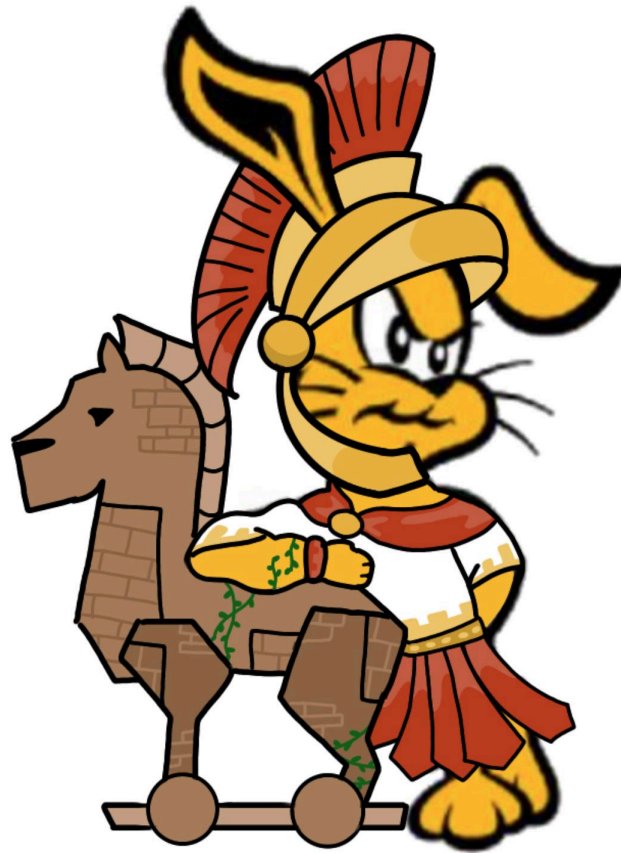


Crisis

Divine Intervention: Looking Down on the Trojan War



JACKRABBIT MUN VII

L.B. POLY - MAY 24th, 2025

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CO-HEAD CHAIR LETTERS

Hello delegates!

Dear Delegates,

My name is Henry Otey, I am one of your co-chairs for Jackrabbit MUN VII, and I am beyond excited. I am a senior this year at Poly, and this is my third year of MUN. Model UN is an incredibly fun and productive activity, and over the past few years, I have greatly improved my skills in research and communication. Away from MUN, I love to play the french horn, build tank models, and play video games.

In our room, Trojan War: Olympus, I am eager to listen to and facilitate debate, and I am sure your resolutions will be both helpful and creative. I am confident that this room will be an emotional roller-coaster, with backstabbing, secret planning, and friendships being created (as every good crisis room has!) I cannot wait to see how this plays out and best of luck delegates!

Sincerely,

Henry Otey

Trojan War: Olympus | Co-Head Chair

jhenryotey@gmail.com



CO-HEAD CHAIR LETTERS

Hello Delegates!

My name is Soriya and I am so excited to be one of your co-head chairs for this year's Olympus Crisis room! This is my second year participating in the Poly MUN program. MUN has provided me with so many great public speaking and debating experiences as well as amazing ways to learn about global issues.

Along with MUN, I am the Aquatics Club Vice President, Secretary of the Leo Club, and play on the water polo and swim team. In my free time I enjoy going to the beach, listening to Noah Kahan, and going to Cassidy's Corner with my friends.

I encourage all of you to go into this experience with an open mind. I assure you that if you really try you will have a great time!

Sincerely,

Soriya Chheang

Trojan War: Olympus | Co-Head Chair

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CRISIS LEAD LETTER

Greetings Delegates!

I am Stuart Turnour, your crisis lead for the Trojan War, and am excited to run the back rooms for the committee! I love the ways that fantasy crisis can still bring out the diplomacy and cooperation of Model UN, while adding creative and unique twists, and am excited to see how this is applied throughout the committee.

This is my first year of Model UN, but throughout this year I have been on Crisis Staff multiple times and attended several conferences, and have enjoyed every bit of it. Model UN has given me a new perspective on cooperative work, and how to integrate multiple different ideas into a solution.

The room will be an amazing experience, and remember that the more you work together, the more fun you will have! Good luck.

Sincerely,

Stuart Turnour

Trojan War: Olympus | Crisis Lead

swturnour@icloud.com



POSITION PAPER GUIDELINES

- Position Papers are due at 11:59 PM on **Sunday, May 18th**.
- Delegates **must** submit position papers to be eligible for **research AND committee awards**.
- Position Papers will be submitted through a google form:
 - <https://forms.gle/jkcWafGFAL6hJay9>
- At the top of each paper, include your character/country name, first and last name, school name, and appropriate committee.
 - Athena
 - First Last
 - School Name
 - Trojan War: Olympus
- Papers should be submitted as a PDF file
 - Please name the file [Committee_Country]
 - Ex. **Trojan War Olympus_Athena**
- Papers should be minimum 1-2 pages in length with an additional Works Cited page in MLA format
- Papers should be single-spaced in Times New Roman 12 pt. font and include no pictures or graphics
- Please include the following sections for each committee topic:
 - Background
 - Position of your Character
 - Possible Solutions

If you have any questions or concerns, please email one of your chairs.



