THE TAROT: ADAPTATION OF A DIVINATION TOOL

By

SHAWN W. FLYNN

A dissertation project submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF THEOLOGY, TH.D.

On behalf of

the Department of Graduate Studies of

the Esoteric Interfaith Church and Esoteric Theological Seminary

Show Low, Arizona, USA, 2019

This doctoral dissertation project has been accepted by

­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Academic Dean Committee Member

December, 18th, 2019

**Acknowledgements**

I would like to express my gratitude to Esoteric Theological Seminary and God, without who this dissertation would not have been possible. Doing this project has been over a 10 year journey that began in a business context in 2009 and has been adapted to other avenues.

**Preface**

This work and journey on the tarot, has been most fulfilling, very shamanic in nature. It

was initially a challenge to begin and create a deck. As an artist, I’ve worked in several visual

mediums from adolescent into adult with the primary mediums being painting and drawing.

I took art and history in high school and continued on in both as an undergraduate student for a

dual Bachelor of the Arts (B.A.) in art and history. As life progressed, my medium became

knowledge and words and translated into this card deck project many years later as a recognized

gap in the business world. The deck, its creation, philosophy and research, are both a form of art

and scholarly work.

To create the deck, an assessment of the collectable card deck landscape had to be

undertaken from sports to fantasy trading cards. Also, how to graphically format and refine a

discipline or subject area to core concepts had to be learned. The deck bridges a gap between the

esoteric and the secular. It was intended to be usable by virtually anyone without the training or

time commitment by regular tarot practitioners and readers. It is a contribution of knowledge to

both the spiritual and the industrial business worlds.

Abstract of Dissertation presented to

Esoteric Interfaith Church and Seminary in partial fulfillment of the

requirements for the degree of Doctor of Theology

THE TAROT: ADAPTATION OF A DIVINATION TOOL

By

Shawn W. Flynn

December, 2019

Majors: Consciousness, Cosmology and Transformative Studies and Theology

The tarot is an ancient divination and spiritual technology tool composed of the major

arcana or trump cards that address ‘worldly’ themes and the minor arcana which deal with

‘daily’ themes. The initial purpose and intent of the project was to create an inspirational and

reflective tool for business people for daily use in the discipline of Quality Management. The

deck was refined to core concepts in a given subject area, with multiple levels of process based

refinement. Focus groups were used for initial feedback and testing. Concepts represent the

most base level or core in a subject. The tarot card meanings were modified to better align with

the subject. The project highlights the sequence of deck development from initial research,

methods for adaptation, addressing challenges and future considerations.

LIST OF FIGURES

FIGURE PAGE

Figure1. Chinese Playing Card………………………………………..………………...………32

Figure 2. Sumerian Cylinder Seal………………………………………….……………………32

Figure 3. The Magician…………………………………………………………………………..33

Figure 4. Two Cards, Visconti-Sforza Deck……………...………...……………………….......33

Figure 5. Example of original Tarot card and quality management secular card with

meanings…………………………………………………………………………………34

Figure 6. Table of Quality Management Tarot Deck and Comparative Regular Tarot

Deck.………………………………………………………….………………..………...35

**Table of Contents**

TABLE OF CONTENTS PAGE

ACKNOWLEDGMENTS .....................................................................................i

PREFACE……………...................................................................................... ...ii

ABSTRACT..........................................................................................................iii

LIST OF FIGURES ...................................................................…..........……….iv

CHAPTER

1 INTRODUCTION

Problem Statement, Purpose and Value…………...……………...….…...1

Research Inquiries and Hypothesis Inquiries…………………….….........2

Definition of Terms……..………………………………………….….…..2

Assumptions………………………………………...……........…………..4

Limitations…………………………………………...…………………....5

Project Summary………..……………………………...…………..……...5

2 REVIEW OF THE LITERATURE

The State and Nature of the Literature…….………………...………..…..7

Historical Foundations…………………………………….…………........7

Historical Impact and Influence………………………………...…..……..8

Decks………………………………………………………………....…..10

Tarot Sources…………………………………………….....…………....11

Quality Management Sources.……………………..…….……………....14

3 METHODS

Research Participants….....................................…………………………17

Instruments and Techniques………………………….....……………….17

Materials….………………………………………..…….………………18

Procedure..…………………………………………...…..………………18

Instantaneous Intuitive Innovation (I3)………………………………….20

4 FINDINGS

Analysis and Results………………………………….....………………22

Materials Results…………………...……………..…….……………….22

5 DISCUSSION

Literature Review Discussion……...……………...…..………….……...23

Findings Discussion ………….………………………...………………..24

Methods Discussion …….………………………..……………..….…....26

6 CONCLUSION………………………………………………………….27

7 REFERENCES…………………………………………………….…….30

APPENDICIES

Appendix A HISTORICAL TAROT FIGURES……..………………….....….36

Appendix B QUALITY MANAGEMENT DECK……………………………38

**Introduction**

The tarot is a divination tool. It is a card deck as well as a focal lens into divine spirituality. The major arcana or trump cards depict ‘worldly’ and thus universal themes for accessing spiritual insight (Jodorowshy and Costa, 2009). The themes appear to provide common and fixed central elements of existence and characterize the journey of life from beginning innocence and naiveté through, challenges, wisdom and ultimately reaching one’s highest potential, thus apotheosis.

The tarot has a long history of development and usage. Increasing acceptance beyond holistic, metaphysical and religious practitioners toward a wider secular audience has been an issue due to criticism and lack of evidence-based proof (Ibisworld.com., 2018). However, its value has been demonstrated over time as a tool for insight and decision making by continued usage from metaphysical, theological and even some secular adopters, including historical and current nobility, royalty, people of influence and politicians (Sylverne, S., 2017). It often requires specialized training for interpretation and the actual content has generally continued to stay the same over time. However, these limitations have continued to curtail wider acceptance.

**Problem Statement, Purpose and Value**

The tarot and major arcana are qualitative tools based on intuition and spirituality. Difficulty of wider acceptance in the secular world comes from a lack of evidence-based criticism for validity, attitudes and opinions about value and the complexity of specialized training (Gray, E., 1972; Bunning, J., 2007). These present a challenge to create further secular expansion and usage. Developing a way has been the primary problem. The overall purpose of the project was to find a way to bring wider usage with themes to a more secular audience and to create a standard methodology to adapt a given subject for the tarot. It is clear that many have continued to find value in the tarot and used it for minor to significant decision making in many aspects of life including those that have swayed governments in both policy and military action. Thus, this stimulates that there may be possibilities for greater acceptance and usage and elicits further inquiry.

**Research Questions and Hypothesis Statements**

In order to begin, several questions arose to create solutions. The following research questions and working hypotheses were generated to address the theoretical dilemma at hand.

**Research Inquiries**

1. Why does the tarot have long term sustainability given its speculative insight,

criticisms and concerns?

1. What approach or method is needed to create wider secular acceptance and usage?
2. How can wider secular usage be implemented?

**Hypothesis Inquiries**

Hypothesis 1: Divination by the tarot has no predictive success and effectiveness and is only speculative

in nature?

Hypothesis 1 Alternate: Divination by the tarot has had predictive success, effectiveness and is not just

speculative in nature?

Hypothesis 2: Divination by the tarot has had no significant impact on personal, organizational and

governance decision making?

Hypothesis 2 Alternate: Divination by the tarot has had significant impact on personal,

organizational and governance decision making?

**Definition of Terms**

*Arcana*: Specialized or secret knowledge. Refers to the major and minor arcana of the tarot (In *Free Dictionary.com*, Arcana, 2019)*.*

*Body of Knowledge (BOK)*: A system of knowledge in a discipline to establish a common standard (Nelsen & Daniels., 2007, pgs. 41-2).

*Divination*: Seeing predictive or hidden knowledge about events, whether past or future, through various intuitive methods and their interpretation. Often for the purposes of fortune telling. Example methods include but are not limited to tarot and other cards, meditation, scrying, using candles, crystals or crystal balls, fire, stones or other objects (Gilbert, R. & Park, G., 2019).

