

SENGOKU JIDAI

CO-Under Secretary General
Melikhan DEMİRKIRAN
Metehan YILDIRIM

Academic Assistant
Dolunay Handırlı



KCMUN



Cover Page

Table of Contents

Cover Page.....	1
Table of Contents.....	1
Letter from the Secretary-General.....	3
Letter from the Under Secretary-General.....	3
Letter from the Academic Assistant.....	3
1. Introduction to the Committee.....	3
1.1. Purpose of the Committee.....	3
1.2. Structure of the Committee.....	3
1.3. Role of the Clans.....	3
1.4. Role of the Chairboard.....	3
2. Introduction to Crisis Committees.....	3
2.1. What is a Crisis Committee.....	3
2.1.1. Directive.....	3
2.1.2. Updates.....	3
2.1.3. Crisis.....	3
2.2. Directive Types and How to Write Them.....	3
2.2.1 Personal Directive (Action, Information, Press Release).....	3
2.2.2. Joint Directive (Action, Information, Press Release).....	3
2.2.3. Committee Directive (Action, Information, Press Release).....	3
2.2.4. Intelligence (Information) Directive.....	3
2.2.5. Top Secret.....	3
2.2.6. Press Release (Declamation).....	3
2.3. Procedure of the Committee.....	3
2.3.1 Roll Call.....	3
2.3.2. Tour de Table.....	3
2.3.3. Semi-moderated Caucus.....	3
2.3.4. Unmoderated Caucus.....	3
3. Historical Background of Japan.....	3
3.1. Medieval Japan Before the Sengoku Period.....	3
3.2. The Ashikaga Shogunate.....	3
3.3. The Collapse of Central Authority.....	3
3.4. The Beginning of the Sengoku Period.....	3
3.5. The Road Toward Unification.....	3
4. Political Structure of Sengoku Japan.....	3
4.1. The Emperor and the Imperial Court.....	3
4.2. The Shogun and the Shogunate.....	3
4.3. Daimyo and Regional Rule.....	3
4.4. Samurai Loyalty and Clan Hierarchy.....	3
4.5. Legitimacy and the Claim to Rule Japan.....	3

5. Society, Economy and Agriculture.....	4
5.1. Social Classes in Sengoku Japan.....	4
5.2. Samurai, Peasants, Merchants and Artisans.....	4
5.3. Land, Rice and Taxation.....	4
5.4. Trade and Local Markets.....	4
5.5. The Economic Impact of War.....	4
6. Military Structure and Warfare.....	4
6.1. Nature of Sengoku Warfare.....	4
6.2. Samurai.....	4
6.3. Ashigaru Infantry.....	4
6.4. Castles and Sieges.....	4
7. Diplomacy, Alliances and Intrigue.....	5
7.1. Marriage Alliances.....	5
7.2. Hostages and Captive.....	5
7.3. Betrayal, Espionage and Assassination.....	5
7.4. Clan Rivalries and Pragmatic Cooperation.....	5
7.5. Honor, Survival and Political Calculation.....	5
8. Tokugawa's Rise and the Current Situation.....	5
8.1. Tokugawa Ieyasu's Early Position.....	5
8.2. Alliances and Rivalries.....	5
8.3. The Power Vacuum.....	5
8.4. The Road to Shogunate.....	5
8.5. Current Situation of the Committee.....	5
11. Bibliography.....	5

Letter from the Secretary-General

Firstly, it is with immense pride and enthusiasm that I extend my warmest welcomes to all participants of the Kırmızı Çizgi High Schools Model United Nations Conference 2026, taking place on July 20th-21st-22nd in Antalya.

I am Güney Deniz Ala, Secretary-General of this distinguished conference. It is both an honor and a privilege to lead this organization in this position. Model United Nations has always been far more than a simulation, it is a journey. Whether you're a more experienced delegate or a first-timer, with KCMUN'26 I promise unparalleled growth and inspiration.

Our Academic Team: Under-Secretary Generals, Academic Assistants, and Board Members, represent the finest minds in Antalya, each meticulously selected to deliver your committees of exceptional caliber. From beginner to advanced committees, every session has been crafted for the maximum impact. My deepest gratitude goes to my fellow executive team Can Kurnaz, Berkcan Şahin, Mert Sürücü, Erdem Demirci and Çağın Orkan Benzeş, whose unwavering support made this vision reality.

I extend special thanks to the KCMUN'26 participants, whose passion set the standard we strive to exceed.

As we gather, let us draw inspiration from the eternal words of Mustafa Kemal Atatürk, founder of modern Turkey: “Ey Türk gençliği! Birinci vazifen, Türk istiklâlini, Türk Cumhuriyeti’ni, ilelebet muhafaza ve müdafaa etmektir. Mevcudiyetinin ve istikbalinin yegâne temeli budur. Bu temel, senin en kıymetli hazinendir.”

To delegates: embrace the challenge, defend your interests, and leave KCMUN'26 having elevated your voice on the world stage. I am eager to witness your brilliance. Sincerely,

Güney Deniz Ala
Secretary-General, KCMUN'26

Letter from the Under Secretary-Generals

As the Co-Under Secretary Generals of the Committee:Sengoku Jidai,we welcome you all to this magnificent committee. In this committee we promise you that you will feel like a samurai when you work for the future of your clan relentlessly. However before we make this committee an unforgettable crisis experience for you dear delegates we have some requests. Firstly we wish you to read the study guide at least once. Also we will provide some documentary-like videos via WhatsApp,we would like you to watch them too.Also please do some external research about the committee.Even though it is not essential,extra research will make this experience a lot better for you. We are looking forward to meeting you in this amazing conference and fabulous committee. If you have any kind of questions about the committee in your mind,do not hesitate to contact us.

Melikhan Demirkıran
Metehan Yıldırım

Letter from the Academic Assistant

Esteemed delegates welcome to the committee. I am Dolunay Handırlı I will serve as your Academic Assistant. Firstly I want to say that I am happy to see you in this crisis committee. I believe that this conference and committee will be a good opportunity for everyone to express their ideas. Please read the guide until the end. Finally, I wish this committee and conference a wonderful and unforgettable experience for you.

If you have anything unclear about the guide or procedure do not hesitate to contact me.

