKU JIDAI The Age of the Warring States of Japan

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*By Ignacio Garcia, Mitchell Wiegand Bruss, Kevin Chen, Eva Visser,  
Anton Wuis, Eelco Sibma, Lucia Höfer and Elizabeth Chandler*

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<sup>1</sup> Edo period screen depicting the Battle of Sekigahara, 1600

## Welcome Letter

Distinguished delegates,

On behalf of The European International Model United Nations (TEIMUN), welcome to the Historical Crisis Council of 2019! Before you begin your dive into the exciting world of MUN and Crisis, we would like to provide you with an overview of the council, some historical background and some words of encouragement you might find helpful as you proceed.

Alliances, negotiations, conspiracy, betrayal, war, the Historical Crisis Council of 2019 will offer you a full range of opportunities to give vent to the creative spark you feel.

The Sengoku Jidai was a period of much destruction, but also of incredible significance for Japan, and it had effects for the geopolitical situation in the whole of East-Asia. The choices you make and the actions you take will generate an entirely different course of history, one no one can predict until we see it unfold. It would be an incredible responsibility... if it weren't mostly a glorified game of cosplay. While we hope to see some intensive role-playing, remember to have fun and be a little silly. Making crisis an enjoyable experience for everyone is a collective effort, so we encourage you to give it your all.

Whether you're new or old, we promise to do our best to create a council experience that will challenge you, inspire you, and give you the freedom to pursue your own ambitions. That being said, please take this background guide mainly as a starting point in your own preparation for the conference. The more in-depth you delve into the world of Medieval Japan, the more authentic and effective your participation will be.

Finally, take heart, let yourself go a little (only a little, please), and be ready to immerse yourself fully in the Historical Crisis Council of 2019. As you are preparing for the conference, please don't hesitate to reach out to us with any questions or concerns.

We look forward meeting you in The Hague.

Ignacio, Mitchell, Kevin, Lucia, Elizabeth and Cindy

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# I. HISTORICAL CONTEXT

The Sengoku Period, or Warring States Period, was a time of social disruption and ongoing military conflict from the middle of the 15th century to the beginning of the 17th century. During this period, several *daimyō* set out to be the absolute rulers of Japan. The rival clans initiated a war that would span a century, eventually paving the way to a more stable and almost unified Japan. During the conference, you will fight these wars, discover these clans and maybe even become the *Shogun* of Japan. So how did it all come to be? The conference will start in the year 1559, 92 years after the “official” start of the Sengoku Period. In this overview of the history of the Sengoku Period, you will read what has predated the start of the conference.

## I.1. The Ōnin War

The start of the Sengoku Period is often agreed to be the Ōnin War which started in 1467 and lasted until 1477. The period started with a dispute over the succession of the Shogun Ashikaga Yoshimasa in 1464. He had no heirs at the time and named his brother his successor. He later did father a child which Yoshimasa named as his heir. This resulted in a dispute over the succession of the Shogunate. The two major factions in this dispute were Yamana Mochitoyo, leader of the most powerful military clan of Japan at this time, and Hosokawa Katsumoto, the shogunal Prime Minister of Japan. In the first stages of the war, the eastern section of the shogunal army came into conflict with the western Yamana faction, backed by the Ōuchi clan<sup>2</sup>.

Fighting was mostly in and around the capital of Kyoto, resulting in huge destruction and many deaths. The fighting continued endlessly until in 1473, both Yamana and Katsumoto died<sup>3</sup>. After their deaths, the question of continuation of the battle was raised on both sides. Uprisings all over Japan resulted in powerful local warlords ruling small portions of the land of the Shogun<sup>4</sup>. The Ōnin war ended in 1477 after the Ōuchi Clan left Kyoto burning behind them. The Shogun Ashikaga Yoshimasa did not pay attention to matters of state, he only enjoyed his readings and cultural activities in his secluded Silver Pavilion. In the absence of the Shogun’s power in Japan, many *daimyō* became more and more autonomous. These shifts in power divided Japan in smaller Clan’s all fighting for dominance over the other. The Shogun became a puppet of the strongest clan, which for a long time were the Ōuchi and Hosokawa.<sup>5</sup>

## I.2. The arrival of Europeans

Japan was a closed off island during this period. The puppet-Shogun was not at all focused on governing the lands of Japan, let alone looking out over the sea. It was during this period that Korean and Chinese pirates became increasingly active in the area near the Japanese islands. It

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<sup>2</sup> <https://www.britannica.com/place/Japan/The-Onin-War-1467-77>

