

THE COUNCIL OF OLYMPUS

CINCYMUNC III

CHAIR

Marisol Martin

CO-CHAIR

Matthew Mitchell

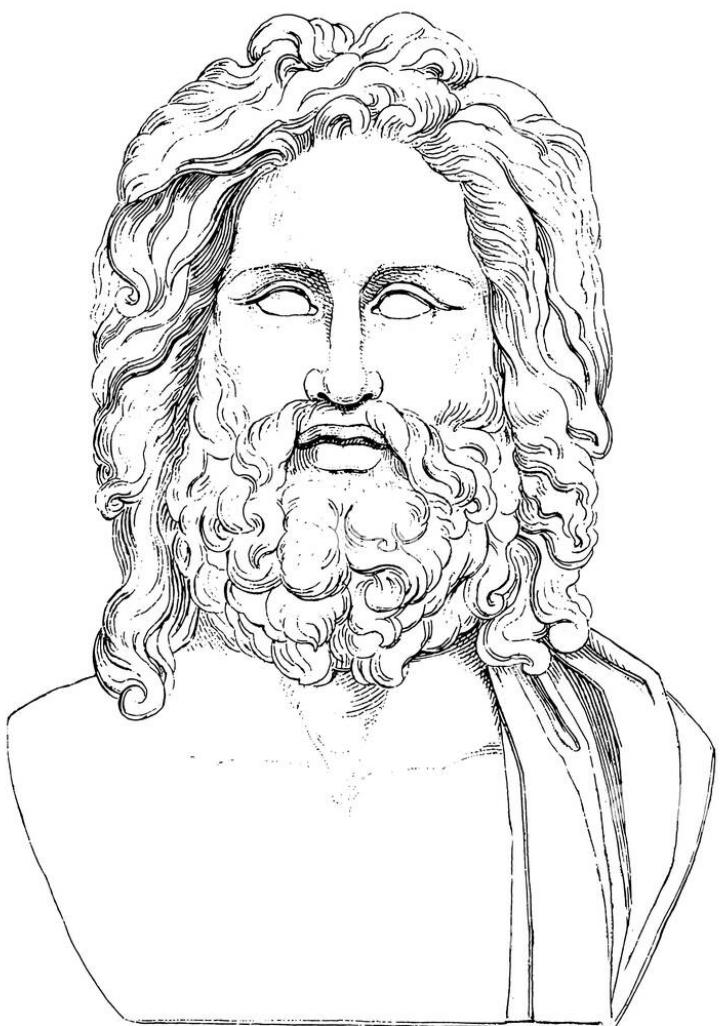


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CODE OF CONDUCT

Our goal at CINCYMUNC III is to cultivate an educational environment that aligns with our mission. It is essential for all participants, including delegates, head delegates, faculty, delegation leaders, guests, secretariat, staff, and board members, to maintain professionalism in their speech, actions, and appearance throughout the conference. The following guidelines are provided to establish clear expectations.

If any disrespectful behaviors arise during committee sessions, attendees are encouraged to address the issue directly with each other or involve their faculty advisor or head delegate. Instances of repeated undiplomatic behavior can be brought to the attention of organizers by faculty advisors or head delegates through Information Services. Larger concerns, such as issues related to sexual harassment or discrimination, should be referred to conference organizers. Cases involving sexual violence must be reported to conference organizers at a minimum. Organizers can be contacted either through volunteer staff in committee or directly through Information Services.

CINCYMUNC III retains the right to exclude violators from further participation and/or impose restrictions on future registration for any participant or school that fails to uphold their responsibility to the conference's expectations.

GENERAL CONDUCT POLICIES

Delegates are required to adhere to all rules, regulations, and policies applicable to the venue hosting CINCYMUNC III throughout the entirety of the conference.

Delegates are expected to maintain a noise level that is not disruptive while inside the conference venue.

Harassment or disruption of other participants is strictly prohibited.

Conference identification (delegate name tags) must be visibly worn at all times during the conference.

The use of tobacco products, including e-cigarettes and vapes, is prohibited within the conference venue.