1. Introduction to the Committee

1.1. Purpose of the Committee

This committee convenes amid the political, military, and economic turmoil of Japan's era of feudal fragmentation (Sengoku Jidai). Your objective is to create temporary order among those locked in a life-or-death struggle or to build a shogunal authority that will arise from the ashes. Your decisions and actions may rewrite history-or erase you from it entirely.

1.2. Committee Structure

The committee serves as a power center, depicting the ruthless and treacherous political scene of 16th-century Japan. Our structure resembles the twofold nature and details of feudal Japan:

Sovereign Powers: Protect your borders, expand your territory, and maintain your political standing in every arena.

The Imperial Court: While the Shogun's authority may have waned, the Court remains the source of legitimacy. Delegates can leverage the Court's influence to shift the balance of power in an instant and place rivals in precarious positions.

Command and Control: The Sengoku Jidai is an epoch identified by unpredictability. Delegates are expected to respond quickly to unfolding events and adopt decisive action.

Decision-Making Process: While your actions must be grounded in reality, this committee grants you the authority to reshape the history of feudal Japan.

1.3. The Role of Clans

During the Sengoku Jidai, clans shaped Japan's political and military landscape. The clans in this committee represent powers comprising territories, populations, and samurai. Their primary roles are to determine their own survival strategies amidst the chaos in Japan and, if possible, to unify the country under their own leadership.

- Regional dominance and defense
- Alliances and diplomacy
- Honor and legitimacy

1.4. Role of the Chairboard

The board shapes the ruthless and volatile governance of the Sengoku period. Its duties include steering the environment, ensuring that delegates adapt to the era, and guiding each alliance's trajectory. The Board holds absolute authority over the following matters:

- Managing Crises: Through interventions, they force clans to confront their own vulnerabilities or to exploit their enemies' weaknesses.
- Imposing Reality: While delegates chart their own paths, the Board ensures these paths remain true to the brutal nature of 16th-century feudalism.
- Directing Ambition: They control the committee's pace, deciding when and how a crisis must be resolved-and with what means or when a fragile peace should be tested through treachery.

2. Introduction to Crisis Committees

2.1. What is a Crisis Committee

A crisis committee is not a setting for static debate; rather, it is a forum where delegates can alter the course of history by making instant decisions. Unlike the General Assembly, the agenda here does not follow a predetermined flow; instead, it is determined by unexpected "crises" whether generated internally by the committee or introduced via "updates."

A crisis committee grants delegates not simply the right to speak, but the power to personally steer their own destiny and even the course of history.

The purpose of crisis committees is not only to bring a situation under control. It is also to understand why crises emerge, evaluate their possible consequences, and develop sustainable solutions. For this reason, committees encourage delegates to think about both short-term urgent intervention and long-term stability. As a result, crisis committees provide the opportunity for delegates to develop a comprehensive perspective in interconnected fields such as international politics, military strategy, economy, society, and security.

2.2. Updates

Updates reflect the committee's progress; each new "update" that arises falls to the committee. These updates show you the effects your actions have generated, whether in the outside world or within the committee itself.

2.3. Crisis

"Crisis" gives rise to the committee and the chaos. It is not merely an "event" but a mandatory procedure. When the crisis begins, it forces hard choices: either you adapt to change and gain power, or you perish. The crisis is precisely the phase where the delegates' strategic acumen is put to the test.

2.4. Directive Types and How to Write Them

Particularly in crisis or special committees, directives are a crucial component of delegate interaction and strategy. These directives, categorized mainly into personal, joint, and intelligence directives, allow delegates to shape the committee's decisions and outcomes actively. Each type of directive serves a specific function and context.

I. Provide Clear and Explicit Information

Know precisely what you want to achieve, and write it down. Be brief, but not so vague that misunderstandings arise. Instructions must be clear from the point of view of the person executing them.

II. Keep it Short and Direct

Avoid long instructions. Just write down all the necessary steps, giving enough information for the recipient to take effective action.

III. Develop Your Strategy Step by Step

Actions that are complex should be decomposed into smaller, manageable steps or activities. Specify the sequence and timing of each action, including who is responsible and what resources are required.

IV. One Directive, One Issue

Each directive should be for one purpose only to avoid confusion. One should never combine several objectives in one command. 5. Refer back to previous instructions Refer to any approved prior steps, if applicable, to maintain continuity and avoid gaps. Define what or whom specifically is being referred to, such as a unit, location, or symbol. 6. Use Exact Numbers Whenever possible, use concrete numbers instead of vague percentages. This applies to personnel, resources, or operational targets. Specific numbers create clarity and speed-up implementation.

Summary: Be specific and concise in directions and when building step-by-step action plans; focus instructions; refer to previously given instructions when appropriate; and use specific

numbers. These tips ensure that directions are doable, clear, and easy to follow by the backroom staff during a crisis

2.2.1. Personal Directives

Personal directives are unilateral actions taken by a single delegate, representing their assigned country or character. These directives are crafted solely by the delegate without the need for collaboration or approval from other participants, although their effectiveness might depend on the reactions of others in the committee. A typical personal directive includes specific actions, policy implementations, or responses to crises that align with the delegate's national policy and objectives. These directives can range from military maneuvers and diplomatic negotiations to economic measures and public statements. The main purpose of a personal directive is to assert a delegate's position, make immediate decisions, and respond to unfolding events in the simulation. They allow for quick, decisive action that can significantly influence the committee's direction

2.2.2. Joint Directives

Joint directives are collaborative efforts where two or more delegates come together to form a consensus on a particular action or policy. These directives require negotiation, cooperation, and sometimes compromise among the involved parties. These directives typically cover actions or policies that benefit from or require multilateral support, such as international agreements, coordinated military actions, or joint humanitarian aid efforts. The effectiveness of joint directives often hinges on their ability to gather widespread support or create coalitions. They demonstrate the power of diplomacy and collective action in addressing complex international issues.

2.2.4. Intelligence (Information) Directive

Intelligence directives are unique to crisis committees and involve the management and use of information to gain strategic advantages. These directives can be issued by individual delegates or groups and are directed at the crisis staff who simulate intelligence agencies and other informational resources. Intelligence directives request or direct the gathering, analysis, and dissemination of crucial information relevant to the ongoing crisis or committee scenario. They may involve espionage, reconnaissance, or the securing of confidential communications. The primary goal of intelligence directives is to enhance a delegate's situational awareness and strategic positioning by obtaining valuable, often secret, information that can influence the committee's decisions and outcomes.

