

“BIALIAUSKI GROUP” Ltd.

Scientifically-oriented Approach to Studies of Esoteric Phenomena

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**TAROT CARDS THROUGH THE EYES
OF PRACTITIONERS.**

**A DETAILED REPORT ON DELPHI EXPERIMENT IN THE
RUSSIAN-LANGUAGE TAROT COMMUNITY.**

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INTRODUCTION

Any practical discipline may be viewed from several different angles. Firstly, we have the view of professionals who spend long years on mastering their craft and look at their work “from inside of their profession”. Secondly, we have the opinion of consumers who are not professionals themselves, yet they have an idea of the service which they resort to from time to time. And thirdly, we have public opinion or the views of those people who have no personal experience of coming across this or that discipline, though, taking into account the “fashion” of the modern world, nevertheless, have their opinion about everything.

In case with Tarot cards the situation becomes even more difficult. At the first glance it may seem that only tarologists themselves know for sure what exactly their practice represents. And as soon as Tarot belong to esoteric tradition, one can consider the clients’ opinion irrelevant due to their belonging to exoteric (uninitiated) circles. Public opinion is misinterpreted as esoteric discourse is in obvious conflict with the leading scientific and religious discourses. Thus, looking at commentaries on Tarot made by representatives of scientific and religious thought we would face defamation and distortion rather than the reality, because this very dialogue seems to be at the ethnocentric level of cross-cultural sensitivity.

[8]

The problem gets even more complicated because Tarot community hasn’t yet elaborated the unanimous view of the nature and peculiarities of one’s own practice. It becomes obvious first of all after analyzing the professional literature. Sometimes one may come across absolutely opposite points of view on Tarot of different authors there. Russian-language professional literature on esotericism rarely adheres to the principle of intertextuality. [1] In other words it is not habitual to make references to the previous authors while writing one’s own texts. Therefore, every new book seems to be born out of emptiness. Usually it’s impossible to trace which traditions, authors and definite books laid the foundations of every new text.

For the last decade there have been arranged professional festivals, forums and conferences on Tarot, as well as publishing a specialized journal. [5] These wonderful formats allow to get acquainted with the peers' points of view. Complete unanimity can hardly be observed there, though. There is evident polyphony which can point at least at two aspects. On the one hand, it's quite possible to think that unanimity of opinions in the sphere of Tarot is an illusion, and it shouldn't be aimed at, so there will be as many opinions as the authors. On the other hand, one may suspect that Tarot community is at the initial stage of formation, so the mentioned polyphony is the sign of absence of a common language for describing the same phenomena.

Evidently, a specially-organized research may shed light on these contradictions, also it may show how Tarot practice looks like not for a separate tarologist, but for the professional peer group.

AIMS AND TASKS

Scientifically-oriented approach to the studies of esoteric phenomena only starts developing. There is rather a small number of such works in the world which makes the arrangement of every research project rather problematic. Realizing that the research we are to conduct is of formulating character and should be considered as a pilot one, nevertheless, we tried to move towards the following aim.

The aim is to study and to compare the current views and assumptions of practicing tarologists within the Russian-language professional community on both the Tarot cards and the practice which encompasses them.

Related **tasks** are:

1. To check the opportunity of applying the existing methodologies of other humanities to the study of esoteric phenomena and professional communities.
2. To get the initial idea of possible demographic features of Russian-language Tarot community.

3. To make a survey of opinions and to organize a discussion of more argumentative issues about the nature of cards, the procedure of their usage, difficulties of practice, criteria of professionalism and the quality of work.
4. To study the views of Russian-language tarologists on their own community, as well as their expectations of further development in their profession.
5. To compare the gathered views, to analyze them and to identify the percentage of different opinions.
6. To reveal the most argumentative points, sharp contradictions and topics for further discussions.
7. To give professional recommendations on the basis of the results, if possible.

CHOICE OF EXPEREMENTAL FORMAT

The format of such research could be really different. There could be a round-table discussion or a questionnaire organized. Though, these formats have obvious disadvantages. No round-table discussion can encompass the necessary number of participants and give the equal chance to everybody to express his or her point of view. Taking into account the difficulty of the subject, such a discussion would have unclear time limits. Also it is absolutely not clear how to select the participants. If the aim is to study the views of Tarot community then there must be a representative of each point of view in the discussion, but it is not known at the beginning which are these points of view and in what proportion they are represented. This must be investigated during the study.

Sociometry is another problem. The participants may be influenced by their personal attitude towards each other, if everybody is present face to face. As a result, the participant might agree with the most charismatic speaker or give preference to the opinion of a person with the highest professional status or just due to one's personal likes and dislikes. Ordinary questionnaire excludes the dialogue and the chance to reconsider one's point of view after listening to others. That's why we decided to arrange the research similar to Delphi Experiment format.

ADVANTAGES OF DELPHI EXPERIMENT

Delphi experiment is widely described in many encyclopedias. For instance, the Technical Translator Reference gives the following definition: “Delphi Experiment is a method of expert estimation of the future, i.e. of expert forecasting. It was elaborated by RAND Corporation. The point is in arranging the systematic gathering of expert estimations – opinions of specially selected experts, mathematically-statistic processing of these opinions, and the correction of one’s own estimations on each cycle of processing. Rigorous procedure of opinion exchange is used, so that impartiality of conclusions could be obtained. So, Delphi Experiment is designed for getting trustworthy information in situations of acute lack of such information (for example, in tasks of long-term scientific technical complex forecasting)”. [3]

Olaf Helmer, Norman Dalkey and Nicholas Rescher are considered the authors of this method. The important advantage of this method is in its extramural character which block all the mentioned above difficulties. The group of experts must not be very large, 20 people at maximum. We decided not to follow completely the “classical procedure” of Delphi experiment which among other things includes the elaboration of “aim tree” and searching for the problem solution. The problem must be first discovered. For that reason we chose the following analogous procedure.

The group of experts, Tarot practitioners in this case, takes part in the experiment online. Each participant knows nothing about who else is enrolled in the experiment. If one learns about it by chance (as the Tarot community members communicate with each other), the questionnaires do not say anything about the authorship of this or that point of view. Therefore, each participant will estimate the idea exactly, but not the bearer of this idea. This blocks the influence of sociometry. Also there will be several circles of questionnaires. After each circle the gathered answers will be processed and used for formulating the next questionnaire. By doing this, we give the participants the chance to get acquainted with each others’ opinions and to correct one’s own point of view if necessary.

Thus, ordinary survey method acquires the discussion dimension. There can be any number of such circles, depending on the aim of the research. Our aim was in getting opinions survey, learning the colleagues' points of view and revealing the most argumentative issues. Ideally we could formulate nominative and operational definitions, but only provided that there is no big discrepancy in participants' views, and there are only some tiny nuances in formulations. If the opinions turn out to be opposite, we will have to stop the experiment at this stage, after analyzing what the main contradictions are.

PREPARATION FOR THE EXPERIMENT

We tried to announce the experiment among as many Tarot practitioners as possible. The venues which were used for that included Tarot Festival 2019 in Saint Petersburg (organized by Alena Solodilova), The Russian Tarot Club who placed the announcement about the experiment on their website and gave us the chance to tell about it at one of online club meetings, and journal "The Tarot Chronicles" who published the information about the coming experiment in the issue, dedicated to Festival of Saint Petersburg.

We tried to encompass as many practicing tarologists as possible in order to form a representative sample, though we understood that scientifically-oriented approach is not very popular in Tarot environment, so we were not expecting many tarologists to apply. Nevertheless, we received initially 42 applications which were much more than enough to launch the project. If all 42 people had maintained their motivation to participate, we would have formed 2 groups of experts (as soon as the advised number of participants in one group is 20 people). This could have given us the chance of comparing the results between the two groups.

The inclusion criteria for the project were as wide as possible. The experiment invited any practitioner whose work experience with Tarot was not less than 5 years, regardless of the school, used deck of cards or geographical location. We placed hardly any restrictions at the entrance of the experiment in order to get a free sample of participants, not depending on any strict criterion.

When the application deadline passed, every participant was sent an Informed Consent Form to give one more opportunity to learn everything about the conditions and rules of experiment, a Demographic Questionnaire and a First Circle Questionnaire which included 22 unfinished statements about Tarot cards and the practice (Appendix # 2).

THE SAMPLE CHARACTERISTICS

There is a concept of Sample Representativeness. If we study within this experiment the opinion of Russian-language Tarot community about Tarot cards, this means that the sample of the participants must truly represent this very Tarot community. That will allow us to say that our sample is representative and we could generalize (transfer) the results of the experiment on the entire Tarot community.

In our opinion, there is nothing more argumentative in any research than the notion of sample representativeness. Surely, we could have randomized the sample which would mean the formulation of the main demographic parameters of Tarot community, the estimation of proportions for these parameters, and then by means of random draw the completing of the sample with the bearers of these parameters. Unfortunately, this method was irrelevant as no one had ever made “population census” among Tarot practitioners. We do not know the exact percentage of men and women, the mean age, the mean work experience, the belonging to a certain school, and etc.

Having allowed all the applicants to participate, we also planned to get the characteristics of the sample just to get a rough estimation of how a Tarot community might look like. As it often happens in any research, after application many tarologists lost their motivation to participate in the project. The real number of participants was 24 people out of 42 initial applicants. Therefore, we have declined the former idea of enrolling two groups of experts, and worked only with one group, realizing that during the experiment there would be some more participants willing to drop out of it. Finally as we had thought, we ended the

project with 20 people. After analyzing the list of participants we concluded that the sample to a great extent resembles the real Tarot community according to all the demographic parameters, but surely, we cannot state this objectively.

As for **gender characteristics**, among 24 participants there were 20 women and 4 men. We considered such a proportion close to reality if to analyze the gender representativeness of participants at Tarot festivals. Women really exceed men in number more than twice. It is impossible to state whether 1/6 is the true proportion as nobody has ever done such calculations before.

In the **category of age** the mean parameter equaled to 45.83 years. Median is 44.5. Median is the number which divides the sample into equal two parts. So 50% of participants are younger than 44.5 years old, and 50% are older than that age. The Mode or the most frequent age was represented by several variants – 39, 43, 44 and 48 years old. The youngest participant was 28, and the eldest one was 71 years old.

As for **geographic representation** the participants were from 4 countries. 5/6 of participants (20 people) were from Russia. 18 participants were from cities with the population of more than 1 million citizens, and 6 participants were from cities with fewer population.

The mean **work experience** was 14.33 years. The least experienced tarologists on the research have just passed the inclusion criterion of 5 years of work experience. There were 4 of such participants. The most experienced participant had 31 years of practice.

The Demographic questionnaire also included the question about the **stimulus which made the participant start studying and working with Tarot**. We got a big variety of answers which we grouped together in the synonymic categories. We got the following picture:

Table # 1

Variant of Answer	% participants who mentioned this variant
Curiosity and interest	50 %

Need to increase one's competence	25 %
References from other disciplines	16,6%
Reading definite books and journals	16,6%
Influence of certain people	12,5%
Wish to forecast events	8,3%
Complications in personal life	4,1%
Desire to engage in helping profession	4,1%
Got a deck of Tarot as a present	4,1%

As we can see from the above table the participants mentioned more than one stimulus (so the sum of all the answers must not equal to 100%). The most common stimulus was *curiosity and interest*, but not only to Tarot, but also to *mantics, esotericism* and “*everything new*” in general. The second frequent answer was the *need to increase one's competence*. These answers described the situations when in some other profession a person lacked certain skills, and the study of Tarot cards helped to increase one's professional competence. Then, as we can see from the table, one learnt about Tarot while studying astrology, magic, Kabbalah and other *adjacent disciplines*, which in time led to the studying of Tarot.

