

MUNIKL'26

SUPREME COUNCIL OF PANTHEONS STUDY GUIDE

Under-Secretary General: Sabri Yiğit Pune

Academic Assistant: Ege Akengin

Letter from the Secretary General

Dear Delegates, It is a great pleasure for me to welcome you all to the fourth annual session of Izmir Kız High School Model United Nations Conference. I am Ecrin Tügen, and I will be serving as your Secretary General for this conference. I am here to ensure you have an unforgettable experience in the best way possible.

During the conference, you will not only engage in diplomatic discussions, but you will also develop your leadership and communication skills, gain a deeper understanding of international issues, learn about the policies of other countries, practice crisis management, and socialize with delegates from other schools who may become your close friends. Briefly, this conference will offer you far more than you expect.

Of course, a great conference does not come together easily. I would like to extend my heartfelt thanks to my Executive, Organization, and Academic Teams, who have worked constantly and intensively throughout the entire process. I am certain that this conference will be amazing because of their hard work.

MUNIKL'26 has been my biggest dream for years; finally, my dream comes true with your interest and participation. I cannot fully express how grateful I am to all of you for being part of this journey. Wishing you a beneficial, enjoyable and truly unforgettable conference experience.

Warm Regards,

Ecrin Tügen

Secretary General, MUNIKL'26

Letter from the Under Secretary General

Dear Delegates,

Welcome to the Supreme Council of Pantheons at MUNIKL'26. My name is Sabri Yiğit Pune, and I'm currently studying at Övgü Terzibaşioğlu Anatolian High School as a junior, and I will be serving as your Under Secretary General for the upcoming three days.

I am honoured to serve as an Under Secretary General in this conference since the Secretary General is one of my best friends; I am so proud of her for putting out this amazing conference. I am excited to guide you through the discussions on "Interrogating the extent of divine intervention in human life and jurisdiction of the pantheons over the natural environment." which is an important topic for SCP. These critical issues demand not only a deep understanding of international affairs but also creative problem-solving and collaboration.

We prepared this full information guide for you with our distinguished Academic Assistant, Ege. This study guide provides a detailed overview of each topic, including lots of context, current challenges, and key perspectives. I encourage you to use it as a starting point for your research, while also delving into your assigned country's stance to craft well-informed and realistic policy proposals.

I'm looking forward to seeing your contributions at the conference!

Best regards,

Letter from the Academic Assistant

Distinguished delegates

First of all, welcome once again to the Supreme Council of Pantheons at MUNIKL'26. I am Ege, currently studying at Atakent Anatolian High School, and I will be serving as your Academic Assistant throughout the conference. It is an honor to witness such an esteemed gathering of representatives as we prepare to navigate the complex nuances of divine authority and ancient law.

It is clear that the issues neglected by the pantheons in exercising their powers, specifically the mounting tensions regarding jurisdictional overreach and the collision between territorial and elemental sovereignty need to be addressed with the utmost diligence. You will determine how this discussion will take place and define the path toward a more stable cosmic order. I am proud to lead you in this matter, a subject that has long been a personal interest of mine, and I look forward to the innovative solutions you will surely propose.

I have prepared this study guide together with your esteemed Under Secretary General Yiğit, to provide you with the necessary conceptual framework for our upcoming debates. I urge you to study this guide thoroughly, internalize the technicalities of divine jurisdiction, and increase your knowledge on this subject. Your preparation will be the cornerstone of our progress here, and I am confident that your contributions will reflect the high standards of this council.

Looking forward to seeing you at the conference

Best regards,

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Introduction to the Supreme Council of Pantheons



The Supreme Council of Pantheons serves as the ultimate judicial and administrative authority governing the earthly and spiritual realms. For millennia, humanity has existed within a complex network of divine legal systems claiming absolute sovereignty over both the inner spirit and the external environment. This council functions like a high court where Greek, Roman, Norse, and Egyptian powers must formally define the limits of their influence. The primary purpose of this council is to definitively determine where divine jurisdiction ends and where the autonomy of the natural world or human action begins. Unlike traditional courts, this body governs nature's "Source Code," ensuring that the atmospheric, maritime, and funerary sections function without catastrophic overlap. It exists to work toward determining whether the gods function as the permanent masters of the world or whether their authority is limited by the "Legal Precedents" of human progress and historical agreements, and it is the place where the future of this order, maintained for millennia, will be decided, and what state the powers of the pantheons will be in. The world is governed not by a single unified map, but by a patchwork of competing divisions. The "Department of War" remains torn between Ares' chaotic violence and Mars' organized statecraft, while the "Department of Wisdom" is divided between Athena's tactical infrastructure and Odin's mystical intellect. When these administrative regions overlap, they create a "Clash of Laws" for the mortals living below. The Supreme Court of Pantheons is tasked with establishing a Global Hierarchy to ensure that the natural environment is not destabilized by the conflicting orders of the different pantheons. It aims to transition from the age of "Divine Variability" to a structured system of Universal Law that drafts a Supreme Constitution to regulate the relationship between heaven and earth for the next millennium.

Introduction to the Agenda Item: *Interrogating the extent of divine intervention in human life and jurisdiction of the pantheons over the natural environment.*

Since the earliest stages of human civilization, individuals and societies alike have attempted to make sense of the world around them and the forces that appear to affect both human existence and the natural environment. In a time before the development of modern science, these explanations were often rooted in spirituality and mythology, with divine beings positioned as the ultimate sources of power and control. Across continents and cultures, the belief that gods shaped reality, provided not only answers to existential questions but also a framework through which people could interpret uncertainty, misfortune, and success. This idea, which attributed human experiences and natural phenomena to divine forces, led to the development of complex belief systems, many of which were organized into pantheons-structured groups of deities with specific roles and domains. Within such systems, gods were often assigned authority over particular aspects of life and nature, such as the sea, the sky, fertility, or war. As a result, the natural world was not seen as a collection of random or purely physical processes, but it started to be seen as a dynamic and intentional system governed by conscious, supernatural agents.