COMMITTEE DESCRIPTION

It's the tenth year of the Trojan War and thus the tenth year of a seemingly eternal siege. While this timespan may be inconsequential for the gods, many of the warriors and soldiers have spent nearly half their lives on the battlefields surrounding Troy. The divine walls are the only thing preventing the assembled Achaeans from plundering and razing the city.

A long, brutal war between the Greeks, or Achaeans, and the Trojans, the Trojan War is a tale of both loss and recovery, with each army making great sacrifices in order to obtain their goals. This conflict was not limited to the mortal realm. Within Olympus, gods quickly took sides. Tensions are rising as divides grow between the gods, not just with those in support of Achaeans or Trojans, but also those for and against the continuation of the war itself.

Mighty Zeus, king of the gods, is opposed to direct influence on the war by the gods. As a result, delegates will turn the tides of battles, influence diplomatic agreements, and control relationships largely through the manipulation of mortals outlined within the background guide. Intervening directly in the war is potentially possible, but must be done with the greatest care and secrecy, lest the son of Kronos perceive you. If he does, know that he will not fail to let fly his deadly lighting bolts. By Zeus' decree, gods cannot physically harm mortals, but can visit them in mortal form, visions, and other routes. While he may be tolerant of these actions, at least for now, Zeus is none-too-fond of even this level of interaction with the mortals, and may instate various decrees through committees that either limit or change the interactions that gods may have, at least, with his knowledge, with the Trojan and Achaean armies.



Up until this point, the Achaeans have not yet made progress into the Trojan city, and maintain war camps along the coastline. With the potential of divine intervention, however, the battles are heating up and the end is on the horizon. Following conflict with Agamemnon over Briseis, a prisoner of war within the Greek camps, Achilles has quit the field. Previously on the brink of success, the Greek army is in danger of losing its most powerful weapon. Here, you and your fellow delegates must navigate the intricate relationships and egos of both the Trojan and Greek heroes in an attempt to lead your side to victory and advance your own interests. All gods are powerful, and the more allies you have in Olympus, the stronger you will be on the battlefield. You must do your best to ensure that whatever be the war's outcome it is in your favor...

We at JackrabbitMUN are aware that many atrocities were described in the Iliad, and that content is deeply at odds with our present-day values. We do not condone any of the actions or beliefs represented by characters, but we encourage engaging debate and decision-making to further the goals of your character. **However, actions such as genocide, misogyny, sexual assault, enslavement, and hate speech are forbidden under any circumstance, even if they are accurate to the real character positions.** We are approaching the Trojan War with 21st-century values, and **failure to recognize this will result in penalties ranging from verbal reprimands to bans from JackrabbitMUN.**



TOPIC SYNOPSIS

The year is 1200 BCE. The gods have grown bored of life in Olympus and are meddling in the lives of mortals once again. Under the influence of Aphrodite (after a certain incident with an apple), Helen, wife of Menelaus of Sparta, has fallen in love and eloped with the Trojan Prince Paris. In his anger, Menelaus called upon all of the Achaean forces to war against Troy. The Great Trojan War is now in its ninth year and the siege of Troy has led to a split among the gods whose loyalties lie on both sides of the conflict.

As a Greek god, you play a vital part in this war. Whether it be because of your favorite child, one of your devoted followers, or a particularly gallant hero, you want one side to triumph. Or, maybe you're after something entirely different... Do your best to take advantage of the situation and fulfill your godly purpose—whatever it may be. But take care—you do not want to draw Zeus' ire, who is growing impatient with your insolence. Will this be the end of Troy, as the prophecy foretells, or will divine intervention change Fate?



BACKGROUND

OLYMPIAN HIERARCHY

Greek gods are an extreme reflection of mortal emotions and society, and can easily take advantage of the few—if any—checks to their power, granting them broad authority to effect broad change over the mortal world.

Each god rules over a different domain, whether it be dark-clouded Zeus ruling the sky or fair Aphrodite claiming all Earthly beauty. While some gods rule over physical realms and others over ideas, they all wield an immeasurable amount of power. Even so, the gods are often easily influenced, and tend to let their impulses get the best of them. Gods immediately reward those who praise and treat them with the proper respect while casting misfortune on those who neglect to. Blatant disrespect is punished severely. They, as a general rule, seek immediate pleasure wherever they can, making it common for gods to have illegitimate children, keep a track record of breaking divine rules, or subject mortals to what would be, by mortal standards, cruel and unusual punishment.

Although to divine immortal beings the life of a mortal matters little, their greed is insatiable, and mortals who hold power know it. Highly regarded individuals who praise and make the proper sacrifices to specific gods often receive special treatment, favors, and other advantages.