We got interested results when asked the participants about **other esoteric disciplines** they practice. The following table shows the entire variety of answers and in the second column the number of participants who mentioned this or that variant of answer. The variants in bold were mentioned more than once.

Table # 2

Variant of Answer	Number of participants who mentioned this variant
Artifact magic	1
Astrology	9
Astropsychology	1
Bioenergetics	1
Hermetic magic	1
Demonology	1
Breathing practices	2
I-Ching	1

Judaism	1
Kabbalah	2
Wheel of the Year	1
Cosmoenergetics	1
Hecate Cult	1
Lenormand	1
Lunar magic	1
Magic	2
Pendulum	1
Meditations	4
Necromancy	1
Neosannyasa of Osho	1
Oracles	1
Practical magic	1
Natural magic	1
Clairvoyance development	1
Hellinger's Family Constellations	1
Rebirthing	1
Ritual magic	2
Runic magic	1
Runes	5
Reiki	2
Northern tradition	2
Sephirotic magic	2
Spiritism	1
Element magic	1
Transpersonal psychology	2
Hatha-yoga	1
Healing	1
Qigong	1
Shaman practices	3
Clairvoyance	1

We didn't combine different trends of magic on purpose in order to show verbatim how the participants define them. Among the most frequent, *magic*, *astrology*, *runes*, *meditations* and *shaman practices* were mentioned. Even at the stage of Demographic questionnaire some contradictions were revealed and they only sharpened on further stages of the experiment. What to consider “*an esoteric practice*” appeared to be argumentative. Later the participants reported a very wide and shapeless understanding of the concept of “*esotericism*”.

Demographic questionnaire also asked the participants if they had any **non-esoteric profession**. We cannot enumerate all the answers verbatim due to the confidentiality principle, but we can enumerate the professions which were mentioned more than once. The most frequent occupation was *psychology* (11), then *pedagogy* (3), and then 2 points for *web-design*, *sciences* and *art*. It is important to note that *sciences* or *technical professions* were almost not represented in the group of participants. The sample to a great extent consisted of people with humanitarian or medical education.

We got 53 variants of answers when we asked the participants about which **Tarot decks** they use in their practice. This is not the exhaustive list as many participants wrote the phrase “*and many others*” which tells that the list might be significantly prolonged. We mention only those Tarot decks which were mentioned more than twice. This is *Rider-Waite Tarot* (16), *Thoth Tarot* by Crowley (11), *Manara Tarot* (5), *Visconti-Sforza Tarot* (3), *Tarot of Marseilles* (3) and *The Haindl Tarot* (3).

The same was the question about the **books on Tarot** that influenced the participants most. We mention only the most often mentioned books. This is “*Tarot and the Journey of the Hero*” by H. Banzhaf (4), “*The Book of Thoth: Egyptian Tarot*” by A. Crowley (4), Г.О.М. «*Минорные Арканы Таро*» (3), “*The Complete Book of Tarot Reversals*” by M. Greer (3) and В. Шмаков «*Священная книга Тома*» (3).

As it was mentioned above, we cannot be sure to what extent we may generalize the acquired results on the entire Russian-language Tarot community.

We consider the data to be close to reality. Though, every reader should decide for oneself if he or she agrees with the stated characteristics, and if the sample of this research can be called representative.

THE IDENTITY OF PROCESS PARTICIPANTS

As we have already said, together with Demographic questionnaire the participants got First Circle Questionnaire which consisted of 22 unfinished statements that had to be completed according to one's own view of the topic. Then the questionnaires were gathered and processed, and after that the participants were sent Second Circle Questionnaire which consisted of all the presented points of view. This time they had to either agree to an offered point of view or express their criticism in case they disagree. At the second circle there was also a Ranging Questionnaire sent, so that the participants could prioritize all the offered variants of answer. All the questionnaire forms can be found in Appendix # 2. As a result we could get a dynamic picture of all the research questions. As you could see further, the group in some cases changed their point of view, as at the first circle every participant answered only by him or herself, yet at the second circle he or he criticized the colleagues' opinions.

Here we observe a very interesting phenomenon. First Circle Questionnaire very much resembles free associative experiment when a test person says the first idea which comes to his or her mind in connection with the verbal stimulus. Thus, the second column in the following tables reveals the unconscious material of participants, those issues that are connected with feelings and drives. [6] It is a semi-structured method. The third column comes out of an absolutely different procedure. There one could find a mean range from Ranging Questionnaires, in which the participants were prioritizing the variants of answers offered by us. It is a structured method. As one can see, the data are presented in different scales, and must be compared with caution. [4] We present these data in one table in order the show some tendency for a change in answers when participants passed from the

first circle to the second one, from free associations in solitude to discussion and estimation of all the colleagues' points of view.

We have already said that the number of participants was decreasing from circle to circle. So there were 24 participants at the first circle, 22 – at the second, and 20 at the third.

The first unfinished statement sounded as follows: “**A person who uses Tarot cards in one’s work is better to be called...**”. This question was about self-identity of practitioners.

Table # 3

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Таролог (Tarologist)	87,5%	1 (35)
Таро консултант (Tarot Consultant)	20,83%	2 (64)
Мастер Таро (Tarot Master)	4,16%	3 (81)
Практик (Practitioner)	8,33%	4 (106)
Гадалка (Fortuneteller)	4,16%	5 (112)
Мантик (Mantic)	4,16%	6 (119)
Tarot-Reader	4,16%	7 (120)
Картоман (Cardmancer)	4,16%	8 (151)
Не важно (Doesn't matter)	4,16%	-

As we can see from the table above, the variants “*practitioner*” and “*Tarot master*” changed their positions. As for the rest, the most preferred variants are “*tarologist*” and “*Tarot consultant*”. At the second circle the participants were offered to express the agreement to the following statements about identity:

Table # 4

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. It absolutely doesn't matter which professional name (tarologist, fortuneteller, Tarot Consultant, practitioner, etc.) to use.	5 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: It may not matter for a single practitioner, but it matters for the entire

	discipline and its development in general; - Opinion: Different words have different connotations and point at the practitioner's bias in work.
2. Every practitioner decides for oneself how to be called and how to call one's colleagues.	15 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: We still need a universal name; otherwise we will hardly step out of the category of marginals and frauds in the eyes of the society.
3. A professional name must be elaborated within professional community (of Tarot practitioners) and it must be shared by the majority of its members.	9 agreements out of 22. <i>Commentaries and criticism:</i> - The majority doesn't believe that esoteric community can and should adhere to common standards.
4. We need more than one name for using them as synonyms while writing professional texts on Tarot.	13 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: It may lead to confusion; - Many estimated this statement as irrelevant and unimportant.
5. Let the society (clients / querents) decide for themselves how to call us.	15 agreements out of 22. <i>Commentaries and criticism:</i> - Pessimistic views like: "This is what the society actually does; and we cannot influence this, though, we would like to"; - Opinion: Specialists must explain to the users how practitioners should be called.

The experiment showed two opposite opinions. On the one hand, there is the tendency for uniting and standardization of Tarot community. On the other hand, there is a strong protest to such standardization, or the pessimistic view that it is impossible in general. This contradiction will appear again during the research, that's why we will return to it at the end of this report when we speak about the participants' views of possible future development of Tarot community and Tarot discipline.

The second question in First Circle Questionnaire sounded as follows: "A person who comes to a specialist working with Tarot is better to be called...".

Table # 5

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Клиент (Client)	66,66%	1 (37)

Кверент (Querent)	50%	2 (44)
Вопрошающий (Inquirer)	20,83%	3 (59)
Посетитель (Visitor)	4,16%	4 (80)

In this case the participants didn't change their point of view preferring the variants "*client*" and "*querent*". It is interesting to note at this stage that interdisciplinary variant "*client*" is preferred to highly specialized variant "*querent*" which is used only in mantics (the Russian variant of this word). Though, the discrepancy is not big. It will become important when we discuss the direction of Tarot community development: towards integration with the society or towards isolated existence according to one's own rules.

INTER- AND CROSS-DISCIPLINARY CONNECTIONS

This topic caused the biggest number of disagreements among the participants of the research. The third question of First Circle Questionnaire sounded as follows: "**Tarot cards are most closely connected with such esoteric trends as...**". Initially we got 24 variants, and we included 18 of them into Ranging Questionnaire at the second circle.

Table # 6

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Kabbalah	58,33%	1 (104)
Astrology	37,5%	2-3 (112)
Numerology	16,66%	2-3 (112)
Hermetism	12,5%	4 (115)
Magic	12,5%	5 (145)
Divination	4,16%	6 (149)
European cartomancy	4,16%	7 (169)
EP (extrasensory perception)	4,16%	8 (170)
Clairvoyance	4,16%	9 (176)
Alchemy	8,33%	10 (191)
Gematria	4,16%	11 (204)

Masonry	8,33%	12 (234)
Mystery initiations	4,16%	13 (242)
Judaism	4,16%	14 (250)
Runes	8,33%	15 (266)
Paganism	4,16%	16 (270)
Christianity	8,33%	17 (272)
Sufism	4,16%	18 (301)

The first striking thing is in absolute discrepancy of the notion of “*esoteric trend*”. At the second circle in Ranging Questionnaire some of the participants directly pointed at methodological incorrectness of the task. We would like to say that this is not a methodological error. The problem is that each participant has one’s own understanding of “*esotericism*”. We, as researchers, had to include into Ranging Questionnaire exactly those formulations without any corrections as they were offered by the participants in First Circle Questionnaire. Nevertheless, if we analyze the table, we can see that variants of “*alchemy*”, “*masonry*” and “*Christianity*” went up at the second circle of the experiment. Yet the majority of the participants consider Tarot cards to be most closely connected with “*Kabbalah*”, “*astrology*”, “*numerology*”, “*Hermetism*” and “*magic*”.

It is necessary to quote the criticism of a participant which we got after proposing this task. We totally agree with it, yet we decided not to change the conditions of the experiment in order to reveal the problem of conceptualization in Tarot community:

“I am sorry to say this, but the task is structured rather badly. I will explain why I think so. Divination is not a trend, but a method. Clairvoyance is ability. EP is a method, too. European cartomancy is out of place here. “Cartomancy” is a beautiful word, of course, but it means working with playing cards. Mystery Initiations are an instrument of Initiation Tradition. Abrahamic religions like Judaism, Christianity, Islam (Sufism as its certain core) can be connected with initiation traditions (initiation rituals – circumcision, baptism, etc.). And surely there is Ceremonial magic.

Astrology, Alchemy, Kabbalah (with Gematria as one of its methods), Magic, Numerology, Alphabets (Runes and etc.) is the knowledge which was studied within different initiation traditions. Tarot were also studied within traditions, and this is where the correspondence was looked for. So this is where the connections must be searched.

Masonry is a movement based on monotheism. Though, it included initiation ideas, studying the occult and Hermetism.

Paganism is not Abrahamic. But if I understand it right, it also can be referred to as an initiation tradition.