<sup>3</sup> <https://www.britannica.com/biography/Yamana-Mochitoyo>

<sup>4</sup> <https://www.britannica.com/biography/Hosokawa-Katsumoto>

<sup>5</sup> <https://ryuushiro13.wordpress.com/2015/11/20/the-oda-of-owari-1534-1559/>

was however in 1543 when real change occurred on the island. A Portuguese ship lay wrecked on the island of Tanega and made contact with the inhabitants. The Portuguese carried around guns called arquebuses. This weapon was introduced to the Japanese craftsmen who immediately began copying the designs. The introduction of the arquebus changed warfare between the Daimyo forever. Six years after the introduction of the arquebus, the Shimazu clan attacked the castle of Kajiki. In itself it was a very common siege; however, it was the first time a Japanese clan used muskets in warfare.<sup>6</sup>

### **I.3. Tainei-ji incident**

In 1551, eight years before we start our own timeline, the great and powerful Ōuchi clan was thrown into disarray after an attempted coup. The leader of the Ōuchi Clan during this period was Ōuchi Yoshitaka. After his father's death in 1528, he became the daimyo over one of the largest areas in Japan. He was very much focussed on overseas trade with China and western nations, and in 1550, received Francis Xavier at his court<sup>7</sup>. This Spanish Jesuit travelled through most of Japan, converting a small amount of local inhabitants of the island to Christianity. In 1542, Yoshitaka suffered a defeat at the Amako domain. As a result, Yoshitaka left control over the military in the hands of his two most trusted generals, Naitō and Sue. This did not satisfy a big part of his military, who believed that Yoshitaka focused too much on the arts, and too little on warfare. In 1551, he retreated to a small temple-stronghold with the belief that his two generals would remain loyal, but they did not. The men guarding him on the temple fled and Yoshitaka and his son committed hara-kiri<sup>8</sup>.

### **I.4. Situation of 1559 – Oda and Matsudaira clans.**

Oda Nobunaga was the second son of Oda Nobuhide, a lord in the centre of Japan. He was a good warrior. This was necessary, as the Oda were divided into two separate spheres, both wanting control over the entirety of Owari. Nobuhide lived at Kiyosu castle. The rivals at Iwakura Castle. Nobuhide fought a lot of battles against the neighbouring clans of the Matsudaira and the Imagawa. The three leaders of these clan's, Oda Nobuhide, Matsudaira Hirotada, and Imagawa Yoshimoto distrusted each other all the time, and thus switched sides a lot. In 1542, Imagawa and Matsudaira went to war with Oda Nobuhide and his brother Tsuda Nobumitsu at Azukizaka. Oda won this battle, but not decisively. Matsudaira Hirotada found himself in a difficult position as Nobuhide was at his border. He called on Imagawa for help. They were willing to help in exchange for the son of Matsudaira. He did not have a choice, so he sent his son to the rival clan. However, the Oda clan intercepted the shipment and seized the son. He was not harmed by Nobuhide and when the leader of the Clan died in 1549, the Oda were once again divided. By 1551, Oda Nobunaga became the leader of a clan which was not even slightly unilateral. He faced rivalry from within the clan, and from outside, where his father's old enemy of the Imagawa was still situated. He married Saitō Toshimasa as was his father's intention. In 1558, Nobunaga had largely unified the clan. However, his two brothers

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<sup>6</sup> <https://ryuushiro13.wordpress.com/2015/11/20/the-oda-of-owari-1534-1559/>

<sup>7</sup> [http://wiki.samurai-archives.com/index.php?title=Francis\\_Xavier](http://wiki.samurai-archives.com/index.php?title=Francis_Xavier)

<sup>8</sup> [http://wiki.samurai-archives.com/index.php?title=Ouchi\\_Yoshitaka](http://wiki.samurai-archives.com/index.php?title=Ouchi_Yoshitaka)

were anxious to take over Nobunaga’s influential position. His younger brother Nobuyuki conspired with two others against him and thus Nobunaga had Nobuyuki killed. His elder brother Nobuhiro was pardoned. Saitô Yoshitatsu was the new lord of Mino and he was not allied to Nobunaga. He tried to retain his centre strongholds in Mino, but these were reduced by Yoshitatsu. Imagawa Yoshimoto had also regained his strength after he had overtaken much of the old Matsudaira clan. He had forged an alliance with Matsudaira Motoyasu. In 1558, Motoyasu took back Terabe Castle from Nobunaga. The next year, Imagawa seized Otaka castle from the Oda.<sup>9</sup> At this period in time the neighbouring Oda, Takeda and Tokugawa clans are the most powerful clans of Japan. They are envisioned in the map below.<sup>10</sup>