From a mortal's perspective, all gods are all-powerful. In the eyes of the gods, this is not the case. Their hierarchy is decided by their interactions, domains of power, and most importantly: relationships. This is why the most powerful gods are Zeus, Poseidon, and Hades: the three godly sons of the titan Kronos. This trio's immense power is then somewhat shared with their spouses, children, and affiliates, ultimately



forming a cohesive hierarchy. However, the ranking of the gods can be disrupted by the Fates. The Fates are a trio of goddesses that decide the ultimate outcome for any scenario from the present day until the end of time. The Fates are so powerful that not even almighty Zeus dares contest their prophecies.

After living for thousands of years, the gods have naturally found workarounds to achieve their goals without disrupting the hierarchy, even if their interests go against those of Zeus. Through employing deceit, trickery, and astonishing wit, there have been quite a few cases where gods have found ways to challenge or flaunt Zeus' authority, with Hera, Poseidon, and Prometheus being among the few who have dared to do so. However, none escaped without punishment, especially Prometheus, whose judgement is still being doled out daily atop Mount Caucasus.

INTERACTIONS BETWEEN GODS AND MORTALS

The gods of Olympus enjoy playing an active role in the lives of mortals as opposed to simply observing from afar. Divine intervention in mortal lives is extremely common, as gods use mortals as entertainment or as tools for a greater goal. Whether it be through deception, punishment, or even acts of generosity, gods are deeply involved and intertwined with mortal existence.

Mortals who honor or worship the gods through any sort of devotion or sacrifice are honored. For instance, Demeter gave the gift of agricultural knowledge to Triptolemus, who in turn shared this new knowledge with the rest of mankind. Despite their capacity for generosity, the gods do not hesitate to punish mortals for disobedience, as seen when Niobe's children were quickly slaughtered after she boasted that her children were superior to Leto's. Gods frequently enforce their own values in the mortal world and consider those of mortals insignificant.



Aside from molding mortal behavior using various punishments and rewards, many gods use mortals as a tool to further their own personal goals. Zeus is one of the most notable perpetrators of this pattern, consistently fathering demigod heroes like Perseus and Heracles. This has allowed his influence and ichor to be passed down through generations of renowned, powerful mortal bloodlines. Hera, on the other hand, has pursued revenge against Zeus' many lovers and their offspring, along with, on occasion, Zeus himself. The wrath of the gods has no guarantee of fairness, at least according to mortal standards, for they are subtle and quick to anger.

Deception is also a favorite tactic of the gods. The trickster god, keen-eyed Hermes, often disguises himself to both test and mislead mortals, while Aphrodite, the goddess of love, enjoys interfering with mortal emotions and desires to create lovesick hordes that act on her whims.

Effectively, interaction with the gods is fickle and inconsistent because it is typically guided by their moods, emotions, and desires. Any mortals who seek godly favors must be careful not to step on any divine egos, and can only hope their prayers will be answered with blessings instead of curses. Delegates must consider the volatile nature of their characters while crafting directives, and understand that gods may act out of impulse rather than logic, and know that interactions with mortals typically serves to further personal ambitions instead of some sense of mortal "justice."

ORIGINS OF THE TROJAN WAR

The events leading up to the final year of the Trojan War are a complicated knot of storylines spanning from the Mediterranean to Mount Olympus.

Years before the Trojan War, almost every Greek hero traveled to Sparta for the chance to court the beautiful Helen of Troy. To prevent the heroes from spilling blood during the courtship period, they all made an oath to aid and protect Helen's chosen



husband, whoever that may be. Out of all of her suitors, she chose Menelaus, who gained the loyalty of Greece's strongest heroes as the new King of Sparta.

Years later, silver-footed Thetis, the goddess and sea nymph, was about to be married and invited all of the gods to the wedding—with one notable exception. Eris, the goddess of strife, had been excluded from the guest list, and in her anger, created chaos. She brought a golden apple to the wedding, inscribed with the words “for the fairest.” Athena, Hera, and Aphrodite, all believing that they were deserving of this title, quarreled bitterly over who should receive the apple. In the end, they decided to elect a random, impartial mortal to judge, once and for all, who was the fairest of the goddesses. This mortal happened to be Paris, the prince of Troy. Each goddess, to sway the judgement in their favor, provided Paris a bribe. Athena, Hope of Soldiers, declared he would have vast military intelligence and become the greatest warrior of the age. Ox-eyed Hera promised him rule over all of Asia and Europe. Still, Aphrodite promised him love—the love of a woman rumored to rival her in beauty: Helen. Paris declared Aphrodite the victor.

This is where these two mythical weddings coincide, and the importance of the solidarity oaths made by the Greek heroes becomes apparent. Paris, with Aphrodite's assistance, abducted Helen and took her to the city of Troy. In response, Menelaus began to gather the Achaean forces and their heroes—cunning Odysseus, mighty Ajax, King Agamemnon of Mycenae, and many others as he could muster—and under the leadership of Agamemnon, Greek forces sailed across the Mediterranean to the city of Troy.