*Five Why’s and Five How’s*: A technique for discovering the root causes to an issue or problem by asking ‘why’ five times to probe into and issue to clarify. ‘How’ may also be used (Bialek, R., Duffy, G. & Moran, J., 2009, pgs. 168-170) instead of ‘why’. Further references will simply be written as 5 Why.

*Innovation*: Making meaningful change for improvement (breakthrough) and effectiveness of products, processes, organizations and personal development to create new value. It involves adapting or adopting an idea, method or process, technology, product or model (business, philosophy and etc…) in a new, different or fundamental way compared to its current application. May involve pursuit of intelligent risks (Baldrige Performance Excellence Program., 2019).

*Instantaneous Intuitive Innovation (I3)*: 1. Core method created for interpretation of tarot cards without specialized training. 2. Reflection through first impression insight, meditation or thinking for making decisions, meaningful change, inspiration or thought stimulation for relevance to a dilemma, problem or question based on withdrawal of a tarot card, reading its content and meaning and meditation on it for resolution of the issue.

*Intuition*: Unusual direct or immediate insight of knowledge and understanding without observation or reasoning and often by unconscious or supernatural means. A contemplation, eureka moment, feeling, hunch or knowing (In *Collins Dictionary.com,* Intuition*,* 2019).

*Major Arcana*: The major arcana (or greater) consist of the 22 symbolic picture trump cards of a tarot deck within a standard 78 card deck. They tell the story of the journey through life and cover ‘worldly’ events from naiveté to the highest potential. The following are the cards within the major arcana: the Fool, Magician, High Priestess, Empress, Emperor, Hierophant, Lovers, Chariot, Strength, Hermit, Wheel of Fortune, Justice, Hanged Man, Death, Temperance, Devil, Tower, Star, Moon, Sun, Judgment and the World (In *Wikipedia*, Major Arcana, 2019).

*Minor Arcana*: The minor (or lesser) arcana consist of the 56 suit cards out of a tarot or playing card deck. As a divinatory deck, the minor arcana cover ‘daily’ events or themes. See *Tarot* for contents of each suit (In *Wikipedia,* Minor Arcana*,* 2019).

*Quality*: A subjective term and view that differs in scope based on customer perception and needs. Quality generally means the ability of a product or service to satisfy given needs or a product or service that is defect free (Wescott, 2006).

*Quality Management*: The management function that oversees quality policy through planning, control and improvement initiatives both strategically and tactically within a quality system (Wescott, 2006).

*Spiritual Technology*: The use of tools, machines or other enabling devices for spiritual development (Christenson, R., 2014, June 13th).

*Tarot*: Playing card deck used for gaming, divination and fortunetelling. Divided into a set of 22 allegorical *Major Arcana* or trump cards and 56 *Minor Arcana* or regular playing cards which are divided into four suits (clubs, hearts, spades and diamonds) with 14 pip cards numbered one through ten (Ace) and four face cards (King, Queen, Jack or Knave and Knight). Variations of suits may occur depending on origin such as ‘wands, ‘batons’ or staves instead of clubs. Decks for divination most often use esoteric variations for the suit card symbols (In *Wikipedia,* Tarot,2018, December 28th).

**Assumptions**

1. There is evidence that expanding the scope of the tarot beyond esoteric themes is

possible.

1. It is possible to create a standard model and method for adapting virtually any theme

for the tarot.

1. It is possible to simplify interpreting the tarot for anyone to use without specialized

knowledge or training.

**Limitations**

The scope of this study was limited to examining only the primary divinatory aspects of the tarot for the purposes of expanding the deck themes from esoteric ones to more secular ones. It focused in on those aspects to hone an initial secular deck, the Quality Management deck. The deck needed to be acceptable for intuitive, inspirational and reflective purposes for individuals who did not have the specialized training for esoteric interpretation or willingly embrace such principles and practices.

Additional limitations include parameters that are related to documentation and scope items that are not central to key project concepts and goals. The method of physical deck design, creation and production will not be discussed since it was a separate project and out of scope for this thesis project documentation. Detailed examination of individual trump card background and meaning is also out of scope with project goals. Focus on review of modern decks, history and limited literature review created a workable buffer for expanding themes as opposed to an overly expansive project scope and exhaustive literature review.

**Project Summary**

What is unique to this project and contributes to the tarot’s versatility and body of knowledge is that the major arcana have been adapted for ease of use without specialized esoteric knowledge, training or study; the core elements of a discipline and an instant divination source. All esoteric knowledge has been simplified so

the average person can use it. The central and most important concepts of a discipline are emphasized and have been through multiple levels of analysis for validation with the original regular tarot card it represents.

The purpose and intent of the project were to show how the business field of Quality Management, as a central example, was adapted for accessing divine spiritual insight and inspiration. The divine spiritual signature to an individual seeker and user provide that special power and answers for only that person based on vibrational and spiritual attunement (Ivtzan, I. and French, C., 2004) (Gray, E. 1972). The research covered the creation of a structured method for taking the major arcana and breaking it into a simplified and usable tool for the common man. Adaptation of a business field subject also showed that the drilling down of a large area of study into its core elements and then again how it was systematically adapted and validated into the 21 major arcana themes.

The introduction laid the foundations of the project including the problem, purpose, scope and value. Review of the literature provides history and a research context. The methods and findings chapters show the creation of a standard way for secular themes, while the discussion chapter depicts deeper analysis. The conclusion pulls the project details together and recommends some further studies.

**Review of the Literature**

The review entailed a combination of sources on the general tarot and the discipline of quality management for initial deck creation. A cross sectional review was examined and provided the breadth and depth of available modern resources as a base. The cross sectional view focused on several pertinent sources for the tarot and quality management as opposed to conducting an exhaustive search with continually repeating tarot themes and the same information again and again quality management sources and bodies of knowledge. The inquiry set the stage for creating a standard structure and method for the project. Finally, a review of the tarot’s history provided perspective for understanding and insight for secular theme expansion.

**The State and Nature of the Literature**

The study examined the available literature at the time of writing. Reported sources on bodies of knowledge, decks, history and other factors were examined for the most pertinent information for answering research and hypothesis inquiries, addressing assumptions and limitations and secular deck creation. The search yielded a plethora of sources for both the tarot and quality management. Continual repetition amongst both tarot and quality management sources was a constant within the search. That is why presentation of a limited or cross sectional view is depicted as opposed to an exhaustive and unnecessary list of resources that present the same information over and over.

**Historical Foundations**

The tarot’s historical roots show it has a long worldly upbringing and gone through much iteration for both divination and as playing cards. Originally, it was not intended for mystical purposes but as playing cards

(Mingren, W., 2018, August 22nd) (Tarot, In *Wikipedia*,2018). Over time, it developed into the modern divination deck.

Several key ancient centers and sources of tarot activity including Egypt, the Kabbalah and the Tsang dynasty in China around the ninth century were found. Tarot sightings and activity were reported to be in Europe in 1375 (Obringer, L.A., 2019) and more openly during the middle fifteenth century, about 1440 and from Egypt during the Mamluk Sultanate (Oatman-Stanford, H., n.d.). France and Italy seem to be instrumental in carrying forward usage of the tarot in Europe with commissioning and design of both practical, elaborate and very ornate playing card decks and trump cards, especially among the wealthy (In *Wikipedia*, Tarot (2018) & Playing Card (2019).

**Historical Impact and Influence**

It is well known that the tarot has origins across numerous cultures from ancient to modern. It is important to know the impact and influence that it has had on history. This provokes simple inquiries such as the influence that might be on cultural movements or political decisions. Sources with specific details on ancient cultures are not as prevalent as modern ones. What is known, that there has been popularity among many culturally diverse populations for both the general populace, the wealthy and royalty.

Sources on ancient history focus on generalities. It is known that religion played a significantly heavier role in daily life during the Middle Ages and well into the Renaissance than in more modern and current times. Thus, reliance on spiritual advisement of different modalities for divination and prophecy was prevalent on all societal levels. Hofer, Keebitz (2016) and Rank (2019) provide basic support for this notion from their research (Hofer, G., 2009) (Rank, S., n.d.). Keebitz provides a universal description and mental disposition that characterizes the ancient world including Egypt, China and Meso-America through Medieval and Renaissance times.

