



**WMUN II**

**Joint-Crisis Committee**

**Crusader Coalition**

**L. Douglas Wilder Middle School Model United Nations**

**Background Guide**

**Shree Vidya Aluri**

Co-Chair

**Laveen Karthikeyan**

Co-Chair

# **Crusades JCC-Crusader Coalition (Latin Christian Side)**

## **Letters from the Chairs**

Honorable Delegates,

Honored delegates, welcome to the second iteration of Wilder Model United Nations. You will be taking part in the JCC crusades committee(Latin Side), co-chaired by Shree Vidhya Aluri and Laveen Karthikeyan. We are honored to be chairing a committee with such potential for creativity, and we can't wait to see the future come to life through your debates.

Laveen is a 6th-grade Chair who is part of the GYSA program at Wilder Middle School. He has been a part of Model UN since fifth grade. He is an active member of the TSA, the Model UN club, the Rubik's Cube Club, and the Lego Club. He loves being involved with the school as an SCA Officer and as a representative. He takes an interest in playing Soccer, which led him to be on the Wilder soccer team. He enjoys the challenges that come with Technology, and in his free time, participates in many other sports. Outside of school Laveen takes interest in participating in Basketball, and also is an active part of a leadership camp. He has attended three conferences in the past 2 years(DRMUN, WMUN, and MMSMUN), winning an award as well. He's also gained experience from his sibling, who played the role of Director General in the first iteration of Wilder Model United Nations.

Shree is a 7th-grade scholar in the GYSA program who has been a part of Model UN since 6th grade and is extremely honored and excited to now serve as a Committee Chair. She is also an active member of the Technology Student Association (TSA) and contributes her creative

side to the Wilder yearbook staff. Driven by a genuine passion for animal wellbeing, she founded the club "PAWS for Purpose" to turn that interest into action. Her dedication extends beyond school; after finishing a five-year course in her mother tongue, she now spends every Saturday volunteering to teach the language to younger children. Shree also finds balance through music and sports. She is a classical vocalist and keyboardist who takes weekly classes to refine her skills. Having played tennis and badminton since she was young, she now brings that experience to the Wilder tennis team. Ultimately, Shree views her leadership in Model UN as an opportunity for collaboration and empathy that she applies to all her life. She is eager to guide delegates in finding purposeful solutions to the world's complex challenges.

In this Committee, we will be debating the idea of the Third Crusaders Latin Side. We hope you will enjoy this committee as much as we do, and that you will have an unforgettable experience. We strongly encourage you to research your role and background information and have a completed position paper in order to be eligible for awards. We also ask that you write your position paper with no bias and as your assigned character. (We can tell if you use AI, so just don't.) We also ask that your sources be in MLA 9 format to prevent plagiarism. Topic three isn't required on your position paper and it's just a debatable topic if topic 1 and 2 go by fast. Awards are not only selected based on your position paper but also your overall contribution, confidence, and behind-the-scenes decisions. If you have any questions or any concerns, please don't hesitate to reach out at the following emails. Thank you for your time, and let's have an amazing conference!

[hcps-aluris@henricostudents.org](mailto:hcps-aluris@henricostudents.org) or [hcps-karthiklv@henricostudents.org](mailto:hcps-karthiklv@henricostudents.org)

Your Chairs,

Laveen Karthikyan and Shree Vidhya Aluri, L. Douglas Wilder Middle School

Crusades JCC-Crusader Coalition (Latin Christian Side)

Model United Nations Conference March 6-7, 2026

## WMUN II

# Wilder Model UN Conference

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Topic 1: Cause of the Third Crusade

Topic 2: Battle against Western Europe

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### **Committee Overview:**

The Joint Crisis Committee Crusades (JCC Crusades) is one of the 2 Crisis Simulation Committees at L. Douglas Wilder Model United Nations. The JCC Crusade was The Third Crusade, which lasted from 1189 through 1192, it was also referred to as the Kings Crusade by many people. This was a major military mission led by Western European leaders as a mission to retake the Holy Land, following its capture by a Muslim Sovereign named Saladin. The Third Crusade was the result of the fall of Jerusalem in 1187 to the Ayyubid sultan, Saladin. The Crusaders were badly defeated at the Battle of Hattin, which caused them to lose control of the

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holy city of Jerusalem. This shocking news shook Western Europe and convinced them to immediately launch a new war to take the city back.

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# Topic I:

Trigger of the Third Crusade

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## Part 1: The Beginning

The trouble started with the terrible loss of a significant center city during the fall of Jerusalem. This event caused great panic and reportedly resulted in the death of a top leader when he heard the news. This failure shattered a period of global stability, triggering widespread feelings of worry. The result was both emotional and statistical about how things were run, convincing enemy leaders to react to the developing situation. This led to a drop in morale among the officers and high ranking officials.