## II. SOCIAL AND POLITICAL BACKGROUND

### II.1. Feudalism in Japan

In medieval Japanese society, power was maintained by and shared between warriors, nobles and religious entities. However, the entire power dynamic was centralized around the Emperor.<sup>11</sup> During the sengoku-period, the structure of governance and the centralization of power varied immensely. The Emperor was the head of state with Shogun, warriors, religious entities and daimyo’s serving beneath him. However, often the power of a Shogun de-facto superseded that of the Emperor. At other times the power of warlords and daimyo supplanted

<sup>9</sup> War in Japan: 1467–1615. Oxford: Osprey Publishing. ISBN 978-1-84176-480-1

<sup>10</sup> <https://www.picswe.com/pics/japan-sengoku-ac.html>

<sup>11</sup> W. Osamu, “The Emergence of the State in Sixteenth-Century Japan: From Oda to Tokagawa”, *The Journal of Japanese Studies*, Vol. 8, No. 2, pp. 343-367.

the power of the Shogun. As such, a clear political structure was mostly absent during this period.

## **II.2. The Japanese Emperor**

In the Middle-ages, the Japanese Emperor was seen as the heavenly mandated, absolute ruler of Japan.<sup>12</sup> However, during the early years of the Sengoku-period, the Ashikaga Shogunate gained power through the gathering of resources and the assimilation of executive powers of the state.<sup>13</sup> Eventually, this led to a decay of power of the Emperor resulting in mostly a ceremonial and religious role for the Emperor with the Shogun as the de facto ruler of Japan.

## **II.3. The Shogun**

The Shogun, an abbreviation of Sei-i Taishogun (Commander-in-Chief of the Expeditionary Force against the Barbarians), was the military leader of Japan under the Emperor. This political structure remained unchanged during the entire Kamakura period (1185-1333) until the rise of Ashikaga Yoshimitsu.<sup>14</sup> He was not only the leader of the warrior class in his time, but he also gained the powers of state, i.e. the rights of diplomacy for the entire state.<sup>15</sup> As such, he became the first non-imperial leader in Japan with powers equal to or greater than the Emperor. This exercise of power continued until the fall of the Tokugawa Shogunate in 1868.<sup>16</sup>

## **II.4. The Daimyo**

The Daimyo were military governors serving under the Shogun, based on the Shugo, a group of powerful local families in the last half of the fourteenth-century.<sup>17</sup> During the Sengoku-period military power became in essence the political power and as such the daimyo came to authority as a political-military organization.<sup>18</sup> Under these Daimyos were several of local Bushi landowners. The Daimyos held jurisdiction and control over domains mainly fought for or defended in previous battles.<sup>19</sup> In these areas a complex division of rights existed with holdings of land being awarded for fiefs.<sup>20</sup> These individual Daimyos had very little administrative and almost no fiscal contact with the capital, Kyoto. As such, they were essentially independent with only the foreign diplomatic power being retained by the central authority of the Shogun.<sup>21</sup> The power and authority relationships within these provinces were exercised through a hierarchically structured system of allegiances in which military service

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<sup>12</sup> See: Nihon Shoki.

<sup>13</sup> W. Osamu, "The Emergence of the State in Sixteenth-Century Japan: From Oda to Tokagawa", *The Journal of Japanese Studies*, Vol. 8, No. 2, pp. 343-367.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> J. W. Hall, "Foundations of the modern Japanese Daimyo", *The Journal of Asian Studies*, Vol. 20, No. 3, pp. 317-329.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

was exchanged for grants of fief. Furthermore, the exercise of the functions of government, coincided with those relations.<sup>22</sup>

## **II.5. The Samurai**

The samurai, also known as the Bushi, were the military nobility in medieval Japan. They were seen as the military officers of the Daimyos and were trained in military tactics and grand strategy. They served as vassals under the Daimyo in exchange for enfeoffment.<sup>23</sup> Before the Sengoku-period this rank was mostly reserved for the nobility class, however during the early Sengoku-period rules regarding this class were loosened and thus people from all strata were able to join the ranks of samurai. After 1600, the samurai allegiance to the Daimyo shifted from vassalage to a system of military status, which eventually led to a civil and military bureaucracy. This resulted in loyalty becoming a principle rather than a private commitment.<sup>24</sup>

## **II.6. Clans in the Sengoku Period**

After the collapse of central control in the aftermath of the Onin Civil War, a breakdown of traditional household structures ensued. The loyalty of relatives and warriors to a household head was conditional on their ability to protect them and as such, they gained a considerable say in the outcome of household succession.<sup>25</sup> New concentrations of power within clan structures generated internal struggles as well, generally between a master and his sons or brothers.<sup>26</sup> As members of these clans tried to get on the winning side of such conflicts, alliances could switch quickly when victory came into view. Ultimately, these changing loyalties resulted in the emergence of larger political units under domain lords controlling vast areas of territory. Consolidating their land piece by piece, the influence of a number of these clans grew considerably.