The use or possession of illegal substances, including marijuana products or paraphernalia, is strictly forbidden for all delegates.

Consumption or possession of alcohol in public spaces, including those within the conference venue, is strictly prohibited, regardless of the delegate's age. Alcohol consumption or possession among underage delegates is strictly prohibited in all situations.

Delegates are expected to be punctual and present at all committee sessions. In the event of anticipated lateness or absence, delegates are required to inform their chair and/or crisis manager in advance.

Delegates are expected to demonstrate respect for all ethnic and national cultures, as well as religious affiliations. Additionally, they must adhere to any committee-specific content expectations outlined in their Background Guide.

Delegates will act in accordance with federal laws and regulations at all times and comply with the local laws and regulations of the city where CINCYMUNC III is hosted.

Delegates are obligated to follow the instructions of CINCYMUNC III staff members, venue staff and security, as well as law enforcement personnel, and respect their roles in enforcing the policies outlined in this Code of Conduct.

ZERO-TOLERANCE DISCRIMINATION POLICY

CINCYMUNC III maintains a strict zero tolerance policy towards any form of sexual misconduct, encompassing sexual harassment and assault. Additionally, the conference enforces a zero tolerance policy against harassment or discrimination based on race, color, sex, gender, gender identity, sexual identity, national origin, religion, age, or disability. This policy extends to inappropriate :

Content in notes exchanged or documents produced during committee sessions,
Conversations occurring throughout the CINCYMUNC III event, and
Behavior at the designated venue or during any conference-sponsored activities.

Delegates who encounter any discrimination or experience sexual misconduct are encouraged to promptly report the incident to a member of the CINCYMUNC II Secretariat or through an anonymous reporting form, which will be provided during the conference. All reported cases will be immediately investigated by the Executives and may result in disqualification from awards and/or removal from the conference.

SOCIAL MEDIA POLICY

Delegates should not use Facebook, Instagram, Snapchat, Tiktok, or any other kind of social media during committee sessions. Outside of committee sessions, delegates should practice appropriate behavior on these sites and apps. Inappropriate posts or bullying via social media related to CINCYMUNC III will not be tolerated.

DRESS CODE POLICY

CINCYMUNC III requests that delegates wear standard Western Business Attire while the committee is in session. Western Business Attire includes appropriate dress shirts and pants worn with jackets and ties, appropriate dress blouses worn with skirts or slacks, and business formal dresses.

CODE OF CONDUCT VIOLATIONS POLICY

Participants should be aware that if they are found in violation of any of the above policies, the Executives may impose these or any other sanctions at their sole and final discretion:

- Notification of the participant's head delegate and/or faculty advisor
- Suspension from the remainder of committee sessions
- Disqualification of the delegate or delegation from individual and/or delegation awards

Other actions deemed fit by the Executives, including notification of and/or security, law enforcement or other relevant authorities.

LETTER FROM THE CHAIR

DEAR DELEGATES,

Welcome to the Council of the Gods committee, I am so excited to see how you guys work together this weekend!

My name is Marisol Martin and I am a fourth year at UC with a major in Political Science and a certificate in War, Peace, and Security. This will be my fourth year in Model United Nations and I am currently serving as the External Vice President. Outside of Model UN I work at a pottery store and spend too much time watching tv. This will be my third time working a high school conference, and my second time head chairing.

I created this committee after watching the new Percy Jackson series and wondering how different our world would be if these legendary myths were real. These myths and stories have been part of our history for so long, but imagine if they were true. In this committee I want to see you guys work together and decide how the gods should move forward. Your first committee session will be about picking a topic through debate and compromise. From there you will write a meaningful resolution that will touch on problems we are seeing in our current lives, along with how the gods will inspire change. Make sure you plan for both topics in case you are outvoted! This committee is as big as you make it, so make sure you come in with a general understanding of your position and your powers. Like any other committee, I expect lively debate and a thorough resolution by the end of the weekend.

MOST IMPORTANTLY BE READY TO HAVE FUN WITH A SLIGHTLY SILLIER COMMITTEE!

