

GECMUN 8

Background Guide

The Council of Olympus

The Nonbeliever Crisis

SDG: 16. Peace, Justice, and Strong Institutions

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Committee Introduction

In a fictional crisis committee, delegates are challenged to confront stimulated crises that stem from various topics: historical, science-fiction, fantasy, and more. The factor that sets fictional committees apart from any other committees is the flexibility of the agenda. Thus, the general agendas of fictional committees are creative, with lots of room for open interpretations.

However, the delegates should be mindful of the “sub-topics” that will be brought up during the committee. Similar to other crisis committees, there will be other issues, or turn of events that will put the delegates’ creativity, background knowledge, and wits to test. It would be best to be aware of this factor and to prepare beforehand with plentiful background information. Since this specific committee roots from Greek mythology, the chairs would strongly advise to garner background knowledge on ancient Greece. Specifically, researching the deities involved, the role of religion in ancient Greece, ancient Greek culture, and stories of Greek mythology (especially those that affect relationship between gods) will be extremely helpful in not only determining the delegates’ god’s stance, but establishing the overall direction of the committee.

It is crucial for all participating delegates to have an open attitude, for this committee will surely challenge the delegates to think outside the box. Because the agenda of this committee is fictional, there are no past historical resolutions on the issue. Thus, it is up to the delegates to come up with adequate stances of characters based on Greek mythology and topic research. There are no “right” or “wrong” answers to the agenda, which strongly encourages all delegates to be creative. The delegates should be prepared with “master plans” to manipulate this committee to achieve the goals of their assigned character.

Agenda Introduction

In modern culture, The Greeks are known to have made significant contributions to western society. However, from the heroic tales of Perseus fighting the snake-haired Medusa to the blasphemous romances between gods and man, Greek Mythology is known not only for its rich cultural significance and courageous characters that face unusual adversities, but also for their eccentric gods that stir constant spectacles.

The delegates of this fictional committee will represent one of many of these Greek gods. Intuition and creativity will certainly be challenged in all different angles as new historical and fictitious adversities arise to challenge problem-solving skills.

Utilizing diplomatic skills to form alliances will be crucial to tackle crises in this committee. Waging wars, natural disasters, and relationships with the other delegates (gods) will all be factors of consideration before taking action. The majority of the events introduced will have connections to precedented events in Greek history and myths—therefore, significant wars or tales in Greek mythology should be noted of. The delegates will have unique powers predetermined by the roles of their figures in the original Greek myths. Using these powers to the maximum leverage to best represent the delegate's character and form alliances will be crucial in developing the committee.

In this committee specifically, delegates will be representing gods in a society where postmodern and ancient lifestyles coexist within an alternate Greece. In this reality, mythical events described in Greek folklore will be historically accurate. However, this Greece has begun to forget about their gods and their contributions they've made in their history. 'Non-believers', or the heretics, are the descendants of the mortals in Greek mythology that now deny the existence of the Olympian gods. Rapid technological development had resulted in the neglect of preserving traditional elements of Greek lifestyle. Because this alternate Greece had passed down their myths mostly through oral tradition, believers have decreased exponentially. The main agenda that the delegates will need to focus on is this nonbeliever crisis. Whether it's through exploiting their powers, waging war against the mortals, or even participating in illicit agreements, the committee will have to figure out a way to replenish the mortals' faith.

However, delegates should not expect the nonbeliever crisis to be the sole issue that pertains to this committee. Greece has been divided into three regions—Region A, B, and C—each with different assets and geographies. Political conflicts among these regions are becoming imminent, leaving the nonbeliever issue to be coupled with many others. Delegates may have to prepare themselves to combat events such as food shortages, cult leaders, advanced weaponry, and more, while staying aware of the goals among different mortals and gods.

Previous skill sets such as knowledge in Greek mythology or having studied Greek history may provide an advantage supporting your position. The obstacles that arise from this committee will be unpredictable and unique; however, the delegates are encouraged to research extensively about their assigned god and Greek religious history. Though diplomatic skills are highly valued in MUN, it is also important to maintain a

strong and accurate personality reflective of the assigned delegacy, especially in fictitious committees as such. The future of mythological Greece is in the delegates' hands.