Conclusion – *There are different spiritual, religious and initiation traditions. Tarot cards are the instrument and the system which describes them. Therefore, I cannot perform the ranging task formulated as such. I am sorry.”*

Additionally we offered the participants to agree or to disagree with the following statements about cross-disciplinary connections of Tarot in Second Circle Questionnaire. The result was as follows:

Table # 7

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. There are strong connections between Tarot cards and other spheres of esotericism (Kabbalah, astrology, magic, runes, and etc.).	19 agreements out of 22. <i>Commentaries and criticism:</i> - Rare opinions that the connections are rather indirect and traditional.
2. There are no objective connections between Tarot cards and other spheres of esotericism.	3 agreements out of 22. <i>Commentaries and criticism:</i> - There is no common understanding of “objective” and “subjective”. This contradiction was investigated additionally at the third circle of experiment; - Commentaries became more aggressive when the supposition about the absence of objective connections is announced.
3. The connections between Tarot cards and other spheres of esotericism are artificial; they are thought up by practitioners themselves.	4 agreements out of 22. <i>Commentaries and criticism:</i> - Commentaries became more aggressive when the supposition about the absence of objective connections is announced.

As the received answers show, the majority of the participants are sure about exactly the *objective* connections between Tarot cards and other spheres of esotericism. This is a very interesting, but rather problematic result. Firstly, we suspected that when speaking of “*objective connections*” the participants mean the connections between the traditions. But later, it turned out that some of the participants were speaking exactly about “*objective connections*” between Tarot cards and other spheres of esotericism. To our mind, it is a philosophical and methodological mistake in comprehension of Tarot cards by some of the participants of the experiment. The essence of this mistake is in the fact that Tarot cards are an instrument (the majority of the participants agree with this according to their answer on question # 22 of First Circle Questionnaire). It is the instrument created by humans; therefore, no instrument can be objectively connected with any sphere of knowledge. This kind of connection can be either subjective or traditional. Our final commentary to this issue will be given at the end of the research. Though, at this stage we came across the main contradiction which in future may become a huge barrier in the development of understanding among the practitioners.

The fourth question in First Circle Questionnaire sounded as follows:
“Tarot cards are most closely connected with such non-esoteric trends as...”.

Table # 8

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Psychology	95,83%	1 (71)
Philosophy	12,5%	2 (74)
Mythology	4,16%	3 (90)
Semiotics	4,16%	4 (103)
Art	25%	5 (110)
Sociology	4,16%	6 (128)
Game practices	4,16%	7 (131)
Mathematics	12,5%	8 (137)

Anthropology	4,16%	9 (173)
Biology	4,16%	10 (193)

As we can see from the table, the positions of “art” and “mathematics” changed and were estimated as less connected with Tarot cards. The most interesting result is in the closest connection of Tarot with “psychology”. We find this result interesting because in spite of such frequent choice there were many participants who further turned out to show a lot of fear about integration of Tarot cards and psychology. They think that such a union could destroy Tarot as a mystical and magical instrument. We will consider this topic further in this report.

RITUAL AND PROCEDURE OF WORKING WITH CARDS

The fifth question in First Circle Questionnaire sounded as follows: “**The ritual of working with Tarot cards must definitely include...**”. We got quite a big number of different answers which we combined into 3 categories – ritual, attributes and procedure. Then at the second circle we included all the mentioned variants of answers into the questionnaire and offered the participants either to agree or to criticize the statements.

As for the **ritual**:

Table # 9

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. Working with Tarot cards must be organized in accordance with a certain magic ritual (preliminary preparation, sequence of actions, using of magic attributes).	3 agreements out of 22. <i>Commentaries and criticism:</i> - Common point of view: certain ritual is not obligatory, though it can be useful and used for adjustment of a practitioner in certain schools.
2. There is no need in any special magic ritual when working with Tarot cards. The only important thing is the right adjustment for work.	15 agreements out of 22. <i>Commentaries and criticism:</i> - There were contradictions in understanding of what the adjustment of a practitioner for work is, and how much it resembles a ritual; - Some think that ritual is for clients so that they deal the procedure seriously.
3. Adjustment for work with cards means praying, addressing Higher Forces, magical purification of the premises, etc.	4 agreements out of 22. <i>Commentaries and criticism:</i> - Almost everyone wrote that he (she) doesn't do it, though it is the right of everyone to do it.

4. Adjustment for working with cards means correct psychological condition of a practitioner: preparation of space for work, calmness, stop of inner dialogue, etc.	17 agreements out of 22. <i>Commentaries and criticism:</i> - There was resentment about the phrase “correct” psychological condition; - Opinion: a good professional works in any conditions and settings.
5. It is necessary to thank (practitioner, Higher Forces, etc.) for working with Tarot cards.	20 agreements out of 22. <i>Commentaries and criticism:</i> - There was resentment again about the word “necessary”; - The most popular commentary: gratitude is the sign of politeness, and it should be expressed for any kind of work.
6. It is forbidden to thank (practitioner, Higher Forces, etc.) for working with Tarot cards.	1 agreement out of 22. <i>Commentaries and criticism:</i> - The most popular commentary: gratitude is the sign of politeness, and it should be expressed for any kind of work.

As we can see from the results, the participants do not admit that there is a unified ritual for working with Tarot cards. It is obvious that every practitioner either follows one’s own ritual more necessary for correct adjustment for work or does not perform any ritual at all considering it unnecessary for working with cards. Nevertheless, according to the results, the majority of participants speak of “*psychological*” adjustment more than about “*magical*” adjustment which again puts up the question of possible integration of Tarot and psychology.

As for **the attributes**:

Table # 10

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. Tarot deck of cards is the only attribute of working in Tarot.	16 agreements out of 22. <i>Commentaries and criticism:</i> - A small number insists on definite attributes; - Opinion: It is practitioner who is important, not the cards.
2. It is necessary to light a candle when working with Tarot cards.	2 agreements out of 22. <i>Commentaries and criticism:</i> - Majority: advisable, but not necessary; - The most popular opinion: At the discretion of a practitioner.
3. It is necessary to use a special tablecloth which is not used for any other purposes when working with Tarot cards.	4 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: At the discretion of a practitioner. - Opinion: It depends on a certain tradition or school of Tarot.

4. It is necessary to place elements' attributes at the corners of the tablecloth when working with Tarot cards.	1 agreement out of 22. <i>Commentaries and criticism:</i> - Opinion: It overloads the procedure.
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As with the ritual, the participants again expressed their doubt in necessity of using any special attributes. There sounds a clear opinion about the right for individual approach. It is important to note that the participants do not forbid each other to use a ritual or attributes considering it to be the personal right of every practitioner.

We would like to underline that 16 participants out of 22 actually consider Tarot cards to be an attribute. So we again face the issue of any objective connections of an attribute with a sphere of knowledge which was analyzed before.

Finally, as for **the procedure**:

Table # 11

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. It is important to agree with a client / querent in advance that Tarot cards will be used while working with him or her.	16 agreements out of 22. <i>Commentaries and criticism:</i> - Those who disagree: it goes without saying.
2. It is not necessary for a client / querent to be present personally. The work can be done remotely (online).	21 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: It is better to work personally; remote variant is only for urgent cases; - Opinion: Personal dialogue and presence is important.
3. The consultation (séance) must have strict time limits.	9 agreements out of 22. <i>Commentaries and criticism:</i> - Commentaries become more aggressive because of the word "must"; - Opinion: It depends on the request of the client and the flow of information.
4. It is necessary to wash hands before work in order to keep one's deck clean.	6 agreements out of 22. <i>Commentaries and criticism:</i> - Humorous responses mostly.
5. The communication must be organized in "Question – Answer" mode.	7 agreements out of 22. <i>Commentaries and criticism:</i> - Commentaries become more aggressive because of the word "must"; - Opinion: It is important to voice all the information that comes; not only the things the client asks for; - Opinion: Sometimes the entire consultation results in the client's monologue about his or her problem.

6. The question must be rigorously formulated.	19 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There can be a format without client's questions.
7. It is important that the client / querent shuffle the deck of cards.	2 agreements out of 22. <i>Commentaries and criticism:</i> - The most popular opinion: Everyone has one's own rules. For example, the deck can be shuffled by practitioner, but drawn by client; - Opinion: I do not let anyone touch my deck of cards.
8. It is important to use definite spreads of cards.	2 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Common universal spreads are used; - Opinion: A spread may be improvised during the consultation.

It is important to comment on some points. Not everyone understands in the same way what an informed consent is. According to the opinion of some participants, if a person comes to Tarot consultation he or she automatically agrees that Tarot cards will be used. We didn't specify this issue during the research, but it is important to stress here that the understanding of what Tarot cards are will be quite different in cases of a practitioner and a client. [12] This topic needs additional investigation, as if we don't clarify the expectations of a clients and their correspondence to practitioner's abilities we will get the effect of "*Chinese whispers game*". As the results, the public opinion on Tarot cards and the way they work will remain distorted. We didn't include this issue into the research, as it turned out further that there is no unified agreement among Tarot practitioners themselves on what their instrument and their work are. So we see the clarification of this topic with the client as the zone of proximal development for the discipline.

Also our attention was drawn to the quantity of agreements to statements # 5 and 6. If only 7 participants admit the dialogue "*Question – Answer*" mode of work then why 19 of them insist on rigorously formulated questions? Here we can admit our inaccurate formulation of the statement. Though, there is an impression that such a difficult psychological notion as dialogue and its form during a Tarot consultation requires a further and detailed investigation.

Also we were surprised about the answers which we got on the topic of definite Tarot spreads. Here we see the contradiction with the numerous literary sources on Tarot where this topic is dealt with a lot of attention. It leads us to the following question. Are the spreads with a definite geometry more of a *didactic* nature important only for tarologists-beginners, or are these spreads of a *pragmatic* importance in our work? Does the necessity in definite spreads disappear when a tarologist goes into the professional category? Is it really a “*peak of skill*” when a new spread is especially created for every new question? These questions are worth of further clarification.

CAPABILITIES AND RESTRICTIONS OF TAROT CARDS

The sixth and the seventh question in First Circle Questionnaire sounded as follows: “**Tarot cards show...**” and “**Tarot cards don’t show...**” accordingly. These questions caused the least number of disagreements in the research. The participants agreed almost unanimously, expect some rare case.

As for **capabilities of Tarot cards**:

Table # 12

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. Tarot cards show everything!	9 agreements out of 22. <i>Commentaries and criticism:</i> - Theoretically everything; - They show everything, but it is not always possible to interpret everything; - There are definite restrictions.
2. Tarot cards show everything which the question contains.	20 agreements out of 22. <i>Commentaries and criticism:</i> - Sometimes even more that the question contains; - Except for those things which are forbidden to know.
3. Tarot cards show objective reality.	11 agreements out of 22. <i>Commentaries and criticism:</i> - There is no unified understanding of the notion of “objective reality”; - Doubts whether esotericism is objective or subjective. This is the most argumentative question which was investigated at the third circle.