Upon the Greeks' arrival in Troy, they were daunted by its near-impenetrable walls. Without a way into the city, they began a siege that lasted nine years. Greek armies raided nearby settlements for nearly a decade to limit the resources available to



Troy, intending to starve the Trojans. These nine years, however, left the Trojans with time to gather allied armies in their defense.

After the long and brutal years of siege, the gods began to increase their involvement in the war. Apollo cast a plague upon the Greek forces because Agamemnon abducted Chryseis, the daughter of Chryses, a Trojan priest of Apollo. Calchas, the soothsayer, informed Agamemnon that this was the cause of the plague, so Agamemnon eventually relented and returned Chryseis to Troy. Because of this, he demanded Achilles also surrender Briseis, a woman that Achilles had previously kidnapped in a raid, to him. This increased tensions between the two men and within the Achaean army. Eventually, Achilles nearly struck down Agamemnon, but Pallas Athena stayed his hand. Despite divine intervention, Achilles still exited the war in protest of Agamemnon's behavior. The Greeks are now becoming impatient with the seemingly never-ending war and have just lost their best fighter. This is where our crisis will begin—in Book One of the events that will later be recorded in the Iliad.

THE DEFENSE OF TROY

Though the gods played significant roles on both sides of the war, not all of them aided the Trojans out of loyalty to Troy itself. Some had priests within the city, while others had personal vendettas against Greek warriors. The reasons for each god's support varied and, for the most part, their loyalties only extended so far.

While Phoebus Apollo was personally invested in Troy because it was home to one of his devoted priests, his mother Leto only supported Troy because of her children's loyalty to the city. Additionally, many gods saw nobility within the Trojan's actions. As heroes defended the Trojan lands, they exemplified courage that appealed to Ares, Aphrodite, and other gods.



While Troy was outnumbered by the Greek armies, who came from all across Greece to participate, Troy's walls provided the tactical advantage needed to close the gap. Built by Apollo and Poseidon, the walls were nearly impenetrable, leading the Trojan forces to favor bows in combat. Many Trojan strategies, such as the use of bows, allowed gods to have more impact due to certain weapons falling into their domain. Apollo and Artemis both favored the bow and were thus able to aid the Trojan archers at key points within battles.

The defense of Troy was led by Priam, the King of Troy, and his many children. Paris and Hector, two of Priam's children, played important leadership roles in many battles. Additionally, neighboring cities sent forces to aid Troy, and have been actively fighting the Greeks for the last nine years. Notable priests within Troy, such as Cassandra and Chryses, preached for the prophecies or aid of the gods.

The primary Trojan forces consisted of the Lycians (led by Sarpedon), Amazons (led by Penthesilea), Mysians (led by Eurypylus), Ethiopians (led by Memnon), and the Trojan Army itself (led by Paris, Hector, Priam, and Aeneas). These are the mortals within the Trojan forces that you, as a god, will primarily interact with and influence:

Priam

As the King of Troy, he has fathered many of Troy's greatest defenders. In his old age, he has left the role of warrior to his children and instead spends his time on the throne, ruling as a wise and respected leader. While he could have commanded nearly the entirety of the Trojan forces, the life of war is behind him, and he prefers to leave military affairs to those beneath him—at least for now.



Hector

The strongest Trojan soldier, Hector is respected by members of both the Trojan and Greek armies. Having already won a multitude of fights against the Achaeans, including a duel with Protesilaus, Hector could very well be a key piece in the ending of the Trojan War.

Aeneas

Favored by gods on all sides of the war, Aeneas of Troy is one of the strongest warriors serving under the Trojan forces. Although he is prophesied to play an important role in the future of Troy, that role is still unknown...

Paris

After choosing Aphrodite and whisking Helen to Troy, Paris has become the main target of the Achaean invasion. While many members of the Greek army aim to attack Troy as a whole, leaders like Menelaus wish to get revenge on Paris for abducting the Spartan Queen. That's fine by Paris, though, as he's a Prince of Troy; He has entire armies defending him, so why should he have to risk his neck on a battlefield where he is the grand prize?

Memnon

As the King of Aethiopia, one of Troy's neighbors, and a skilled warrior, Memnon is one of Troy's most valuable allies. Although his army is reliant on his command and will not follow the direction of the other Trojans, Memnon has a great wealth of war strategy to provide to the other leaders. Because he is the son of Eos, the



goddess of the dawn, Memnon is looked upon favorably by many of the Troy-aligned gods.

Eurypylus

As the leader of the Mysian warriors within the Trojan forces, Eurypylus is one of the most highly regarded warriors to arrive in aid of the city. Yet to lose a battle, Eurypylus has won important fights for the Trojans and will continue to do so if the opposing gods do not put up a fight.