Letter from the Chairs

Dear delegates,

Hello! Our names are Hannah Kim and Siyeon Lee, and we cannot express how excited we are to be chairing for this committee. We both attend Yongsan International School of Seoul, with Hannah as a senior and Siyeon as a junior. Although this is the first time that the both of us have the opportunity to become your chairs, we have both experienced MUN as an integral aspect of our high school lives.

Throughout our years in MUN, we've admittedly had some conferences that weren't as fun as others. Whether it was the boring topic or the slow pace, some committees left us disappointed from their lack of essence. As we have the privilege to chair this fictional committee, however, we are inclined to make your experience the best it can be.

Our agenda this year is rather an uncommon one, but we are more than excited to see what the delegates will have prepared when the committee begins. Greek mythology has become very popularized in modern culture, and many of us grew up reading Rick Riordan as children or even the works of Homer in our English classes. This committee will allow delegates to indulge in these mythological ideas in a more academic setting, utilizing their real-world knowledge of diplomacy in connection to mythical events.

We are so excited to see what passionate debate the delegates will bring to this committee. If you have any questions or concerns, please feel free to contact us through these emails:

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Key Terms

Greek mythology

Refers to a set of stories based on ancient Greek culture and traditions. It includes famous Greek heroes such as Odysseus and Achilles, along with Greek gods. Notorious monsters such as Medusa and Cyclops are included as well. The wide and detailed settings of the Greek world provide a sturdy base for various myths that would be helpful to look into.

Mount Olympus

Believed to be the place of residence for the Olympians in Greek mythology. It is the highest mountain in Greece. The grand presence and high altitude of the mountain explains why the ancient Greeks would have assumed their most important gods to live in the mountains. It is believed the gods ate ambrosia and drank nectar in the mountains.

Council of Olympus

Refers to the meetings held by Greek gods of Olympus. These meetings are usually for discussion of problems and resolution of issues. Various topics on current issues, wars, and conflicts could be brought up during this time. Usually, only the 12 Olympians partake in this council, but for the sake of our committee, we will assume all gods and characters to take part in the discussion.

Non-believers (or Heretics)

Mortals who do not have faith in the existence or power of Greek deities. They could technically believe in other religions or substances instead. The opposite of non-believers would be “believers” of gods of Greek mythology.

Greek gods / goddesses

Immortal deities with supernatural powers and humane personalities appearing in Greek mythology. Their humane aspect allows the Greek gods to feel and express emotions just like mortals. Delegates should take note of the unique personalities and powers of each god, and reflect those characteristics in their proposed actions.

Gods of Olympus

Generally refer to Greek gods and goddesses. However, in most cases, this term particularly refers to those that reside on Mount Olympus: the 12 Olympians. However, as mentioned before, for the sake of fairness, all gods and characters will be presumed to be residing on Mount Olympus in this committee. Thus, all gods will be considered “Gods of Olympus”.

Mortals

Basically human beings living on Earth. Unlike the deities, they are prone to illness, injuries, and even death. However, mortals and Greek gods share similar emotional and behavioral cognition, which is an aspect that should definitely be kept in mind of the delegates. For the sake of this committee, we will assume all mortals in this world live in Greece (in Region A, B, and C).

Olympians

Refer to the 12 major Greek gods / goddesses in Greek mythology. The 12 Olympians include Zeus, Hera, Poseidon, Demeter, Athena, Apollo, Artemis, Ares, Aphrodite, Hephaestus, Hermes and either Hestia or Dionysus. They are thought to be the main gods of Greek mythology. Although hierarchy exists among the Olympians and the other gods, for the sake of fairness, we will assume each god's vote has the same value in the Council of Olympus in this committee.

Prophecies

Messages communicated to the mortals from deities. These messages could be sent directly or indirectly, depending on the personality and power of the gods. The messages could include predictions of the future or answers to questions. Prophecies are valuable tools that act as a bridge to connect the mortals and the gods, and can only be endowed to a believer mortal.

Demigod

Refers to a being who is half-god and half-mortal. The prefix demi- means "half". They usually have one god and one mortal as parental figures. Thus, demigods often possess mixed characteristics or traits of gods and mortals. Few examples of demigods are Hercules and Achilles.

Technologies

Refers to the combination of techniques, skills, methods, and application of sciences to an industry or commerce to further develop the field of production. Technologies allow humanity to advance and develop inventions to better their quality of life. However, not all technologies are beneficial, which is a key aspect to keep in mind. Some examples of technologies include atomic bombs, computers, and artificial intelligence.