Please feel free to reach out to me with any questions or concerns [@marti7mr@mail.uc.edu](mailto:marti7mr@mail.uc.edu) before the committee or during if any problems arise.

COMMITTEE BACKGROUND

Welcome to the Council of Olympus, Gods and Goddesses! In ancient Greece, the gods were the only sense of power and control in the natural world. They were powerful beings with the ability to control the forces of nature, influence humans, and alter history through their actions. The gods have been attributed to some of the world's most important discoveries and most powerful wars. Because of this the gods, for all of their abilities and powers, were worshiped. Humans constantly thanked gods for all of the gifts they had been given and took all of the bad things in the world as consequences for disobeying the gods. This took form through prayer and sanctuaries, festivals, and sacrifice. However, this is no longer the case. Modern generations no longer praise the gods or acknowledge them as deities. Gods are now viewed as myths and their stories have been polluted over time. In modern society, people no longer look to the gods and instead are focused on the very real problems of today. This is where you come in.

This council will be set in the current day and debate will tackle current issues happening in our world, and how best to proceed. The council for thousands of years has met to decide how the Gods should behave towards humans and each other. The gods now must decide how to move forward in a world driven by technology and advancements. In a world in which humans aren't helpless, how do the gods work together to still be prevalent in modern society, and not viewed as myths? This will be decided by either looking at the role of human intervention in modern society or inter-family relations. Both of these topics touch on human-god relations as well as how to keep the gods relevant.

By channeling the wisdom and traits of their divine personas, delegates will explore the ethical, social, and political implications of their actions, much like the gods of Olympus did in ancient times. Each delegate will represent a Greek deity, infusing their arguments with the characteristics and narratives associated with their chosen god or goddess. As you step into the sandals of one of the gods, you must be prepared to address these issues with wisdom, diplomacy, and strategy, while maintaining your divine status and influence. The future of both the mortal and immortal worlds depends on the decisions made in this council.

THE ROLE OF THE COUNCIL

Maintaining order: Ensuring that natural and moral order is upheld

Fostering Cooperation: Encouraging collaboration among gods to promote unified governance

Set Divine Policies: Establish guidelines for divine intervention

Resolve Conflicts: Address interpersonal conflicts and rivalries amongst gods

Advising Humanity: Offering guidance to mortals, through prophecies, omens, and direct intervention

Encouraging Relevance: Keeping the gods important in society

TOPICA: HUMAN INTERVENTION

DEFINITION AND IMPORTANCE

Human intervention refers to the involvement of humanity in natural processes or societal structures to enact change, often in response to crises. In contemporary terms, this includes humanitarian aid, military action, and environmental management. For the gods, it will mean how much they interact in current struggles as well as the process of interaction.

THE ISSUE

For as long as the gods have been in power, they have had their hands in human affairs. This takes form through prophecies, omens, and direct communication, with some even going as far as to fight in human wars. In exchange for their constant presence, the gods were idolized and worshiped. In the last thousands of years, however, the attitude toward Greek Gods has changed with many thinking that the gods are fictional. The gods must now decide if intervention is still the way forward, and if so, regulate how the gods intervene. Classic examples of gods intervening include:

PROMETHEUS AND FIRE - Prometheus is known for defying Zeus by giving fire to humanity. This act was powerful for humans and led to many advancements, but angered Zeus. Zeus in response bound Prometheus to a rock and an eagle would attack him daily.

APHRODITE AND PARIS - Aphrodite interfered with mortals by promising Paris the love of a beautiful woman named Helen. In exchange, Aphrodite wanted to be named the fairest against Hera and Athena. This intervention began the Trojan War.

DEMETER AND PERSEPHONE - When Demeter's daughter Persephone is abducted and taken to the underworld, Demeter is struck with grief. This sadness in turn causes the earth to become barren. This intervention along with the ending of the story makes for the creation of seasons.