2.2.3. Committee Directive (Action, Information, Press Release)

Committee Directive: It is the type of directive written by the committee together. It is a type of directive written for solutions to very important crises or very big or important attacks.

2.2.4. Intelligence (Information) Directive

Intelligence directives are unique to crisis committees and involve the management and use of information to gain strategic advantages. These directives can be issued by individual delegates or groups and are directed at the crisis staff who simulate intelligence agencies and other informational resources. Intelligence directives request or direct the gathering, analysis, and dissemination of crucial information relevant to the ongoing crisis or committee scenario. They may involve espionage, reconnaissance, or the securing of confidential communications. The primary goal of intelligence directives is to enhance a delegate's situational awareness and strategic positioning by obtaining valuable, often secret, information that can influence the committee's decisions and outcomes.

2.2.5. Top Secret

Top Secret Directives cover actions involving high secrecy by nature that a delegate does not want to be known by other committee members or the rival cabinet. These directives are not read aloud or voted on in the committee session; instead, they are transmitted directly on paper or through a special communication channel to the Crisis Team. Generally, assassination attempts, espionage activities, sabotages, bribery, secret alliance negotiations, or covert military operations fall into this category. The main purpose of such directives is to obtain a strategic advantage on the field without the rivals' knowledge. However, in the case of these actions failing, there is a risk of exposure (leak); this can shake the delegate's credibility or cause serious diplomatic consequences.

2.2.6. Press Release (Declamation)

Press Releases are official or unofficial statements published by delegates with the aim of influencing the public opinion in the "simulation world," other states, or the civilian population. The primary purpose of these directives is to conduct perception management rather than performing a physical action. It is used with targets such as propaganda, raising the public's morale, instilling fear in the enemy (psychological warfare), spreading disinformation, or gaining the support of the international community.

2.3. Procedure of the Committee

2.3.1 Roll Call

This is the first thing the chairboard does after the session officially begins; it serves as a form of roll call. During this process, the chair reads the roll, and in crisis committees, delegates may respond with "Present" or "I."

2.3.2. Tour de Table

It is the phase where each delegate presents their individual stance and the proposed roadmap regarding the agenda within a set time allocation.

2.3.3. Semi-moderated Caucus

This is the mode generally used in crisis committees. It is a form of debate where formal rules are somewhat relaxed, yet the proceedings remain under the chairperson's control.

2.3.4. Unmoderated Caucus

It is the period when formal procedures are suspended, allowing delegates to leave their seats and converse freely with one another. The aim is to facilitate the formation of alliances, the drafting of solutions, and the achievement of consensus among delegates in a more informal and cordial atmosphere.

3. Historical Background of Japan

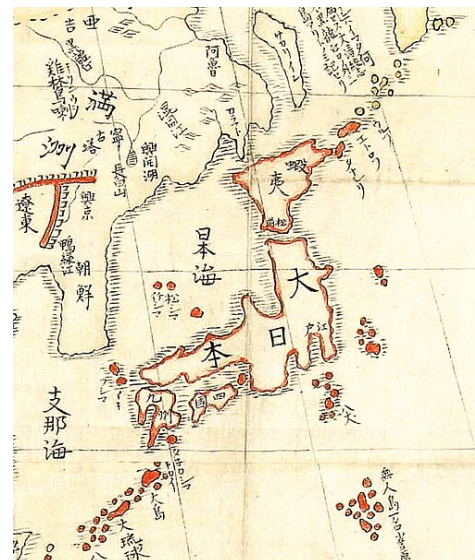
3.1. Medieval Japan Before the Sengoku Period

In medieval Japan (1185-1603) feudalism was a relationship between lords and subjects in which land ownership and usage were exchanged for military service and loyalty. Although it existed to some extent previously, the feudal system in Japan emerged in the true sense from the beginning of the Kamakura Period in the late 12th century.

The Ōnin War was a civil war that took place between 1467 and 1477 during the Muromachi period. Disputes between Hosokawa Katsumoto and Yamana Sōzen escalated into a civil war that involved the Ashikaga shogunate and daimyos across many regions of Japan.

3.2. The Ashikaga Shogunate

The Ashikaga shogunate (Ashikaga bakufu), also known as the Muromachi shogunate (Muromachi bakufu), was the feudal military government of Japan during the Muromachi period, from 1336 to 1573. The Ashikaga shogunate was established with the appointment of Ashikaga Takauji as shogun, who had overthrown the Kenmu Restoration shortly after toppling the Kamakura shogunate in support of Emperor Go-Daigo.



3.3. The Collapse of Central Authority

The Status of the Imperial Court: During this period, the Imperial Court retains no political power, existing merely as a symbolic figurehead. While clans have sought to obtain titles from the Empire to bolster their legitimacy, true power both historically and within this

committee has always remained, and will continue to remain, with those who possess actual authority and control over the land.

3.4. The Beginning of the Sengoku Period

The beginning of the Sengoku Period is considered to be the Kyōtoku incident, the Ōnin War, or the Meiō incident.

The Kyōtoku Incident was a major war in the Kanto region that lasted from 1454 to 1482. The war began when Ashikaga Shigeuji of Kantō kubō, the office of the Ashikaga shogunate in charge of the Kanto region, killed Uesugi Noritada of Kantō Kanrei, Kantō kubō's assistant. The various forces in the Kanto region divided and fought between the Kubō and Kanrei sides, with the Ashikaga shogunate supporting the Kanrei side.

Ashikaga Yoshimasa, the 8th Ashikaga shogun, tried to strengthen the power of the shogun, but his close associates did not follow his instructions, leading to political chaos and increasing social unrest. Since he had no sons, he tried to install his younger brother Ashikaga Yoshimi as the ninth shogun, but when his wife Hino Tomiko gave birth to Ashikaga Yoshihisa, a conflict arose among the shugo daimyo as to whether Yoshimi or Yoshihisa would be the next shogun. The Hatakeyama and Shiba clans were also divided into two opposing factions over succession within their own clans, and Hosokawa Katsumoto and Yamana Sōzen, who were father-in-law and son-in-law, were politically at odds with each other.