At the same time people also started thinking about how much the gods actually affected their everyday lives. This idea is usually called divine intervention, which basically means that gods aren't just distant figures, but are actively involved in what happens to humans. Some people believed that gods could guide them, protect them or even step in during important moments like wars, big decisions, or personal struggles. Because of this, many believed that their successes, failures, and even their choices were influenced or judged by these higher powers. However, not everyone agrees on how much the gods actually interfere. Some believe that gods are involved in almost everything, constantly shaping what happens and guiding events according to some bigger plan. Others think that gods might have created the world but don't really interfere with what happens on a daily basis. This brings up questions about how much control humans really have over their own lives, especially when it comes to free will. Another related question is whether pantheons really control the natural world. In many ancient cultures, people believed that natural events like storms, earthquakes, droughts, and good harvests were caused by the gods. Because of this, they felt the need to respect and worship the gods to keep things balanced and avoid disasters. So nature wasn't just seen as something physical, but also as something connected to the emotions and intentions of the gods. On the other hand, science offers a completely different explanation. Instead of saying that gods cause natural events, science explains them through patterns, laws, and evidence.

Things like climate change or earthquakes are understood as natural processes that happen on their own. This way of thinking has challenged the idea that gods control nature. Even so, it's not just a simple choice between religion and science. Some people believe that both can exist together. For example, they might think that natural laws were created by a higher power, or that gods only step in at certain times without disrupting how the world normally works. In the end, figuring out how much gods influence human life and nature isn't a simple answer. It involves looking at different beliefs, cultures, and ideas as well as scientific explanations. Thinking about these questions helps us understand how people see the relationship between humans, gods, and the natural world, and how they try to find meaning in life.

Free Will & Fate

Since very early times, people were always trying to understand what was happening around them but they didn't really have the tools like science or technology, so they mostly explained things with beliefs and religion. Because of that, gods became a central idea in many societies

and people thought that everything that happens, like weather or even personal life events, is somehow connected to these gods. This made belief systems very strong and important in daily life. At the same time, these beliefs were not random but actually organized in systems, like pantheons, where each god had a specific role. For example, one god could control the sea and another could control the sky, so people started thinking that nature itself is controlled by these divine beings. So basically nature was not seen as independent but as something managed by higher powers. Also, people believed that gods are not just controlling nature but also interfering in human life, which is called divine intervention. This means that gods could help someone, punish someone, or even change outcomes of events. For example, winning a war or surviving a disaster could be seen as a result of divine help, not just human effort.

When time passed, science started to develop and people began explaining things differently. Instead of saying a storm happens because a god is angry, they started explaining it with natural causes such as atmospheric pressure. This created a different way of thinking which is more based on logic and evidence. Because of this a conflict appeared between faith and reason. Some people continued believing that gods are still responsible for everything, while others believed that everything can be explained scientifically. So it became unclear which one is actually correct or if both can be correct at the same time. Another thing is that this conflict also affects how people see themselves. If gods control everything, then humans don't have full control over their lives, but if everything is natural and scientific, then humans are more responsible for their own actions. So this creates confusion about free will and destiny. Even today, people don't fully agree on this topic. Some believe that science explains how things happen but religion explains why they happen, which is like combining both ideas. Others completely reject one side and only believe in the other.

Divine Intervention vs Natural Law

Since ancient times, people believed that gods were actively involved in human life and could change things whenever they wanted. This idea is called divine intervention and it basically means that events don't just happen randomly but are influenced by some higher power. Because of this, people often connected their successes and failures to gods instead of their own actions. In many cultures, this belief was very strong and people thought that gods were always watching and interfering when necessary. For example, if something good happened, it

could be seen as a reward from gods, and if something bad happened it could be seen as punishment. So human life was closely connected to divine decisions. At the same time, people also believed that natural events were controlled by gods. Things like earthquakes, storms, or droughts were not explained scientifically but were seen as actions of gods. This made people feel like they had to respect and worship gods to avoid negative outcomes. However, with the development of science, a new explanation appeared which is based on natural laws. Natural laws explain how the world works using consistent rules, like physics or chemistry, and they don't require any divine involvement. So instead of saying gods cause things, science says things happen because of natural processes.

This created a big contrast between divine intervention and natural law. One side believes that gods actively control events, while the other side believes everything happens according to fixed rules. This difference makes it difficult to decide which explanation is more accurate. Also, some people try to combine these two ideas. They think that maybe natural laws exist but they were created by a higher power, or that gods only intervene in special situations. This makes the topic even more complicated because it is not just one clear answer. Another issue is how this affects human responsibility. If everything is controlled by natural laws, then humans are responsible for their actions. But if divine intervention exists, then maybe outcomes are not fully in human control, which changes how people see accountability. In conclusion, the debate between divine intervention and natural law is still ongoing and not fully solved. It shows that humans are still trying to understand whether life is controlled by something supernatural or by natural processes, and this question continues to be important in both philosophy and everyday thinking.

Divine Authority in Human Life and Nature

People have believed that gods have authority over both human life and the natural environment. This means that gods are not only powerful but also have control over what happens in the world. Because of this belief, many societies organized their lives around religion and tried to follow rules that they thought were given by gods. In many ancient cultures, this authority was very clear. Gods were believed to control everything from weather to personal success, and people thought that their lives were directly influenced by these divine powers. This made religion a central part of life and decision making. Also, the idea of pantheons made

this more structured, because different gods had different responsibilities. For example, one god could control the sea while another controlled agriculture. This made people think that the natural world is divided and managed by different divine authorities.

Over time, people started questioning this idea. With the rise of science and new ways of thinking, many began to doubt whether gods actually have control over nature or human life. Instead, they started explaining things with natural causes and human actions, this created a debate about divine authority. Some people still believe that gods have power and influence, while others think that humans are in control of their own lives and that nature works independently. So there is no clear agreement on this topic. Another important point is that even among believers, there are different opinions. Some think gods control everything, while others think gods only have limited influence. This shows that the concept of divine authority is not the same for everyone. In addition, this debate also affects how people understand the natural environment. If gods control nature, then humans might feel less responsible for environmental issues. But if nature works independently, then humans have more responsibility to protect it. This was just an introduction, be ready for more.