History tells that these psychics (and spiritual advisors) held special places in the royal court with kings and emperors. They were consulted before taking a major decision for the state. However, they faced strict punishment if any reading would go wrong. Many of them performed leadership roles of advisors and priests (Keebitz, L., 2016, January 25th).

During Medieval and Renaissance times, spiritual consult continued in the upper classes and nobility.

For example, Merton writes that Henry V employed both legal and spiritual advisors (Meron, T., 1998, pg. 23).

This lends some initial support of political influence that may have translated into decision making on

affairs of the state and general municipal governance.

Marie Anne Lenorm, was a spiritual advisor that had an ongoing relationship with Josephine Bonaparte

and other French nobility and the wealthy (Sylverne, S., 2017). Sylverne indicates that Lenorm helped make

the tarot a household name during the 18th and 19th centuries and that influence carried on into modern

times. Napoleon appears to have had a personal spiritual advisor as well.

This kind of influence from spiritual and other similar advisors in Europe truly helped set the stage for

the 20th and 21st centuries in other countries. Without this influence between the varying social levels from the

general populace, wealthy and political populace, it is a wonder if the tarot would have flourished on its own in

other countries. The deployment of the tarot we have today might have been as strong. However, political

influence in the 19th and 20th century still had a spiritual component with influence from such advisors.

US Presidents’, First ladies’ and even a Vice President used the tarot, with spiritual consultants and or just had spiritual advisors. This has apparently had influence on political decisions. It also means that the tarot and spirituality may have in some respect, influenced worldly events. The researchable list includes First lady Dolley Madison, Warren G. Harding and First lady Florence, Vice President Henry Wallace, under Franklin Roosevelt and Paula White is Donald Trump’s spiritual advisor. Both Ronald and Nancy Reagan consulted with Joan Quigley from San Francisco on, “Virtually every major move and decision…”, according to his White House Chief of Staff, in his book, *For the Record* (Kelsey G., 2018, June 26th).

Psychologist Carl Jung noted the connection of the tarot to other esoteric practices and systems. He hasn't said anything many orthodox Jungian psychologists would find disagreeable, but he goes even further and claims that, indeed, “we can predict the future, when we know how the present moment evolved from the past.” He called for “an intuitive method that has the purpose of understanding the flow of life, possibly even predicting future events, at all events lending itself to the reading of the conditions of the present moment.” He compared this process to the Chinese I Ching, and other such practices. As analyst Marie-Louise von Franz recounts in her book *Psyche and Matter*, “…Jung suggested… having people engage in a divinatory procedure: throwing the I Ching, laying the Tarot cards, consulting the Mexican divination calendar, having a transit horoscope or a geometric reading done (*Psychology*, 2017, August 31st).

Smoley cites that for Alphonse Luouis Constant, also known as Elipas Levi, the Tarot was possibly a, “…trick-taking game somewhat like whist or bridge…” (Tarot, In *Wikipedia,* 2018). Levi also considered the Tarot the, “…key to all mysteries…”. Finally, Levi linked the major arcana, “…to the Hebrew alphabet and Kabbalistic Tree…”. This provided some substance for modern study of the Tarot (Smoley, R., 2002, pg. 37).

**Decks**

Decks and cards could vary from country, locality and depending on the patron. Commissioning them

in printed or hand painted formats with possible influences such as historical, political or religious. A printed Chinese playing card in, Figure 1, discovered about 1440 A.D. demonstrates part of the long history with card decks in general (Mingren, W., 2018, “Chinese”). Figure 2, from Mesopotamian cylinder seals, depicts that the Sumerian Sun god Shamash had influence (Swift, N., 2014, “Cylinder Seal”) on the Marseilles deck. The seal became the ‘The Magician’ card, Figure 3, in the deck because the Arabic word for ‘magician’ has the word roots of ‘sahar’ for ‘sun’ and ‘suhara’ for ‘magician’ (Mingren, W., 2018).

In addition to ancient influence, more localized dress and customs tended to become increasingly dominating in deck art as civilizations grew and developed. Figure 3, ‘The Magician’ (Mingren, W., 2018) is an example of this from a Middle Ages English deck. Oatman-Standord, also reports that individual card meanings change across time (Oatman-Standord, H., n.d). In keeping with modernizing, two reproduced cards from the Visconti-Sforza deck in Figure 4 from Italy shows how commissioned decks could become fairly ornate and elaborate with details (Mingren, W., 2018, “Two Cards”). Modern decks of the 19th through the early 21st centuries typically keep with classic tarot images developed from the Middle Ages and Renaissance.

The tarot spread over time throughout Asia and Europe and eventually into North America with general separation of playing card and esoteric tarot divination decks. Development of later well-known esoteric decks occurred between the 18th and 20th centuries such as the Lenormand-style Oracle decks, Rider-Waite, Tarot of Marseilles and Aleister Crowley’s Thoth deck. The long term historical roots and development created a level of sustainability and validity for those using the deck as a divination and reflective tool for insight.

**Tarot Sources**

There is a plethora of literature on the tarot, its interpretation, viable examples and versions of adaptation for general esoteric themes beyond the standard core due to a history possibly spanning thousands of years. Examined sources demonstrated the basics of tarot reading and interpretations that were generally too complex for simple use by the common person. Secular themes were virtually non-existent or related to quasi-practical ideologies. However, search results of quasi-related generalities and examples that follow were found to have enough information for the author to understand decks for the intended project purpose.

Several books provided comprehensive courses on the tarot. They all have about the same content and are more in depth than other sources and cover history, significance, numerology, card divination and descriptions. An interesting but basic book is the *General Guide to the Tarot* by Thierens, (2017). The most interesting aspect of the book and value is that it is actually a reprint from 1930. The book truly shows the tarot has stood the test of time.

*The Way of the Tarot: The Spiritual Teacher in the Cards* by Jodorowshy and Costa make two interesting points, “The value of a reading depends on the tarologist's level of consciousness.” and, “The testimonies, despite their importance, are always personal interpretations of a fact, and for this very reason, we do not grant them the quality of absolute proof.” They also provide the notion that a reading can’t be seen as factual (2009).

A complete book that offers a less in depth course is *A Complete Guide to the Tarot* by Gray. Gray provides a comparison of other occult practices that include numerology, the Kabalah and astrology. Gray also provides a profound statement about the tarot. “The truest claim we can make is that the Tarot is a symbolic record of human experience. Through deeply rooted mystic powers, the cards accomplish miracles of psychological insight, wise counsel and accurate divination (Gray, E., 1972). ”

Several guides demonstrated the complexities of learning and reading the tarot. They provide a general format and model of design for intended adaption. Included in these examples are detailed instructions, cover meaning and interpretation and are fairly comprehensive. A beginner without any prior knowledge can learn from them with plenty of study time. Research also yielded a reasonable amount of standard decks from more historical to the more modern, though the general concepts, graphics and meaning were fairly consistent. What they re-enforce is the need for simplification for secular decks, ease of use and time for generally instant insight.

There were many sources on just introductory material. These usually included overviews, history,

background and asking questions. These types of sources are simply introductory in nature. They generally

don’t provide the necessary information for project purposes. Fenton’s *Fortune Telling by Tarot Cards: A*

*Beginner’s Guide to Understanding the Tarot* is one example (2017). Fenton, advocates the tarot’s popularity

due to ease of use. It also helps develop intuition, “We all have a fund of intuition within us; learning

how to use the tarot will release that intuition so that we can make good use of it (pg. 7).”

More detailed sources were researched. Most provided appropriate information for meanings on the major arcana. For example, Bunning’s guide for *Learning the Tarot (19 Lessons)* provides an overview of both the major and minor arcana; as well as, detailed and in depth meanings for each of the cards. It appears to be the main focus of the book (2007). Basic direction on reading and spreads are covered. Also presented are opposing and reinforcing cards which lend evidence to the amount of time for learning and interpretation. For project purposes, these types of sources are helpful for creating a new secular deck, since the card meanings require some modification that is specific to the deck and theme at hand in order to not become overly esoteric for the intended audience of the common person.