In 1467, these conflicts finally led to the Ōnin War (1467-1477) between the Eastern Army, led by Hosokawa Katsumoto and including Hatakeyama Masanaga, Shiba Yoshitoshi, and Ashikaga Yoshimi, and the Western Army, led by Yamana Sōzen and including Hatakeyama Yoshinari, Shiba Yoshikado, and Ashikaga Yoshihisa. In 1469, the war spread to the provinces, but in 1473, Hosokawa Katsumoto and Yamana Sōzen, the leaders of both armies, died. In 1477, the war ended when the western lords, including Hatakeyama Yoshinari and Ōuchi Masahiro, withdrew their armies from Kyoto.

The war devastated two-thirds of Kyoto, destroying many aristocratic and samurai residences, Shinto shrines, and Buddhist temples, and undermining the authority of the Ashikaga shoguns, greatly reducing their control over the various regions. The war caused disarray, which rippled across Japan. In addition to the military confrontations between separate states, there was also domestic fallout. In contempt of the shogunate, the daimyo who were ordered to remain in Kyoto instead returned to their provinces. Consequently, some of these daimyo found that their designated retainers or shugodai, representatives of their states appointed in a daimyo's absence, rose in power either to seize control of the domain or proclaim independence as a separate domain.

Thus began the Sengoku period, a period of civil war in which the daimyo of various regions fought to expand their own power. Daimyo who became more powerful as the shogunate's control weakened were called sengoku daimyo, and they often came from shugo daimyo, shugodai, and kokujin or kunibito. In other words, sengoku daimyo differed from shugo daimyo in that a sengoku daimyo was able to rule the region on his own, without being appointed by the shogun.

Historians often consider the Ōnin War, a ten-year conflict wrought by political turmoil, to be the trigger for what would come to be known as the Sengoku period. This civil war would clearly reveal the Ashikaga shogunate's reduced authority over its shogunal administration, the provincial daimyo, and Japan as a whole; thereby, a wave of unbridled conflict would spread across Japan and consume the states in an age of war. Furthermore, weariness of war, socioeconomic unrest, and poor treatment by aristocrats provoked the wrath of the peasant class. Farmers, craftsmen, merchants, and even villages would organize uprisings (known as "ikki") against the ruling class. An extraordinary example is the Kaga Rebellion, in which the local ikki had staged a large-scale revolt with the support of the True Pure Land sect (thereby establishing the term ikkō ikki) and assumed control of the entire province of Kaga. It is suggested by both scholars and authors that "these succession disputes still might not have led to war were it not for the shōgun's lack of leadership."

3.5. The Road Toward Unification

Tenka Fubu was a political theory proposed by the Sengoku period daimyō Oda Nobunaga. Its literal interpretation is "spread military force under heaven," while modern interpretations often explain it as "rule all under heaven by the warrior class regime." In 1567, after Nobunaga captured Mino Province, he renamed Inabayama Castle to Gifu, drawing from the allusion of King Wen of Zhou's "Phoenix Singing at Mount Qi," and began using the "Tenka Fubu" seal, marking the formal establishment of his political goal to unify Japan.

4. Political Structure of Sengoku Japan

4.1. The Emperor and the Imperial Court

During the Sengoku Jidai (1467-1603), the Emperor and his court held no political power, yet they remained the sole source of legitimacy. Warlords and shoguns sought titles from the court to coDuring the Sengoku Jidai (1467-1603), the Emperor and his court held no political power, yet they remained the sole source of legitimacy. Warlords and shoguns sought titles from the court to consolidate their authority. Despite suffering economic destitution, the court endured as a cultural authority and a mediator between clans. Consolidate their authority. Despite suffering economic destitution, the court endured as a cultural authority and a mediator between clans.



4.2. The Shogun and the Shogunate

Initially, the title *sei-i taishōgun* ("Commander-in-Chief of the Expeditionary Force Against the Barbarians") was awarded to military commanders during the early Heian period for military campaigns against the Emishi, who resisted the rule of the Kyoto-based imperial court. The office of shogun was in practice hereditary, although over the course of the history of Japan several different clans held the position. The title was originally held by military commanders during the Heian period in the eighth and ninth centuries. When Minamoto no Yoritomo gained political ascendancy over Japan in 1185, the title was revived to regularize his position, making him the first shogun in the usually understood sense.

4.3. Daimyo and Regional Rule

The Heian period is the era in Japanese history spanning the years 794 to 1185 AD. It marks the final phase of classical Japanese history and takes its name from Heian-kyō—the capital city known today as Kyoto. This period was characterized by the peak of Confucianism and other Chinese influences in Japan. Great importance was placed on the arts during the Heian period, particularly on poetry and literature. The word "Heian" means "peace" or "tranquility" in Japanese.

Shugo, commonly translated as “military governor,” “protector,” or “constable,” was a title given to certain officials in feudal Japan. They were each appointed by the shogun to oversee one or more of the provinces of Japan. The position gave way to the emergence of the daimyo (military feudal lords) in the late 15th century, as shugo began to claim power over the lands themselves, rather than serving simply as governors on behalf of the shogunate.

During this period, although the Emperor of Japan was officially the ruler of the state and every lord swore loyalty to him, he was largely a marginalized, ceremonial, and religious figure who delegated power to the shōgun, a noble who was roughly equivalent to a military dictator.

From 1346 to 1358, during the Nanboku-cho period, the Ashikaga shogunate gradually expanded the authority of the shugo, the local military and police officials established by the Kamakura shogunate, giving the shugo jurisdiction over land disputes between gokenin and allowing the shugo to receive half of all taxes from the areas they controlled. The Shugo shared their newfound wealth with the local samurai, creating a hierarchical relationship between the Shugo and the samurai, and the first early daimyo, called shugo daimyo, appeared.

The Sengoku period began with the Ōnin War (1467-1477) During this period, power was held by the Ashikaga shogunate, but the central government's authority weakened throughout the war, and the daimyos grew increasingly powerful. The most famous daimyos of the period were Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu. The Sengoku period ended with the unification of all political power under the Tokugawa shogunate following the Battle of Sekigahara.

Following the collapse of order in the wake of the Ōnin War, the office of the Shogun was reduced to a structure that existed only on paper. The Shogun's decrees could no longer extend beyond provincial borders, while local feudal lords enacted their own laws and defined their own territories.

The Edo period, also known as the Tokugawa period, is the period between 1600 or 1603 and 1868 in the history of Japan, when the country was under the rule of the Tokugawa shogunate and some 300 regional daimyo, or feudal lords. Emerging from the chaos of the Sengoku period, the Edo period was characterized by prolonged peace and stability, urbanization and economic growth, strict social order, isolationist foreign policies, and popular enjoyment of arts and culture.