Key Words

Jurisdictional Boundaries : The legal and metaphysical limits within which a deity or pantheon exercises its authority. In a cosmic sense, these boundaries are often blurred as they represent the point where one divine entity's power ends and another's begins, frequently leading to "boundary errors" when spatial and conceptual limits overlap.

Cosmic Sovereignty : The supreme, independent authority claimed by a divine being over a specific sphere of existence. This involves the right to govern, create, or destroy within their domain without external interference, though it is often challenged when multiple pantheons claim sovereignty over the same region or element.

Terra Nullius : A Latin expression meaning "land belonging to no one." In the committee, it refers to regions of the void, newly formed dimensions, or physical islands that have not yet been claimed by a pantheon. These areas are legal vacuums where the rules of "first-contact" usually trigger massive diplomatic or physical conflicts.

Moral Hazard : An ethical dilemma where a divine actor takes extreme risks because they do not bear the full consequences of those risks. Since gods are often immortal or insulated from mortal suffering, they may trigger cataclysms or wars (moral hazard) while the actual costs are paid by the mortal followers.

Divine vs. Secular Law : The conflict between Divine Law (laws mandated by gods based on cosmic order and ritual) and Secular Law (laws created by mortal societies for civil governance). The tension arises from "Sovereignty Overlap," where a mortal king's decree might contradict a god's spiritual mandate, leaving the subjects in a state of double jeopardy.

Accountability : The principle that an actor must be held responsible for their actions and the outcomes they produce. In the context of the Pantheons, accountability is notoriously difficult to enforce because there is rarely a higher authority capable of punishing a supreme deity, leading to a "power without responsibility" crisis.

Jurisdictional Boundaries and Cosmic Sovereignty

When we start to think about the Jurisdictional Boundaries of the universe, the first thing you realize is that it is a total disaster of Cosmic Sovereignty because nobody actually knows where one god stops and the other god starts, which is what I call a "Boundary Error" and these errors are everywhere like glitches in a video game but with thunder and oceans. The whole idea of Territorial vs. Elemental Jurisdiction is basically just a big excuse for everyone to fight because, okay, let's say there is a mountain, right? The Mountain God says "this is my territory because I am standing on it," which is Territorial, but then the Sky God says "well, the air around the mountain is mine because I am the air," which is Elemental, so now you have two gods in the same spot and the Divine Law is supposed to say who is the boss but the divine law is super old and confusing and probably written in a language that nobody speaks anymore. So the Cosmic Sovereignty is just like a piece of paper that everyone ignores because they are too busy arguing about if the snow on the mountain is "water" (elemental) or "mountain" (territorial) and this goes on for millions of years without any solution because the boundaries are just not working. And then we have to talk about the Secular Law, which is basically what humans do, but humans are so small and they try to make rules about things they don't understand, like they make a law saying "you can't build a house here," but then a god comes and says "actually, this is a sacred spot for my lightning," so the Divine Law and the Secular Law just crash into each other like two cars and the Jurisdictional Boundaries get even more broken. It's like, how can a human king have sovereignty if a god can just change the weather? It doesn't make sense. And the management of these things is just people and gods shouting because the Cosmic Sovereignty is supposed to be absolute but it's actually just a big mess of who has the biggest weapon or the loudest voice, and that's why the boundaries have so many errors because you can't put a fence around a concept like "justice" or "fire."

But wait, it gets even worse when we look at "terra nullius" which basically means "land of nothing" or "nobody's dirt," and this is where the management of Terra Nullius becomes a complete nightmare for the committee because if you find a new island that just popped up from a volcano, who owns it? Is it the Fire God because of the volcano? Is it the Sea God because it's in the water? Or is it Terra Nullius so the first person to put a flag on it wins? But the Divine Law says you can't just take stuff, but everyone takes stuff anyway because of Cosmic Sovereignty, which they use as an excuse for everything.



It's like saying "I'm the king so I do what I want," and that's not a law, that's just being a bully. The management of Terra Nullius should be about sharing, but gods don't share, they just argue about Elemental vs. Territorial rights until the island probably sinks back into the sea because of all the stress. Also, we have to consider that Territorial Jurisdiction is really just a way to say "I saw it first," but Elemental Jurisdiction is like "I am made of it," and these two things are always overlapping in a way that creates "Jurisdictional Nightmares." If a god of Iron is inside a mountain, is he trespassing? Or is the Mountain God trespassing on the Iron? The Divine Law doesn't say! It's a total boundary error! And the Secular Law of the humans living there just makes it more complex because they start mining the iron, so are they stealing from the Iron God or the Mountain God? This is why Cosmic Sovereignty is a fake idea because nobody is actually in charge of everything, they are just in charge of bits and pieces that are all mixed up like a salad. Furthermore, the whole problem with Terra Nullius is that it doesn't stay "nullius" for long because everyone is greedy, and the management part is just a bunch of meetings where nothing happens, which is why we are here in this committee I guess. We are trying to fix the Jurisdictional Boundaries but you can't fix something that is fundamentally broken by the fact that elements (like water and air) move around and territories (like borders) stay still. It's like trying to catch a cloud with a net made of laws. The Cosmic Sovereignty of a god is only as good as their ability to stop other gods from messing with their stuff, which isn't law, it's just a fight. And the Secular Law is just sitting in the corner crying because it can't do anything against a god who decides that "terra nullius" actually means "my new backyard."

Territorial vs. Elemental Jurisdiction

When we really get into the "nitty-gritty" of the information regarding Territorial vs. Elemental Jurisdiction, we have to understand that this is the part where the Jurisdictional Boundaries actually start to melt like ice cream in the sun because it is one thing to say you own a place but it is another thing to say you own what the place is *made of*. For example, the Territorial Jurisdiction is like having a deed to a house, which is based on "spatial boundaries" where you say everything from Point A to Point B is mine, but Elemental Jurisdiction is a "substance-based authority" where someone else saying they own the atoms and the bricks and the oxygen inside that house because they are the god of those things, so you can see why the Cosmic Sovereignty of the gods is basically a legal nightmare at this point because who is really the boss if you own the dirt but someone else owns the "concept of minerals" inside the dirt? It's a massive boundary error that happens because, in my opinion but also according to facts, ancient Divine Law didn't have clear definitions, so they just said "everything the light touches is yours" but they forgot that the light itself is an element, so does the Light God own the territory too just because he is providing the illumination, or is he just a trespasser who is everywhere at once which would be a violation of the spatial integrity of the local pantheon?