Propaganda

Information, usually biased, that is used to promote a particular perspective or point-of-view. This method is used to persuade people to believe or act in a certain way. An example of propaganda is Nazi propaganda, which had a profound effect on the persecution of the Jewish people.

Annihilation

The complete destruction of something. For example, a building could be annihilated, the human race could be annihilated...etc. Greek gods have the power to annihilate aspects of the mortal world. But the pros and cons of such action should be carefully weighed by the delegates.

Historical Background

Since the beginning of time, the Greek gods and goddesses have dwelled in their power, ruling over their mortal counterparts. Empowered by their tales told throughout countless mortal generations, the gods' power accumulated. As time passed and technologies reached its new heights, however, the gods were facing a problem like never before—the issue of the nonbeliever crisis, where mortals have started to lose touch with their religious traditions.

With a current Greece ancient no more, the nation became further divided. The Olympic gods have not yet done much to combat the crises, with varying opinions on how to confront the mortals. The Council has yet come to a final decision. The gods no longer hold the glory from their fanatic wars or childish affairs—instead, they face the risk of disappearing completely. Without their believers, the gods have been weakened. Their powers no longer hold very much significance to the mortals, and gods can no longer interfere with the mortal world like they did in the ancient times.

In the three divided regions of Greece, chaos is worsening. Sociopolitical conflicts plague the daily lives of the mortals, and the lack of explanation to sudden changes in climate and their failing agriculture had brought upon further chaos. It is no phenomenon that the gods are being forgotten when the majority of the Greek myths in this society were passed down orally—with the sudden development of technology pioneered by Region B, neomodernism had overtaken much of the Greek traditionality.

The Gods of Olympus have deemed it necessary for them to reach consensus within a grave issue as such. As a council, they have to decide on a course of action together. Some gods may want to come forth with suggestions of violence and famines in order to submit their mortals, while others may wish to work peacefully with the remaining believers to maintain control. In any case, the non-believer crisis has only heightened with the passage of time. Minor gods have already begun to disappear as they have become forgotten amongst the mortals. For many Olympic gods, this committee serves as their final opportunity to remain existent. With this information in mind, delegates should be mindful of reflecting the sentiments of their god as accurately as possible.

Current State of Affairs

God's Problems

It is currently 2050. Technology and industries developed far beyond recognition, and over the years, the mortals adapted to such enhanced scientific advancements. People no longer seek the gods' help when they face trouble; in fact, reliance on technology has grown so imminent that the gods are beginning to be forgotten. If this state of religious neglect continues, the gods are in grave trouble.

From the days of Ancient Greece, the gods' powers depended on the number of their faithful believers. The more believers the gods had, the more power they could exercise—therefore, the number of believers each god possessed had great meaning. As a technological golden age embarked upon Greek society, generational change caused a significant decrease in religious believers. Traditions were lost in recent modernist movements. Now, the gods can no longer neglect this urgent issue at hand: the non-believer crisis. Lack of believers means limited power, which significantly weakens much of their abilities and could result in their perishment. The gods may no longer be able to control giant seas, set cities aflame, or murder mortals to their desire. To maintain their power and existence, it is crucial for the gods to sustain the number of their believers—and in order to alleviate this situation of their own, the gods need to find a way for mortals to believe in them once again.

Mortal's Problems

After years upon years of political conflict, Greece has become a divided nation. Notions of war have begun to sprout among the gossip of the townspeople. Three different leaders—Alexandros of Region A, Bastiaan of Region B, and Calliope of Region C are each representative of the Greek regions.

With political chaos in Greece worsening, many mortals are beginning to believe that the great wars from the ancient times will return. Each of the three regions have varying conflicts over resources, religion, and technology, which the gods can utilize to alter their interactions with the mortals. Creatively utilizing the gods' divine powers to help combat (or worsen) these mortal issues could have an effect on alleviating the nonbeliever crisis. At the end, however, the gods' main concern is to maintain their believers and therefore their existence.

As chaos imbued amongst the gods, their mortal affairs became even more neglected. Instability in Olympus, in addition to the changing earth climates, are reflected onto the mortal world. Agriculture began to fail, weather patterns became more unpredictable, and occurrences of unexplainable mortal deaths were common. With the depletion of

resources in all three regions and the majority of Greek citizens forgetting about their gods, political blame-shifting is a significant issue at hand.