During the Edo period, merchants greatly prospered and laid the foundation for Japan's later zaibatsu business conglomerates. Despite general restrictions on travel within the country, daimyō processions to and from Edo developed a network of roads and inns. A commoner culture emerged in Edo and cities such as Ōsaka and Kyōto, and art forms such as kabuki and ukiyo-e flourished. Japanese scholars developed schools of neo-Confucian philosophy, and samurai, now mostly employed as administrators, formalized their code of morality in the bushido code. In 1853, Japan was forcibly opened to Western trade by United States Commodore Matthew C. Perry, beginning the Bakumatsu ("end of the bakufu") era. The Edo period came to an end in 1868 with the Meiji Restoration and the Boshin War, which restored imperial rule to Japan.

Sankin kōtai, a system inaugurated in 1635 in Japan by the Tokugawa shogun (hereditary military dictator) Iemitsu by which the great feudal lords (daimyo) had to reside several months each year in the Tokugawa capital at Edo (modern Tokyo). When the lords returned to their fiefs, they were required to leave their wives and families in Edo. The system, which was imitated by the various daimyo in their own fiefs with their own retainers, ensured the continued subservience of the great lords to the Tokugawa shogunate. It also led to the improvement of communications and the development of a commercial economy, as merchants gathered in the provincial and metropolitan capitals to supply the needs of these

lords. On the other hand, the lords became divorced from the government of their fiefs, and their debts piled up.

The power of the Tokugawa clan originated with Matsudaira Takechiyo of the Matsudaira clan; the clan's influence was initially confined to the former province of Mikawa, located in the eastern part of present-day Aichi Prefecture in central Japan. Takechiyo was born in 1543 as the son of Matsudaira Hirotada, a daimyō. At the time of his birth, the country was in the throes of a bloody civil war resulting from the collapse of the weak Ashikaga shogunate.

4.4. Samurai Loyalty and Clan Hierarchy

Bushidō, the Japanese pronunciation, is a samurai moral code concerning samurai attitudes, behavior, and lifestyle. Its origins date back to the Kamakura period, but the code was formalized in the Edo period (1603-1868).



The relative peace that prevailed in Japan during the Kamakura period paved the way for concepts of honor in warfare to come to the fore; this manifested in customs such as announcing one's family name and/or lineage before a clash, limiting combat between warrior-nobles to mounted archery or sword duels avoiding trickery or cunning and emulating legendary figures or renowned heroes (tales of valor were popular during the Kamakura era). Commoners who occasionally assumed roles similar to those of samurai and frequently invoked their family names when entering a fray, despite lacking noble status, also contributed to the shaping of these "pre-Bushido" codes of honor. However, even in the relatively small-scale family and territorial disputes or "honorable" duels of the time, warriors often disregarded these combat norms; the act of announcing one's family name or lineage was frequently employed as a means of boasting, asserting the right to fight, and/or securing the desired outcome following the conflict. Instances of overt boasting were also observed.

Daimyo were the most powerful feudal lords who ruled in Japan from the 12th to the 19th century. The word "daimyo" means "great name" in Japanese. Depending on their rank, daimyo wore robes in shades ranging from dark to light purple. These purple garments, whether light or dark, ranked above those in shades of green, red, or black. In the 1800s, there were approximately 180 daimyo in Japan.

As a rank with a long and varied history spanning from the (shugo) of the Muromachi period to the Edo period, the backgrounds of the daimyo themselves were diverse.

The jizamurai, lit. 'samurai of the land' were lower-ranking provincial samurai that emerged in 15th-century Japan, the Muromachi period. The definition was rather broad, and the term jizamurai included landholding military aristocracy as well as independent peasant farmers. They alternated between warfare and the use of their relatively small plots of land for intensive, diversified agriculture. They came from the powerful myōshu, who owned farmland and held leadership positions in their villages, and became vassals of shugo and later of sengoku daimyō. Over time, many of these smaller fiefs came to be dominated by the shugo, constables appointed by the shogunate to oversee the provinces. Resentful and mistrustful of government officials' interference, people under their control banded together into leagues called ikki. The uprisings that resulted, particularly when the shugo tried to seize control of entire provinces, were also called ikki; some of the largest and most famous took place in Wakasa Province in the 1350s, Yamashiro Province in 1485, and Kaga Province in 1487-1488. In the latter two, independent confederacies, the Yamashiro and Kaga ikki, respectively, were established. In the late 15th century, jizamurai also formed ikki in Iga and Kōka, the military forces of which became known as ninja and gave their name to the ninjutsu styles of Iga-ryū and Kōga-ryū.

These independent jizamurai confederacies were eventually subdued by the Oda clan, which launched large invasions into their territory. The surviving jizamurai were given the option to join loyal samurai retinues in cities and castles or to forsake their samurai status and become peasant farmers. Despite their defeat, the ninjutsu tradition was secretly preserved by the jizamurai and their descendants, allowing it to survive up to the present day.

The samurai were members of the professional warrior class in pre-industrial Japan who served as retainers to the lords. These men came from warrior families and trained from a young age in military arts through private instruction. Swordsmanship, archery, and horsemanship were the primary martial skills, and often in Japanese history, only samurai had the right to even possess these weapons. These weapons required years of training to master, and this commitment made the samurai superior to conscripts and militia, the latter who were typically given only days of training. The samurai also studied literature, calligraphy, and Confucian philosophy, befitting their roles as bureaucrats under the shoguns.

Attempts were made in Japan by Emperor Tenmu (673-686) to establish a conscripted national army, but this did not come to pass, and by the 10th century, Japan instead relied on individual landowners to provide men for warfare. These horse-owning landowners were the beginnings of the samurai class, and the men who worked the land for them became the common foot soldiers during times of war. These foot soldiers could have long-standing ties and loyalty to the landowners, dating back many generations.

Ashigaru were commonly armed with katana, yari, and yumi. Ashigaru armour varied depending on the period, from no armor to heavily armored, and could consist of conical hats called jingasa made from iron, copper, wood, paper, bamboo, or leather, dō (cuirasses), kabuto (helmets), tatami zuki (armored hoods), kote (armored sleeves), suneate (greaves), and haidate (cuisses).