As the political and military authorities lined up in these areas, a precarious balance of power arose among clans during the Warring States period.<sup>27</sup> This balance frequently erupted and switched, spurring the warfare of the Sengoku Jidai. Ultimately, the territorial unification of Japan under Tokugawa Ieyasu resulted in a relative entrenchment of these federalist clan structures, only to be abandoned during the Meiji Restoration of 1868.<sup>28</sup>

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<sup>22</sup> Ibid.

<sup>23</sup> J. W. Hall, "Foundations of the modern Japanese Daimyo", *The Journal of Asian Studies*, Vol. 20, No. 3, pp. 317-329.

<sup>24</sup> Ibid.

<sup>25</sup> [John\_Ferejohn,\_Frances\_Rosenbluth]\_War\_and\_State\_(z-lib.org).pdf p. 58

<sup>26</sup> [John\_Ferejohn,\_Frances\_Rosenbluth]\_War\_and\_State\_(z-lib.org).pdf 62

<sup>27</sup> p 161

<sup>28</sup> R. Collins (1997), "An Asian Route to Capitalism: Religious Economy and the Origins of Self-Transforming Growth in Japan", *American Sociological Review* 62(6), p. 854 (pp. 843-865).

## II.7. Ninjas and warrior monks

Ninjas (or *shinobi*), despised yet indispensable, find their roots in the Warring States period.<sup>29</sup> In the violent pandemonium of the time, their functions included those of spies, scouts, assassins and agitators.<sup>30</sup> Most celebrated among their ranks were the professional, for-hire ninjas of the Iga and Koga regions. These men were notorious for their secrecy and distrusted even by those who hired them. Nonetheless, their usefulness and effectiveness in battle can be illustrated by the story of the siege of Sawayama in 1558. Tateoka Doshun was hired to end the siege of a fortified castle. He did so by recreating lanterns that bore the family badge of the lord under siege, walked in with his men bearing the badges and set the castle ablaze.<sup>31</sup> His operation was so covert that the lord assumed he was betrayed by someone from within his own ranks. However, with the end of the Sengoku period and the restoration of peace, the profession of ninja fell into obscurity and only the myths remained.<sup>32</sup>

*Sohei*, or Buddhist warrior monks, existed in two main categorisations during the Sengoku period. First were the old warrior monks in the institutions of Mount Hiei, who remained aloof from the conflict until the second half of the period when their close proximity to the capital drew the attention of Oda Nobunaga in 1571.<sup>33</sup> He set to burning the temples and villages of the mountain, slaughtering each and everyone who sought to flee. More enduring were the *Ikko-ikki*, loosely organised communities of warrior monks who became the first non-samurais to capture and rule a province in 1488.<sup>34</sup> Ikko-ikki communities were highly inclusive, to the extent that one's fanatical beliefs were enough qualifications to be regarded as a warrior monk. Their Shinshu branch of Buddhist faith welcomed fighting, as paradise was regarded as the immediate reward for death in battle.<sup>35</sup>

## III. ECONOMY AND GEOGRAPHY

### III.1. Economic systems preceding the Sengoku period

During the 8th century, a new socio-economic system was introduced into the Japanese empire that over time slowly undermined the central influence of the Emperor by increasing the influence and wealth of the local aristocracy. This system is known as the Shoen system, and it abandoned the idea that the Emperor owned all the land of Japan. Instead, this system opted for privatization into estates (Shoen) that would be run by aristocratic proprietors, along with the notion that these Shoen could be made tax exempt.<sup>36</sup> Consequently, throughout this pre-

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<sup>29</sup> = [Stephen\_Turnbull,\_Wayne\_Reynolds]\_Ninja\_AD\_1460-1(z-lib.org).pdf

<sup>30</sup> ibid

<sup>31</sup> 43

<sup>32</sup> [https://www.cia.gov/library/center-for-the-study-of-intelligence/kent-csi/vol9no2/html/v09i2a06p\\_0001.htm](https://www.cia.gov/library/center-for-the-study-of-intelligence/kent-csi/vol9no2/html/v09i2a06p_0001.htm)

<sup>33</sup> [Stephen\_Turnbull,\_Wayne\_Reynolds]\_Japanese\_Warrio(z-lib.org).pdf p19