Furthermore, to give you more information on this, we have to look at how Elemental Jurisdiction is basically "universal and ubiquitous" while Territorial Jurisdiction is "static and geographical," which creates a hierarchy problem in Cosmic Sovereignty because a Sea God like Poseidon will say "I am 70% of the world" which is a huge elemental claim, but a Land God like Geb or Hades will say "yeah but people live on the 30% that is mine and you can't come here," and then they start fighting over the beach which is the "intertidal zone" and this is a classic "Jurisdictional Grey Zone" that the Secular Law of humans can't even touch because humans don't understand that a beach is a legal battleground where the liquid element meets the solid territory. The information here is very complex because if you are the God of Fire (Elemental), you basically have a "hidden key" to every other god's Territorial space because fire can start anywhere, from a forest to a palace, so does that mean the Fire God has "trans-border sovereignty" or is he just a cosmic criminal who violates every boundary error in the book just by existing? The management of Terra Nullius also gets messed up here because if a new volcano makes an island, the Fire God says "I made it from the inside out" which is an elemental creation act, but the Earth God says "It's sitting on my tectonic plate" which is a territorial claim, and they both ignore the Divine Law because the law is too busy trying to figure

out if lava—which is molten rock—is a liquid or a solid for the purposes of taxation and sacrifice rights.

In addition to this very important information that I found, we must also consider that Secular Law tries to pretend that boundaries are fixed things with fences and walls, but in the world of Cosmic Sovereignty, a boundary is just a suggestion that gets ignored the moment an element decides to move, like when a river changes its path and suddenly the Territorial Jurisdiction of a kingdom is half-gone because the Water Element decided to go visit the neighbor's territory and took the land with it.

This creates a "sovereignty leak" where the power of one god just leaks into the space of another, and because there is no "Cosmic Supreme Court" to enforce the Divine Law, it just leads to more and more boundary errors until nobody knows whose temple is whose anymore because the air god owns the space inside the stone god's temple. Also, you have the "Intangible Element Problem" where a god of Wind claims jurisdiction over the "flow" of the air above a mountain, but the Mountain God claims the "static space" of the peak, leading to a conflict where every breath a mortal takes is technically a cross-border movement between two different sovereign powers who are constantly checking each other's passports. Moreover, the management of Terra Nullius becomes even more impossible when you realize that most of the universe is actually empty space, which is the ultimate Terra Nullius, but is it really empty if the God of the Void claims Elemental Jurisdiction over nothingness? This means that even in the middle of nowhere, there is a boundary error because "nothing" is still "something" in cosmic law, and if a pantheon tries to build a new realm in the void, are they colonizing Terra Nullius or are they trespassing on the Element of Emptiness? This is why Cosmic Sovereignty is so fragile, because it's built on the idea of exclusive control, but you can't have exclusive control when elements like light, sound, and gravity are constantly crossing the borders without permission.

The Divine Law tries to fix this with "Treaties of Overlap" but these treaties are usually just ignored because gods are arrogant and they think their element is the most important one. For instance, the God of Iron might claim that every sword in every kingdom is his Elemental property, which would mean he has sovereign rights inside every army on the planet, regardless of who the Territorial king is, which basically makes the king's Secular Law totally useless if the swords decide to obey their elemental master instead of the human general.

To add even more detail, we should look at the "Atmospheric Sovereignty" issue which is a huge part of Territorial vs. Elemental Jurisdiction because the sky has no fences, yet pantheons still claim "sectors" of the heavens, but since the clouds move based on wind and heat, the Elemental gods of those things are basically moving the borders every time there is a storm. This is a "Dynamic Boundary Error" where the map changes every hour, and the management of Terra Nullius in the sky is just a joke because you can't manage what you can't catch. The Secular Law of humans tries to say "we own the air above our land," but the gods just laugh at that because Divine Law says the sky belongs to whoever can fly the highest, which is a "Might makes Right" version of Cosmic Sovereignty. In conclusion, this whole mess proves that the universe is not a set of boxes but a soup of overlapping authorities where Territorial claims are always being poked and prodded by Elemental powers, and Terra Nullius is just a temporary state until someone with a lightning bolt shows up to claim it, leaving the rest of us to deal with the legal fallout of a reality that refuses to stay inside the lines. And that's not even mentioning the "Sub-Atomic Jurisdiction" which is a whole other level of crazy but I don't have enough space to write about that here even though it is very relevant to the Cosmic Sovereignty of the smaller gods.



Divine Law vs. Secular Law

When we move our focus from the physical elements to the actual legal frameworks, we hit the most confusing part of the whole committee, which is the direct collision between Divine Law and Secular Law, and this is where Cosmic Sovereignty really starts to look like a house of cards because you have two completely different types of "truth" trying to rule the same person at the same time. You see, Secular Law is what I call "contingent governance," meaning it is made by humans like kings or parliaments to keep people from stealing bread or hitting each other, and it's based on things like social contracts and "the common good," but Divine Law is "ontological governance," which means it's based on the fundamental fabric of reality and what the gods decide is "Right" with a capital R. This creates a massive "Boundary Error" in the legal sense because a human might be following his Secular Law perfectly, like paying his taxes and being a good citizen, but he might be accidentally violating a Divine Law that he didn't even know existed, like walking into a sacred grove with his shoes on, and then the question is: who has the right to punish him? The information regarding "Legal Superiority" is very important here because most pantheons claim that Divine Law is the "Supreme Norm," meaning it should always override Secular Law, but in reality, gods don't always show up to court, so humans just keep following their own rules until a lightning bolt hits the palace. This is a "Jurisdictional Conflict of Interest" because the king thinks he has Cosmic Sovereignty over his land, but the god thinks the king is just a temporary tenant who is being very annoying with his little human rules. For example, if a Secular Law says "everyone has a right to use the river for farming," but the Divine Law says "this river is the blood of a fallen titan and is strictly for ritual cleansing," you have a situation where a farmer is legally a hero to his village but a criminal to the heavens, and the management of Terra Nullius becomes even more complex because if a land is "nullius," does it follow the laws of the first human who builds a fence or the first god who claims the soul of the soil?