4.5. Legitimacy and the Claim to Rule Japan

There were two primary forces governing Japan: imperial legitimacy and military legitimacy. During this period, the Emperor's political power was negligible; however, he remained the sole sacred and inviolable authority, the source of legitimacy for the military rulers (Shoguns). Shoguns and powerful feudal lords (daimyo) were appointed to their positions through military might, yet they could not claim the right to rule without an imperial decree. With the collapse of central authority, military legitimacy came to rely entirely on de facto power (gekokuujō) and aristocratic titles. Rather than being appointed by the Shogun or the Emperor, daimyo derived their legitimacy from military success, territorial control, and lineage.

5. Society, Economy and Agriculture

5.1. Social Classes in Sengoku Japan

The jizamuraisamurai of the land were lower-ranking provincial samurai that emerged in 15th-century Japan Muromachi period. The definition was rather broad and the term jizamurai included landholding military aristocracy as well as independent peasant farmers. Over time, many of these smaller fiefs came to be dominated by the shugo, constables who were administrators appointed by the shogunate to oversee the provinces.

Rōnin was a samurai who had no lord or master and, in some cases, had also severed all links with his family or clan. A samurai became a rōnin upon the death of his master, or after the loss of his master's favor or legal privilege.

Peasants (Hyakushō) were not merely a source of rice production or tax revenue; they also constituted the logistical backbone and infantry of armies with the majority of ashigaru (light infantry) being recruited from their ranks demonstrating that they were, in a sense, a cornerstone of warfare.

Social classes did not consist solely of those who played an active role in warfare. There were also katanakaji (sword smiths) who forged the samurai's katanas, as well as other edged weapons widely used in battle, such as the tachi wakizashi and tantō. There are Katchūshi (armor makers) who craft not only the Yoroi (traditional armor)-worn by samurai on the battlefield and resistant to arrows and spears-but also the bulletproof Tōsei-gusoku armor that emerged with the development of firearms during the Sengoku period. And literally meaning "gunsmith" or "musket maker" the Teppō Kaji were the artisans who manufactured firearms in Japan from the 16th century through the end of the Edo period; they were, in fact, the most crucial factor shaping the fate of the war.

5.2. Samurai, Peasants, Merchants and Artisans

The samurai were members of the professional warrior class in pre-industrial Japan, who served as retainers to the lords. The role of the samurai changed over time. In the medieval period, warriors were closely associated with military service, landholding, lord-vassal ties,

and local authority. In general, samurai, aristocrats, and priests had a very high literacy rate in kanji. Recent studies have shown that literacy in kanji among other groups in society was somewhat higher than previously understood.

Although peasants are effectively the most downtrodden segment of society, they are in fact its cornerstone. From wartime efforts to the country's continued survival, they are the ones who keep things running from behind the scenes, even if they remain unseen. For villagers, agriculture is not a profit driven activity but is based on a subsistence economy.

Although merchants were often regarded as the lowest and most insignificant class amidst the turmoil and competing priorities of that era and region, they laid crucial foundations. They introduced goods produced by peasants to the wider world-or facilitated their circulation within local markets-thereby handling distribution and marketing tasks that peasants could not perform, averting local chaos, and pioneering the establishment of international relations; the latter was particularly significant during that period of warfare.

Due to the importance of their work, a skilled blacksmith, armorer, or carpenter was far more valuable in the eyes of a daimyo than an ordinary soldier. Consequently, daimyos granted skilled artisans significant privileges such as tax exemptions, private estates, and sometimes even samurai status to attract them to their domains.

5.3. Land, Rice and Taxation

The Sengoku Jidai was an era that saw the reshaping of land use and boundary definition following the collapse of the Ashikaga Shogunate. The old aristocratic land system *shōen* was completely transformed, replaced by the absolute dominance of daimyo lords whose power derived from military success and direct control over the land. During this period, agriculture became not merely a means of subsistence but the primary fuel for military power. Daimyo invested heavily in agricultural production to sustain their armies and maintain their authority; large-scale irrigation projects, marshland reclamation, and the cultivation of new farmland led to a massive surge in rice production. On the economic front, the logistical demands of warfare fostered the emergence of new urban centers known as *jōkamachi* (castle towns) around fortifications. In these towns, merchants and artisans revitalized trade under the protection of feudal lords, while the development of mining particularly for silver and gold accelerated the transition to a cash-based economy. This era laid the institutional foundations for the stable Edo Period that would follow and endure for centuries.

5.4. Trade and Local Markets

During the Sengoku Jidai, trade and local markets became the most dynamic engines driving military logistics and the feudal struggle for survival. Daimyos encouraged the establishment of local markets in castle towns to arm their armies and secure supplies, opening these markets to free trade by abolishing heavy taxes and granting specific privileges. The transition to a cash economy accelerated with the widespread use of copper coins imported from China and the expansion of local silver mining, while global trade flowing through port cities like Sakai became integrated into local markets. Ultimately, these commercial networks flourishing amidst the warfare became the pivotal factor in transforming Japan from a closed agrarian society into an urbanized, commercially integrated early modern state.

5.5. The Economic Impact of War

During the Sengoku period, the country was in a constant state of war; consequently, a system evolved spontaneously that differed significantly from the traditional economic model. One of the primary sources of revenue during this era was agricultural taxation, specifically taxes levied on land and rice as rice was a commodity valued on par with currency.

At the same time, within this self-sustaining war economy, there was significant trade in weapons, armor, and the raw materials used to make them such as silver and gold and, in fact, staying up-to-date was crucial to maintaining the upper hand in this struggle for power. A prime example of this is the Tanegashima (matchlock musket); adopted by the samurai class and their ashigaru infantry, its introduction to the battlefield within just a few years forever changed the nature of warfare in Japan.



6. Military Structure and Warfare

At the time armies included more than elite samurai units. Since the nature of warfares evolved into something larger and more chaotic, armies required more troops than before. Thus a new type of troop: Ashigaru. (can be assumed as militias)

6.1. Nature of Sengoku Warfare

Unlike characterized samurai duels, the wars relied heavily on ruthless and chaotic clashes between large armies. Logistics was the main factor in battles. Gekokujo (can be thought of as uprisings of lower rank against rulers/leaders) was so common in battles. Betrayals, bribing infantries during sieges, changing sides mid-battle were inevitable. Infantry fought on the front however it was not enough to win. Spying the enemy and making propagandas to win over the public were as important as having fighting men.