Penthesilea

Leading the Amazon forces in the Trojan army, Penthesilea is a daughter of Ares and a powerful supporter of the Trojan forces. Aiding the Trojans out of respect, and perhaps even love for Hector, Penthesilea is doing everything in her power to force the Greek armies away from the city of Troy. Despite their small numbers, the Amazons are a force to be reckoned with, infamous for their ferocity on the battlefield.

Sarpedon

As a son of Zeus, Sarpedon is a powerful leader and demigod. Not afraid to criticize the Trojan forces, Sarpedon believes that the Trojan forces need to increase their defenses and efforts, not just rely on aid from their neighbors. Despite lacking a personal reason to fight the Greek armies, Sarpedon led the Lycians into battle as a loyal and faithful ally of the Trojans. He is prophesied to die at the hands of Patroclus, but that death may not be as swift as expected if the gods play their hand correctly.



THE ACHAEAN (GREEK) OFFENSIVE

It is important to recognize that not all gods favor one side over the other. Those who do are motivated either by grudges or their own self-interest. How heroes treated lands sacred to gods is important in their relationships too, as invading forces are known to ransack temples. On the Achaean side, Hera and Athena held personal grudges towards Paris after Aphrodite was chosen as the “fairest of them all,” and many other gods had similar grudges against Trojans that led them to side with the Greeks.

The Achaean, or Greek, army is divided into forces from city-states from across Greece, each group led by individual heroes or generals. The forces are gathered by and commanded by Agamemnon, King of Mycenae and brother of Menelaus. Not all heroes and generals see eye to eye with each other about the war, and many want to retreat and end the siege. The strongest warriors among them, however, are united under the oath made to Menelaus when he married Helen.

The Greek army is primarily composed of Mycenaean (Agamemnon), Spartans (Menelaus), the Myrmidons (Achilles), the Argives (Diomedes), Locirans (Ajax the Lesser), Cretans (Idomeneus), warriors from Pylos (Nestor), warriors from Ithaca (Odysseus), and heroes such as Ajax the Great, Patroclus, and Teucer.

Agamemnon

The bloodthirsty King of the Mycenaean, Agamemnon has spent the last nine years leading the raids on the regions surrounding Troy and gathering more Greek forces for his unstoppable army. This is not Agamemnon’s first war, and will certainly not be his last... if he makes it out of this one. After driving the previous rulers out of Mycenae and leading extensive war campaigns across Greece, Agamemnon is one of



the most powerful Greek kings with an expansive library of military knowledge to match.

Achilles

Achilles is arguably the most powerful soldier in the Achaean army, as his mother, the goddess Thetis, dipped him in the River Styx as a child, resulting in his near invulnerability. Still, he is far from perfect and is also prone to temper tantrums. Agamemnon has just taken one of Achilles' prisoners, Briseis, leaving Achilles trying to sit out the war in protest. Achilles plays a key role in the Achaean army, and losing him would be a major setback for the Greeks. His participation in the war is crucial, but how will he ever be drawn back in?

Menelaus

With honor tarnished by the likes of Paris, a mere shepherd from a measly city, Menelaus is filled with anger. When he was chosen as Helen's husband, Menelaus was promised the loyalty of all of Helen's suitors should the need for war arise- and it has. Calling upon his own brother and all Achaean heroes, Menelaus must regain his lost honor and display the might of the Achaean armies.

Patroclus

As a longtime friend of Achilles, Patroclus and Achilles share a close bond on the battlefield. While Achilles's whims are capricious and his mood violent, Patroclus can usually convince him to calm down and use a leveler head. Raised by Achilles' father, Patroclus has the respect of the Myrmidon forces, who are willing to fight for and with him.



Diomedes

Arguably one of the most capable leaders of the Greek army, Diomedes has supplied 60 ships to the Greek forces. As the King of Argos, Diomedes leads one of the strongest forces within the Greek army and has been crucial to the siege of Troy over the past decade. With calculated control of his emotions and actions, Diomedes is seen as the perfect Greek warrior and hero.

Nestor

He is the grand, well-accomplished, well-spoken, wise, and most excellent member of the Achaean army, at least according to him. One of the oldest members of the Greek forces, Nestor is no longer a warrior. However, he has provided 90 ships to the Greek forces and is well respected by its leadership. Although his excellence is self-declared, the other warriors and heroes follow his advice and acknowledge its wisdom.

Odysseus

The gods have spoken, and Odysseus knows that his participation in the Trojan War will lead to a long, weary travel home. While he originally tried to avoid the war, Odysseus had already sworn to aid Menelaus as one of Helen's former suitors. As the brains of the Greek army, Odysseus is one of the most cunning warriors on the battlefield. His tricks give him the ability to prevail in many risky tactics, where other members of the Greek army would quickly falter. His ingenuity is incredibly important to the Achaean forces.