Furthermore, the "Enforcement Gap" is a huge part of this essay because Secular Law has police and judges who you can see, but Divine Law has curses and "fate" which are much harder to put in a legal document, leading to more "Boundary Errors" where people try to find loopholes in the divine statutes by using secular excuses. Like, a merchant might say "I didn't break the law of the God of Trade because my king's Secular Law allows for a 10% interest rate," but the God doesn't care about the king's math, he cares about the "Cosmic Balance of Exchange." This creates a "Double Jeopardy" for every soul in the universe because you are constantly being judged by two different courts that don't talk to each other and have totally

different definitions of what "justice" even means. It gets even worse because a god might claim Elemental Jurisdiction over the "air" inside a human courtroom, meaning that everything said in that room is technically under Divine Law even if the judge is a human, which is a total violation of the king's sovereignty and creates a "Legal Vacuum" where nobody knows which law is actually in charge of the words being spoken. To give you even more detailed information, we have to talk about "Theocratic Friction," which is what happens when a human city tries to write down the Divine Law into their Secular Law books, but they usually get it wrong because gods change their minds or have different "interpretations" of their own power. This is a "Codification Error" and it leads to "Sovereignty Overlap" where the church and the state start fighting over who gets to collect the "sin tax," which is basically a management problem of the human soul. If a city is built on Terra Nullius, the humans will try to establish a "Social Contract," but the gods will see it as a "Divine Mandate," and these two things are fundamentally different because one comes from the bottom up and the other comes from the top down, and you can't have a stable boundary when the foundation of the law is shifting between "we the people" and "I the thunderer."

The Management of "Terra Nullius"

When we arrive at the specific problem of the management of Terra Nullius, which we all know means "land belonging to no one," we have to realize that in a cosmic sense, "nothingness" is the most valuable resource there is because it is the only place where Cosmic Sovereignty hasn't been ruined by ancient treaties yet, but the management part is actually a total nightmare because there is no "Cosmic Registry of Deeds" to tell us who got there first. The information here is very specific: according to the "Principle of Effective Occupation" which humans use in Secular Law, you have to actually do something with the land to own it, but in Divine Law, just "manifesting" your presence or "looking" at a galaxy can be enough to claim it, which creates a huge "Boundary Error" where a god claims a whole sector of Terra Nullius just by blinking, while a group of mortals or a smaller pantheon might be building a whole civilization there thinking it was free space.

This is why the management of Terra Nullius usually devolves into "First-Strike Diplomacy" where the management isn't done with papers and pens but with localized cataclysms to prove who has the stronger Elemental Jurisdiction over the vacuum. Furthermore, we must look at the

"Mandate System" which is a way to manage these empty spots by giving them to "neutral" minor gods, but this always fails because the major pantheons use these minor gods as "jurisdictional proxies" to expand their own Cosmic Sovereignty without technically breaking the Divine Law of non-aggression. It's a very sneaky way of managing the void where you pretend the land is still "nullius" or "independent" but actually all the Elemental resources are being funneled back to Olympus or Asgard or wherever. And the information regarding the "Res Communis" theory is also relevant here, which says that Terra Nullius should belong to everyone, like the high seas in human Secular Law, but gods don't understand the word "everyone" because their whole identity is based on being "The One," so the management of shared space becomes a "Tragedy of the Commons" where the element of the void is poisoned by too many overlapping powers trying to breathe life into it at the same time. This creates "Spatial Glitches" or "Aetheric Bleeding" where the boundaries are so thin that you might step from a desert in one pantheon's territory into a frozen void of Terra Nullius without even crossing a physical line, which is the ultimate "Boundary Error" of the management system.

To give you even more data, the management of Terra Nullius is also haunted by the "Pre-Existing Entity" problem, which is when a pantheon claims a piece of the void but then discovers that there was an "Elder Thing" or a "Primordial Concept" already living there, which technically means the land was never Terra Nullius to begin with, but since the Elder Thing doesn't have a seat in the committee or a Secular Law representation, its sovereignty is ignored until it wakes up and destroys the "management office." This is a "Title Defect" in cosmic law that nobody wants to talk about because it makes all Cosmic Sovereignty look like theft. Also, the humans try to get involved by sending probes or settlers into these areas, claiming they are following Secular Law rules of discovery, but the gods just view this as "infestation" of their Elemental potential-space, leading to a situation where the management of the land involves "cleansing" the territory of mortal signatures before the Divine Law can be applied.

Moral Hazard and Accountability

When we move our discussion into the realm of ethics, we encounter the massive problem of Moral Hazard, which is basically a fancy way of saying "doing something reckless because you know you won't have to pay for the consequences," and in the Pantheons Komitesi, this is a huge deal because gods are immortal, which is the ultimate form of being "too big to fail." The information regarding Moral Hazard in a cosmic sense is very disturbing because if a god of war starts a conflict just to see what happens, he isn't the one who is going to die or lose his home which means the god is taking a huge risk with other people's lives while he stays perfectly safe in his palace, and this is the definition of a "Boundary Error" between power and responsibility.

This leads to a situation where Cosmic Sovereignty becomes a license to be reckless because there is no "Universal Insurance Policy" that can punish a god for being bad, especially when they have Elemental Jurisdiction over the very things (like lightning or plagues) that would be used to punish them. Mina islam. Furthermore, we must talk about Accountability, or the lack of it, because how do you hold a being accountable when they literally write the Divine Law themselves? It's a total conflict of interest where the judge, the jury, and the executioner are all the same person, which creates a "Governance Vacuum" where Moral Hazard grows like a cosmic fungus. In our committee research, we see that humans try to use Secular Law to hold gods accountable by refusing to give sacrifices or by tearing down temples, which is a form of "Economic Sanction" against a deity, but does the god actually care? Usually, no, because their sovereignty doesn't depend on human votes, it depends on their elemental nature, so the accountability mechanism is fundamentally broken from the start. This is a "Systemic Failure" because for a law to be real, there has to be a "Skin in the Game" (as that one philosopher said), but gods don't have skin and you can't hurt an essence with a secular lawsuit or a human protest.