Sources that focus on reading and interpretation were found. These are comprehensive with a primary focus on tarot instruction. Coverage of card spreads and techniques demonstrate the complexity of tarot learning, but provided less information on individual card meanings within the major and minor arcana for project purposes. Green’s *Tarot Keys: Keywords for All 78 Cards & 9 Spreads* is one such example (2013).

There were a multitude of actual decks from classic to modern. This was the bulk of what was available for research purposes. Most use iconography and meanings that were formed during the Middle Ages. This was a common theme and became the standard ‘classic’ model found in research. So the Fool card is of a traveling wanderer in medieval clothing or the Tower card usually shows a brick, castle like watch tower. These types of decks stuck with the ‘classic’ model. Thus, they were not very helpful for new deck theme creation. For deck design purposes, they provided a template.

Some key influential, well-known and popular decks show the tarot has stood the test of time. These decks convey those standard classic images and meanings from hundreds of years ago. They have become dominant for shaping that ‘norm’ for what a tarot is considered (Mingren, W., 2018) (Thierens, 2017). They do not show the innovation desired for project purposes because they keep that foothold on what a tarot has typically considered. Due to keeping with the past, they have not moved the tarot forward from a modernization stand point. This contributes to the esoteric aura and does not strengthen the appeal to wider and more secular audiences. The Rider-Waite deck is one such example (U.S. Games Systems, 1991).

Two examples for non-standard deck versions provided understanding for card reading. These examples provided hopeful resources that started to get somewhat out of the standard tarot deck template. They were the kind of examples that helped support project assumptions and goals. The different adaptations gave some innovative light for more a secular deck. Finding a wealth of these sources was not plentiful. The few decks found would have to serve for project purposes. The meaningful change displayed provided helpful insight. The Herbal Tarot by Catin and Tierra (2014) and the Druid Plant Oracle by Carr-Gromm (2017) are such examples. Without these kinds of benchmarks to draw upon as insight for deck adaptation, project difficulties with creative development and different deck creation for the intended audience could not have happened.

**Quality Management Sources**

The field of quality is vast and used in business to safeguard and improve products and service for customers. Every process for products and service has some quality aspect embedded within it. Internal and external customers in companies, even beyond the business realm, seek excellence for their needs. Thus quality lends itself well for an initial secular theme choice.

Literature for quality management began with searches for relevant sources as a starting point for deck creation. The purpose was to identify a pool of quality management concepts for analysis. From there, a core could be created for reading and deriving inspiration. An array of sources was found. Some yielded to be valuable, while others were not and discarded for relevance. Bodies of knowledge in books and brochures contained the top sources of concepts, while articles and media such as videos, podcasts and webcasts did not demonstrate worthwhile results. Sources related to professional quality certifications, particularly those from the American Society for Quality (ASQ), provided excellent concepts for this project. Keeping with the scope of limited reporting for the project and to not cover redundant sources, only a few key sources are reported.

*The Certified Manager of Quality / Organizational Excellence Handbook (3rd ed)* by Wescott (2006) and

corresponding certification brochure from ASQ (2014) were the top sources. They showed the major key

concepts in the quality field. The brochure was a brief introductory literature about the *Manager* certification

with qualifying certification requirements and the most up to date body of knowledge. The book was an in

depth certification preparatory review with the same concepts as the current body of knowledge, at the time.

ASQ recommends the book as one of the study sources for taking the certification. The concepts more

specifically depict quality management instead of just whole field of quality. The seven main areas of the body

of knowledge include: Leadership, Strategic Plan Development and Deployment, Management Elements and

Methods, Quality Management Tools, Customer-Focused Organizations, Supply Chain Management, Training

and Development, plus topics for the Constructed Response Essays. Each of these areas contains further major

and minor concepts such as change management, communication, ethics, motivation, project and process

management, quality models and theories and teams.

Another worthwhile source was the *Certified Quality Engineer* brochure (ASQ, CQE, n.d.). Quality

engineering is an assurance, control and evaluation discipline within the field of quality. Practitioners

understand the principles of product and service quality. People use these methods and tools in jobs from every

industry sector from business and manufacturing, education, health care, non-profits like government and

service organizations and institutions. The six main areas of the CQE body of knowledge included:

Management and Leadership; the Quality System; Product, Process and Service Design; Product and Process

Control; Continuous Improvement and Quantitative Methods and Tools. Some additional sub-concepts within

the main areas include: quality philosophies and foundations, the quality management system (QMS), audits,

technical drawings, sampling and statistical decision making.

A final primary source was the *Certified Six Sigma Black Belt Primer* from the Quality Council of

Indiana (Wortman, B., Richardson, W., Gee, G.; Williams, M., Pearson, T., Bensley, F., Patel, J., DeSimone, J.

Carlson, D., 2007). Six Sigma is a popular business continuous improvement approach. It is a sub-set of both

quality management and engineering and uses the Six Sigma DMAIC model (Define, Measure, Analyze,

Improve, Control). The main areas of the body of knowledge include: Organization-Wide Planning and

Deployment; Organizational Process Management and Measures; Team Management; Define; Measure;

Analyze; Improve; Control and the Design for Six Sigma (DFSS) Framework. Some further sub-concepts

include: Six Sigma, Lean, other continuous improvement methodologies such as TRIZ, relationships among

business systems and processes, team dynamics, customer identification and measurement systems.

Both the tarot and quality management sources provided insight and a stalwart foundational search for

new deck creation. The initial quality search started as a pool of concepts to be boiled down into the trump

cards with relevant sub-concepts to use. This review yielded positive results and gave a foundation for

generating a standard method toward project goals.

**Methods**

**Research Participants**

Participants consisted of the author and consultation with subject matter experts in thefield of quality

for a needed design and testing team. Quality professionals ranged from having five to more than 20 years of

related experience. Individual personal communications were used for consultation to the quality

professionals for concept ideology, various considerations and concerns and initial deck testing.

**Instruments and Techniques**

The primary use of the ‘Five Why and How’ technique served as the instrument for BOK refinement.

Pooling of quality resources was researched for what could be an ample number of sources. Common themes

were looked for among these sources and the 5 Why technique was employed to generate the 22 core concepts

for the trump cards. Once these core concepts were identified, then further refinement and

matching using the 5 Why technique to tarot card meanings occurred.

The tarot deck testing consisted of two rounds. First was the initial information gathering for receptivity

of the concept of a secular tarot deck, professional brainstorming and incorporating their inputs. Contact was

made with participants for project inclusion. This consisted of mailing a prototype tarot deck to the potential

participant, asking for participation and feedback throughout the deck creation process. Due to the novelty of

the ideology, some participants required extensive correspondence to gain buy in.

Initial professional concerns centered on the importance of main concepts to the quality field and

interpretation ability. A matching and elimination round of the inputs from the research participants was

conducted in order to give rise to the most salient factors. After incorporation of the most important factors

within the actual tarot deck, a round of 5 Why validation incurred. This allowed for proofing and alignment of

the inputs. The nature of the changes consisted of minor formatting issues for clarity of purpose in

interpretation and validating the necessity for meanings attached to concepts.

A second round of feedback testing was conducted with the research participants. Changes were

indicated to participants by e-mail and phone conversations. Another pool of feedback concerns were

generated. A final round of matching and elimination from these inputs was conducted for additional

refinements. These refinements were incorporated into the final deck. Factors that were not the most important

were put into a parking lot to be reviewed during the five year re-evaluation for deck updating. This was within

alignment of the American Society for Quality’s five year body of knowledge revision process. Updates to the

tarot deck were validated using the 5 Why technique.

**Materials**

Collectable and trading card decks are made of card board stock or similar paper based stock. A goal was for portability in a pocket, jacket, suit or as a desk reference. Sizing of a portable card deck was geared toward fitting 10 cards per sheet and about the size of a credit card or essentially 2.11” x 3.6”. Attempts at creating a box, known as a tuck box, were unsuccessful. Printing was done at retail printers in black and white for cost control in small batches and a slide cutter was used to cut out the cards.