Region A, ruled by King Alexandros, is the largest Greek region with the most abundant resources. Their economy is heavily supported by successful agriculture, rich woodlands, and plentiful animals. King Alexandros is the only regional leader that remains openly religious—however, this has tainted much of his reputation among his people and the other regional leaders. With Alexandros' dwindling faith, the gods may have to seize the opportunity to communicate with him quickly. Alexandros is known for his soft and timid personality, but is often regarded as a competent leader among his people. With a relatively lacking workforce and limited technological knowledge, Region A's economy has been historically dependent on providing exports for the other two regions. Currently, Region A has the highest proportion of believers amidst their relatively small population. Clashes between the heretics and the believers have been the strongest in this region, with resources and the people compromised under such conflict. Because much of this region had relied on agriculture and hunting for generations, the recent failure in agriculture and sudden climate change has had a significant impact on the sentiment of Region A's inhabitants.

Region B, ruled by King Bastiaan, is the smallest and most technologically advanced region. Known to be demanding, calculative, and witty, Bastiaan is credited for Greece's sudden technological advancements. Bastiaan presents himself as unreligious. He has been actively involved in the events of mortal crises, and is attempting to develop agricultural technologies with accredited scientists to identify why Greek agriculture is failing. With the lowest count of active believers (and consequently the highest number of heretics,) Region B pioneers the spread of information and building of new technologies amongst the three Greek regions. Region B heavily relies on Region A's raw production materials to sustain their people and technological development. Apart from creating state-of-the-art technologies, Region B has an abundance of informants that buy and sell information for financial gain. Though just a rumor, it is speculated that King Bastiaan has ordered a top-secret operation to develop weaponry that even the ancient gods would fear.

Region C, ruled by Queen Calliope, is an island region second to largest following Region A. It is surrounded by bodies of water that isolate it from Region A and B connected by land. Queen Calliope is known for her wisdom and sincerity, and presents herself as unreligious. Apart from occasional herbal trades, Calliope distances her region from the others. Though Region C had not been actively involved in many of the mortal conflicts, secluded agriculture within the island was no longer deemed plausible as their agriculture had also begun to fail. However, by some oddity, many of the herbal plants in this region were unaffected by the agricultural failure. Region C prefers domestic production of all goods and services, and is known for producing special herbal medicines that only grow in the deepest caves of their island that can supposedly heal even the terminally ill. The secret to Greece's agricultural failure may lie behind these magical herbs.

Each region is forced to maintain a tricky balance between their needs and peace. Since ancient times, battles were accompanied by the great gods, with sacrifices and prayers being made for wellness and luck in battle. Although this tradition has faded over the years, the desire for victory and quality life remains amongst all of the mortals. Thus, the delegates should take note of these conflicts between the three regions to decide whether or not to use them to their advantage. It is important to note that the gods' main concern is to retain their power, personality, and believers.

Keeping these problems in mind, it is up to the delegates to come up with creative solutions to solve the gods' existential crisis by utilizing their diplomatic skills and celestial powers.