In the modern world, this will feature how gods will interfere with real problems like environmental intervention, as well as the military. Not only do the gods need to think about what role they will play in these affairs, but also how to keep their meddling above board. With some gods striving in chaos, while others focus on the importance of environmental protection, it will be important to see the resolutions still speak to your character's traits while also blending with the modern era. The gods still have power, it is now up to you to decide what to do with it. How will gods go about modern challenges such as technology, globalization, modern wars, climate change, etc. despite how far removed they are from these advancements? Or at the end of the day are the gods happy in their position and think it's best to stay away from current problems? If this is the chosen topic, we would suggest going into it with personal goals and perspectives.

QUESTIONS TO CONSIDER

Do the gods want to continue intervening in human affairs? If so, do the gods want the humans to know it was them?

As Greek gods, what part do you want to play in wars, either now or in the future?

What rules and regulations should the gods put in place to limit meddling, or create guidelines for intervention?

Should there be new Gods brought forth to represent the new generations of people on Earth?

TOPIC B: INTER-FAMILY RELATIONS

DEFINITION AND IMPORTANCE

In the context of Greek mythology, inter-family relations among the gods often involve complex dynamics characterized by themes of power, rivalry, love, and betrayal.

THE ISSUE

There is no family as crazy and convoluted as the Greek Olympic Gods. Olympic history is riddled with tales of the Greek God's affairs, jealousy, and backstabbing. These stories often make their way into human lives with the effects being quite large. Some examples of these relations and problems include:

SIBLING RIVALRY - Many of the siblings, especially direct descendants of Kronos, are in constant competition with each other. These power struggles can be seen as attempts to get admiration from certain cities, to assert dominance over other siblings, and jealousy (like Hades being stuck in the underworld). Rivalry like this often ends up influencing society with many being affected by their fights.

MESSY ROMANCES - While there are marriages amongst the Gods, there are still quite a lot of messy relationships. Even Hera and Zeus, who are the prime examples of marriage, are seen to be fighting frequently over lovers or illegitimate children. Some of these children are created through two Greek gods, while some are created through Gods and humans intermingling. While children are a significant way to increase the influence Greek gods have over the world, these children are often used as pawns in the Gods' plans and are in constant threat of danger.

VIOLENCE - These Gods have a history of war from the creation of Olympus and on. The Trojan War was a product of sibling rivalry and meddling. The Olympic Gods, at their core, are very tied to violence whether it be war, violence against women who turn away from them, or men who go against the gods.

In the modern world, morals and ethics are much different than they were when the Greek gods ruled. Stories that once shaped how humans acted are now seen as immoral and outside the realm of possibility. In this new era, are the gods going to continue being driven by drama or chaos or are they going to reshape how they are viewed? This spans everything from their part in modern wars, affairs, and marriage conflicts, and the choice of children. The gods are known to have relationships with humans that often produce demigods, which has always tied the gods to the human world. These relationships were a way for the gods to maintain a presence but were

often clouded with jealousy and backstabbing. If this topic is chosen the gods will have to decide if they want to continue going the way they always had or pivot towards a more progressive family dynamic.

QUESTIONS TO CONSIDER

Is there a positive to all of these inter-family relations?

If we were to create regulations in this committee; how would you regulate the gods, keep them honest, and in which ways would you incentivize the gods to agree?

With characters constantly taking the form of animals to go to Earth, what should the limitations of leaving Olympus be?

How do you rectify centuries of sibling fight and incest, especially without the creation of more gods?

What protections could the Gods put in place to protect their offspring, or should there not be any?

CULTURAL AND RELIGIOUS SENSITIVITY:

Please remember during your sessions that the mythology of the Greek gods is part of cultural and religious traditions that are still significant. Religion was an important factor in ancient society, as it is now. As you debate the role of these gods in modern society, be mindful of how we view and speak about religion and faith.

CHARACTER LIST

These lists will feature basic information on the gods but any further information is up to you to find. There will also be no block suggestions, allowing for more universal teamwork. This shouldn't slow you down, but encourage collaboration!

ZEUS was king of the Gods, sky, lightning, and thunder. He is married to Hera and has many godly children. He is well known for being saved by his mother, Rhea, from his father, Cronus, before growing up to overthrow them. Zeus has many children, like Ares, Athena, Hermes, and the Muses, from escapades with both other gods and mortals.