<sup>34</sup> p 15

<sup>35</sup> p 43

<sup>36</sup> <https://writingandhistory.wordpress.com/2016/11/07/warfare-and-economic-development-in-sengoku-era-japan-and-17th-century-france/>

medieval time the system gravely weakened the central authority of the Japanese state, as it no longer received the income needed to spur economic growth, also contributing to the rise of powerful local clans. Throughout Japan, estates were neglected to a degree that many of the imperial built projects fell into disrepair and that some areas of land went entirely out of cultivation.<sup>37</sup>

With the emergence of the Kamakura Shogunate and the rise of the daimyos, this system ended and saw instead the introduction of a new one. The principle change in this system was its more feudal nature and its replacement of the aristocratic proprietors with military vassals known as daimyo starting especially the 14th century at the time of the Ashika Shoguns. By the 15th century the system was beginning to fall apart as the daimyo could no longer be contained, leading to the outbreak of the Onin war in 1467.<sup>38</sup>

### **III.2. Regional Urbanization**

Connected rural villages started to emerge in the 13th century and this trend proceeded rapidly during the 14th and early 15th centuries and was driven by the expansion of arable land and irrigation systems by previously isolated farmers. Several forms of trajectories of this late medieval nucleation can be identified: residential fords, villages and the development of urban centres. One of the most significant new urban developments of this period was the building of castle towns by the daimyo that included warriors, merchants and craftsmen and which contributed to the development of markets and commercial activity.<sup>39</sup> This development grew from the strong demand for goods and services from the shogunal court and the resident military governors, or *shugo daimyo*, and through their policies of fostering local commerce and reducing barriers to trade within their domains.<sup>40</sup> The importance of towns and nuclearization emerged into new importance as the daimyos took an interest in their economic development as they needed the economic growth to counter feudal competition with other feudal lords.<sup>41</sup>

### **III.3. Production**

Economic production in the Sengoku period still relied mostly on agricultural production, based on a system of double cropping of rice and barley that began to spread towards eastern Japan during the Muromachi period.<sup>42</sup> Second would come the craft industries that saw significant expansions during the Sengoku period due to the conversion to taxation in cash that

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<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Richard Pearson - Japanese medieval trading towns: Sakai and Tosaminato

<sup>40</sup> Ibid.

<sup>41</sup> John Whitney Hall - The Castle Town and Japan's Modern Urbanization

<sup>42</sup> <https://writingandhistory.wordpress.com/2016/11/07/warfare-and-economic-development-in-sengoku-era-japan-and-17th-century-france/>

was introduced by the daimyos. Urbanization in most regions remained limited however, with the only exception showing an advanced economic structure being the regions that dealt with trade outside of the country.<sup>43</sup>

In these regions some of the port cities - Sakai, Hirano and Hakata for example - could even win a degree of freedom from feudal control. Sakai in particular had an important role and could maintain a noteworthy degree of autonomy. This port was governed by its chief burgers, was protected by walls and moats and even had its own militia.<sup>44</sup> It had a significant military role being an important centre for casting weapons and guns, and for making gunpowder from the saltpetre imported from Siam.<sup>45</sup>

### III.4. Mining

Most of Japan's silver and gold resources are found in epithermal deposits, which are formed by volcanic activity in the hydrothermal areas that are caused by plate subduction. The development of mining these deposits started in 1550. Before that, many of these deposits were not used as they are mostly found offshore and are poorly present on land<sup>46</sup>.

During the Sengoku era - a time of great need for mining production - the Sengoku daimyo actively introduced new refining technologies, for example cupellation (arriving from China)<sup>47</sup> and using bellows to produce from iron sand. This led to Japan's second mining boom, which was a huge increase in the production especially of silver<sup>48</sup>. In fact, a scramble for gold and silver mine was being pursued, as fortresses were constructed to retain and secure these mines<sup>49</sup>. Some examples of highly priced mines are Iwami Ginzan – located in the mountains of Oda city -<sup>50</sup> and Ikuno – located within the Ichikawa River heading to the Seto Inland Sea and in the Maruyama River flowing in the direction of the Sea of Japan<sup>51</sup>. One reason for gold and silver being indispensable for the success of the daimyos was that they were used as payments and rewards for soldiers<sup>52</sup>. Securing these mines also guaranteed the resources

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<sup>43</sup> Ibid.