Stances of Parties

1. **Achlys**, speculated as the daughter of the goddess of the night Nyx, is the goddess of poison and misery, or the “mist of death”. Achlys is not considered an Olympian goddess in a traditional sense—rather, she is regarded as a primordial spirit who existed before the clashing of the Titans and Olympians. Achlys is most well known for providing poisonous flowers to Hera, the wife of Zeus, who used her flowers to turn the nurses of Dionysus into centaurs. Though she is not considered to have an obnoxious presence in recorded mythology, her dark abilities show her potential to imbue chaos and darkness in the mortal and immortal world. Her powers, in alliance with those of other gods, could have great effect when dealing with issues that arise within committee.
2. **Aphrodite** is the goddess of love, beauty, and sex. One of the 12 gods of Olympus, she is the daughter of Zeus and Dione. Born from seafoam, she was also worshipped along with Poseidon for safe travels in the sea. Compelled by her father, she was married to Hephaestus, the god of metalworking. However, Aphrodite was notorious for her affairs with mortal and immortal men. Namely, her affair with the god of war Ares resulted in her children Eros, warrior twins Phobos and Deimos, and Harmonia. Aphrodite is well known for winning a beauty contest against Hera and Athena, under judgement of the Trojan prince Paris. Aphrodite offered Paris love from the most beautiful mortal woman, Helen, in exchange for her victory. This, however, led to the commencement of the Trojan War, which will be an integral event in this committee. Aphrodite is well liked among mortals due to her specific powers—using this as an advantage, Aphrodite could be an important figure in tackling specific crises.
3. **Apollo** is the god of music, light, medicine, and poetry. He is the son of Zeus and titan goddess Leto, alongside his twin sister Artemis. Apollo has various abilities, including the ability to look into the near future, heal illnesses, and power over all forms of light. Jealous of Leto, the mother of Apollo, Hera attempts to assassinate Leto and her children (Apollo and Artemis) by using a dragon named Python at Delphi. However, Apollo slew Python with arrows he received from Hephaestus. With his future-seeing abilities, Apollo also established the Oracle of Delphi in order to tell the future to some of his followers. In the Trojan War, Apollo fought alongside Troy, poisoning many of the Greek enemies using his diseased arrows. He is also known to have guided the arrow that struck Achilles, killing him. Other notable events include his attempts to overthrow Zeus along with Poseidon, his revenge against Queen Niobe with his sister Artemis, and his quarrels with Eros that led him to fall for the nymph Daphne.
4. **Artemis** is the goddess of hunting, archery, and wild animals. Despite not having any children of her own, she is also considered the goddess of childbirth. She is the daughter of Zeus and Leto, alongside her twin brother, Apollo. She is known for her extremely accurate archery and her ability to turn into wild animals. Artemis, like her brother Apollo, was subject to assassination by Hera, who was

jealous of Leto's pregnancy of the twins. Along with her brother, Artemis assassinated queen Niobe and her family, who boasted about her twelve children and insulted Leto's lack of them. She is known in the story of the Aloadae giants, whom the gods were beginning to fear for their mighty power. She defeated the giants with her skillful tact as she disguised herself into a deer.

5. **Ares** is the god of war, known for his violent and cruel personality. He was born between Zeus and Hera, the king and queen of the gods of Olympus. His half sister, Athena, is the goddess of war, known to win her battles through her intelligence and tact. Ares, however, sadistically enjoyed the violence and despair of the battlefields. Ares fell in love with the goddess of love and fertility, Aphrodite, and had various children—Phobos and Deimos, Harmonia, and Eros. Unlike many other Olympic gods, Ares fought alongside the Trojans in the Trojan war. Ares' strong personality and presence in Olympus makes possible his violent involvement in various crises that will be introduced.
6. **Athena** is the Greek goddess of wisdom, defense, and war. She is the child of Zeus and Metis. She is known as one of the most intelligent gods of Olympus, gaining victories in many of her battles through her tact and wisdom. After receiving a prophecy that one of his children would overthrow him, Zeus swallowed Metis, Athena's mother. However, Athena was still born inside pregnant Metis swallowed by Zeus, and appeared from Zeus' cracked skull. Patron of the city Athens, Athena is known for helping various heroes in their adventures, such as Perseus in his battle against Medusa, Odysseus in his adventures of *The Odyssey*, and Jason in building his magical ship in the Argo. In the story of the weaver girl Arachne, she punished the girl by turning her into a spider after her weaving turned out to be better than Athena's. In the Trojan war, she fought alongside the Greeks, helping Achilles kill Trojan warrior Hector.
7. **Demeter** is the goddess of agriculture, harvesting, and fertility. Daughter of Titans Cronus and Rhea, she was a significant figure to many farmers in ancient Greece, as she overlooked the cultivation process of crops. She has the ability to control the growth of crops and plants, and to make mortals feel intense hunger. Although Demeter wasn't married, she had a child, goddess Persephone, with her brother Zeus. The goddess of springtime and vegetation, Persephone spent many days with her mother, until she was kidnapped by Hades for her beauty. After a famine followed from Demeter's sadness from her daughter's kidnapping, Zeus ordered that Persephone be returned to Demeter, under the requirement that she spend 4 months in the underworld with Hades. Depending on her alliances, Demeter's power to control mortal famines and hunger could play a large role in combating crises within the committee.
8. **Dionysus** is the god of wine, theater, and celebration, and was born between Zeus and Semele. He had the ability to make vines grow, turn into animals, drive mortals insane, and create endless wine, which was an integral part of ancient Greek society. Dionysus' mother, Semele, was a mortal, and was killed by Zeus' wife Hera as she forced her to look at Zeus' godly form. Zeus attached Dionysus to his thigh,

saving him at the expense of his mother's life. However, he was able to revive his mother from the underworld. He is married to Ariadne, a mortal girl. His limited ability to bring mortals back from the dead could be integral in many crises within the committee.