POSEIDON is the god of the sea, earthquakes, and horses. He serves as portcor of seafarers and guards Hellenic cities. When the earth was split into three after Cronus was defeated, Poseidon was given water.

HADES is the third of the brothers and was given the Underworld. Hades is the god of the dead and the Underworld and is known for his relationship with Persephone. Hades abducted Persephone while she was picking flowers and after a fight in the family, it is decided that Persephone will spend part of the year with Hades, and part above land.

HERA was the Goddess of women, marriage, and family. She is queen of Mount Olympus, being both the sister and wife of Zeus. One of her most infamous characteristics is being vengeful against those who offended her, especially Zeus's affairs or illegitimate children. She is also known for protecting women during childbirth.

APHRODITE - Aphrodite is the goddess of love, beauty, and desire. While some believe she was created from the sea foam that formed when Cronus castrated Uranus and threw him into the sea, others believe she is the daughter of Zeus and Dione. She often personifies the good and bad aspects of love, being beautiful and chaotic.

DEMETER is the goddess of agriculture, harvest, fertility, and the cycle of life. She is known for being the mother of Persephone, who was abducted by Hades. She is seen in Greek mythology as a nurturer and mother figure.

APOLLO is known for quite a few things like the sun, music, poetry, healing, etc. Apollo is the son of Zeus and Leto, a tituness. Apollo is often seen as a mediator between the human and god realms, promoting a balance. A major legend associated with Apollo is the Oracle of Delphi.

ARTEMIS is the twin sister of Apollo and was born on the island of Delos. She is the goddess of the hunt, wilderness, and the moon. Artemis is known for her strong and independent nature and is called the "goddess of the hunt". Ares is the god of war, who is known for showcasing the

chaotic and brutal side of war. Ares is the son of Zeus and Hera and is characterized as violent and impulsive. He is known for his role in the Trojan War and his affair with Aphrodite.

ATHENA is the goddess of wisdom, warfare, and crafts. While Ares is known for the chaotic nature of war, Athena is known for the intelligence of war. Her most notable myth is the contest for Athens when she and Poseidon fought to be the patron god. She also coined the term arachne which depicted the downfall of hubris.

HESTIA is the firstborn child of Cronus and is known for being the Goddess of heart, home, and domesticity. Hestia represents the warmth of home and family life. Hestia is seen as nonproblematic and focuses on the strength of being peaceful and protective.

DIONYSIS is the patron god of wine, festivity, and pleasure. He is known for being fun to the point of destruction and chaos. Dionysis is the son of Zeus and a mortal woman, who died after she saw Zeus in his true form. He was often celebrated through festivals, like the Dionysia.

HERMES is the messenger of the gods, he is the patron god of travelers and thieves. Hermes is known for his cleverness and ability to guide souls into the Underworld.

HEPHAESTUS is the patron god of fire, metalworking, and craftsmanship. He is the son of Zeus and Hera, although some believe he was born purely from Hera's want of a child. Hephaestus is married to Aphrodite, though she is often unfaithful. He often depicts the importance of art and utility working in tandem.

ACHELOUS is the god of rivers, representing the importance of nature in everyday life. Due to the increased amount of activity along rivers, Achelous shows the effects of rivers and their unpredictable nature.

HECATE is the goddess of magic, witchcraft, and the moon. She is known as a guide of souls, one that can lead souls to the underworld. She is often linked to magic and rituals involving safety.

NEMESIS is the Goddess of retribution, vengeance, and divine justice. She is known to be a companion to the Furies, the goddesses of vengeance. She is known for her punishment of those who show hubris and how she punished Narcissus.

PAN is the god of the wild, shepherds, flocks, and nature. He is the son of Hermes and a nymph and is known as the protector of the countryside. He is often depicted to have the upper body of a human but with the legs and horns of a goat.

NIKE is the goddess of victory, both athletic and military. She is often seen with Athena and Zeus, emphasizing her role in victory. Nike often had temples dedicated to her at athletic competitions, like the Olympic Games.