Wars usually started when one of the sides attacked the other's sources of income and logistics. When an army entered enemy territory the first few actions they took were: burning crops, raiding villages and cutting support lines of castles. Also the power a lord held was measured by the rice that they produced. When a lord lost his economical assets it was over for his reign. Thus made armies prioritise raiding income sources.

A classic war during the period usually started with positioning the army. Generals stayed behind the army making the plans that carried them to victory.

A war to summarize everything

The Battle of Nagashino



As prementioned tactics were crucial to win battles during Sengoku Jidai. Firstly the defender side positioned behind the river in order to slow enemy cavalry. In addition to that they prepared wooden barricades and placed their arquebusiers behind them so cavalry won't be able to reach arquebusiers. Ancient muskets took a long time to refill making them worse in open fields but the defenders also found a way to solve this issue. Musketeers created 3 lines. When the front line shot, they quickly retreated to the third side while reloading their ammo. All while the second line took the front side. Thus they created an infinite cycle of bullets raining upon enemies.

While the attacker army crushed under heavy rain of fire they did not realise the support coming for defenders. The support unit cut their escape route securing an absolute victory for the defender side

To not intervene the actions of the delegates names of the clashing clans were not given in this part.

6.2. Samurai

The origin of the word samurai derived from the verbal saburau which means “to serve”.

When they first appeared, they were mainly warrior bands who tried to protect private agricultural estates. But their influence quickly grew over time.

A great man called Minamoto no Yoritomo used samurais to shift the regime in Japan from an imperial court centered state to feudal military hegemony. The culture of combat was highly valued at the beginning, it was centered around the rules “Kyuba no Michi”. Originating around the 10th century, it predates formal *Bushidō*. Rather than a strict moral doctrine, it was a highly practical, survival-based discipline emphasizing mounted combat.

The Core Principles

- The samurai valued pride deeply. They pledged their alliance to their lord until they run out of breath
- They dedicated themselves to improve their skills to use longbows and ride horses
- They were brave and fierce warriors. Showing fear was almost like an insult for them during combat.
- Even though its meaning changed over time, Kyuba no Michi represents practical battlefield customs making what we know as samurai.

However Sengoku Jidai was so chaotic and devastating that the new battle system forced samurai forces to step down from their horses to join the upcoming wars as armored infantry. Also the requirement of massive ashigaru armies caused experienced soldiers to be commanders for them. Samurais also orchestrated those huge armies of ashigarus.

6.3. Ashigaru Infantry

Ashigaru can be thought of as militias or light infantry. In the Sengoku Era armies were made by Ashigarus not samurais on the contrary of common belief. In the beginning they were recruited by force. They were basically villagers who have never seen a battle before. Ashigaru were not provided with wages. They mostly relied on raiding enemy goods to gain something. They were brutal, unorganised and unforeseen.

However as the battle scaled larger ashigaru forces became official soldiers. They were trained, provided wages and accounted as infantry rather than militias. An old ashigaru Toyotomi Hideyoshi banned arming the commoners. In 1591 society was discriminated against based on their status when an edict was declared upon the matter. After that ashigori became the lowest ranked Samurai.

Ashigaru were separated as 3 units

Yari ashigaru: They used huge spears. They mastered at stopping enemy cavalry

Yumi ashigaru: They were master archers. They used traditional longbows damaging enemy lines.

Teppo Ashigaru: After being introduced with gunpowder this class appeared as musketeers. They are the main reason samurais are almost gone.

6.4. Castles and Sieges

Castles are dangerous with their garrisons. A well prepared castle could last for months before its fall. However support usually arrived before the castle fell. In the Sengoku Era the main tactic in sieges was cutting the support lines. The archers in the castle could destroy armies and the huge walls prevented infantry from entering inside but it was impossible to feed a castle's population without outer help.

Also sieges were not just physical battles. They were mental stability tests.

For the defender side: The soldiers were under constant pressure. Endless arrows, huge rocks were terrorizing the castle. They were under a siege without knowing for how long. They had to watch their food decrease day by day.

For the attacker side: The army was trying to pass the castle defence. They had to keep the pressure to win or else the siege would fail. The arrows from the castle murdered the army and the soldiers had to watch their friends die. They were attacking without knowing if they would remain alive to see the daylight.

7. Religion, Culture and Mythology

7.1. Shinto Beliefs

A polytheistic and animistic religion, Shinto revolves around supernatural entities called the kami, who are believed to inhabit all things, including forces of nature and prominent landscape locations. The kami are worshipped at kamidana household shrines, family shrines, and jinja public shrines. The latter are staffed by priests, known as kannushi, who oversee offerings of food and drink to the specific kami enshrined at that location. This is done to cultivate harmony between humans and kami and to solicit the latter's blessing. Other

common rituals include the kagura dances, rites of passage, and kami festivals. Public shrines facilitate forms of divination and supply religious objects, such as amulets, to the religion's adherents. Shinto places a major conceptual focus on ensuring purity, largely by cleaning practices such as ritual washing and bathing, especially before worship. Little emphasis is placed on specific moral codes or particular afterlife beliefs, although the dead are deemed capable of becoming kami. The religion has no single creator or specific doctrine, and instead exists in a diverse range of local and regional forms.

7.2. Buddhism and Temples

Originating in India, Buddhism arrived in Japan by first making its way to China and Korea through the Silk Road and then traveling by sea to the Japanese archipelago.

Buddhism was first established in Japan in the 6th century CE. Most of the Japanese Buddhists belong to new schools of Buddhism which were established in the Kamakura period (1185-1333). During the Edo period (1603-1868), Buddhism was controlled by the feudal Shogunate.

It is an Indian religion and philosophy based on the teachings attributed to the Buddha, a śramaṇa and religious teacher who lived in the 6th or 5th century BCE.

7.3. Christianity and Foreign Influence

The Nanban trade declined in the early Edo period as the Tokugawa shogunate rose to power. They were concerned about the influence of Christianity in Japan, especially the Roman Catholicism brought by the Portuguese. The Tokugawa implemented a series of Sakoku policies that gradually cut off mainland Japan from the outside world. They restricted European trade to Dutch traders on the artificial island of Dejima, where activities were closely monitored.