<sup>44</sup> John Whitney Hall - The Castle Town and Japan's Modern Urbanization

<sup>45</sup> Richard Pearson - Japanese medieval trading towns: Sakai and Tosaminato

<sup>46</sup> <https://uwaterloo.ca/wat-on-earth/news/outline-japanese-gold-and-silver-production>

<sup>47</sup> <https://www.gin-basha.jp/en/about/history/>

<sup>48</sup>

<https://books.google.nl/books?id=Q2oKwtnCwSMC&pg=PA25&lpg=PA25&dq=mining+sengoku&source=bl&ots=zX4aStEAVe&sig=ACfU3U1F57r2BmsE1sRJEJUMXUq8wkDAQ&hl=en&sa=X&ved=2ahUKEwjK29mYh7ThAhVIx4UKHb15Ct8Q6AEwC3oECAoQAQ#v=onepage&q&f=false>

<sup>49</sup> <https://doyouknowjapan.com/history/sengoku/>

<sup>50</sup> <http://archaeology.jp/sites/2008/iwami.htm>

<sup>51</sup> <https://www.gin-basha.jp/en/about/history/>

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<https://books.google.nl/books?id=Q2oKwtnCwSMC&pg=PA25&lpg=PA25&dq=mining+sengoku&source=bl&ots=zX4aStEAVe&sig=ACfU3U1F57r2BmsE1sRJEJUMXUq8wkDAQ>

needed to secure military funds, and for these reasons the daimyo who claimed these mines would often be amongst the most powerful of the time<sup>53</sup>.

### III.4. External trade

Even during the Age of Civil Wars, Japan was considerably open to foreign trade. Its overseas trade relationships included the tally trade with China - which was monopolized by the Ouchi clan - the prosperity of Sakai and Hakata, and unofficial trade with China by the Kyushu lords through the Portuguese intermediaries. The Portuguese also provided military supplies such as lead, saltpetre, guns and cannons. Although trade with these parts of Asia and Europe were mostly limited to the southern Islands of Kyushu it could also be observed in the Kenai region around the capitol at Kyoto.<sup>54</sup> The copper coins imported from China were used as the medium of exchange and were therefore a crucial import.<sup>55</sup>

### III.5. Geography

Japan is a *shimaguni* (island country), consisting of four main islands: Honshu, Shikoku, Kyushu and Hokkaido, and thousands of smaller surrounding islands. The islands lay about almost 200 km from the Asian continental coast which, during this period, seriously limited the amount of inter-continental trade.

Internally, Japan is covered by heavily forested mountains and criss-crossed by short rivers of which only a few are navigable. Only 15 percent of the Japanese land mass is suitable for agriculture, the same land that is most suitable for living. This mostly covers the plains in central Japan where the population and areas of agriculture are concentrated together.<sup>56</sup> The mountains and streams dividing the country into small isolated areas posed a challenge to the political unification of Japan, providing regions such as Iga with a geographic defense system that allowed them to maintain considerable political autonomy during the Sengoku era.<sup>57</sup>

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[https://link.springer.com/chapter/10.1007/978-981-10-4053-5\\_8](https://link.springer.com/chapter/10.1007/978-981-10-4053-5_8)

<sup>53</sup> <https://www.gin-basha.jp/en/about/history/>

<sup>54</sup> The *Nanban* and *Shuinsen* Trade in sixteenth and seventeenth century Japan.  
[https://link.springer.com/chapter/10.1007/978-981-10-4053-5\\_8](https://link.springer.com/chapter/10.1007/978-981-10-4053-5_8)

<sup>55</sup> Richard Pearson - Japanese medieval trading towns: Sakai and Tosaminato

<sup>56</sup> <http://afe.easia.columbia.edu/japan/japanworkbook/geography/japgeo.html>

<sup>57</sup> Pierre Souyri in War and State Building in Medieval Japan, Chapter 6: Autonomy and War in the Sixteenth-Century Iga Region and the Birth of the Ninja Phenomenon

## IV. MILITARY AND TECHNOLOGY

### IV.1. The Japanese Army

During this time period, we will see how military operations become very relevant as different daimyos vie for power, therefore, understanding how the Japanese waged war is of paramount importance to survive and thrive in this scenario.

Due to the feudal-like nature of political and social relations at the time, the nucleus of the armies was made up of a band of retainers, men under the service of the lord commander of the army; they were called *umamawari* or “horse guards”<sup>58</sup>.

The essence of the feudal recruitment system was called *Kashindan* which worked as a was a net of relationships based on family ties, marriage, adoption, alliance and submitted former enemies<sup>59</sup>.

Thanks to this system, lords were able to assemble armies by using men provided by his vassals. the amount of soldiers they would provide depended on the rice production in their domain which was measured in *koku*, which is the equivalent of 150 kg of rice, the amount that was said to be able to feed one person per one year; therefore the richest vassals would provide the most amount of soldiers.

Armies were made up of not only samurai but also of common soldiers fulfilling different functions. These foot soldiers or *ashigaru* were trained in the use of many weapons including the spear, the bow and the recently introduced musket. These musket wielding soldiers or *teppotai*<sup>60</sup> had clear disadvantages regarding less range and less accuracy in comparison with normal archers but at the same time it required less skill to use a musket in a competent way therefore allowing untrained peasants to participate in battle as *teppotai*.