Ajax the Great

Second only to Achilles, Ajax the Great is one of the greatest heroes of the war. Known for his formidable stature and hot temper, Ajax is destined for many more well-won battles. Ajax was awarded his title not for his bravery, but his towering height over the other Achaean warriors. Not that he isn't brave, of course. Willing to lead the most difficult of battles, little dares stand between Ajax the Great and his foes.

Ajax the Lesser

Despite his name, Ajax the Lesser is one of the most prominent leaders of the Achaean armies. In charge of the fourth largest group of soldiers, the Locrians, Ajax's unwavering support of the Greek forces is crucial in the invasion. As one of the past suitors of Helen, Ajax the Lesser has made an oath to aid Menelaus in the war of vengeance.

Idomeneus

Leader of one of the largest groups within the Achaean army, Idomeneus provides his aid as a past suitor of Helen. King of Crete, Idomeneus has a lot of influence over the other leaders present in Greek war camps. He leads with unwavering confidence and skill, inspiring the warriors under his command to do the same.

Teucer

Teucer, son of Telamon, is Ajax the Great's half-brother. With Ajax's shield and Teucer's trusty bow, the two work in tandem to plow through Trojan ranks. Teucer is among the greatest Greek heroes to wield the bow, trailing behind Philoctetes and



Odysseus. Teucer's small but mighty 12-ship army, gifted by Ajax the Great, follows his dangerous volleys of arrows into Trojan palisade walls.



COMMITTEE STRUCTURE

This committee will begin with Book 1 of the Iliad, where Agamemnon takes Briseis from Achilles, and Achilles begins to protest the war. As delegates, you will receive various crisis updates throughout committee, where our dais or crisis staff will deliver new information pertinent to the events of committee. Time jumps may occur. **Since this committee begins immediately after Book 1 of the Iliad, we understand that critical events within several character's myths may not yet have occurred, and some information has not yet been revealed to the public. Additionally, many gods are portrayed differently across various myths, and while the Iliad will be prioritized for timelines, other stories can be taken into account during research. Nonetheless, please abide by your character's timeline as best you can. Also, his committee is set in an alternate timeline, and character actions following the start date may diverge from the timeline set by the Iliad and other Greek mythologies.** We recommend making a basic timeline for your character that you can refer to during debate.

When it comes to directives, we allow group (also known as joint private), personal, and committee directives, as well as communiques and press releases.

At JackrabbitMUN we use a digital directive system, so you will submit your directives via a Google Form and get responses from Crisis Staff in a digital crisis notebook (a Google Doc). This decreases response time, allowing delegates to submit far more directives—at previous JackrabbitMUN editions we've averaged a response time of less than ten minutes. Committee directives should be written on a Google Doc and shared with the Chair, who will send them to the Crisis Staff.



In addition, on the day of the conference, you will be given a folder with a portfolio power. These portfolio powers are secret—only you will know what your portfolio power is—and include two major things: plots and powers. Plots are secret objectives a delegate is trying to accomplish or secret information that only one delegate or a group of delegates would be privy to. For instance, an example of a plot is how in our past “Red Scare” room, multiple delegates were Communists and plotted with each other to overthrow the United States. Powers are special actions that delegates can take. These can range from the ability to “OBJECT!” to another delegate’s speech to a secret task force of spies and analysts that a delegate can command to gather intelligence on their adversaries to the ability to call a general strike and cripple key infrastructure.

Please be advised that at JackrabbitMUN we have a policy of not killing your fellow delegates. Therefore, please do not submit directives attempting to assassinate one another. We also will not entertain directives that involve genocide or nuclear weapons.



CHARACTER DESCRIPTIONS

Athena

As the esteemed goddess of wisdom, war, and strategic warfare, Athena personifies a blend of intellect and military heroism. After being slighted by Paris during the infamous Judgment of Paris, Athena was compelled to take the side of Greece in the war. Athena is a known patron of heroes, providing guidance and assistance to Heracles and Perseus in the past. With her mighty shield and sacred owl, Athena stands as a beacon of knowledge and strength to her allies in this war.

Hera

As the beautiful wife and sister of Zeus, Hera is (mostly) treated as Zeus' equal, revered for her commitment to her divine duties. Although she is Zeus's partner, she must obey him, just as the other gods do. Infuriated by Paris' decision, Hera immediately sided with the Greeks. As not only the goddess of family, but a mother herself, Hera is inherently a protector of those she sides with, whether it be her family, her favorite demigods, or the Greeks. Hera's relentless determination will be an integral part of this war.

Poseidon

As Zeus rules Olympus and the skies, Poseidon is the lord of the seas. Poseidon is both revered and feared by mortals, known to calm the seas for sailors in peril, but sending storms to those who cross him. While the Earthshaker has not failed to watch the battle closely, he has not yet decided to intervene decisively, still holding by Zeus' decree. While his old feud with Athena might motivate him to support the Trojans,



King Laomedon's deceitful act, not giving him appropriate compensation for the building of the great wall surrounding Troy still makes his blood burn... regardless, his actions have the power to swing the war towards whatever side he chooses.