4. Tarot cards show subjective reality.	20 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: They show subjective reality, if the question is about it.
5. Tarot cards show past, present and future.	20 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There is no future.
6. Tarot cards show past, actual condition and the most probable development of events at set conditions.	Agreed unanimously.
7. Tarot cards show option field for the development of the events in short-term and long-term perspective.	21 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: If there is no option field in the question, it won't be in the answer.
8. Tarot cards show the influence of subtle forces.	20 agreements out of 22. <i>Commentaries and criticism:</i> - A single question: What is "subtle forces"?
9. Tarot cards show motivation of the client / querent and that of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards.
10. Tarot cards show additional and unaccounted contexts.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
11. Tarot cards show thoughts of the client / querent and those of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
12. Tarot cards show wishes of the client / querent and those of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
13. Tarot cards show the attitude towards anything of the client / querent and that of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
14. Tarot cards show intentions of the client / querent and that of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
15. Tarot cards show unconscious and conscious processes of the client / querent and those of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked.
16. Tarot cards show the deeds of the client / querent and those of the third parties.	Agreed unanimously but with modification - Not the cards, but the practitioner with the help of cards. - Opinion: If that is asked; - Opinion: They show more the psychological dimension rather than the events.
17. Tarot cards show time terms.	Agreed unanimously but with modification - One of the most difficult topics in Tarot.

We didn't bring up for additional discussion the mentioned modification that "the cards show" or "tarologist with the help of cards shows" because it deals with philosophical and methodological foundations of working with Tarot. We approached this topic only at the third circle of research. Yet the answer that we received contradicts so much all the other data of the first and the second circle that we decided to postpone the discussion of it till the time this contradiction is overcome.

So far it is obvious that if we speak of capabilities of Tarot cards the majority of the participants and, therefore, the entire Tarot community (if we admit the representativeness of the sample) agree. This is a very important point as for further discussion of sharp and argumentative questions one needs common ground that would unite all the participants of the discussion.

As for **restriction of Tarot cards**:

Table # 13

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. Tarot cards don't show proper names (names of people, addresses, geographical point).	Agreed unanimously but with modification - Opinion: There is indirect method though "yes/no" questions.
2. Tarot cards don't show the exact figures (sums, quantity, exact dates).	20 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There is indirect method through "yes/no" questions; - Opinion: There are figures on cards so there are author methods of calculations.
3. Tarot cards don't show linear time.	The majority of participants didn't understand this statement.
4. Tarot cards don't show preordained future (destiny for the rest of the life).	19 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Issue of destiny and free will is argumentative.
5. Tarot cards don't show the events of long-term future.	18 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: The more distant the future is the more variants we have.
6. Tarot cards don't show people who haven't yet appeared in the life of the client / querent.	5 agreements out of 22. <i>The participants didn't comment on their disagreement.</i>
7. Tarot cards don't show the religious background of the person.	7 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: They will show if to ask about it directly.

8. Tarot cards don't show unmade decisions of the client / querent or if he / she don't have the will to know the answer to the question made.	15 agreements out of 22. <i>The participants didn't comment on their disagreement.</i>
9. Tarot cards don't show the features of appearance.	7 agreements out of 22. <i>The participants didn't comment on their disagreement.</i>
10. Tarot cards don't show a 100 percent certainty of whatever is asked.	20 agreements out of 22. <i>The participants didn't comment on their disagreement.</i>
11. The only restriction for Tarot cards is a badly formulated question. As for the rest, Tarot cards show everything.	5 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There are many restrictions from ethics to "the answer is forbidden".

Having learnt the answers to Third Circle Questionnaire, we cannot but comment on this table. As we can see from the gathered answers, Tarot cards show neither the preordained future nor the long-term future. Still it is unclear whether the preordained future is absent objectively or subjectively. It can be explained through a simple metaphor. Is it the Destiny who is so capricious and changes her scenario all the time at her will regardless human intentions? Or quoting Geoffrey Cornelius "Destiny is negotiable" which means that every person subjectively influences one's future, as well as the tarologist because he or she take part in verbal formulation of that future? [9] At this point there is the impression that the participants mean the second metaphor. It is important to note that before moving ahead.

THE SOURCE OF INFORMATION

The analysis of the eighth question in First Circle Questionnaire which sounded like "A Tarot specialist while working gets the information from..." revealed a serious problem. It is one of the most controversial points in the entire research. The following table shows the variants of participants' answers, their degree of consent and commentaries.

Table # 14

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. A Tarot practitioner gets the information from all the possible sources of information.	20 agreements out of 22. <i>Commentaries and criticism:</i>

	- Opinion: From everywhere means from nowhere.
2. A Tarot practitioner gets the information from cards symbolism which stimulates imagination and intuition, awakening inner vision.	21 agreements out of 22. <i>One participant preferred another formulation.</i>
3. A Tarot practitioner gets the information from the resonant coupling which is formed by the sum of all the symbols, involved in work.	20 agreements out of 22. <i>Commentaries and criticism:</i> - Two of the participants didn't understand such a formulation.
4. A Tarot practitioner gets the information from the phenomenology of the client / querent (appearance, tone, formulations, etc.).	17 agreements out of 22. <i>Commentaries and criticism:</i> - Some of the participants during the whole research expressed their protest against the usage of psychological terminology in case of Tarot.
5. A Tarot practitioner gets the information from informational field of the client / querent.	19 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Short explanation; - Opinion: It contradicts cartomancy.
6. A Tarot practitioner gets the information from the informational field of the Earth.	17 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Not only the Earth; - Opinion: It contradicts cartomancy.
7. A Tarot practitioner gets the information from Jesod world.	10 agreements out of 22. <i>Commentaries and criticism:</i> - Many participants don't know Kabbalah as well as to agree completely; - There were arguments about definite Sefirah; - Why exactly Kabbalah, but not any other system?
8. A Tarot practitioner gets the information from Akashic Records.	11 agreements out of 22. <i>Commentaries and criticism:</i> - Why exactly Akashic Records, but not any other source?
9. A Tarot practitioner gets the information from the Austral Light as it is understood by different occultists.	9 agreements out of 22. <i>Commentaries and criticism:</i> - Why exactly Austral, but not any other sources?
10. A Tarot practitioner gets information from one's own unconsciousness as well as from one's own reactions (in terminology of transference and countertransference).	9 agreements out of 22. <i>Commentaries and criticism:</i> - Some of the participants during the whole research expressed their protest against the usage of psychological terminology in case of Tarot; - There is no understanding about the meaning of these notions.
11. A Tarot practitioner gets the information from the level of archetypes and collective unconscious.	13 agreements out of 22. <i>Commentaries and criticism:</i> - Some of the participants during the whole research expressed their protest against the

	usage of psychological terminology in case of Tarot; - There is no understanding about the meaning of these notions.
12. A Tarot practitioner gets information from the field (different theories of field in sciences and humanities).	14 agreements out of 22. <i>Commentaries and criticism:</i> - Why exactly the field, but not any other sources?
13. A Tarot practitioner gets the information from common event-informational-energetic space, unknown to scientific thought, and we still have no right name for it.	18 agreements out of 22. <i>Commentaries and criticism were mentioned above.</i>

We got quite an interesting result. The more inaccurate and vague the source definition was the more agreements among the participants we observed. Any attempt to attach the source to a definite esoteric, psychological or scientific paradigm led to a protest and decrease of the consent level. It looks like the participants were more likely to agree to the term “*field*”, but without specifying the paradigm it should be interpreted by.

It is a striking observation, as comparing this *theoretical* question with the previous *practical* ones we see a huge resonance. We may state a vivid skew to the side of practical elaboration and system specification, and yet a great black hole in the sphere of theory and philosophical and methodological foundations of the system. In simple terms tarologists understand the field of cards’ application and how to use them, yet they have rather vague idea why it happens that way. Next stages of the research supported this supposition even more.

PECULIARITIES OF PRIVATE PRACTICE

The ninth and the tenth questions of First Circle Questionnaire were about the most and the least frequent questions asked by clients in practice of every participant. We didn’t bring up these issues for further discussion, as our task here was just to scan personal experience which didn’t require any estimation or commentary. In the tables below you can see those questions that are the most and the least frequent in tarologists’ work.

The most frequent questions:

Table # 15

Variant of Answer	Percent of Participants
Analysis of relationships	75%
Situation about work	37,5%
Financial situations	29,16%
Future prognosis	20,83%
Situation of choice	16,66%
Purchases and sales	12,5%
Maleficium (sorcery) or the presence of negative influence	12,5%
Business	8,33%
Health	8,33%
Analysis of personality	8,33%
Love	8,33%
Traveling	8,33%
Mission	8,33%
Wealth	4,16%
Close people	4,16%
“Yes/no” questions	4,16%
Time and periods	4,16%
Children	4,16%
Spiritual path	4,16%
Job seeking	4,16%
Reason of a situation	4,16%
Psychological problems	4,16%
Skills development	4,16%
Sex	4,16%
Advice	4,16%
Feelings	4,16%

We intentionally didn't combine such synonymic topics like “*mission*” and “*spiritual path*”, or “*purchase and sale*” and “*financial situations*” in order to show so-called “*raw*” data, those formulations which the participants were giving.

Even if we make such a categorization the main picture will not change: the topics of relationships and work are leading.

The least frequent questions:

Table # 16

Variant of Answer	Percent of Participants
Medicine	29,16%
Law or criminal questions	16,66%
Spiritual growth	12,5%
Karma	12,5%
Magical influence	12,5%
Self-development	12,5%
Death	8,33%
Pregnancy	4,16%
Future prognosis	4,16%
Relationships	4,16%
Mission	4,16%
Reasons of failure	4,16%
Self-knowledge	4,16%
Philosophical questions	4,16%

These are “*raw*” data again, not combined into synonymic categories. It is obvious that some topics are present in both the tables. For example, someone most often works with self-development while clients hardly ask such questions in someone else’s practice. Nevertheless, the tables are interesting because they may lay the basis for forbidden topics and ethic restrictions discussion if such a conversation happens in future.

PROFESSIONAL FEATURES OF A TAROLOGIST

The eleventh and the twelfth questions in First Circle Questionnaire were dedicated to those features which a tarologist must have. In these tables as before one can trace the tendency of change in the participants’ opinions from the first to the second circle.

Features necessary for a tarologist:

Table # 17

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
The knowledge of cards, the system and symbolism, and working experience with them	8,33%	1 (68)
Common sense, wisdom, awareness	20,83%	2 (132)
Impartial attitude towards the analyzed topic and to the participants of the client's / querent's situation	45,83%	3 (150)
Ability to follow confidentiality rule	8,33%	4 (181)
Attention, creative thinking, memory	12,5%	5 (183)
Intuition and sensitivity	12,5%	6 (190)
Responsibility	8,33%	7 (201)
Rich vocabulary, good communicative skills, a talent of a story-teller, preciseness	37,5%	8 (206)
Intelligence, interest to puzzles, common cultural background, erudition	25%	9 (211)
Empathy	37,5%	10 (223)
Flexibility, patience and tact	29,16%	11 (226)
A wish to help and interest to a client / querent, openness	25%	12-13 (234)
Psychological stability and tolerance to uncertainty	23,83%	12-13 (234)
Faith in information which comes from above	4,16%	14 (235)
Readiness to accept the truth	4,16%	15 (259)
Personal life experience	8,33%	16 (277)
Gift of foresight	4,16%	17 (293)
Sincerity, love of humans	4,16%	18 (298)
Ability to influence the situation and the client / querent	4,16%	19 (347)

This stage proved the advantages of Delphi Experiment. The opinions of the participants changed a lot from the first circle to the second one. The fact is that they changed their priorities. In the second column of the table we can see the

points of view as they sounded before the discussion, before the participants got the chance to get acquainted with the opinions of each other. It is important to note that the most popular category in ranging was the one about knowing the cards and the system (which is obvious). Though, initially it was mentioned only in 2 questionnaires and made 8.33% of frequency. But when the rest of the participants read about it they ranged it as the most important. The same thing happened with other features which are written in red in the table. Nevertheless, the second column is important as it shows what first comes to one's mind when the question is asked and when there is no structured questionnaire with the variants of answers. *Impartial attitude* (which first comes to tarologists' mind) is the "Sacred Grail" which will explode like a bomb at the third circle of the research showing to our mind the greatest contradiction and problematic point of the development of Tarot community.