To give you even more information on this disaster, the management of Terra Nullius actually makes the Moral Hazard problem worse because gods use these "nobody's lands" as testing grounds for dangerous experiments, like creating new monsters or messing with the laws of physics, because they think "well, nobody lives here yet, so if I blow it up, it doesn't matter." But it does matter because the ripples of that destruction affect the Jurisdictional Boundaries of everyone else, yet the god who caused the mess just shrugs and says "I have Cosmic

Sovereignty over my experiments." This is why Accountability is just a word we use in meetings to feel better, while in reality, the gods are just running around creating "Externalities" (which is another word my teacher used) that the rest of the universe has to clean up. It's like a bank manager who loses all the money but then gets a bonus, except the "money" is the lives of followers and the "bonus" is even more divine power. In addition to this, we have the "Inter-Pantheon Accountability" issue, where Zeus might try to hold Odin accountable for a Boundary Error, but then they just end up arguing about Territorial vs. Elemental rights again and nothing gets fixed because they both have so much Moral Hazard that they are afraid if they punish one god, they might get punished themselves later for something else. It's a "Mutual Protection Pact of Chaos" where the Divine Law is only used against minor gods who don't have enough power to fight back, which is a total violation of justice but a perfect example of how sovereignty works when you are immortal. The Secular Law of humans is actually much more advanced in this area because humans actually go to jail when they mess up, but in the cosmic court, you just get a "stern warning" or you have to stay in the underworld for a few years, which for a god is just like a long weekend.

In conclusion, the intersection of Moral Hazard and Accountability proves that the higher you go in the cosmic hierarchy, the less responsible you have to be for your actions, which is a terrifying thought for the management of the universe. The boundaries are not just failing because of maps or elements, but because the people (or gods) in charge of the boundaries have no reason to be careful, making the whole idea of Cosmic Sovereignty a giant ethical mess that no amount of Divine Law can ever truly clean up. We are basically living in a system where the architects are constantly burning down the building because they know they have a spare house in another dimension, and until we find a way to make a god "feel the burn" of their own mistakes, Accountability will remain a myth that is even more fictional than the gods themselves. It is a total "Moral Crisis" of the infinite, and the committee is just trying to put a band-aid on a supernova of irresponsibility.

Divine & jurisdictional overreach

The interactions between these ancient factions rest on a fragile foundation of professional respect, yet the jurisdictional overreach of the pantheons remains a source of constant, underlying tension. While there is a general understanding of borders, the very nature of divinity which seeks to influence the totality of the human experience inevitably leads to friction where domains overlap and authorities collide. Zeus and Jupiter, being nearly identical in their claims to the sky and law, often find their decrees clashing over the same mortal territories, creating a redundant and confusing layer of divine governance that smaller, local deities find suffocating. This reach extends even further when Odin's ravens drift into the Mediterranean's clear skies, gathering intelligence that the southern kings consider strictly private, leading to a cold war of observation where every feathered movement is viewed as a breach of sovereign privacy.

The most frequent violations of territory occur within the shifting sands of the east and the frozen north, where the influence of Ra and Odin bleeds into one another during the changing seasons. The jurisdiction of the sun and the winter is not a hard line but a moving front; when Ra pushes his warmth too far into the Norse territories, or when the Norse frost lingers too long in the gardens of the Nile, it is viewed not just as a weather pattern but as an act of aggressive expansion. This creates a reality where seasonal transitions are actually diplomatic crises, as neither side is willing to concede an inch of their elemental influence to the other.

Furthermore, the strategic overreach of figures like Athena and Mars creates a different kind of instability across the globe. By intervening in the conflicts of other cultures to ensure a "disciplined" outcome, they often undermine the local authority of deities like Osiris or Thor, who view this outside tactical meddling as an insult to their own traditions and ancient ways of power. This jurisdictional arrogance suggests that the major pantheons believe their methods of conflict and peace are universal standards, a sentiment that the smaller, more isolated divine circles quietly prepare to challenge in the shadows. Apollo and Artemis further complicate this by claiming authority over the very light and movement of the heavens, often ignoring the territorial borders established by earth-bound gods like Hades or Poseidon.

Even the tricksters contribute to this administrative nightmare; Hermes and Loki frequently bypass jurisdictional checkpoints entirely, delivering messages or stealing artifacts from vaults

they have no legal right to enter. Their refusal to acknowledge borders makes them a constant threat to the desire for a tidy, divided world, as they treat the entire planet as an open playground without fences. In the quieter corners of reality, the guardians of the dead like Anubis and Hades must constantly fend off "life-bringing" deities like Isis or Freyja who attempt to reach across the threshold of the underworld to reclaim souls, an act that the death-gods consider the ultimate violation of their final jurisdiction.

Ultimately, while the deities speak of professional respect and shared duties, the history of their interactions is one of constant testing a series of subtle pushes to see how much of the world they can claim before another power pushes back. Whether it is Aphrodite and Cupid influencing hearts across every border or Hestia and Juno asserting the sanctity of the home regardless of which king sits on the throne, the universe is not a set of neatly labeled boxes but a soup of overlapping authorities. This leaves every mortal kingdom and every natural phenomenon in a state of permanent, dynamic boundary error, where the law of the land is often less important than whichever god happens to be asserting their will in that specific moment. Through these shared values and constant friction, the different pantheons operate as a global team managing the same complex human experience, yet they remain locked in a perpetual struggle to define exactly where one god's breath ends and another's lightning begins.

Related Myth Stories and Some of The Stories Of The Impactful Pantheons

The Athena-Poseidon Dispute



It all started when both Poseidon the god of the sea and Athena the goddess of wisdom claimed the same piece of land as their own. Instead of starting a war that would destroy the very thing they wanted, they agreed to a competition where each would provide a "public works project" for the citizens. Poseidon went first and struck the Acropolis with his trident creating a saltwater spring. This was a massive display of power and a promise of naval dominance but the people quickly realized that saltwater is useless for drinking or farming. Poseidon was offering "hard power" and military strength but he wasn't thinking about the daily survival of the residents.