Hermes

As the son of Zeus and messenger of the gods, Hermes serves Olympus as a carrier of news, traveling between the mortal, divine, and underworld realms. He is known for his speed and craftiness. He often carries his staff, the *caduceus*, with two serpents wrapped around it, representing his reverence for diplomacy, commerce, and protection. He was employed by both the Greeks and Trojans before the war, so Hermes is a neutral power, open to relaying messages and guiding armies in any way he could. This gives him insight into the intricate details of both parties in the war.

Hephaestus

Son of Zeus and Hera, Hephaestus, the god of fire, blacksmiths, and craftsmanship, was thrown out of Olympus as a child and secretly raised in the ocean by Thetis, Achilles' mother. While hidden away, he became immensely talented at sculpting and forging. He has been consistently crafting and selling weapons to both sides throughout all nine long years of war and has stayed neutral, while having generally positive business relationships with both sides.

Thetis

Thetis is the mother of Achilles and the goddess of water. She is very protective, even aiding the god Hephaestus when he was cast out of Olympus. The Judgement of Paris, which began the Trojan War, happened during her wedding. Thetis does



everything in her power to protect Achilles, even bathing him in the river Styx as a child to make him nearly invulnerable. She initially favors the Greek armies, if only to keep him safe.

Apollo

As the son of Zeus, god of archery, prophecy, and the sun, Apollo has a deep connection to the Trojans because of his friendship with Hector and overall respect for Trojan bravery and culture. In addition to wanting to help Hector, Apollo also built the walls of Troy, so the city holds his sentiment. Thus, Apollo is already at odds with Hera, Athena, and Achilles, and this war will further intensify their strife.

Artemis

The proud goddess of nature and hunting, Artemis is worshipped widely across Greece. She is the twin sister of Apollo and the daughter of Zeus and Leto. Artemis shows no mercy to those who test her, having killed both children and male hunters alike in years past. Although she is popular with the Greeks, Artemis begins the war supporting the Trojans due to her loyalty to her brother Apollo.

Leto

Leto, one of many of Zeus' brides, mother to Apollo and Artemis, and the goddess of motherhood, is known for her healing powers, compassion, and protectiveness over children. She is extremely invested in the lives of her children and is devoted to their wellbeing. Due to her children siding with the Trojans and being a Lycian (a region supporting the Trojans) ally, Leto finds herself associating with Troy.



While she does show sympathy for both sides, Leto will always be loyal to her offspring.

Aphrodite

Known for her irresistibility, Aphrodite is the goddess of love, beauty, and passion. She is notorious for unleashing her anger on those who neglect to declare her as the fairest of them all and protecting those who pay homage to her. She naturally sides with the Trojans after being chosen by Paris in the Judgement of Paris, but this could change on a dime—her relationships may begin with love, but they often end with bitter rivalries and jealousy.

Eris

Eris is the goddess of strife and discord, especially popular emotions during war, and the mastermind behind the Trojan War. After not being invited to Thetis's wedding, she created the famed golden apple, which started Hera, Athena, and Aphrodite's argument. While the other gods of war focus on strategy, cunning, courage, or strength, Eris loves the chaos created by warfare. Fueled by bloodshed, Eris wishes to prolong the war as long as possible.

Iris

Iris is the goddess of rainbows and messenger to the gods. She is known for being soft-spoken and cheerful, and other gods see her as easily influenced. She tries to serve as many of the gods as possible and has played an important role in relaying messages alongside Hermes. Due to being a constant messenger for Hera and Athena, Iris often sends vital messages to the Greeks, unintentionally aiding them throughout



the past nine years. Never included in any major debates amongst the gods, Iris is tired of being looked down upon as a simple method of communication, and aspires to rise in respect and power amongst the divine.

Hades

Hades, brother of Zeus and god of the dead, evokes fear in the other gods due to his isolated rule of the Underworld. He is known for being pitiless and paying little attention to mortals (save for when their souls cross the Styx), but remains jealous of Zeus and his powers. He feels no sympathy for mortalkind, dead or alive, and he doesn't plan to change that any time soon. He remains neutral out of, frankly, boredom and tampers with mortal wars for his own entertainment. Chaos and bloodshed do not entice Hades, as the increasing number of souls are but droplets in the sea of the dead.

Themis

Unlike many of the other gods and goddesses, Themis has both the respect and trust of Zeus. As a prophet and the goddess of justice and law, Themis is known to advise Zeus on his mortal affairs and godly decisions. It is widely believed across Olympus that, through directions to Zeus, she engineered the Judgement of Paris to start the Trojan war and bring justice to mortals for all that they have done. Themis is a bringer of justice—at least, from her point of view—to both gods and people, in whatever form she deems necessary.

Dionysus

As the god of wine, celebration, and ecstasy, Dionysus is the main source of Olympus's joyful energy in these violent times. But because of the high quantity of



alcohol he imbibes, he is sometimes overcome by fits of rage. His mix of personalities gives him a similar perspective as mortals, and he seeks to lessen the violence between them and the gods in favor of wild parties.