**Procedure**

Two rounds of information gathering were needed to tackle the project. The first was gathering

resources about the actual tarot. Common themes were looked for. The second was on the subject area, quality

management. The process differed a bit from tarot source gathering versus subject source gathering. Tarot

information gathering was basically looking at multiple sources, finding one or two to drawn upon as a

comfortable model and using it as a template for the subject deck. The actual procedure or process for subject

gathering and refinement became more structured as the author found a way. It was basically a benchmarking

and matching process. The steps are listed here.

1. Identify sources.

2. Choose sources.

3. Analyze for common themes.

4. Gather the common themes.

5. Refine to 22 core concepts using the 5 Why and How technique.

6. Match subject concept to individual tarot cards that would appear to be a fit, per card.

7. Refine matching and alignment with the 5 Why and How technique.

7a. Use five rounds of 5 Why and How matching and questioning, for both concepts and

meanings per card.

7b. Modify individual card meanings for better subject content fit.

8. Give several weeks of lag time between rounds to get a fresh perspective before resuming

5 Why matching.

9. Identify focus group, gain permission from selected individuals and pilot test.

10. Revise deck, based on focus group feedback.

11. Use final round of 5 Why evaluation for deck completion.

12. Create printable cards at retail printer and cut out using slide cutter.

13. Review and revise deck concepts in predetermined intervals (years) to align with updated

subject BOK and relevance.

*Figures 5* and *6* show the results of the procedure for the deck that was produced. *Figure 5,* shows the

card of the Fool from the universal Rider-Waite deck and the corresponding Quality Management deck card.

*Figure 6* shows the Quality Management deck card concepts, meanings and instructions and the corresponding

regular tarot deck card concepts in table format.

Most Tarot decks do not show meanings on the card, whether for regular or reversed interpretation. Meaning relies on the reader’s knowledge. Meanings were included in the Quality Management tarot deck for audience comprehension, to remove part of the training requirements and to work with the I3 or instantaneous intuitive innovation methodology for card interpretation.

The Fool card is the beginning of the ‘worldly’ journey of the seeker. It represents beginnings or a new cycle, innocence, a free spirit, spontaneity, folly, trust and the inner child. These are just a few meanings attached to it. The Quality Management card of ‘Quality Foundations’ shows these basics meanings plus the ‘Trickster’ as a reminder of the Fool card. Not all cards have a direct listing that corresponds to the regular tarot card it represents. All cards were created along this same fashion to keep the integrity of the original tarot card and for reference value.

There is also a sub-caption of ‘History, Leaders and Philosophy’ under the concept of the ‘Quality Foundations’ card. Some cards have these sub-captions for additional supplemental meaning and reflection. These sub-headings help to crystalize the main concept the card depicts. These too have been through the

5 Why process.

**Instantaneous Intuitive Innovation (I3)**

The instructions for use have been simplified. They read as, “To use it, shuffle the deck, draw a card,

read it and reflect upon its meaning for insight, meditation or its relevance to your problem, question or

dilemma. Deeper intuition can be gained over time (Flynn, 2010).” This simplicity affords for project goals

of ease of use and acceptability.

The I3 system is simply based on prima facie value. The first impression for reflection on an issue

was the intention for an initial answer (Prima Facie, (n.d.). The People’s Law Dictionary). It was similar to a

someone having a eureka moment (Brodwin, E., 2015). Both prima facie and eureka moments provide

the possibility of divinely subjective insight. This posits from studies by English that argues for validity

through ‘subtle connectedness’ to an individual’s psyche, while Hofer argues validity of a Barnum like effect of

false perception and belief (English, J., n.d.) (Hofer, G., 2009, pg. 21).

This disconnect between the use of the tarot having divine connection for interpretation versus being

completely random events with no connection has precipitated in sources found during research. Other sources

such as Gray (1972), Fenton (2017) and Jodorowshy and Costa (2017) depict positive divine alignment while

Hofer (2009) predicts a placebo effect. Ivtzan and French (2004) show a mixed result of believers having

greater success than non-believers in control and real tarot card experimentation. A definitive answer on using

the tarot as having the validity will likely continue to follow a divergent path of sources that both support and

refute its accuracy.

**Findings**

**Analysis and Results**

The project yielded several results. Results focused on the mechanical aspects of deck establishment.

Creating a structure was primary and central for deck success. Considering and answering research statements

and hypothesis inquiries were secondary considerations, though the assumptions were all answered positively.

For Assumption 1: A target audience was established for industry and quality professionals, with a secondary audience of other business professionals and workers including office personnel, specialists and others for deck usage and pilot testing. For Assumption 2: A standard benchmarking model for the subject areas were created. For Assumption 3: Tarot deck background information, interpretation, usage and instructions were reduced to a minimum to bridge potential training gaps, design notes and acceptability for the intended audience. Currently, five cards provide this information. These findings also helped resolve the project limitations of deck expansion to secular themes, acceptability for usage, training and deck design.

**Material Results**

Graphical design and formatting of card stock was explored. That was the secondary portion of the project and beyond the scope of this thesis. Though the deck itself served and continues to serve as a medium for interpretation as a vehicle. As a medium, the collectable card model works well for ease of production, changes and portability, thus a project goal.

**Discussion**

Only a necessary grasp of the key aspects were required to formulate a standard methodology, to take a body of knowledge and reduce it to 22 core concepts and expand into a secular subject with tarot meanings. Having proper alignment of a concept to tarot meanings was central to deck success. The discussions help to answer the Research and Hypothesis Inquiries. Discussion results demonstrate that some inquiries were answered adequately, while others were not fully solved.

**Literature Review Discussion**

The literature review provided historical background information and evidence for long term tarot sustainability. The strongest evidence comes from the cultural ideology and sociological implications. The mindset of ancient to Medieval cultures relied heavily on religion and spirituality for daily governance of life. Hofer (2009), drawing on and quoting Campbell and Roberts (1993) suggests why the long term appeal of spiritual centered life occurred.

In Medieval times there was no mobility from class to class; rather, class was determined by birth. Hence it is clear why, in the tarot, movement was depicted, not in terms of social status, but only along the lines of spiritual kingship and “in the series of the higher set, the Trumps, Honours, or Atouts, this ascent on the spiritual life is emphatic.”

And, “…to suggest the graded stages of an ideal life, lived virtuously according to the knightly codes of

the Middle Ages (Hofer, 2009, pgs. 9-10).”

This makes sense when considering that during the Middle Ages, the advent of a more empirical

mindset began to form with the beginnings of the scientific method. Thus a shift started to occur with less of a

predetermined fatalistic view and fruition of more empirical ones. Omens, oracles, divination and prophecies

were no longer just accepted. Instead, tangible proof became more in demand. This also meant that religious

leaders began to lose their grip. The progression from an agrarian to more intellectual and industrial base drove

the change in the cultural mindset and the ability to change social status; however, the popularity of the tarot

continued across social classes. All the historical examples, positively supports Hypothesis 2; however, there is

not readily available any studies or tests that definitively and concretely support the true ‘why’ of continued

usage in personal and governance decisions. The Research inquiry about the tarot’s long term sustainability

aligns with Hypothesis 2 results as to the true ‘why’ of sustainability. It appears that faith and belief in the tarot

in the social and political classes could be what truly sustained it. Equally, the literature review did not yield

truly tangible results for Research Inquiries two and three on wider secular acceptance and implementation.

Sources on the standard tarot deck are plentiful, but it is apparent that some sort of mass impetus or other action

is needed for secular implementation. However, evidence was found that general tarot and psychical services

have gained some market traction already so wider secular acceptance and implementation may just be a

persistence of time.