9. **Eros** is the god of love, passion, and fertility. The child between Ares and Aphrodite, he is known to possess a bow and arrow that strikes the hearts of any mortal or immortal, leading them to fall in love with the first person to come in sight. He possesses a mischievous and playful personality, and often causes trouble with his sudden and unpredictable targets to his mischief. He is known to be paired along with Psyche, a mortal despised by his mother whom he accidentally falls in love with. Eros' bow and arrow ability could significantly interfere with different immortal and mortal relations, altering the power dynamic of the committee in the matter of seconds.
10. **Hades** is the god of the dead and the king of the underworld. Like his title suggests, he rules over the dead, the underworld, and the riches. Most of the time, Hades lives isolated from all the other gods by living in his underground realm. He lives with his wife Persephone, the daughter of Demeter, whom he abducted and forced into marriage. This cunning scheme provides an explanation for the spiteful relation between Demeter and Hades, which may come into play in the committee. He is the eldest brother of Zeus and Poseidon, two other powerful gods of Olympus. Hades is feared and unwelcomed by men for his power over mortals' death, and his stern and unyielding personality, rarely moved by prayers or sacrifices.
11. **Hephaestus** is the god of fire, metalworking, stone masonry, forges and sculpting. Along with his genius inventions, he is widely known for his ugly appearance, which caused his wife Aphrodite to have numerous affairs with other men and gods including Ares. Although he is the only immortal god with an ugly appearance, he is the son of Zeus and Hera, the king and queen of Olympus. His personality is known to be kind, peace-loving, and helpful. He has amicable relations with both men and other gods, which may allow him to act as a neutral mediator in a whirl of conflicts. Hephaestus taught men skills and arts, and also provided some mortals with gifts (Achilles' armor). He also provides other gods with necessary inventions and acts as the workman of the immortals. His workplace is believed to be located under a volcano, with the eruptions being signs of him working.
12. **Hera** is the goddess of marriage, women, and birth. She is also known as the Queen of Olympus or the Heavens. She is married to Zeus, the King of Olympus, who also happens to be her brother. Hera has a jealous and vengeful personality, which explains the many hostile relations she has with other deities and mortals. She especially shows anger and hatred to the women (mortal or immortal) and their children her husband has associations with. For example, Hera tried to kill Hercules, the son of Zeus and a mortal named Alcmene, multiple times. She also punished Callisto, Semele, and Io, who are all women Zeus had affairs with. Thus,

she is feared by many mortals, other gods, and even her husband Zeus. Her complex character and abilities make Hera a difficult goddess to replicate—however, if done correctly, her presence will stir excitement and even additional crises in the committee.

13. **Hermes** is the god of trade who rules over thieves, travelers, sports, athletes, and border crossings. He is also known as the messenger of the gods for he acts as the facilitator of communication between gods, mortals, and other creatures. He is the son of Zeus and Maia, daughter of the Titan Atlas. Hermes is known to have a cunning and quick personality, outwitting or tricking other gods and men for amusement. Thus, he is known as the “trickster”. His ability to move freely between the mortal and the divine world has helped him develop relations with both the gods and men. He is generally amicable to mortals, even helping them and acting as their benefactor. He also leads mortals to the underworld, which makes him one of the few figures who are able to move freely in and out of the underworld. Hermes’ ability to freely transfer from the mortal to divine to the underworld could provide him with an upper hand when resolving crises in the committee.
14. **Hestia** is the goddess of hearth, home, architecture, domesticity, family and the state. As the goddess of hearth, she takes care of the hearth and fire in Mount Olympus. She is the eldest daughter of Cronus, which makes her the eldest sister of gods like Zeus and Hera. Along with Athena and Artemis, she is a virgin goddess, sworn to remain forever pure and never marry a man. Known for her kind and forgiving personality, Hestia is not aggressive nor confrontational like some of the other gods. In fact, she is considered the most gentle and mild immortal of all gods and goddesses. Her kind personality and her title as the goddess of hearth is what drives the mortals to dedicate the richest portion of food for her and the first offering at every sacrifice. Since hearth fires are everywhere, from typical households to temples, Hestia is worshipped at any temples by virtually everyone, both publicly and privately.
15. **Leto** holds a special position in Greek mythology. She is not a goddess; in fact, she is one of Titans, who ruled over the world before the Olympian gods and goddesses took over. However, with Zeus, she bore two of the twelve Olympians: Apollon and Artemis. Leto was the goddess of motherhood and protector of the young. She doesn’t have the best relations with Hera, who kept her from giving birth during her pregnancy by threatening to punish anyone who helped Leto. She is cared deeply for by both her children. For instance, when the giant Tityos (Tityus) tried to abduct her, her son Apollo protected her with his archery. Her unique relations with other gods should be taken note of, as it could play a crucial role in the development of alliances within the committee.
16. **Nemesis** is the goddess of divine retribution. She holds power over punishment of evil deeds, undeserved good fortunes, and arrogance before the gods (hubris). She is also known as the goddess of jealousy and vengeance. As the goddess that preserves justice, she is often portrayed with objects such as sword, scales, whip,