ADONIS was originally the mortal lover of Aphrodite and Persephone. Zeus ruled that he would spend a third of each year with Persephone, a third with Aphrodite, and a third doing whatever he wanted. However, after an attack from a wild boar, he was made a god at Aphrodite's request. He is known for being the god of beauty, rebirth, and desire.

APATE is known as the god of deceit, Apate is the daughter of Nyx, the personification of night. She is known for helping Hera punish Zeus and Semele, a princess with whom Zeus was having an affair. This affair led to the birth of Dionysus.

PERSEPHONE was the Goddess queen of the underworld, wife of the god Hades, daughter of Zeus and Demeter, and goddess of spring and growth. She became queen of the underworld after being abducted by Hades, though she doesn't always stay there. She embodies both life and death and is known for her wisdom, grace, and mediation skills.

THANATOS was a primordial deity known as the personification of peaceful death. He is regarded as merciless and indiscriminate, hated by mortals. He is the son of Nyx and tasked with carrying humans to the underworld. He was once defeated by Heracles to save Alcetas and tricked by Sisyphus.

CRONOS was the primordial God of time and son of Uranus (Heaven) and Gaea (Earth). He became king of the Titans and had Demeter, Hera, Hades, and Poseidon as his children, whom he swallowed due to a warning one of his children would overthrow him. Ultimately, he had another child, Zeus, who the mother hid away, allowing him to grow up and overthrow Cronos.

RHEA was the Mother of the Olympians, known for being nurturing and wise. After watching Cronos swallow all her children, she conspired to hide Zeus away to protect him. After Cronos's defeat, she withdrew as Queen but remained a supportive figure for her children.

PROMETHEUS was the God of forethought, fire, and crafty thought, known for being rebellious. He famously defied the Olympians and gifted fire to humanity. He was a supporter of mankind, generally seen as the forefather of human arts and sciences. As punishment for his betrayal of gods, he was punished to eternal torment by Zeus

PAN was the God of the wild, shepherds, and flocks, known for having the horns, legs, and ears of a goat. He was carefree and mischievous, embodying nature's untamed spirits. He was also known for inventing panpipes and being a friend of the Nymphs. He was able to produce a sound called "panic" that caused pain to anyone who heard it.

OCEANUS was the primordial deity of the Ocean, eldest of the Titan offspring of Uranus and Gaia. He governed the waters of the world and served as the mediator of the Titans. He had numerous sons, the river gods, and numerous daughters, the Oceanids. He was known for being calm, steady, and wise.

EROS was the god of love, passion, and desire. He was the child of Aphrodite and Aeres and, along with his siblings, was a member of the Erotes. He had great influence over both gods and mortals, with an ability to make people fall in love. On the surface, he was incredibly charming but, underneath that, he had a deep understanding of relationships.

GAIA was a primordial deity, the Goddess of Earth, and matriarch of all things. She has the power to create life from nothing and was mother to the Titans, Cyclopes, Giants, and primordial sea gods. She was often tasked with protecting the Earth from the cruelty of her children. She was known for being nurturing and steadfast in her love.

PSYCHE was the Goddess of the Soul and wife of Eros. She was born a mortal woman, but was granted immortality and beauty that rivaled Aphrodite. She faced many trials to earn her immortality and her husband, but stayed steadfast in her devotion and her love for Eros. She reflects the power of love, resilience, and transformation.

ENYO is the Goddess of war, violence, and bloodshed, a female counterpart of Ares. She was unpredictable and relentless, known for her love for the chaos of battle. Enyo was the daughter of Zeus and Hera and referred to as the waster of cities, as she was the bringer of devastation, destruction, and bloodshed.

KRATOS was the God of strength and power, son of Pallas and Styx. He was often seen as brutal and merciless, a defender of Zeus' oppressive rule. He was known for his role in chaining Prometheus to a rock, as Kratos was the blacksmith god. He personifies raw, physical power and is a sibling to Nike, Bia, and Zelus.

THEMIS was the goddess of justice, law, divine order, and customs. She was one of the Titan children of Gaia and Uranus, as well as the second wife of Zeus. She interpreted the gods' will and maintained order on Olympus, held in high esteem by the Olympians. She is a trusted advisor and ensures harmony among the gods and mortals.