**Findings Discussion**

Ibisworld market research, reports that the psychic services industry in the US market is a 2.2 billion dollar industry in 2018. Reporting that 94, 323 businesses with 89,324 and trending growth of 2% between 2013 and 2018. This includes a forecasted rise of 1% growth. This appears to be due to recovering economic and disposable income factors. Additional factors from SWOT analysis (strengths, weaknesses, opportunities and threats) give light to women being, “…twice as likely as men…”, to use psychic services, discretionary income increases for both men and women and, “retiring baby boomers…” (Ibisworld.com., 2018, September). Thus instituting more secular decks into the stream of those seeking Tarot divination may just be a matter of time and perseverance.

Findings yielded some answers to the hypothesis questions. The quest for proof of the tarot’s reliability rely in statistical and empirical evidence for support. It answers Hypothesis 1 on whether or not the tarot rationally has predictive success. There is not a bounty of studies and tests from the literature that have been conducted, which cast the Tarot and other divinatory and intuitive means into the speculative. Studies by Susan Blackmore, Itai Ivtzan and Christopher French and Gigi Hofer provide some evidence.

Hofer cites both Blackmore’s 1983 and Ivtzan and French’s 2004 testing in her study. Essentially concluding that the placebo or Barnum effect has much to do with interpretation of results. This posits that there is not sufficient evidence to confirm or deny that the Tarot either does or does not have predictive success (2009).

All of the studies in this section point to the non-paranormal explanation of divination, both with Tarot and astrological descriptions. In other words, divination does not accurately reflect individual personality characteristics, rather, the insights gained through divination can apply, to some degree, to most individuals, and degree to which they are believed is associated with susceptibility to the Barnum effect (Hofer, G., 2009, pg. 21).

In her study of Tarot and Physics, Jane English, provides further empirical evidence on the Tarot. Having conducted a simple daily experiment for three years for body, mind and spirit readings and having several colleagues replicate it, there is a 99% chance of drawing cards as being non-random. Further analysis did not yield any tangible empirical results. However, she hypothesized the idea of ‘subtle connectedness’ having to do with perception, where the seeker, based on believing the drawing of cards has validity from a microcosmic and reflective stand point. She also extends these ideas to other modalities.

The tarot is an example of an oracle, as are I Ching, The Runes, The Medicine Cards, The Gaia Matrix Oracle and numerous other systems. An oracle is a symbolic system that is an integrated map of the archetypes present in our individual and collective psyches. Daily use of an oracle is like a look in the mirror each morning, only it is a look at the deeper levels of the psyche. This experiment could be repeated using any of these oracles. Probably the non-randomness would be highest when a person uses an oracle that has personal meaning for them (English, J., n.d.).

**Methods Discussion**

Developing a standard model involved some challenges. Initial issues centered on obtaining a pool of information on the tarot and relevant bodies of knowledge for quality management. Matching concepts to cards, meanings and lag time in-between rounds of 5 Why questioning created a long term gap in the work. Initial deck development and production from concept to launch took nine months between all aspects.

Design and production aspects of the cards to a physically tangible object presented challenges as well.

Due to financial constraints, production of card decks continued on a small scale. Mass production and heavy marketing may be a future means by which the secular deck deployment gains market traction. Though, small batch production continues to be worthwhile, especially with expansion of other business and non-business subjects, such as the *Baldrige* framework, *Lean Six Sigma*, *Coaching* and *Theology*.

From a theosophical and philosophical stand point, the tarot deck provides great value for

self-actualization. We find congruity with the major arcana of the tarot, in noted mythologist Joseph

Campbell’s ‘Hero’ ideology, *The Hero’s Journey* (Campbell, J., Cousineau, P. (Ed.), & Brown, S., 2003, March

11th), *The Hero with a Thousand Faces* (Campbell, J., 2008) and *The Power of Myth* (Campbell, J. and Moyers,

B., 1991, June 1st). It mirrors the journey of the tarot traveler. These provide additional context and reference

for an individual’s journey from nascent beginnings, through trials and tribulations and to possible success in

life. More so, they are in alignment with studies covered here that answered research questions, such as articles

and Hofer’s (2009) notions for long term sustainability due to lack of social class movement and political

influence. Overall, the journey provides hope for a better inner versus outer life.

**Conclusion**

The major arcana of the tarot present a form of spiritual technology for seeking intuition into life’s issues and a journey of spiritual development. Creating more secular acceptance and usage were the aim of the project while addressing several questions, hypotheses and limits. The project succeeded in delivering positively on some accounts to these goals. Developing a standard model for adaptation was key for the subject of the initially chosen deck of quality management, in order to readily adapt other secular subjects.

Addressing issues that did not get whole heartedly solved provides topics for further study. Exploration

of marketing avenues for wider usage and mass production are equally in need. Though continued deck production and subject adaptation may lend support to this over time.

For the Research Inquiries, the first inquiry was partially answered, while the second and third inquiries were not fully answered and are subjects for further research. The first inquiry on the tarot’s long term sustainability given its speculative insight, criticisms and concerns has a partial answer in that it continued to have support amongst the various social classes. In medieval times, the tarot characterized an idealized and virtuous life, since social status was determined by birth. Thus the tarot may have provided an escape of sorts from the conditions of low social status for the general populace (Hofer, 2009). The wealthy, higher social orders and nobility and politicians seemed to draw on spiritual advisement throughout the ages from ancient to modern times (Keebitz, L., 2016) (Meron, T., 1998). This can only be attributed to belief and faith in such advisement and spiritual technology like the tarot. Overall, the tarot’s sustainability can seemingly be attributed to people belief in it across the social classes.

The second and third inquiries on approaches toward wider secular acceptance and implementation have

more to be desired for definitive answers. The aim of this project was for both wider acceptance and

implementation. Tarot sources were found during research that had different esoteric and secular appeal than

just being a standard tarot deck (Catin and Tierra, 2014) (Carr-Gromm, 2017). Also Ibisworld.com (2018)

demonstrated a market uptick due to increased disposable income and a 1% expected market growth. By

association, collectable cards and card games may provoke additional interest. All of these sources and

research point to a very slow change for increased and wider acceptance and implementation. As noted in the

Discussion, it may be a persistence over time for introducing more secular decks across the tarot market.

The hypothesis inquiries were decently addressed within the Literature Review and Findings Discussion.

Hypothesis 1 on the tarot having predictive success and effectiveness versus being speculative in nature yielded

both positive and negative responses. Researcher such as English (n.d.), Ivtzan and French (2004), Gray

(1972), Jodorowshy and Costa (2017) and the trade publication *Psychology* (2017) gave affirmative answers on

predictive success while Hofer (2009) provided negative answers on predictive success for a placebo effect or a

lack of evidence. This divergent gap between sources points to an unresolved argument of whether there is

truly divine influence or simply personal belief and faith in the tarot’s ability as a spiritual technology.

Hypothesis 2 on the tarot having significant impact on persona, organizational and governance decision

making yielded positive results from the research. Oatman-Stanford (n.d.) demonstrated that in ancient times,

spirituality, divination and use of spiritual technology had significant influence of cultures and dominated daily

life. Hofer (2009) noted that the tarot shows an idealistic spiritual path of knightly values and may have

provided a hopeful escape for the common person in the Middle Ages since birth determined social status and

greater worldly growth (Campbell and Moyers, 1991). Thus the appeal of the tarot in such times. While some

politicians and ruling nobility during the 18th through 21st centuries were depicted as using spiritual advisors

and consultants that employed the tarot and other psychical services in their advisement to the political crowd

(Meron, T., 1998) (Sylverne, S., 2017). So it is positive in this regard that there has been some influence on

organizational and governance decision making.

From the evidence and research presented, the Assumptions have been addressed. The first assumption

on expanding the scope of the tarot beyond esoteric themes was demonstrated with the goal of this project and

also with tarot decks such as the Herbal Tarot (Catin and Tierra, 2014). The second assumption of creating a

model and method for adapting non esoteric subjects to the tarot was a primary goal of this project and it has

been successful. Equally, satisfying the third assumption by simplifying the training and interpretation

components was also successful. Intended audiences for the initial Quality Management tarot deck and other

subsequent subjects for decks may yield greater receptivity through the simplified instructions for use. Overall

it increases the audience capacity to use this spiritual technology.