measuring rod, dagger...etc. She is feared by the mortals for her persistent association with revenge and vengeance. However, she is praised and upheld enormously by mortals who seek vengeance. During the committee, the twofold effects of her authority over vengeance should be kept in mind when considering her relations with mortals and other gods.

17. **Persephone** is the goddess of springtime, vegetation, and the underworld. She is the daughter of Demeter and the wife of Hades. She was kidnapped by Hades, unintentionally causing a mortal famine due to her mother's sadness. As a result, she was granted time back with her mother by Zeus, but had to remain in the underworld for 4 months of the year to accompany her husband. Enthroned besides Hades, Persephone is possibly the only goddess that could be capable of convincing Hades against his stubbornness. Though Persephone does not appear very frequently in different myths, showing tact to utilize her given talents and relationships may alter the course of many different crises.
18. **Poseidon** is the god of sea, earthquakes, storms and horses. He is regarded as one of the most powerful gods alongside Zeus and Hades, his brothers. As the god of the sea, he is oftentimes relied upon sailors for safe travel across the oceans. However, he is feared by the mortals due to another reason besides his powerful authority over the seas and natural disasters such as earthquakes and storms. Poseidon is known for his moody and greedy personality, often considered as one of the most bad-tempered Greek gods. He also shows a petty side, as he becomes extremely vengeful when insulted. He doesn't have the best relations with Demeter and Athena. With Demeter, he had pursued her even after she had shown her refusal. They ended up producing a horse together. With Athena, he had competed against her for the possession of Athens, a Greek city. Athena won with her olive tree, leaving Poseidon with bitter feelings. Poseidon's unique personality and intertwined relations with other deities could produce interesting resolutions to solve the crisis.
19. **Prometheus** existed before as a Titan before the Greek gods were even born. However, he fought alongside Zeus and the Olympians which allowed him to have a powerful and honored position among the Greek gods. Thus, his relations with Greek gods were amicable. However, as the youngest and the kindest of the Titans, he felt strong sympathy for human beings. Thus, he generously decided to help mortals by providing them with the gift of fire. The fire transformed the lives of human beings; they were now able to cook meat, warm water, and forge tools. However, this upset Zeus and the other gods since Prometheus broke the taboo and leaked the secret of fire to the mortals. Because of his actions, Prometheus was given eternal punishment of his liver being pecked out by an eagle. His unique stance and circumstance could bring unpredictable contributions to the possible outcomes of the nonbeliever crisis.
20. **Styx** is the goddess of the River Styx, which is a river in the underworld realm. It is believed when mortals die, their souls cross the Styx river to move from the mortal world to the underworld. Styx is the mother of other gods and goddesses

such as Nike (goddess of victory), Zelos (god of rivalry), Bia (goddess of force), and Kratos (god of strength). She is also believed to be the personification of hatred. Styx does not have much hostile or especially amicable relationships with other gods or particular mortals. However, she is feared by mortals and is oftentimes used to refer to death (since when mortals die, their souls cross the River Styx). Her neutral position could either help maintain or break the balance of power in the council.