Nanban trade Nanban bōeki; "Southern barbarian trade" is the European trade in Japan between the arrival of Europeans in 1543 to the first Sakoku Seclusion Edicts of isolationism in 1614. The Nanban trade as a form of European contact began with Portuguese explorers, missionaries, and merchants in the Sengoku period and established long-distance overseas trade routes with Japan. The Nanban trade declined in the early Edo period with the rise of the Tokugawa shogunate which feared the influence of Christianity in Japan, particularly the Roman Catholicism of the Portuguese. The Tokugawa issued a series of Sakoku policies that increasingly isolated mainland Japan from the outside world and limited European trade to Dutch traders on the artificial island of Dejima, under total scrutiny.

Christianity also posed a simultaneous cultural and social challenge.

The Disruption of Hierarchy: Christianity's emphasis on "equality before God" created unrest in Japan, a society defined by class particularly during the Sengoku Jidai (Warring States) period, as the entire system was built upon class distinctions.

A Conflict of Loyalty: The "absolute loyalty to one's daimyo or shogun" a samurai's paramount virtue, began to clash with loyalty to the Pope (a foreign authority). This situation presented an unacceptable risk of a "fifth column" for the central figures (Nobunaga, Hideyoshi, Ieyasu) who sought to unify Japan.

7.4. Religion as a Source of Legitimacy

In this period when the central authority lost its power, the spiritual authority provided by religion was activated where the sword was not enough.

A polytheistic and animistic religion, Shinto revolves around supernatural entities called the kami, who are believed to inhabit all things, including forces of nature and prominent landscape locations. The kami are worshipped at kamidana household shrines, family shrines, and jinja public shrines.

7.5. Mythological Authority and the Divine Chair

There were two primary forces governing Japan: imperial legitimacy and military legitimacy. During this period, the Emperor's political power was negligible; however, he remained the sole sacred and inviolable authority, the source of legitimacy for the military rulers (Shoguns). Shoguns and powerful feudal lords (daimyo) were appointed to their positions through military might, yet they could not claim the right to rule without an imperial decree. With the collapse of central authority, military legitimacy came to rely entirely on de facto power (gekokujiō) and aristocratic titles. Rather than being appointed by the Shogun or the Emperor, daimyo (feudal lords) derived their legitimacy from military success, territorial control, and lineage.

7.6. Legitimacy and the Claim to Rule Japan

There were two primary forces governing Japan: imperial legitimacy and military legitimacy. During this period, the Emperor's political power was negligible; however, he remained the sole sacred and inviolable authority, the source of legitimacy for the military rulers (Shoguns). Shoguns and powerful feudal lords (daimyo) were appointed to their positions through military might, yet they could not claim the right to rule without an imperial decree. With the collapse of central authority, military legitimacy came to rely entirely on de facto power (gekokujiō) and aristocratic titles. Rather than being appointed by the Shogun or the Emperor, daimyo derived their legitimacy from military success, territorial control, and lineage.

8. Diplomacy, Alliances and Intrigue

8.1. Marriage Alliances

In the Sengoku period, marriage was not the union of two individuals, but a representation of the political and military union of two clans. The parties into marriage would typically move to the other side's stronghold. In practice, this arrangement evolved into a system of hostage-taking. "If one party violated the agreement, the bride or groom sent to the other side would face an immediate threat of death. This made breaking the alliance an act devastatingly high cost both emotionally and strategically and serves as a powerful testament to the rigidity of the rules and the importance of loyalty.

8.2. Hostages and Captives

When one of the sides captured the other side's valuable characters that made those captives hostages if they were kept alive. Hostages were usually family members of powerful clans, respected warlords and individuals who had influence over the area. To save important figures they had to bargain or battle. However, battling was not the wise decision since it might cause the deaths of the captives. Also when a warlord was kept hostage it damaged the war potential of the opposing army. Without their lords they lack the main factor that

gathered those huge armies. Also to release their loved ones clans had to sacrifice a lot of things such as money,lands,crops and even their honor.

8.3. Betrayal, Espionage and Assassination

Large armies meant a lot of people to feed,a lot of people to look after. The main problem when organising a huge army was making them remain loyal to you. Ideologies and beliefs may represent powerful bonds and show strong rivalries. Although it seems ideologies are the victorious one,it never was. It was armies who made ideologies win. So to keep that power wise lords had to gain loyalty to their army. The last thing a general wants in the middle of a battle is his army abandoning him or even worse joining the enemy. When they face hunger,bribes or any kind of demotivation such as losing battles simultaneously,large armies tend to switch sides or abandon the battlefield.

In crucial wars having the lead is important. To start the war advantageous you needed to get some information about the army you will face. This is where espionage actions gained its importance. To capture the war plans,formations of the opposing side,spies were used. Knowing the opponent's next move makes you able to make more accurate battle plans that will lead you to victory.

11. Bibliography

<https://www.worldhistory.org/trans/tr/2-1438/ortacag-japonyasinda-feodalizm/>

新井 Arai, 白石 Hakuseki; Ackroyd, Joyce Irene (1982). *Lessons from history: the Tokushi yoron*. University of Queensland Press. ISBN 978-0-7022-1485-1.

Kang, Etsuko Hae-Jin (1997). *Diplomacy and Ideology in Japanese-Korean Relations: From the Fifteenth to the Eighteenth Century*. Palgrave Macmillan. ISBN 978-0-312-17370-8.

Nussbaum, Louis-Frédéric; Roth, Käthe (2002). *Japan Encyclopedia*. Harvard University Press. ISBN 978-0-674-01753-5.

von Klaproth, Julius (1834). *Nipon o daï itsi ran: ou Annales des empereurs du Japon*. Oriental Translation Fund

<https://baike.baidu.com/en/item/Tenka%20Fubu/1538980>

<https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.tr.emb-japan.go.jp/&ved=2ahUKEwixkMq7h9CVAxVV8rsIHfAFAlIQFnoECEgQAQ&usg=AOvVaw0CjOjQc2DDhZk1r1bejLqo>

"*Sengoku period*". *Encyclopedia of Japan*. Tokyo: Shogakukan. 2012.

<https://www.britannica.com/topic/sankin-kotai>

<https://japansociety.org/news/the-polity-of-the-tokugawa-era/>

<https://www.ebsco.com/research-starters/history/rise-samurai>

<https://www.asianstudies.org/publications/eaas/archives/once-and-future-warriors-the-samurai-in-japanese-history/>

<https://www.nps.gov/gett/learn/historyculture/sengoku-jidai.htm>