Limitations were addressed throughout the paper. The project focuses on creating a secular deck as a

primary divinatory aspect. Focus on the background of the individual trump cards and their meanings were out

of scope. The physical aspects of deck design were also out of scope. These may be subjects that lend toward

future deck research and be aligned with creating market stimulation for increasing secular deck usage and

implementation.

All in all, the tarot project yielded basic success in its creation and adopting secular subjects through a

standard methodology. Further research is needed on several fronts. One of which is the accuracy of usage

amongst the general populace and those in decision making positions. Political populace was explored in this

research, but influence in other avenues such as business and social service was not covered. Also what might

be popular subjects for more secular tarot decks would be a research area that might yield results aligned with

greater market appeal and implementation.

A final topic would be more evidence-based research for validity to substantiate both esoteric and secular deck subjects. Value and proof into predictive success, for greater public acceptance is needed. Studies and results need to yields better than sketchy results based on seeker belief from ‘subtle connectedness’ (English, J., n.d.) for both personal and political influence. More studies can provide linkages that support each other and prior studies. Exploration of bio field therapies (Shamini, J., Hammerschlag, R., Mills, P., Cohen, L., Krieger, R., Vieten, C., Lutgendorf, S., 2015) may lend an avenue for this.

**References**

American Psychological Association (APA). (2012). *APA Style Guide to Electronic Resources*

(6th ed.) (e-book).

American Society for Quality (ASQ, CQE). (2019). *Certified Quality Engineer [(BOK)*

*Brochure, item B0050]*. Retrieved on March 27th, 2019 from https://asq.org/cert/quality-

engineer.

American Society for Quality (ASQ, CMQ/OE). (2019). *Certified Manager of Quality/*

*Organizational Excellence [(BOK) Brochure, item B0070]*. Retrieved on March 27th,

2019 from <https://asq.org/cert/manager-of-quality>.

Andrea, G. (2013). *Tarot Keys: Keywords for All 78 Cards & 9 Spreads.* Retrieved April 1st

2019 from [www.mytarotcardmeanings.com/free/TarotKeys.pdf](http://www.mytarotcardmeanings.com/free/TarotKeys.pdf).

Arcana. (2019). In *Free Dictionary.com*. Retrieved March 15th, 2019 from

https://www.thefreedictionary.com/arcana.

Baldrige Performance Excellence Program. (2019). *2019–2020 Baldrige Excellence*

*Framework: Proven Leadership and Management Practices for High Performance*.

Gaithersburg, MD: U.S. Department of Commerce, National Institute of Standards and

Technology.

Bialek, R., Duffy, G. & Moran, J. (2009). Five Why’s & Five How’s. *The Public Health*

*Quality Improvement Handbook.* Milwaukee, WI: ASQ Quality Press, pgs. 168–170.

Blackmore, S. (1983). Divination with Tarot Cards: An Empirical Study. Retrieved July 7th

2019 from https://www.susanblackmore.uk/wp-content/uploads/2017/05/JSPR-1983.pdf.

Brodwin, E., (2015, January 23rd). Where Do 'Aha!' Moments Come From? Retrieved on October 6th, 2019

from https://www.businessinsider.com/where-do-eureka-moments-come-from-2015-1.

Bunning, J. (2007). *Learning the Tarot (19 Lessons)*. Retrieved on March 20th, 2019 from

il.paganfederation.org/files/2013/03/LearningtheTarotin19lessons.pdf.

Campbell, J., Cousineau, P. (Ed.) & Brown, S. (2003, March 11th). *The Hero’s Journey:*

*Joseph Campbell on His Life and Work (The Collected Works of Joseph Campbell)*. Novato, CA. New York, NY. New World Library edition.

Campbell, J. (2008). *The Hero with a Thousand Faces*. Novato, CA. New World Library

edition.

Campbell, J and Moyers, B. (1991, June 1st). *The Power of Myth*. New York, NY. Anchor

Books edition of Random House.

Campbell, J., & Roberts, R. (1993). *Tarot Revelations*. San Francisco: Alchemy Books.

Cardinal Stritch University Library. (2017). APA Style: Quick Reference [6th Ed. Guide

v.4.2.]. Retrieved from https://library.stritch.edu/getmedia/68645fbb-f965-4ea0-a63d-

14672a6c5fb7/APAStyleGuide6.

Carr-Gomm, P. and Carr-Gomm, S. (2017, September 15th). *Druid Plant Oracle: Working with*

*the Magical Flora of the Druid Tradition*. London: Eddison Books.

Catin, C., Tierra, M. (2014, February, 1st). *The Spirit of Herbs: A Guide to the Herbal Tarot*.

Stamford, CT: US Game Systems.

Christenson, R. (2014, June, 13th). What is Spiritual Technology? Retrieved July 4th, 2019 from

https://em6995.wixsite.com/energy-healing-org/single-post/2014/06/13/What-is-

Spiritual-Technology.

Creswell, J. W. (2008). *Research design: Qualitative, Quantitative, and Mixed Methods*

*Approaches*. Thousand Oaks, CA: Sage Publications.

English, J. (n.d.). Tarot and Physics. Retrieved July 7th, 2019 from

https://eheart.com/BOOKS/fingers/tarot-jane.pdf.

Fenton, S. (2017). *Fortune Telling by Tarot Cards: A Beginner’s Guide to Understanding the*

*Tarot.* Retrieved March 20th, 2019 from

http://redwheelweiser.com/downloads/fortunetelling.pdf.

Flynn, S. (2010). The Quality Management Tarot. Compton: IL, Black Knight Management.

Gilbert, R., Park, G. (2019). Divination. In *Encyclopedia Britannica.com*. Retrieved from

https://www.britannica.com/topic/divination.

Gray, E. (1972). *A Complete Guide to the Tarot.*  New York, N.Y. Bantam.

Hofer, G. (2009). *Tarot Cards: An Investigation of their Benefit as a Tool for Self-Reflection*

(Master's thesis). Retrieved 7th, 2019 from

https://dspace.library.uvic.ca/bitstream/handle/1828/1553/Tarot%2520Cards.pdf?sequence=1&isAllowed=y.

Ibisworld.com. (2018, September). Psychic Services Industry in the US - Market Research

Report. Retrieved July 7th, 2019 from

https://www.ibisworld.com/industry-trends/specialized-market-research-reports/consumer-goods-services/personal/psychic-services.html.

Intuition. In Collins Dictionary.com [online dictionary]. (2019). Retrieved on March 15th,

2019 from https://www.collinsdictionary.com/us/dictionary/english/intuition.

Ivtzan, I. and French, C. (2004). Testing the Validity of Tarot Cards: Can We Distinguish

Between A Real and Control Reading? Retrieved July 7th, 2019 from

http://archived.parapsych.org/papers/48.pdf.

Jodorowsky, A. & Costa, M. (Graham, J. Trans.) (n.d.). *The Way of the Tarot: The Spiritual*

*Teacher in the Cards.*  Rochester, NY: Destiny Books.

Kelsey G. (June 26, 2018). These Are the Presidents Who Believed in Astrology (and

HowDonald Trump Compares). Retrieved April 18th, 2019 from

https://www.cheatsheet.com/culture/these-are-the-presidents-who-believed-in-astrology-and-how-donald-trump-compares.html/.

Keebitz, L. (2016, January 25th). The Difference Between Spiritual Advisors and Psychics.

Retrieved July 7th, 2019 from

https://spiritualityhealth.com/articles/2016/01/25/difference-between-spiritual-advisors-

and-psychics.

Major Arcana . (2019). In *Wikipedia*. Retrieved March 15th, 2019 from

https://en.wikipedia.org/wiki/Major\_Arcana.

Minor Arcana. (2019). In *Wikipedia*. Retrieved March 15th, 2019 from

https://en.wikipedia.org/wiki/Minor\_Arcana.

Meron, T. (1998). *Bloody Constraint: War and Chivalry in Shakespeare*. Oxford, Oxford

University Press, pg. 23.

Mingren, W. (2018, August 22nd). Before They Were Divination Tools, Tarot Cards Were

Playing Cards. Retrieved April 1st, 2019 from https://www.ancient-origins.net/artifacts-

other-artifacts/they-were-divination-tools-tarot-cards-were-playing-cards-005412.