Crusades JCC-Crusader Coalition (Latin Christian Side)

Fighting began after the realization that the defensive stance had failed, leaving only a few isolated posts. This situation triggered unnecessary taxation and the mobilization of national assets, which placed extraordinary strain on the institutional frameworks of the surrounding nations. Although these powers made an effort to form an alliance, personal dislike for each other and mistrust between important commanders created disorder in their cooperation. Major setbacks during the campaign, along with public affairs between key leaders, exacerbated internal discord. As a result, although some territory was recovered, the incentive objective that motivated the movement was not acquired.

### **Historical Context:**

The Third Crusade was a desperate and huge effort by Western Christians to fix the terrible collapse of the Crusader States. The spark for this movement was the 1187 Battle of Hattin and the later fall of Jerusalem to the leader Saladin. This loss of the main center of Christian power sent ripples through Europe; stories say that Pope Urban III died of a broken heart when he heard the news. The loss of the Holy City broke a decades-long balance of power in the area, creating a sense of deep fear that stretched from the sea to the royal courts of England and France. What started as a local military defeat was quickly turned into a moral and religious duty, as the Church described the recovery of Jerusalem as a necessary act to make up for the shared sins of the West.

Active fighting from the European kings started once it became clear that the kingdom had been cut down to a few lonely coastal outposts, most notably the city of Tyre. To help this massive project, the responding nations started an unheard-of level of gathering resources. King Henry II of England and King Philip II of France set up the Saladin Tithe, a large tax on the pay

and property of their people. While this gave the necessary money for the campaign, it put a heavy strain on the social and money systems of their kingdoms, causing local anger. Despite this shared financial promise, the effort to show a united front was almost immediately ruined by the deep personal fights and political distrust between the European kings.

The campaign was shaped as much by inward fighting as it was by outward war. The early momentum was broken by the sudden death of Emperor Frederick Barbarossa, which left his massive German group without a leader and mostly worn out before reaching the Holy Land. Once the remaining forces met at the Siege of Acre, the friction between Richard the Lionheart of England and Philip II of France became impossible to handle. Their public fights over leadership, fame, and who would be the next king of Jerusalem slowed progress and led to Philip's early exit. Furthermore, the bitter shaming of Duke Leopold V of Austria by Richard during the siege created enemies within the Christian camp that would later have bad results for the English king.

In the end, the Crusade reached a series of planned wins, including the retaking of Acre and a win at the Battle of Arsuf, which brought back a thin strip of land along the coast. However, the emotional and organizational mess that troubled the leadership stopped them from starting a final attack on the main goal. Richard the Lionheart, seeing that he lacked the resources to keep the middle of the country against Saladin's lasting strength, was forced to settle on a peace deal. While the resulting Treaty of Jaffa let Christian travelers visit the holy sites, the city of Jerusalem stayed under Muslim control. The movement ended with the safety of the Crusader States settled for a time, yet the final main goal that had moved the kings to cross the sea stayed unreachable.

## **Possible Solutions:**

The Third Crusade began after the fall of Jerusalem in 1187, an event that shocked Christian Europe and led to widespread calls for a new holy war. This crisis followed the Crusaders' devastating defeat at the Battle of Hattin. While conflict between Christian and Muslim powers had existed for decades, certain poor decisions and missed opportunities greatly increased tensions. Two possible ways the Third Crusade might have been prevented are through better military leadership and stronger diplomacy between opposing sides.

### **1. Avoiding the Battle of Hattin**

The Battle of Hattin was a crossroad for the Kingdom of Jerusalem. Crusader leaders made the condemning mistake of marching their army across hot land with restricted access to water. This weakened their soldiers before the battle even began and made them endangered to Saladin's well-organized forces. Many historians believe this poor strategy directly led to the crushing defeat of the Crusaders and the eventual loss of Jerusalem. If the leaders had stayed near reliable water sources or refused to be drawn into open battle, their army might have survived. By preserving their military strength and defending key cities, the Crusader states could have continued to exist, which may have prevented Jerusalem from falling and removed the main cause of the Third Crusade.

### **2. Stronger Diplomacy Between Christian and Muslim Leaders**

Another possible solution would have been a more efficient use of diplomacy rather than ongoing warfare. Although they were enemies, leaders such as Saladin and Richard the

Lionheart showed respect for each other and occasionally negotiated truces. Saladin, in particular, had shown interest in talking through peaceful resolutions. If earlier leaders had emphasized more on negotiation, they could have created long-term agreements that benefited both sides. For example, treaties that guaranteed safe passage for Christian pioneers to Jerusalem might have reduced religious tensions and prevented violence. Diplomacy could have protected sacred sites while avoiding the suffering caused by large-scale war.