Hestia

Hestia, the goddess of the hearth and home, has a forgiving and gentle spirit. She keeps peace amongst the gods in Olympus as well as amongst the mortals. She embodies a fiery furnace—representing one of the most necessary and comforting parts of the home, reflective of her role in Olympus. As a symbol of peace, Hestia does not particularly want to support either side but is often celebrated by the Greeks. Still, she only hopes for a nonviolent end to the war.

Persephone

Persephone is the daughter of Demeter and a goddess of vegetation and fertility. Ironically, she is also the bride of Hades, and rules the underworld alongside him. She enjoys this role greatly because of its power and their love, so they often assist each other in their schemes. For the moment, she appears to have no interest in the war, but is displeased with how the other gods have dealt with such an affair.

Nemesis

As the goddess of punishment and retribution, Nemesis is a strong believer in justice. She doesn't hesitate to avenge any god ridiculed by the mortals. She takes great sympathy for the rank and file, but has no patience for cruel leadership. She takes it upon herself to maintain balance in the divine and mortal worlds. While she remains



neutral in the mortal world out of a desire to keep balance, her primary concern is ensuring that the right mortals are dealt justice.

Eros

The erratic god of love, Eros is a rather audacious embodiment of desire. He is known for his spontaneity and wild philosophies of love. He believes you aren't living unless you are creating energy, passion, and action in your life. Eros is known for creating chaos amongst the gods and mortals, specifically causing them to fall in and out of love as he pleases. His passion for pure chaos blinds other gods from seeing his true intentions for the result of the war, but he surely wouldn't want to prolong such a bloody war that prevents heroes from falling in love—how desperately unromantic!

Hecate

Hecate is the goddess of crossroads, preferring to travel the middle path. She can be found in all realms, be it earth, heaven, seas, or even the underworld. She is comfortable in both her mortal and immortal forms, and tries to keep a balance between the various extremes that exist in the world. She's seen an increase in her power lately, presumably due to the many crossroads that mortals at war feel. Although she claims neutrality, her motives and goals are, as of now, unknown.

Scamander

As the god of the River Scamander, which flows through Troy, Scamander is both a merciless and protective god. Loyal to the Trojans and their land, the defense of Troy is of utmost importance to him. Every Trojan death adds blood to his waters.



Scamander's loyalty is set in stone with the Trojans. He has no pity left for any foolish Greek that might cross his path.

Hypnos

As the god of sleep and brother of death, Hypnos is a representation of the end of both day and life. He intends to give mortals a peaceful rest, whether in their nap or in their death. The mortals don't really anger him—he simply wants to soothe their suffering during war. He is open about his desire to end the war as soon as possible, preventing any further hardships.

Eunomia

The goddess of civility and law, Eunomia, is the regal personification of order and stability. Unlike other gods of justice, she wants to *maintain* social conduct and civil order, not encourage chaos with “justice” in the form of extreme punishment. As a promoter of good morals, she simply wishes for the war to end immediately so mortals can return to peace. Although she is less respected as a minor legal goddess, she will not falter when keeping civility amongst the mortals and even gods.

Ares

As the violent god of warfare, Ares is a warrior motivated only by fighting and chaos. While Athena enjoys the strategy of war, Ares enjoys the destruction that comes with it. Despite his godly parents, Ares was never fully accepted on Olympus, so he instead makes his home on the battlefield. His love for brutal slaughter in warfare invokes fear in the other gods of Olympus. Hera and Athena, his mother and half-sister, want him to side with Greece, but his love, Aphrodite, is staunchly loyal to



Troy... No one is sure where he'll eventually choose to lend his support to, but most gods have a hunch that the side he picks will be assured of great military superiority, and perhaps, victory.

Prometheus

Amidst all the distractions, nobody has checked on Prometheus for a long while. While, as far as Olympus knows, he seems to be safely chained on Mount Caucasus, his plans and agents still permeate the mortal world. Prometheus' greatest feat was giving fire to mortals, and he plans to keep to this ideal of saving mortal lives and facilitating scientific advancement. His quarrel with Zeus has aged bitterly with his imprisonment, and he is, particularly in his current... apparent state, an outcast amongst the gods. Even so, he will exhibit a fierce loyalty towards one individual in particular, his saviour...



QUESTIONS TO CONSIDER

1. How can gods manipulate heroes to fulfill their agendas?
2. How do gods even *want* to approach this conflict? Is there a diplomatic ending? Or should the war's duration be extended?
3. How will the gods make use of their abilities without upsetting Zeus?
4. What is the future of Olympus? Will this war make or break the gods' relationships, or will they try to come to a compromise?
5. How will the gods' histories of arguments, relationships, and backstabblings come into play during their attempts at working together? Will their pasts be left behind?
6. How will the aftermath of the war be handled? When the fighting is over, what should be done with the remaining mortals?



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