Features harmful for a tarologist:

Table # 18

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Deceit, distortion of facts in favor of income, using a client / querent for personal purposes, attaching to oneself	20,83%	1 (59)
Being peremptory, directive, criticizing a client / querent, moralizing, imposing one's worldview	41,66%	2 (62)
Being aggressive, impressible, impulsive, hysterical, emotionally unstable	29,16%	3 (97)
Breaking the confidentiality, spreading the rumours	8,33%	4 (105)
Being selfless, beneficent, willing to please a client / querent, being like a "caring mother", indulging his or her wishes	29,16%	5 (121)
Avidity and greed	16,66%	6 (124)
Being narcissistic, know-it-all, snobbish	25%	7 (142)

Neglecting theory and practice, arrogance, excessive self-confidence	16,66%	8 (144)
Distaste to client / querent and to his or her topic	4,16%	9 (166)
Logic-mathematical or rigid thinking	16,66%	10 (199)
Clairvoyance	4,16%	11 (233)

Once again such a result looks interesting. The first answer that comes to participants' mind was "*being peremptory and directive*", but later "*deceit and distortion of facts*" was given the highest priority. Though, this table doesn't show big discrepancy as in case with features necessary for a tarologist. The main issues didn't shift more than 1-2 points.

There is one thing that draws attention. If to speak of individual and group thinking such an approach helps to notice what may happen with the professionals who first think over a certain statement alone and then start discussing it in a group. Probably, "*being directive*" the same as its opposite pole "*being selfless and indulgent*" are rather difficult topics for peer discussion. We could suppose from psychological point of view that these features bother a lot at the individual level, but they cannot so far be openly discussed at the level of community.

PRESCRIPTIONS AND CONTRAINDICATIONS

This issue resembles a lot the previous ones which are covering the topic of what Tarot cards show and what they don't. Though, we changed the modality of the question a little:

Table # 19

Questions 6 and 7	Questions 13 and 14
Tarot cards <i>can</i> ...	Tarot cards <i>should</i> be used...
Tarot cards <i>cannot</i> ...	Tarot cards <i>must not</i> be used...

As we can see, the modality of capability shifts towards recommendation and prohibition. We were interested to see how this could change the answers of the participants.

As for **Tarot cards prescriptions:**

Table # 20

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. Tarot cards are useful in any case of appeal.	14 agreements out of 22. <i>Commentaries and criticism:</i> - See all the commentaries below.
2. Tarot cards are useful for the analysis of reasons in current situations, as well as of the hidden motives of its participants.	Agreed unanimously
3. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of relationships.	Agreed unanimously <i>Commentaries and criticism:</i> - Opinion: It's better not to analyze relationships at the initial stage.
4. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of travelling arrangements.	Agreed unanimously
5. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of financial deals.	Agreed unanimously <i>Commentaries and criticism:</i> - Opinion: Except for stock exchange games.
6. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of job and business.	Agreed unanimously
7. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of searching for lost people and objects.	Agreed unanimously <i>Commentaries and criticism:</i> - Opinion: This is a more complicated topic. Not everyone has such experience.
8. Tarot cards are useful in the situation of choice, options analysis, and getting the impulse for action.	Agreed unanimously
9. Tarot cards are useful as an instrument of prognosis in any kind of situation.	18 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Not any kind of situation.
10. Tarot cards are useful for searching the highest meaning of the situation, and finding humility.	17 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: The highest meaning – yes, the humility – no.
11. Tarot cards are useful for diagnosing the effectiveness of magical operations, and they can be used for defensive magic.	Agreed unanimously
12. Tarot cards are useful as an instrument of self-knowledge and self-development.	Agreed unanimously
13. Tarot cards are useful as an instrument of psychological correction (balance, awareness, unconscious dynamics, and synthesis).	20 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: If there is no severe pathology. - Opinion: Tarot and psychology shouldn't be mixed.
14. Tarot cards are useful in situations when one needs advice.	19 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Responsibility of advice.

15. Tarot cards are useful when a person is ready to know the truth about some aspect of his or her life.	Agreed unanimously <i>Commentaries and criticism:</i> - Opinion: If that is the case, one may not need Tarot.
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As for **Tarot cards contraindication:**

Table # 21

Statement (Second Circle Questionnaire)	Number of agreements + commentary and criticism
1. The usage of Tarot cards has no contraindications. They may be used in any situation.	11 agreements out of 22. <i>Commentaries and criticism:</i> - See all the commentaries below.
2. Tarot cards are contraindicated when the question is on medical topic (diagnosis, treatment), when a client / querent do not go to medical doctors.	17 agreements out of 22. <i>Commentaries and criticism:</i> - Popular opinion: A client can be accompanied, not diagnosed.
3. Tarot cards are contraindicated when the question is on legal topic (investigation of crimes, search for criminals), when a client / querent do not go to police or lawyers.	13 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: It is possible in cooperation with police; - Opinion: It is possible if the last word is not for the cards.
4. Tarot cards are contraindicated when the question is on stock exchange and race rates, etc.	11 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There is such experience; - Opinion: It is for client to decide; - Opinion: Personal distaste for such topic.
5. Tarot cards are contraindicated when a client / querent asks a question which contradicts the personal ethics of a practitioner (the question on the list of forbidden questions of a practitioner).	12 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Bad formulation of the statement. Tarot cards have nothing to do with it; - A practitioner shouldn't bring one's personal attitudes to work.
6. Tarot cards are contraindicated when a client / querent have come to "expose" the practitioner or to test the abilities of the practitioner.	11 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Such clients don't come; - Opinion: Such clients must be driven away from the consultation; - Opinion: It is possible, though unpleasant; - Opinion: What's wrong with being tested?
7. Tarot cards are contraindicated when a client / querent have psychiatric disorders or addresses with a problem which requires deep psychotherapeutic correction.	20 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There must be a special qualification for that.
8. Tarot cards are contraindicated if a client / querent are in altered state of consciousness (alcohol, drugs, pharmacy, hormonal misbalance).	17 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Working with Tarot cards also means altered state of consciousness; - Opinion: It is rather useless than contraindicated.

9. Tarot cards are contraindicated if a client / querent are younger than 14 years old, because of insufficient formation of the psyche.	17 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: There is successful experience; - Opinion: Different age restrictions.
10. Tarot cards are contraindicated if they contradict religious or spiritual worldview of a client / querent.	Agreed unanimously <i>Commentaries and criticism:</i> - Half commented: Such client won't come to a consultation, so the question is needless.
11. Tarot cards are contraindicated if a client / querent try to gain total control over changes in his or her life.	7 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: Different understanding of the phrase "total control"; - Opinion: It is rather about a stronger, but not a total control.
12. Tarot cards are contraindicated if a client / querent are not ready to be aware of one's problem and to take responsibility for one's choices.	11 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: It is not about the cards, but about the dialogue between a client and a tarologist. A practitioner must remember about it. Sometimes this is exactly what a practitioner tells to a client.
13. Tarot cards are contraindicated when a client / querent show the absence of will and readiness to obey unconditionally.	8 agreements out of 22. <i>Commentaries and criticism:</i> - Opinion: This is a very frequent category of clients; - Opinion: "I decided not to comment on some statements as I consider them pure verbiage!"

We won't find much discrepancy if we compare the participants' answers to questions 6-7 and 13-14. Some additional shades become more vivid, **personal ethics of a practitioner**, for instance. The level of agreement dropped down at this statement. We can observe the same tendency if we speak of free will, responsibility and directive style of work. There is a certain contradiction about this issue. When we were discussing negative features of a tarologist the directive style of work was at the second position. But if we reformulate the statement and ask about a client who demands only directive style of communication many participants didn't mark it as a contraindication for Tarot cards usage. There is a fine line, to our mind, which points to the quality of a dialogue between a client and a Tarot practitioner: a tarologist must not be directive though a client may demand a directive approach.

This is a rather complicated issue in the work of tarologist. On the one hand, it can be interpreted in the following way: a client who demands directive approach gets a new experience on a non-directive attitude from a tarologist during the consultation. Then such experience is adapted in everyday life. In other words Tarot consultation can help a client to change one's view of preordained destiny which results in the growth of free will.

On the other hand, the interpretation may be rather different. There can be offered a psychological explanation of the phenomenon. Explaining the situation in terms of transference-countertransference, we can say that a client who is used to directive attitude to oneself will behave at consultation in such a way that it will provoke the unconscious directive response in a tarologist, though such a directive style of a dialogue may be not typical of this very tarologist. [2] Later when countertransference has been already formed and directive manner was induced by a client, a tarologist will tend to suppress such feature of one's own work as undesirable. This can be a possible explanation of the fact why the participants mentioned directive feature as the first thing which came to their minds when speaking of negative features of a tarologist.

All these results say about the importance of psychological competence in the work of a tarologist. We don't mean that a Tarot consultation must be turned into a psychotherapeutic session. We would like to say that any kind of consultation regardless of its topic goes under the same psychological rules which influence its quality. So such factors as one's own awareness, knowledge of psychological types of character of a client, and tracing the phenomena of transference-countertransference are very important.

CRITERIA OF HIGH AND LOW QUALITY CONSULTATION

The logic continuation of the previous questions was the analysis of high and low quality consultation criteria. At the first circle all the criteria were gathered and later included into Ranging Questionnaire.

High quality consultation criteria:

Table # 22

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
The most complete and clear provision to a client / querent the answers to his or her questions	25%	1 (82)
A client / querent have got a new vision of his or her situation	12,5%	2 (119)
As a result of work with a client / querent his or her problem (request) is solved	4,16%	3 (135)
A practitioner clarifies for a client / querent his or her situation, speaks of alternatives	29,16%	4 (153)
The work with a client / querent is done according to ethical rules	4,16%	5 (163)
A client / querent take a decision in his or her situation	4,16%	6 (171)
A client / querent start thinking about the ways to improve one's situation	8,33%	7 (182)
As the result of work a psychological and emotional condition of a client / querent improves	20,83%	8 (187)
As a result of work the intention or desired situation for a client / querent takes place	4,16%	9 (192)
The prognosis that a client / querent gets during the consultation realizes	12,5%	10 (195)
A client / querent is satisfied	8,33%	11 (200)
A client / querent returns to the practitioner and gives recommendations to one's acquaintances	8,33%	12 (217)
A client / querent are able to estimate the answers right at the consultation (the practitioner speaks not only about the future, but about the present and the past too).	4,16%	13 (227)
A client / querent gets recommendations on how to survive a crisis	4,16%	14 (231)

A client / querent give a feedback about the quality of work	4,16%	15 (244)
A practitioner is satisfied	12,5%	16 (259)

As we can see from the presented table, the opinion of the participants about the importance of high quality consultation criteria changed after the discussion. There was a rapid growth of “*ethics*”, though this issue remains sharp and argumentative at the stage of previous questions. One can get an impression that at the current level of development of Tarot community ethics tends to be understood as personal borders between a practitioner and his or her client, but not as certain ethical rules for the entire community. As there are no vivid proofs for this tendency we would leave it to be a hypothesis. Nevertheless, the last range of questions in First Circle Questionnaire allows us to suppose that this hypothesis has quite strong foundations.