## **Conclusion**

In conclusion, the Third Crusade was not inevitable. With stronger leadership decisions and a greater commitment to diplomacy, the loss of Jerusalem and the resulting call for crusade might have been avoided. These alternatives suggest that cooperation and strategy, rather than conflict and revenge, could have changed the course of history. In addition, delegates and representatives from opposing sides should work together through open communication and mutual respect to resolve disagreements peacefully. By prioritizing negotiation and collaboration, leaders could prevent misunderstandings from escalating into violence and help create lasting stability between nations.

# **Topic 2:**

Battle against Western Europe

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## **Background Information:**

The Crusades were a series of religiously motivated military campaigns initiated by Western European Christian powers between the late eleventh and thirteenth centuries. From the Latin perspective, these campaigns were framed as efforts to reclaim territories considered sacred to Christianity. Participants came from Western Europe, including France, England, the Holy Roman Empire, and Italian city-states, and were united under the Roman Catholic Church. The shared use of Latin in religious and administrative practices contributed to a collective Crusader identity despite regional differences.

The political and social structure of Western Europe also played a significant role in the emergence of the Crusades. European society was organized under feudal systems characterized by frequent internal conflicts among nobles and limited centralized authority. Crusading offered a way to redirect this violence outward while reinforcing loyalty to the Church. Appeals from the Byzantine Empire for military assistance further legitimized Western European involvement and provided an initial justification for intervention in the eastern Mediterranean.

Religious motivation remained central to Western European participation, particularly following Pope Urban II's call at the Council of Clermont in 1095. His promise of spiritual rewards, including the remission of sins, resonated strongly within a deeply religious society. At the same time, political ambition and economic opportunity influenced decision-making among European elites. For example, younger sons without inheritance rights sought land and titles

abroad, while Italian maritime powers such as Venice and Genoa supported Crusading efforts in exchange for commercial privileges. These overlapping motivations demonstrate that Western European actions were shaped by both ideological and material considerations.

### **Historical Context:**

The First Crusade (1096–1099) marked the peak of Western European success. Crusader forces captured Jerusalem and established several Crusader States, including the Kingdom of Jerusalem and the County of Tripoli. These territories represented attempts to permanently extend Western European political and religious authority into the eastern Mediterranean. Early victories reinforced the belief that the Crusades were divinely supported, encouraging continued participation and funding from Europe.

However, subsequent campaigns revealed increasing strategic and structural weaknesses. The Second Crusade failed to defend existing territories, and the Third Crusade, despite leadership from figures such as Richard the Lionheart, did not succeed in recapturing Jerusalem. Western European armies relied heavily on feudal forces, armored knights, and siege warfare, which were often ill-suited to the region's climate and geography. Long supply lines from Europe, poor coordination among leaders, and rivalries between Crusader States undermined sustained military effectiveness.

Over time, the structural fragility of Crusader rule became clear. The Crusader States were geographically isolated and surrounded by hostile powers, making them dependent on

reinforcements from Western Europe. Meanwhile, Muslim forces became more unified and organized under leaders such as Saladin, who recaptured Jerusalem in 1187. This shift in regional power dynamics exposed the limitations of Western European control and contributed to the gradual collapse of Crusader authority in the Holy Land.

### **Possible Solutions:**

Conflicts between Western European Crusader states and Muslim forces caused widespread violence and instability in the Middle East. These battles were fueled by religious tension, political ambition, and territorial disputes. While war seemed inevitable at the time, historians suggest several ways that conflict might have been reduced or prevented. Two possible solutions are stronger diplomacy and limiting religious extremism.

#### **1. Stronger Diplomacy and Treaties**

One way to prevent conflict was through sustained diplomacy and negotiation. European leaders could have worked with Muslim rulers to establish long-term agreements that allowed shared control of holy sites or safe access for pilgrims. Trade agreements and political alliances could also have created incentives for peace. By finding mutually beneficial solutions instead of resorting to war immediately, leaders could have reduced tensions and prevented battles from escalating.

#### **2. Limiting Religious Extremism**

Another important solution was to reduce the influence of religious zeal on political decisions. Crusades were often encouraged by the Church, which promised spiritual rewards for participation in war. If the Church had instead promoted tolerance, pilgrimage access, and

coexistence, public support for military campaigns might have been weaker. Encouraging dialogue and mutual respect between different faiths could have lessened the religious justification for war, making large-scale battles less likely.

## **Conclusion**

In conclusion, stronger diplomacy and limiting religious extremism could have helped prevent many of the conflicts between Western Europe and Muslim forces. By prioritizing negotiation, cooperation, and tolerance over violence and revenge, leaders could have reduced bloodshed and created more stable relations between the two sides.

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