21. **Zeus** is the king of Olympus. As suggested by his title, he is a powerful god who rules over all the other gods. He also has authority over skies, thunder, lightning, hospitality, honor, kingship, and order. He is married to Hera, who is also his sister, However, he had children with numerous other goddesses, mortals and figures such as Calliope, Cassiopea, Demeter, Io, Leto...etc. Although notorious for his tendency to take advantage of women (mortal and immortal), Zeus is revered by all. His powerful and authoritative personality asserts dominant presence in both the mortal and immortal realm. He is also known to be wise, fair, just, and merciful. However, although respected for his power, he is also feared for his unpredictable personality. Zeus is carefree and loves to laugh, but he is also easily angered. When angered, he displays an aggressive and destructive personality that puts many people in difficult positions—an aspect that could add an unpredictable twist to the course of the committee.

Possible Solutions

There are various courses of actions the gods can take to resolve the crisis at hand. Take note the few suggestions below are merely for references. Keep in mind the gods need to decide on a course of action as **one** council; at least a simple majority of the gods in the Council of Olympus need to agree on a notion for the council to operate.

Force Play Approach

Although the gods do need the mortals as their believers, they are still superior. The gods have the abilities to control supernatural elements that clearly sets them apart. For example, Poseidon could threaten Region C with stipulated tsunamis if their non-believers do not convert to his believers. Since Region C is surrounded by bodies of water, tsunamis will surely have a detrimental effect. Like so, the gods have the power to coerce the mortals into becoming believers. However, this may not be the best solution for gods with more subtle abilities, since they would not be able to successfully threaten the mortals into becoming their believers. For example, mortals would not be as scared of Eros threatening to make everyone's first love fail when their life may be put in danger due to Poseidon's tsunami. Likewise, this possible solution depends heavily on individual personalities and abilities of each god.

Soft Power Approach

Some gods have aggressive personalities while others have a more gentle character. It is important to represent the gods' personality and character when coming up with resolutions. Thus, gods with peaceful character who favor humanity will likely want to come up with cooperative agreements where both parties benefit. The gods and humans could make mutually beneficial contracts where they can help each other attain what each other wants. However, the point of compromise should be set so both parties would be willing to comply with the agreement. The contract could be between several gods and a certain group of mortals or it could be between the whole Council of Olympus and the whole mortal population. There are definitely pros and cons to either possible solutions, which should be carefully weighed before execution of action.

Forming Alliances

Just like mortals, gods have friendly and hostile relationships—friends and enemies. It is more likely for gods on friendly terms to support each other's ideas, or work together, than gods on hostile terms to do so. For example, since Apollo and Artemis are siblings, they may choose to work together. Similarly, it will be unexpected to see Leto and Hera (who do not have the best relations) working together. However, this may depend on what the delegates think the gods will prioritize: relations or goals. The gods that have similar stances and similar goals may find it easier to work together, even if they are not on the best terms. However, the delegates should keep both the personality and

relational aspects in mind when forming alliances. Personality traits, such as pride, may be a huge factor that affects priorities.

Individual Play

Working together with other gods, whether it be as the whole council or as small alliances, has both significant pros and cons. Although there are many positive aspects in working together with other gods, significant downsides exist as well—such as distribution of believers. The problem of believers distribution and contributions will be an inevitable topic that could result in severe disputes. To avoid such downsides and possible quarrels, it may be optimal for some delegates to work alone. Again, there are pros and cons to this approach. The delegates should consider their god's personality, abilities, and main goals when deciding whether they want to work collaboratively or individually.

Questions to Consider

- Should the gods work together to regain believers? If so, should they work in small groups or one large group?
- How can working alone be beneficial? Can it be harmful to the god in any way?
- What would be the most efficient method of communication between gods and mortals? Should the gods come in contact with the head of the nation, particular groups in the nation, or individual citizens of the nation?
- What are the pros and cons of using force to coerce the mortals into becoming believers? What are the long term effects?
- What are the pros and cons of using mutual contracts or agreements to persuade the mortals into becoming believers? What are the long term effects?
- What are the unique abilities of each god? How can their ability impact mortals in a unique way?
- What are the unique personality traits or characteristics of each god? How do their attributes affect how they see mortals?
- How would past experiences with other gods affect cooperation or alliances?
- How would past experiences with mortals affect how each god views mortals?
- What do the mortals want from the gods? How does their regionality affect their desires?

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