Another interesting issue is the statement about “*the improvement of psychological and emotional condition*” of a client after a consultation. This criterion is estimated rather high. Yet during the entire research the participants were expressing rather contradictory attitude towards possible integration of Tarot and psychology. If this integration is necessary, what exactly Tarot should take and adapt from such a wide and multifaceted sphere as psychology. We will formulate final conclusions on this question in the summary of this report.

Also we can see a rapid drop of the criterion “*a practitioner is satisfied*” after the discussion. This may be interpreted as the absence of desire or skill among tarologists to decipher the signs of performed work quality from one’s own condition. We speak of so-called “dry residue” after the consultation. This is a very important parameter in psychotherapy which is considered also for taking a decision if supervision is necessary. Yet there is no supervision in Tarot. We see a contradiction here. A client must be satisfied; he or she must give positive feedback and show that that his or her psychological and emotional condition improved. But how should a tarologist understand this? If we take into account

only the feedback of a client, we miss a huge layer of suppressed unconscious information which is activated during the consultation. If a tarologist is not able to estimate this parameter, his or her opinion of a consultation quality may be mistaken. This issue may become very important in further discussion about the methods of Tarot teaching and about those useful things that Tarot could borrow from psychotherapy.

Low quality consultation criteria:

Table # 23

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
A client / querent remained confused, uncertain and disoriented	16,66%	1 (97)
A practitioner “pushes” the client / querent, imposes one’s opinions and views, constantly estimates	16,66%	2 (103)
A client / querent didn’t get the answers to his or her questions	16,66%	3 (108)
A practitioner mystifies the situation of a client / querent	4,16%	4 (119)
Psychological and emotional condition of a client / querent worsened due to the consultation	20,83%	5 (121)
A practitioner indulges to all the desires of a client / querent, creates an illusion, but doesn’t analyze the situation	8,33%	6 (124)
A practitioner gives streamline answers and uses vague formulations	16,66%	7 (131)
Both the participants (the practitioner and the client / querent) lose energy and feel exhausted	8,33%	8 (194)
A practitioner doesn’t hold time limitations, stretches the time	4,16%	9 (213)
A practitioner’s prognosis didn’t realize	8,33%	10 (215)
A practitioner has a feeling of unfinished work	4,16%	11 (217)
Dissatisfaction of a client	8,33%	12 (225)

A client / querent never return	4,16%	13 (252)
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We got the impression that tarologists seem to wave between two formats of work which in psychology are divided into “*consultation*” and “*psychotherapy*”. When the formulation of the statement is changed there come on the surface either the necessity to be exact in provision of information or to think about the quality of psychological contact, psychological and emotional residue and changes in the life of a client. In such a case the purposes remain unclear. Does Tarot consultation aim at providing information or transforming psychological condition of a client? It is more a consultation or psychotherapy? The format does not allow it to be compared with psychotherapy, as the latter cannot be as short-term and is based on a long professional contact between a therapist and a client, though it depends on a paradigm. [7] Though, tarologists sound interested in psychotherapeutic effect of their work, but there is an impression that it is either illusionary and one wants very much to believe in it, or it happens due to very important, but accidental or miraculous side effect while the information is presented.

This very complicated question requires a detailed and rigorous consideration of such complex notions as psychological defense mechanisms, psychotherapeutic interpretation, and many other such phenomena which are described in detail in psychotherapy. [11] Do these changes really happen after Tarot consultation or do we want them to happen? But what we really have looks like a crisis therapy session (debriefing) which lessens the symptoms of suffering but doesn’t change the essence of the situation, resulting in return to the previous state when the client leaves.

PRICE FORMATION

Beside the questions on identity, ritual, procedure, professional criteria of tarologists and Tarot consultation there was additional question included into the research, and it sounded as follows: “**The price for Tarot consultation must be defined on the basis of the following principles...**”.

The next table shows the answers of the first and the second circle of the research:

Table # 24

Variant of answer	Percentage of participants (first circle)	Range + ranging scores (second circle)
Qualification and knowledge of a practitioner	16,66%	1 (78)
Practical experience	12,5%	2 (90)
Volume of performed work and complexity of asked questions	12,5%	3 (104)
Demand for the service of every single practitioner	8,33%	4 (126)
Used time	25%	5 (134)
General condition of the market	12,5%	6 (148)
Efforts and energy involved	12,5%	7 (151)
Paying ability of the region	8,33%	8 (152)
Popularity of a practitioner	8,33%	9 (162)
Working at the client's territory	4,16%	10 (184)
Out-of-hours work	8,33%	11 (193)
The price for a consultation gets as high as the degree of increased wealth that the client / querent gets on the basis of received information	4,16%	12 (200)

This table in spite of its vivid character raises some arguments. At the present moment Tarot community doesn't have unified standards for measuring the qualification and knowledge. And it is only after a research like this one we can get an idea of working experience differences by means of approximate comparing them according the demographic parameters of the sample. It looks like the issues of price formation remain within the responsibility of practitioners themselves, like the ritual and the working procedure do. Though, analyzing this table, we can notice that such objective parameter as *“used time”* which was the most popular at the first circle was later substituted by a subjective *“qualification and knowledge”*

parameter without any unified scale. This peculiarity contradicts to a great extent to the third circle of research which will be discussed below.

PERSONAL VIEW ON TAROT COMMUNITY AND THEIR FUTURE

The remaining five questions of the First Circle Questionnaire dealt with the participants' personal views on the system, community, problems, as well as their vision of the future for Tarot community in general. These questions are purely individual, that's why we didn't bring them up for discussion at the second and the third circle of questionnaires. The following tables show how the participants answered these questions as well as the percentage of repeated answers.

Question # 18: **“The main problem of Tarot practice, to my mind, is...”**:

Table # 25

Variant of answer	% participants who mentioned this variant
The absence of trust to the instrument	16,66%
Unprofessionalism of tarologists	8,33%
The absence of official status for a tarologist as a specialist of a helping profession	8,33%
Burning-out of practitioners	4,16%
A wish to be liked by a client (servile attitude)	4,16%
High expectations of clients	4,16%
Money earning and writing of useless books on Tarot	4,16%
Illusion that Tarot brings easy and big income	4,16%
Illusion that Tarot can be easily and quickly learnt	4,16%
Infantilism of tarologists	4,16%
Competition with unprofessional tarologists	4,16%
Consultant goes beyond the question limitations	4,16%
Conflicts among Tarot schools	4,16%
Massive popularization of Tarot	4,16%
Popular assumption of destiny as preordained	4,16%
Mercantilism of tarologists	4,16%
Presence of tarologists-charlatans	4,16%

No trust of society to esotericism	4,16%
Insufficient width of cards meaning	4,16%
Frivolous attitude of clients	4,16%
Break of confidentiality	4,16%
Occult knowledge is not for everyone!	4,16%
Occult background of Tarot	4,16%
Absence of rules	4,16%
Absence of influential professional communities	4,16%
Absence of unified base for certified tarologists	4,16%
Shifting responsibility on a tarologist	4,16%
Attempt to unite psychology and Tarot	4,16%
Confrontation of esotericism and science	4,16%
Profanation and devaluation of spiritual knowledge	4,16%
Psychological restrictions of clients	4,16%
Tarot addiction development because of psychology ignorance	4,16%
Difficulty in forecasting the time of events	4,16%
Excessive subjectivity	4,16%

Some statements can be united into categories. Though, contradictory opinions are obvious. Firstly, we can see the regret that Tarot do not have the official status, a unified community, certification and standards. Secondly, there is the regret about excessive popularizing of the system which leads to the decrease in professional level and discredit of Tarot in the eyes of the society. And thirdly, there is unwillingness of some participants to cooperate with psychology or any other “secular” systems of knowledge as this deprives Tarot cards of their esoteric status.

Question # 19: **“I would like the Tarot community to be organized as follows...”**:

Table # 26

Variant of answer	% participants who mentioned this variant
Exchange of experience	12,5%
Uniting the specialists	12,5%
Licensing and certification	8,33%
Unwillingness to unite	8,33%
Public acceptance	8,33%
Tarot is a separate subculture; we must not unite into as an official organization	8,33%
The deeper inclusion into world space	4,16%
Unified base of tarologists with information about them	4,16%
Integration of Tarot and occult knowledge	4,16%
Collegiality	4,16%
Loyalty of tarologists to each other	4,16%
At least minimal friendly cooperation of colleagues	4,16%
Scientific approach	4,16%
Not being isolated from adjacent spheres of knowledge	4,16%
There is no enough depth	4,16%
It is offensive to be called “esoteric flock”	4,16%
On the principle of a forum with experience exchange	4,16%
Rules	4,16%
Free development	4,16%
Only festivals and experience exchange	4,16%
Centralized association	4,16%
School with a system education	4,16%

This question showed a similar scatter of opinions. If we actually combine the answers into categories we will see that the greater accent is put on standardization of Tarot practice and introduction of rules for Tarot community.

Surely this is not a unanimous point of view, but it looks like the majority think in this direction.

Question # 20: **“The next step of development of Tarot, to my mind, is...”**:

Table # 27

Variant of answer	% participants who mentioned this variant
Uniting the specialists	8,33%
Synthesis of Tarot and other helping practices	8,33%
More accent on magical dimension	4,16%
Inclusion of Tarot into General Classification Of Economic Activity	4,16%
Unified system of certification	4,16%
Studying Tarot at Higher Educational Establishments (not soon)	4,16%
Studying adjacent disciplines	4,16%
Individual development of some practitioners	4,16%
Integration of Tarot as a unified instrument with a strong technique, philosophy and cultural role	4,16%
Not Tarot, but people with the help of Tarot need development	4,16%
Unwillingness to turn into popular profession	4,16%
Popular use of Tarot by “psychologists” (in negative sense)	4,16%
Many tarologists will get psychological education	4,16%
Experience exchange	4,16%
Uniting schools	4,16%
Definite standards in teaching tarologists	4,16%
Rules and ethics	4,16%
Clarifying the mechanisms of how Tarot cards work	4,16%
Elaboration of new technologies	4,16%
Tarot don't develop	4,16%

Deepening of knowledge	4,16%
Strengthening the psychological aspects of Tarot and transferring to the level of clairvoyance	4,16%
Tarot will go underground	4,16%

The biggest part of participants actually sees the future of the system in its development, standardization and integration with other systems. The opinion of tarologists about integration with psychology remains unclear, though. There is a reason to suppose that due to the wide character of this discipline we can see some contradictions in this question. If to unite with psychology then what sphere of psychology should we unite with? Also there is doubt about the competence of some psychologists which may ruin Tarot practice if these to systems unite. The issue may need additional clarification. Though, we can say according to the answers of the participants that the design of organization of psychological professional community is taken by many tarologists as an example for future integration of Tarot community.