Then it was Athena's turn and she took a much more practical approach to divine management. She planted an olive tree which provided food oil and wood for the people. This wasn't a flashy display of lightning or waves but it was a "soft power" move that guaranteed economic stability and long-term growth. The people of the city acting as a jury decided that Athena's gift was more valuable for their future. They chose her as their patron which effectively defined the limits

of Poseidon's authority; he could rule the waves around the city but the land itself belonged to the goddess of wisdom.

Human choice decided this divine dispute because the authority over a specific environment was influenced by what the people living there actually needed. As the city grew into a naval superpower the debate continued because the Athenians still had to respect Poseidon's jurisdiction every time they left the harbor. This created a complex balance where the city had to navigate the rules of different divine authorities at the same time showing that jurisdiction was rarely a simple or one-sided issue.

The Name Giving of Athens



Cecrops, the first king of Attica, had named his city after him, Cecropia. However, the gods of Olympus saw this lovely piece of land and wanted to name it after them and become its patron. The most persistent rivals were Poseidon, the god of the sea, and Athena, the goddess of wisdom. To solve their dispute, Zeus decided that each of them would present a gift to the city and the people of Cecropia would decide which gift was the best, and therefore which god would be the patron of the city. One sunny day, Cecrops and the residents of the city went up to

a high hill to watch the gods presenting their gifts. Poseidon was the first to present his gift. He struck a rock with his trident and caused a spring of water to gush forth from the ground. This signified that he was assuring the citizens with water and therefore they wouldn't face any time of drought. However, the people were not exactly enchanted with his gift because the water from the spring tasted salty, just like the waters of the sea over which Poseidon ruled. Next, it was the turn of goddess Athena. She struck her spear on the ground and a lovely olive tree jumped out of the earth. The citizens liked this gift better because it would give them food, oil and firewood. This is how Athena became the patroness of the beautiful city and this is how Athens got its name.

Hades and the Jurisdiction of the Afterlife

For a long time people believed that the authority of the gods didn't end with death but actually became more structured in the underworld. This meant that the afterlife was not just a mysterious place but a strictly managed territory with its own set of divine rules and boundaries. The most famous ruler of this domain was Hades who was not a god of evil but a divine administrator who took his job of managing the souls of the dead very seriously. It all started when the three brothers Zeus Poseidon and Hades divided the universe into three jurisdictions with Hades receiving the underworld or the "house of invisible wealth." Unlike the other gods who were constantly interfering in the lives of the living, Hades stayed within his borders and focused on the "legal" status of every soul that crossed the river Styx. This created a very clear boundary where the natural environment of the living was separate from the spiritual environment of the dead. If a human tried to cheat death or leave the underworld they were essentially committing a jurisdictional crime against the natural order of the universe.

Cupid and the Power of Emotional Intervention

The idea of divine authority also extended to the internal lives of humans through the god Cupid or Eros. This means that even something as personal as love was seen as a force controlled by a higher power who could strike at any moment with his arrows. People believed that their feelings were not always their own but were instead the result of a divine intervention that could change the course of their lives without warning. This created a very interesting dynamic where

the "jurisdiction of the heart" was managed by a god who was often portrayed as a mischievous child. It suggested that love was a natural force that humans couldn't control or explain with logic alone. If Cupid decided to intervene in a person's life they would be forced to follow their emotions even if it went against their social status or their personal plans. This belief made people think that their life path was at least partially decided by a divine whim which added a layer of mystery and unpredictability to the human experience.

Loki and the Disruption of the Natural Order

In the northern traditions the god Loki represented a different kind of authority, one that was based on trickery and the breaking of rules. While the other gods in the Norse pantheon tried to maintain the "Ma'at" or the balance of the world, Loki was constantly looking for ways to sabotage the system. He wasn't just a prankster, he was a fundamental force of chaos that reminded everyone that even the gods' jurisdiction was not perfect. Loki often acted as a "glitch" in the divine machine by using his shapeshifting powers to bypass the laws of nature and the agreements of the gods. One of his most famous interventions involved the death of Balder where he found the only loophole in a universal contract of protection. By using a small piece of mistletoe he showed that even a total divine decree can be undone by a single overlooked detail. This made people realize that the authority of the gods was not absolute and that there would always be an element of uncertainty in the natural environment.

Thor and the Protection of the Human Realm

Unlike the more distant gods Thor was believed to have a very direct and physical jurisdiction over the protection of Midgard or the human world. He was the authority who patrolled the borders between civilization and the wild forces of the giants which represented the untamed and dangerous parts of the natural environment. For the common people Thor was the most relatable god because his power was used for the practical purpose of keeping them safe from the storms and the monsters of the outside world. His hammer Mjolnir was not just a weapon but a symbol of the "divine boundary" that kept the human world functioning. Every time there was thunder people thought Thor was exerting his authority over the giants and the chaos of the

environment. This created a sense of security because it meant that even though the world was a dangerous place there was a powerful protector who was committed to maintaining human jurisdiction. Over time as people began to understand the science of weather the "authority of the hammer" was replaced by meteorological laws but the image of Thor remains a powerful symbol of the human desire for a safe and orderly world.

Hestia and the Jurisdiction of the Hearth

While other gods were busy fighting over oceans and battlefields Hestia held authority over the most intimate part of the human environment, the home. She was the goddess of the hearth which meant she was responsible for the fire that kept families warm and fed. Her jurisdiction was a "domestic sovereignty" that was essential for the stability of any society because without a safe home the external world would be too harsh to endure. People believed that the health of a city depended on the health of its homes so Hestia was often the first and last god invited to any meal. Her intervention wasn't loud or violent like a thunderstorm; it was a quiet and constant presence that ensured the "internal order" of human life remained intact. By maintaining the sacred fire she effectively set the rules for hospitality and family life showing that divine authority can be found in the simplest and most essential parts of the natural world.