Samurai themselves oversaw the cavalry, they rode on a breed of horses known as *Kisouma*, averaging about 120 to 140 cm in height<sup>61</sup>. Samurai, especially in western regions used the horses to manoeuvre around the battlefield and later they would dismount and engage the enemy on foot; on the other hand, samurai from the eastern regions, especially Kanto, used horses to charge against the enemy.

Once the army was assembled it would be organized and divided into units or *Sonae* of 300-800 men which incorporated the different types of units. Amongst these units aside from the arquebusiers and samurais and archers, there were pike men who carried pikes of up to 8.2

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<sup>58</sup> THE CAMBRIDGE HISTORY OF JAPAN. VOLUME 4. EARLY MODERN JAPAN pp56

<sup>59</sup> <http://gunbai-militaryhistory.blogspot.com/2018/03/sengoku-period-warfare-part-1-army-and.html>

<sup>60</sup> THE CAMBRIDGE HISTORY OF JAPAN. VOLUME 4. EARLY MODERN JAPAN pp54

<sup>61</sup> <https://samurai-world.com/kisouma-samurai-horses/>

meters known as *Nagae-yari* which were in turn supported by samurais on foot or by their retainers<sup>62</sup>

## IV.2. Japanese warfare

Waging war isn't only about having armies and fighting battles, it is also about managing provisions and transportation as well as making sure you have a place to go back to if things turn south. This made it necessary for daimyo domains to mobilize their full power to wage war effectively, making sure their armies had engineers, cooks, doctors and other non-combat civilians to aid them<sup>63</sup>.

When doing battle, generals or *Taishou* would assemble the army in different manners making the most out of each unit's capabilities, taking into consideration the tactical needs as well as the terrain.

All in all, warfare was the main instrument for warlords to accomplish their objectives but one must always remember to pick their battles carefully, therefore one must learn when to fight and when to negotiate and in consequence learn the value of peace.

## V. Culture and religion

In Japanese history, the Sengoku period is classified as a cultural period marking Japan's transition from the medieval to the modern age. It stretches over the three "official" historical periods (*Muromachi*, *Azuchi-Momoyama*, and *Edo*).

As it is known as the age of warring states, the Sengoku period displayed unique cultural attitudes towards violence and death. A significant part of the population was armed and fought in the service of not only feudal lords, but also criminal gangs. They were known as *bushi*, now commonly called samurai. Practices such as the widely employed *kiri-sute gomen*, a samurai's right to cut down commoners for dishonouring them, illustrate their societal power. However, samurai seeing themselves as virtuous and loyal to their masters adhered to *bushido*, a system of chivalrous behaviour. Although the rules were only codified after the Sengoku period, eight values, namely a sense of justice, courage, benevolence, politeness, sincerity, honour, loyalty and self-control, were aspects of a samurai's honour at the time.<sup>64</sup>

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<sup>62</sup> <http://gunbai-militaryhistory.blogspot.com/2018/07/sengoku-period-warfare-part-3-infantry.html>

<sup>63</sup> THE CAMBRIDGE HISTORY OF JAPAN. VOLUME 4. EARLY MODERN JAPAN pp54

<sup>64</sup> Clark, Tim. "The Bushido Code: The Eight Virtues of the Samurai." September 14, 2008. Accessed February 18, 2019. [https://china.usc.edu/sites/default/files/forums/Samurai and the Bushido Code.pdf](https://china.usc.edu/sites/default/files/forums/Samurai%20and%20the%20Bushido%20Code.pdf).

Ritual suicide, also known as *seppuku*, also had a great impact in Japanese culture and became an inherent part of it alongside the strict honour code that ruled society. *Seppuku* functioned as a kind of self-punishment after losing or was used to avoid falling into the enemy's hands after suffering military defeat. It was practiced with a fixed procedure. Often, the victim would write a death poem to reminisce on their life, before disembowelling themselves with a sword. A close friend would stand behind them to slice their head off, in order to guarantee a quick death. Sometimes, a daimyo's seppuku would figure as a condition for a peace agreement.<sup>65</sup>

Ideas laid down in *The Art of War*, an influential work on military strategy and tactics by the ancient Chinese strategist Sun Tzu, found application in the battles of the Sengoku period. Takeda Shingen, Daimyo of the Takeda clan, enjoyed many military victories and attributed his success to reading Sun Tzu's treatise. His battle standard was inscribed with a phrase quoted from *The Art of War* known as *Furinkazan*, which advised the warrior to be *Swift as the Wind, Silent as a Forest, Fierce as Fire and Immovable as a Mountain*.<sup>66</sup>