Question # 21: “I urgently lack in my Tarot practice...”:

Table # 28

Variant of answer	% participants who mentioned this variant
Future education of tarologists	8,33%
Acceptance of the profession in the society	8,33%
A bigger access to the professional information	4,16%
Opportunity to learn	4,16%
Time	4,16%
Time for conducting the experiments	4,16%
Deep spiritual questions from clients	4,16%
Unified database of tarologist to direct clients	4,16%
Disappearance of distaste among schools	4,16%
Colleagues to discussion of complicated questions	4,16%
Place for work	4,16%

Experience	4,16%
Licensing, but not the useless membership for big money	4,16%
Good periodical	4,16%
Regular communication with other practitioners	4,16%
My own deck of cards	4,16%
Taking away the shade of mysticism and witchcraft from Tarot	4,16%
My own education, fluency and preciseness of speech	4,16%
Silence	4,16%
Increasing extrasensory abilities	4,16%
Disappearing of black PR of colleagues	4,16%

The need for communication is especially obvious as well as the culture of this communication. These answers are actually very personal and individual and they should be perceived at the level of qualitative research more than at the level of percentage.

The last question of First Circle Questionnaire was the attempt to come to the definition of Tarot. In the beginning we planned to formulate a nominative definition, but after gathering such a great variety of answers we decided that this is not the time for such formulations. Moreover, the answers to all the other questions prove that we are not ready to formulate the unified definition. You can see the answers in **Appendix # 1**.

PHILOSOPHICAL AND METHODOLOGICAL FOUNDATIONS OF TAROT

Having analyzed the questionnaires of the first and the second circle, we decided not to go into clarifying the details, as the final picture shows more the personal and individual, not the group and standardized view on Tarot cards and practice. Delphi experiment might be prolonged only after overcoming the majority of revealed contradictions, and when Tarot community goes through qualitative changes.

Yet, we decided to ask one last question on philosophical and methodological foundations of Tarot practice in order to finalize our view of the situation. The result turned out to be absolutely unexpected, contractive to all the previous data. After that we finally made sure that there was no need to continue the experiment.

Third Circle Questionnaire contained only one task. The participants had to read the descriptions of two views (metaphors) of what goes on in Tarot practice, and then to express of percentage the proportion of these views in one's inner world and attitude towards work.

View # 1: *There is objective reality, independent of a human being, and there is subjective view of this reality. The tarologists' task in their work is to remain as transparent and detached as possible, so that personal thoughts, feelings and assumptions wouldn't interfere with the right and precise reading of the cards. Subjective view doesn't allow the true vision of objective world and the events in it. **The Metaphor:** we measure the temperature with a precise device.*

View # 2: *There is objective reality, independent of a human being, and there is subjective view of this reality. However hard we try, we can deal only with personal and individual reflection of this reality in our consciousness. The tarologists' task in their work is to give personal, individual, client-oriented interpretation, taking into account one's own feelings, reactions and preferences. **The Metaphor:** we verbally describe the perception of temperature in the way this temperature is felt by this very client.*

This question is based on two opposite scientific paradigms – **positivism** and **social constructivism**. In the first case (positivism) we speak of such a view of the world when a researcher may be completely taken out of the brackets of the research. The world obeys outer objective laws, so the researcher's task is to find the most precise instrument for measuring and studying these laws. This is the world of formulae, figures, rigid definitions and rules, which cannot be interpreted freely, but are standardized and are the same for everyone. These are quantitative

methods of research, accent on statistics, objectivity and impartiality. The example is classical physics, chemistry, biology which we know as Sciences.

In the second case (social constructivism) there is a basic assumption that the only access to the objective world that we have is through our subjective perception of this world. A researcher cannot be taken out of brackets of one's own research, and he or she inevitably influences with one's previous experience, attitudes and wishes the things which are investigated. Therefore, here we speak not of objectivity, but of intersubjectivity which implies the fact that we will always face multiplicity of opinions, but nevertheless these opinions will sometimes meet. This is the world of metaphors, descriptive models and subjective interpretations which appear and have sense only in a dialogue and only for this very moment. The example is – literature, psychotherapy, linguistics which we know as Humanities.

We were absolutely confused when we received the answers of the participants. The final result looked as follows:

Table # 29

POSITIVISM	SOCIAL CONSTRUCTIVISM
73,95%	26,05%

In more details:

Table # 30

Positivism	Social constructivism	Number of answers
100%	0%	3
99%	1%	1
95%	5%	1
90%	10%	2
85%	15%	1
80%	20%	2
75%	25%	1
70%	20%	1
65%	25%	2
60%	40%	1

50%	50%	4
25%	75%	1

This means that not at the level of certain practitioners, but at the level of the entire sample positivist paradigm is leading by a huge margin. If this is the case then the contradictions inside Tarot community seem insurmountable. The answers to all the previous questions point at multiplicity, the absence and sometimes the impossibility of the unified standard. There sounds a distinct wish for uniting and some gauge, but it is seen as objective, not intersubjective. If it is so then Tarot must develop according to the principles of precise sciences like physics, chemistry and biology. Though, it is obvious (even according to the demographic features of the sample), that the group is represented in its majority by humanitarians.

We see this as a huge contradiction, an obstacle which doesn't let the desired integration mentioned by many participants to happen.

In the last paragraph we will summarize all the gathered results, formulate the found problems and offer our author recommendations for their possible solution.

SUMMARY, PROBLEMS AND RECOMMENDATIONS

1. **Methodology of Tarot research.** At the present moment Tarot don't have their own methodology. The application of scientific approach to Tarot phenomenon has very scarce examples. Though, this research showed that it is possible and useful to apply the methods of other humanities for studying Tarot cards, the practice and professional community. Further it may lead to the creation of separate Tarot methodology. **Recommendations:** it is necessary to continue scientifically-oriented research of Tarot in order to check if these or those methods are applicable for Tarot specificity.

2. **Demography of Tarot community.** The absence of precise understanding who Tarot community is represented by makes it very difficult to arrange any further research in this sphere. It is impossible to speak with certainty about representativeness of the sample unless there is a precise structural model of Tarot community. **Recommendations:** “Bialiauski Group” suggests arranging the so-called “Population census of tarologists”. It is necessary that the biggest possible number of practicing tarologists filled in a demographic questionnaire which will include the basic information about oneself. It is very important not to use this database for advertising or commercial purposes, but only for the sake of research. The gathered data must be updated every 5 years. Then we will always understand who our colleagues are. The statistics of this census (following the rules of confidentiality) must be published for public access. If you want to take part in such a project, please, send to us your request to belgroup-info@yandex.ru

3. **Misbalance of theory and practice.** The research showed that there is a deep and detailed, yet individual, understanding of how Tarot practice is built and what happens at Tarot consultation. Though, the theoretical picture remains very poor. It is not about the unified understanding of how Tarot work, but about the fact that at the level of independent practitioners their attention is focused on practice, but not on theory. **Recommendations:** it is necessary to concentrate on conceptualization of one’s practical experience and to formulate a certain number of separate Tarot theories. We shouldn’t aim at unanimity at the moment, but to formulation of many personal theories which will be amended and corrected after getting acquainted with the theories of colleagues. Thus, Kabbalistic Tarot theory, Jungian Tarot theory, Field Tarot theory, Theosophical Tarot theory and others may appear. It is very important for the balanced development of the discipline.

4. **Philosophical and methodological foundations of Tarot.** The research showed vivid contradictions between the answers of the participants and their philosophical and methodological vision of Tarot phenomenon. This contradiction, to our mind, seriously blocks the development of the discipline and Tarot community in general. **Recommendations:** there is the need for a number of

theoretical works on philosophy of Tarot. We don't speak of creating a new-brand philosophy, but about mapping one's point of view on the existing coordinate system of existing philosophical paradigms. It is important to be ready to substantiate one's vision so that collegial dialogue on Tarot could get also the philosophical, not only pragmatic dimension.

5. Cross-disciplinary character of Tarot. The research showed opposite and controversial views on the synthesis and integration of Tarot with other systems and disciplines. There appears the impression that this issue cannot be solved without a deep analysis. **Recommendations:** It is necessary to address to one's own cross-disciplinary experience (Tarot is not the first profession in the experience of the majority of the practitioners, so practically all the tarologists have competence in other fields). It is important to speak not for example about the integration of Tarot and psychology, but about a more detailed view of the issue. What is there in psychology that Tarot could borrow? What psychological sphere could go together with Tarot? Which psychological paradigms (cognitive, psychoanalytic, behavioural, etc.) could explain Tarot better? This problem could have been solved at the level of certain masters; therefore, their experience of inner integration of two and more systems will be important if formulated in the form of publications.

6. Identity of tarologists. This opinion must be seen as purely individual. During the research we got a strong impression that not the separate tarologists, but the entire Tarot community lives through "teenager crisis" of development. We base this impression on revealed contradictions. There is the desire to be accepted at the level of society and official bodies, yet unwillingness to follow unified rules and insistence on one's uniqueness. There is the absence of stable professional identity, the intention to unite in big groups with unclear structure which nevertheless don't give the feeling of being accepted. There are controversial sayings about popularization of Tarot and the consequences of such popularization, and other features. **Recommendations:** The next stage after the teenager crisis is the youth period where the accent is shifted from the value of group membership

and separation from authorities to development of good couple relationships. We see the following dynamics as useful. Currently it is impossible to unite all the tarologists into one big group immediately. Though, it is possible to unite into “professional pairs” within separate projects. Work in pairs will help to stabilize one’s own assumptions, to see similarities and differences with colleagues, to develop tolerance to each other. After that it is possible to unite into professional “small groups”, again within the frame of separate projects. And finally, when separate small groups start to sound clearly in their views on Tarot, there will appear a chance to discuss what the unification of Tarot community into one “big professional group” will look like, as well as the rules this group will follow. This is a very long-term process which requires much effort.

7. **Objectivity and intersubjectivity.** To our mind, this is the main contradiction of this research project. We don’t exclude the opportunity that somebody of our colleagues will be able to formulate a precise and empirically proved positivist theory of Tarot. Yet, we are sure that the accent on objectivity today blocks the development of Tarot in general. It is intersubjective position which is obvious, and it is proved by all the questions of the research, though, there is also inability or unwillingness to admit it. **Recommendations:** We won’t make a step forward from the methodological point of view, if we immediately start conducting our research according to the rules of positivist science. The only way out (in order not to cover all the distance from start to finish in one leap) is to go through all the way from subjective qualitative research, through gradual conceptualization of the gathered results to finalizing them into one unified objective theory (if such is found). We see that ideally further triangulation (combination and mutual testing) of hypothesis by qualitative and quantitative methods is needed. Thus, before proving anything and applying statistics we need to clarify what we are dealing with. It is impossible to use today the methods of precise sciences, so for quite a long time, to our mind, research in Tarot must be conducted within social-constructive paradigm. Only after that we might find universal objective laws that will be interpreted in the same way by everyone.