Anubis and the Forensic Bureaucracy of Death

In the Egyptian pantheon Anubis held the very specific jurisdiction of mummification and the preparation of the dead for their final journey. He wasn't just a guide, he was a technical expert who managed the "border crossing" between the land of the living and the land of Osiris. His authority over the human body after death was absolute because he was the one who ensured that the physical form was preserved well enough for the soul to continue its existence. His intervention was a highly structured process that transformed a person into a "spirit" ready for judgment. Every step of the mummification was a ritual that acknowledged the laws of nature while trying to bypass them through divine chemistry. This created a sense of comfort for the Egyptians because it meant that even in death there was a professional authority who knew exactly how to manage the transition. Anubis represented the idea that the natural environment

includes the biological reality of decay but that divine jurisdiction provides a way to maintain dignity and continuity beyond it.

Ares and the Chaos of Human Conflict

In many ancient cultures people believed that war was not just a human choice but a divine force that could be triggered by the god Ares. This means that when a battle started the "civilized" rules of society were temporarily suspended and the jurisdiction of Ares took over the natural environment. While other gods like Athena represented the strategy of war, Ares represented the raw and uncontrollable violence that could tear a society apart in an instant. Because of this belief many societies feared the influence of Ares because his authority was unpredictable and often led to total destruction. He didn't care about the "why" of a war or which side was right he only cared about the intensity of the conflict itself. This created a debate about whether humans were responsible for their own violence or if they were just puppets being pushed into battle by a divine power. Over time as people started to value diplomacy and law they began to see Ares as a dangerous outsider whose jurisdiction should be limited as much as possible to protect the stability of the natural world.

Relationships between Pantheons

The interactions between these ancient figures rest on a foundation of professional respect for shared responsibilities. These deities represent fundamental human needs across diverse landscapes, resulting in natural alliances based on specific duties, temperaments, and the heavy burdens of divinity. The most stable connection exists between the traditional leadership figures. Zeus, Jupiter, and Odin carry the heavy burden of maintaining order within their complicated families and the wider universe. Because Zeus and Jupiter function as mirrors of one another, a deep understanding of law and governance exists between them; they speak the language of the thunderbolt and the decree. Odin joins this circle as a weathered, senior strategist, though his perspective is colored by a darker wisdom. While the Mediterranean gods find the Norse obsession with inevitable fate and self-sacrifice grim, common ground remains in the difficult, often lonely task of preventing cosmic chaos. They recognize in each other the

exhaustion that comes with the crown and the constant vigilance required to keep giants, titans, and rebellious kin at bay.

A distinct bond forms between the strategic minds of the group. Mars and Athena find each other to be kindred spirits due to a mutual focus on discipline and tactical brilliance. These figures view impulsive warriors like Thor or Ares with a mix of respect and caution. While Thor and Ares bond over raw strength and the adrenaline of the front lines, sharing stories of shattered mountains and broken shields, the strategists prioritize the long-term consequences of conflict. To Athena and Mars, war is a chess match; to Thor and Ares, it is a storm. This creates a secondary layer of cooperation where the strategists often work together to point the heavy hitters in the right direction, ensuring that divine might is used as a tool rather than a mindless wrecking ball. Among the restless members of these pantheons, a unique and troublesome friendship emerges. Hermes and Loki occupy the roles of messengers and tricksters, existing on the fringes of the serious divine circles. A talent for fast talking and a general disregard for strict rules defines their connection. While they spend time outwitting one another in a never-ending game of cosmic one-upmanship, a silent partnership forms to keep stoic authorities like Ra or Hades off-balance. They are the pressure valves of the divine world, using humor and chaos to ensure that the great kings do not become too stagnant or self-important. They share the unique burden of being the only ones who can walk between worlds, often finding more in common with each other than with their own sedentary kin.

In the quieter corners of these belief systems, a professional and somber respect exists between the guardians of the dead. Anubis, Osiris, and Hades share a commitment to the finality and sacredness of their work. Anubis and Osiris invest heavily in the moral weight of a soul, focusing on the delicate balance of the heart against the feather, while Hades acts as the strict, unbiased administrator of the underworld, ensuring that the laws of entropy are never breached. Despite their different methodologies, all value silence, permanence, and order. They view the loud, dramatic lives of the sky gods as exhausting and ultimately fleeting, leading to a preference for steady, predictable company where a nod of recognition in the dark carries more weight than a thousand hymns. The figures representing healing and the preservation of life form the most functional and supportive network. Isis, Freyja, and Hestia act as the essential glue holding their respective societies together. Through powerful magic, the mastery of the natural world, or the quiet, unbreakable stability of the home, these figures focus on protection and recovery. This group cooperates more effectively than any other, operating without the ego that

often plagues their counterparts. They work behind the scenes to mend the world whenever aggressive deities prioritize a pursuit of power or territory. Whether it is Isis stitching together what was broken or Hestia maintaining the internal warmth of the community, they recognize that while the kings rule the world, it is the preservers who make the world worth ruling. Through these shared values, the different pantheons operate as a global team managing the same complex and often tragic human experience.

Questions to Ponder

- 1) When two gods from different cultures claim the same domain (like Zeus and Jupiter with the sky), is it a shared responsibility or a legal conflict?
- 2) When gods from different pantheons meet in myth, what determines who has the "home-field advantage"?
- 3) How should we manage *Terra Nullius* ? Should they be divided equally, or left as a neutral buffer zone to prevent the pantheons from clashing?
- 4) If a mortal commits a crime in one territory but flees to another, which pantheon has the right to judge them: the god of the land where it happened, or the god of the law from their homeland?

- 5) Does a god's Elemental Jurisdiction follow their element into foreign lands, or must all divine power bow to the Territorial Jurisdiction of the local sovereign?
- 6) Should "Terra Nullius" regions be declared permanent neutral zones where all divine intervention is strictly prohibited in order to prevent moral hazard and unauthorized expansion.
- 7) Is secular law the only legitimate authority in the human realm whenever divine law directly contradicts the free will of mortals?
- 8) Should a system of karmic accountability be enforced where a deity's cosmic sovereignty is temporarily revoked if their actions cause damage to natural law?
- 9) Does terra nullius inherently belong to the mortals who settle it first rather than being a divine right that only a god can claim?
- 10) Is divine intervention merely a manifestation of moral hazard used to bypass the constraints of fate and should it be restricted to maintain cosmic balance?

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