Despite ongoing conflict and political upheavals, the Sengoku period was also a time of cultural growth, in which unique Japanese arts, such as flower arranging, the tea ceremony and Noh drama were developed.<sup>67</sup>

## **V.1. Shinto**

Shinto developed from Japanese folk traditions worshipping ancestors and nature deities. The religion lacks an official scripture and, at time of the Sengoku period, was combined with Buddhist beliefs. Shinto is closely linked to the Japanese state, as its teachings define the Emperor as a direct descendant of the sun goddess *Amaterasu* and therefore endowed with a divine right to rule. However, the religion became an important political asset only after the era of warring states.<sup>68</sup>

## **V.2. Zen Buddhism**

Zen Buddhism originated in India, from where it was introduced to China and later to Japan around the 8th century. Zen teachings are centred around meditative rituals as a way to reach enlightenment and understand the true nature of reality. During the early Sengoku period, the Shogunate administered a system of Zen Buddhist temples and, as they were often highly educated, monks were employed as state bureaucrats. Monasteries proved to be influential by

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<sup>65</sup> The Samurai Archives Japanese History Page. Accessed February 19, 2019. <http://www.samurai-archives.com/>

<sup>66</sup> Moon In The Water. (2012, June 7). Wind forest fire mountain. Retrieved March 31, 2019, from <http://mooninthewater.net/aikido/2012/06/07/wind-forest-fire-mountain/>

<sup>67</sup> Encyclopædia Britannica. Accessed February 19, 2019. <https://www.britannica.com/event/Muromachi-period>

<sup>68</sup> Encyclopædia Britannica. Accessed February 19, 2019. <https://www.britannica.com/topic/Shinto>

spreading books and knowledge amongst the Japanese people, furthering intellectual development in this period.<sup>69</sup>

### **V.3. Christianity**

In 1549, Portuguese traders arrived in Japan, which initiated the *Nanban* period characterized by cultural exchange between Japan and the Western world. They were soon followed by missionaries from Catholic orders, most famously Francis Xavier of the Jesuits. The daimyo encouraged missionary activities, as they believed that spreading Christianity would result in a better relationship with foreign traders. The harbour town of Nagasaki became a centre of Christianity in East Asia. The Nobunaga government remained tolerant of the religion, however, Hideyoshi ordered the persecution of Christians as he perceived them as a threat after the Spanish colonization of the Philippines. In 1567, 26 Christians, who were later elevated to martyrdom, were crucified on the outskirts of Nagasaki for disloyalty to the Shogun.<sup>70</sup>

## **VI. The Historical Crisis Council**

The Historical Crisis Council is a type of MUN committee that involves delegates partaking in a simulation of a historical period, in this case, the age of Warring States in Japan from 1559 to 1600 more or less. In this dynamic you, the delegates, are the protagonists, you will play the part of an important historical character of this time and your aim will be to further your own goals. The point of such a simulation is to acquire skills in negotiating and writing under pressure, gaining valuable insight into the dynamics of executive power, acquiring a greater understanding of the historical context of contemporary problems and to learn how to think creatively on your feet.

### **VI.1. Where will it take place?**

Delegates will find themselves in a close yet not isolated environment, this place is the front room and they will not be alone for the chair will be there as well.

The chair will serve in this case as the acting Shogun and will participate actively in the simulation, but he will also serve as a channel of communication between the front room and the backroom.

The backroom is the place where the crisis team will be settled and where the magic happens; our job will be to examine your actions and oversee the development of the simulation.

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<sup>69</sup> Keown, Damien. *A Dictionary of Buddhism*. New York: Oxford University Press, 2004

<sup>70</sup> Catholic Bishop's Conference of Japan. (n.d.). *History of the Catholic Church in Japan*. Retrieved March 31, 2019, from <https://www.cbcj.catholic.jp/japan/history/>

## **VI.2. How will the simulation work?**

The main instrument delegates will use will be the directives. These are written text that illustrate a course of action, they are the way in which the backroom can understand what is going on in the front room. Writing directives requires the delegates to follow a set of instructions since the success or failure of a decision or action taken by your character will depend on the quality of the directive itself.

This means that delegates will have to use the most out of their negotiating skills as well as creativeness to write a directive that will allow their plans to come to fruition.

When the conference starts there will be a workshop where we will show you how to write a proper directive, so you won't need to worry about that until the start of the conference.

Throughout the sessions we will also be using a map of Japan where all the provinces will be shown indicating which clans control which provinces so that we can have an actual follow-up of what is going on during the sessions.