Nelson, D., and Daniels, S. (2007). *Quality Glossary*. *Quality Progress*, Vol. 40, No.6, 39-59.

Oatman-Standord, H. (n.d.). Tarot Mythology: The Surprising Origins of the World's Most

Misunderstood Cards. Mental Floss.com. Retrieved January 20th, 2019 from

http://mentalfloss.com/article/71927/tarot-mythology-surprising-origins-worlds-most

misunderstood-cards.

Obringer, L.A. (2019). How Tarot Cards Work. How Stuff Works.com. Retrieved January

20th, 2019 from https://science.howstuffworks.com/science-vs-myth/extrasensory-

perceptions/tarot-card6.htm.

Oschman, J. (2016). Energy Medicine: The Scientific Basis (2nd ed.). Edinburgh, Elsevier.

Prima Facie. (n.d.). The People’s Law Dictionary. Retrieved on October 6th, 2019 from

https://dictionary.law.com/Default.aspx?selected=1598.

*Psychology*. (2017, August 31st). Carl Jung: Tarot Cards Provide Doorways to the Unconscious,

and Maybe a Way to Predict the Future. Retrieved July 6th, 2019 from

http://www.openculture.com/2017/08/carl-jung-tarot-cards-provide-doorways-to-the

unconscious-and-even-a-way-to-predict-the-future.html.

Rank, S. (n.d.). The Maya Priesthood. Retrieved July 7th, 2019 from

https://www.historyonthenet.com/the-maya-priesthood.

(Shamini, J., Hammerschlag, R., Mills, P., Cohen, L., Krieger, R., Vieten, C., Lutgendorf, S.

(2015). Clinical studies of Biofield Therapies: Summary, Methodological Challenges

and Recommendations. *Biofield Science and Healing: Toward a Transdisciplinary*

*Approach*. 4(#): 58-66. DOI 10.7453/gahmj.2015.034.suppl.

Smoley, R. (2002). *Inner Christianity*. Boston, MA: Shambala.

Swift, N. (2014, February, 20th).The Ancient Origins of the Marseille Tarot. Retrieved April

1st, 2019 from https://www.ancient-origins.net/opinion/ancient-origins-marseille-tarot

001364.

Sylverne, S. (2017, November, 1st). Good Fortune: How Empress Bonaparte Popularized the

Tarot Card Trend and Made Her Cartomancer a Household Name. Retrieved on April,

17th 2019 from <http://mentalfloss.com/article/509667/good-fortune-how-empress->

bonaparte-popularized-tarot-card-trend-and-made-her-cartomancer-household.

Tarot. (2019). In *Dictionary.com*. Retrieved March 15th, 2019 from

https://www.dictionary.com/browse/tarot.

Tarot. (2018, December, 28th). In *Wikipedia*. Retrieved January 20th, 2019 from

<https://en.wikipedia.org/wiki/Tarot>.

Thierens, A. (2017). *General Guide to the Tarot.* Global Grey e-books.

Trochim, M.K. (2006). The Research Methods Knowledge Base. Retrieved on October 21tst,

2006 from http://socialresearchmethods.net/kb/ (last revised October 20th, 2006).

U.S. Games Systems. (1991). *Rider-Waite Tarot Deck.* Stamford, CT: U.S. Games Systems.

Westcott, R.T. (Ed.). (2006). *The Certified Manager of Quality / Organizational*

*Excellence Handbook, 3rd Ed*. Milwaukee, WI: ASQ Quality Press.

Wortman, B., Richardson, W., Gee, G.; Williams, M., Pearson, T., Bensley, F., Patel, J.,

DeSimone, J. Carlson, D. (August, 1st 2007). *CSSBB Primer.* Terre Haute, IN: Quality

Council of Indiana.

APPENDIX

APPENDIX A: HISTORICAL TAROT FIGURES

Figure 1. Chinese Playing Card



Printed Chinese playing card measuring 9.5 by 3.5 cm. Discovered near Turpan, Xinjiang, China (Ming dynasty) c. 1440 (Mingren, W., 2018, Chinese).

Figure 2. Sumerian Cylinder Seal



Shamash (solar deity) rising in Sumerian cylinder seal (Mesopotamia, Akkad period, 2250 B.C.E.) (Swift, N., 2014).

Figure 3. The Magician



The Magician (Mingren, W., 2018, Magician).

Figure 4. Two Cards, Visconti-Sforza Deck.



Two reproduced cards, c. 1440 A.D., Visconti-Sforza Deck (Mingren, W., 2018, Two Cards).

APPENDIX B: QUALITY MANAGEMENT DECK

Figure 5. Example of original Tarot card and secular quality management card with meanings.



0

Quality

Foundations

*History, Leaders, & Philosophy*

*Meanings:*

*Beginnings*

*Faith*

*Folly*

*Journey*

*Spontaneity*

*Trickster*

Figure 6. Table of Quality Management Tarot Deck and Comparative Regular Tarot Deck.

|  |  |  |  |
| --- | --- | --- | --- |
| Card Number | Quality Management Tarot Deck Card | Meanings | Original/Regular Tarot Card Deck |
| 0 | Quality Foundations (History, Leaders, Philosophy) | Beginnings, Faith, Folly, Journey,  Spontaneity, Trickster | Fool |
| 1 | Quality Tools | Action, Awareness, Consciousness, Focus, Magician, Power | Magician |
| 2 | Customers | Intuition, Non Action, Potential  Mystery, Unconscious | High Priestess |
| 3 | Management | Abundance, Creativity, Motherhood, Nature  Nurture, Seer, Senses | Empress |
| 4 | Leadership | Authority, Fatherhood, Regulation, Structure | Emperor |
| 5 | Organizations | Belief System, Conformity, Inspiration, Education, Group, Identification | Hierophant |
| 6 | Training and Development | Competencies, Consequences,  Gender, Personal, Beliefs, Relationship, Values | Lovers |
| 7 | Process Management | Conflict, Hard Control,  Self-Assertion, Victory, Will Power | Chariot |
| 8 | Supply Chain | Compassion, Patience, Soft Control, Strength | Strength |
| 9 | Business Analysis (Environments and Markets) | Guidance, Introspection, Searching, Solitude, Seeker, Truth | Hermit |
| 10 | Strategy | Destiny, Direction, Fate, Fortune, Movement, Personal Vision, Turning Point | Wheel of Fortune |
| 11 | Professionalism | Cause and Effect, Decision, Justice, Responsibility | Justice |
| 12 | Project Management | Hanged Man, Letting Go, Martyr, Reversal, Sacrifice, Suspension | Hanged Man |
| 13 | Change Management | Death, Elimination, Ending, Inexorable Forces, Transformation | Death |
| 14 | Teams | Balance, Combination, Health, Temperance | Temperance |
| 15 | Quality Costs | Enemy, Evaluate Intentions | Devil |
| 16 | Improvement Barriers | Downfall, Release, Revelation, Sudden Change | Tower |
| 17 | Quality System | Generosity, Hope, Inspiration, Optimism, Serenity, Structure | Star |
| 18 | Communication | Bewilderment, Fear, Illusion, Imagination, Regeneration | Moon |
| 19 | Quantitative Methods | Assurance, Enlightenment  Greatness, Vitality | Sun |
| 20 | Performance Measurement | Absolution, Inner Calling, Judgement, Resolution | Judgment |
| 21 | Organizational Excellence | Accomplishment, Fulfillment  Integration, Involvement  Optimization, The World | the World |
| Instructions |  | Instructions  The Quality Tarot is an  inspirational tool for  professionals from all  walks of life. Designed  according to  quality principles & concepts.  It is intended to be used during problem solving or for thought stimulation, as a desk reference or can carried for travel  This Tarot comprises the Major Arcana, or scared knowledge, and deals with universal themes. To use it, shuffle the deck, draw a card, read it & reflect upon it's meaning for insight, meditation or it's relevance to your problem, question or dilemma. Deeper intuition can be gained over time. |  |