8. **Absence of intertextuality.** Inability or unwillingness to refer in one's own texts to the texts of predecessors does disservice to the development of Tarot community. References in the text are necessary not just for avoiding plagiarism, but for demonstration of the author's train of thought. When we see the list of references we understand what books, articles and ideas were used by the author when he or she was writing their own text. **Recommendations:** scientifically-oriented approach has actually only two fundamental principles – operationalization and verification. The first principle demands rigorous description of very step of the procedure which the author followed, and this allows the reader to repeat the procedure step by step if it is needed. If the results after such repetition will be identical the verification principle or the confirmation of received results and made conclusions will be observed. So far at least at the level of one's own texts it is very useful to note how one's point of view correlates with other points of view, where this or that idea comes from, and what new this text brings to Tarot community. This is the procedure unusual for tarologists when writing their texts, but it will result into a new impression that the author of this text is not the only tarologist in the world, but that there are many of us and we are aware of points of view of each other (not necessarily agreed).

9. **Underestimation of client's being informed and the ethics of work.** It was revealed during the research that many tarologists underestimate the importance of clients' informed consent in Tarot consultation. There dominates the opinion that if clients come to a Tarot consultation they understand where they have come. Nevertheless, such an approach is fraught with idealization and further depreciation which will damage the reputation of Tarot community in the society. Yet almost all the tarologists are very sensitive to this issue. **Recommendations:** it would be very useful to elaborate not unified, but one's individual protocol of clarification the clients' understanding of what kind of service they agree to and what they will get as a result. Thus, a very important ethical contradiction will be overcome which, to our mind, is early to deal with at the level of entire community

today, but which is quite possible to solve at the level of a single consultation with every single client and every single tarologist.

10. Modality of Tarot consultation. It still remains unclear if the work with cards must be arranged in the form of a dialogue. Again we don't speak of a unified rule for everyone, but about the awareness of this parameter in the work of a single practitioner. Is a consultation arranged as a dialogue? What is the proportion of a dialogue and of a monologue? Does it depend on the type of a client and the question? Do we answer the questions which were not asked?

Recommendations: all these questions only seem obvious. Attention and sensitivity to such nuances actually may sufficiently increase the quality of a tarologist's work and as a result his or her reputation in the eyes of a client. The point is that it touches the same painful topic of being directive at a consultation which was often mentioned by participants of the research. It is important to decide for oneself the following. Do we give a standardized interpretation of a chosen card or do we together with the client in a dialogue formulate a personal and unique interpretation of the symbol that we already know? There is no universal answer here, but, in our opinion, every practitioner should have a precise answer to these questions applied to oneself. It is desirable that tarologists express their awareness and flexibility in this issue.

11. Methods of Tarot teaching. In this topic every school and every teacher aligns to one's own principles and standards. The research revealed two argumentative points, though: the role of structured spreads in Tarot practice and psychological condition of a tarologist after working with every other client.

Recommendations: as for structured spreads we see it appropriate to conduct another research. If we speak of the tracing by tarologists their condition after working with a definite client, we find it necessary to introduce into Tarot teaching the notion of supervision as it exists in psychotherapy. We mean not only teaching, but also organizing the network of professional accompaniment of young tarologists after their finishing the training course and during the period of creation of their own practice. It is necessary that those tarologists who have supervision

competence in their cross-disciplinary therapeutic work shared their ideas of what Tarot supervision might look like. Such works would be a very useful example of Tarot and psychology integration.

12. **Consultation or psychotherapy.** The research showed that tarologists wave between two aims – to give the precise information to the clients and to care for their psychological condition. Here there becomes obvious the illusion of certain tarologists that sufficient changes happen in the life of a client after only one Tarot consultation. **Recommendations:** it is important to distinguish between a single and multiple Tarot consultations of the same client. Psychotherapeutic experience might be very useful here as this sphere tells a lot about the dynamics between a client and a therapist, about the processes that happen between them, as well as about possibilities and impossibilities of certain interventions at different stages of work. It is evident that an interpretation received from a stranger and an interpretation received from a person of trust will be perceived differently by a client. There is need for written works about consideration of these therapeutic principles applied to Tarot practice.

13. **The need for replication.** No research can be considered ultimate. The aim of this research was not to prove anything, but to reveal contradictions. Though, it is important to remember that we have done just a stop frame of a very dynamic and changeable process in a definite geographical point. **Recommendations:** the same research must be repeated in 5-10 years in Russian-language Tarot community as well as in other communities. For this reason we have translated this report into English so that our foreign colleagues could get a chance of applying the same procedure if they will and to share their results with us. After such replications we could get a cross-cultural picture of Tarot.

CONCLUSION

As we pointed in Introduction to this report, this project may be considered as a pilot because nowadays one can hardly find scientifically-oriented research in Tarot. We aimed at studying the opinions and revealing contradictions, and we

think that we have succeeded. We expect this project to be followed by collegial discussion. We offer our social media publics for that purpose where everyone can find a publication about this project and express one's point of view in comments. We hope for collegiality, tactfulness and grounded criticism.

1. <https://www.facebook.com/groups/348687909091205/?ref=bookmarks>
2. <https://www.instagram.com/belgroup9/>
3. <https://vk.com/id555632116>

As a conclusion we would like to quote from a very fresh article by Italian psychoanalyst Cosimo Schinaia, entitled "Psychoanalysis in the Age of Coronavirus":

"In Civilization and Its Discontents (1929) Freud argues that it is necessary to maintain individual limitations in the construction of civilization. Thus, he seems to put the basis of a ethics of collaboration and solidarity in which everyone must renounce something for the common good. Sublimation, prudence, sharing, respect, taking care, management, responsibility. These are the virtues through which we could cope with the current difficulties. All these virtues express at different levels the need of a drive renunciation". [10]

Finishing this report, we would like to agree with the classic about the fact that while building up a community we will have to some extent to renounce solo signing. Surely, we must do it with a high degree of awareness, having formulated first one's own virtues which lay the basis of one's own personal practice.

Tarot is a ballad, so exquisite and beautiful, and it can be performed not only in solo version, but into duets, into quartets, and then one day we could hear it performed in a wonderful choir.

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Variants of answers for question # 22 in First Circle Questionnaire

1. Tarot cards are	Formal astrological instrument for horoscope rectification according to personal features of a querent.
2. Tarot cards are	A means of dialogue with oneself with the help of a Tarologist.
3. Tarot cards are	A language for communication with soul and austral world. It is a practical instrument based on this language which helps to get answers to one's questions.
4. Tarot cards are	Coloured carton, a book with 78 pictures, a working instrument, a set of algorithms and technologies, a manual of a world order and universal encyclopedia.
5. Tarot cards are	A means of world perception.
6. Tarot cards are	An instrument useful for many purposes. It helps seeing future and changing it. It helps to understand a situation and a person. It helps to defend oneself. One's reality may be transferred on cards and guided. It helps to meditate and to create positive affirmations. It helps to entertain with friends and to have a good time.
7. Tarot cards are	An instrument of natural science which was brought to Europe together with arithmetic, astronomy and physics. An instrument for description of a certain microcosm's paths in macrocosm.
8. Tarot cards are	An instrument for getting and analyzing information and for foreseeing the future.
9. Tarot cards are	First of all, an instrument for clarifying interesting issues.
10. Tarot cards are	A semiotic system for description of reality and potentiality.

11. Tarot cards are	A psychological instrument.
12. Tarot cards are	A protocol of transferring the data from field to operator.
13. Tarot cards are	A universal and multi-purpose instrument for prognosis, diagnosis, modeling and correcting the situation.
14. Tarot cards are	An instrument; it is tarologist not a Tarot who works.
15. Tarot cards are	An artifact and means to transfer knowledge.
16. Tarot cards are	A universal instrument for self-knowledge.
17. Tarot cards are	A system of ancient knowledge which helps people in self-development.
18. Tarot cards are	A pocket manual of World Order.
19. Tarot cards are	A genius invention of people which helps to meet oneself, one's true wishes and thoughts. Also Tarot is a great gift and an instrument which helps me to work with pleasure.
20. Tarot cards are	A complex historical-cultural, philosophical and psychological phenomenon; the instrument of all mentioned above.
21. Tarot cards are	Tarot cards are pictures with Tarot Arcane symbols, or without them, just coloured. Tarot Arcanes are the map of consciousness and meanings. This is a symbolic language which describes reality both manifested and unmanifested, numenal one. It is the "doors" to the dimension of Arcanes, the dimension of Knowledge. It is an instrument of spiritual growth and development.
22. Tarot cards are	An instrument for getting information and advice, which can be used in magical practices and for self-knowledge.
23. Tarot cards are	First of all, a system of spiritual development.

INFORMED CONSENT

This experiment is a modification of Delphi Method which is used in different social disciplines for studying the opinion of a professional community about a certain phenomenon, as well as for formulating the most precise solutions of problematic issues.

PROCEDURE

Practicing professionals are invited to this research. They will get a number of questionnaires to their e-mail.

1. During the First Circle the participants get “Informed Consent”, “Demographic Questionnaire” and “First Circle Questionnaire” for filling in. Demographic data are gathered for descriptive statistics of the sample. First Circle Questionnaire is a list of unfinished statements which must be completed by the participants according to their views of the questions and their experience. If a participant sends back the questionnaires, that means that he or she has acquainted with “Informed Consent” and is ready to take part in the experiment on described conditions.

2. During the Second Circle the Researchers process the gathered materials and formulate Second Circle Questionnaire on their basis. It will contain a list of short statements. The task of participants will be either to agree to them or to correct them according to their views and experience. Then the questionnaire is sent back again for processing.

3. During the Third and Further Circles the researchers analyze the commentaries of the participants and correct the statements in each circle of questionnaires unless the participants stop correcting them. This will mean that

either the right formulation is found or there is no chance of persuading certain participants to change their point of view.

4. During the Last Circle the variant of questionnaire with final formulations is sent to the participants for ranging (it will be necessary to prioritize the statements according to their importance for a participant). After that the questionnaires are returned to the researchers and final conclusions of the experiment are made.

RULES

1. All the information in the questionnaires is confidential. It is very important for the participants not to know who else takes part in the experiment. The circle questionnaires exclude such chances as the statements there will be processed. It may happen (due to communication within Tarot community) that the participants will learn about each other's participation. Then we ask them to restrain from discussing the statements of the experiment together as it will influence the experiment. Also it is undesirable (in case of personal uncertainty) to bring the statements from the questionnaires to open discussion with colleagues who don't take part in the experiment (including social media posts). The experiment is valuable only when the confidentiality is maintained, and if the participants express their opinions individually.

2. The participants must return the questionnaires before deadline pointed out by the researchers (it will be always not less than 15 days). Delays are not welcomed, as the group will not be able to proceed to the next circle until all the questionnaires of the previous circle are returned for processing.

3. It is possible to come out of the experiment at any stage for any reason. In such a case we would ask you to inform us about your wish to do it, so that we understand whether you think over the questionnaire, are busy with other work or decided to stop your participation.

FIRST CIRCLE QUESTIONNAIRE

In this table you will find unfinished statements. Please, finish them up according to your opinion and experience. Detailed responses but not quotations are welcomed.

1. A person who uses Tarot cards in one's work is better to be called...	
2. A person who comes to a specialist working with Tarot is better to be called...	
3. Tarot cards are most closely connected with such esoteric trends as...	
4. Tarot cards are most closely connected with such non-esoteric trends as...	
5. The ritual of working with Tarot cards must definitely include...	
6. Tarot cards show...	
7. Tarot cards don't show...	
8. A Tarot specialist while working gets the information from...	
9. The most frequent questions in my Tarot practice are...	
10. The least frequent questions in my Tarot practice are...	
11. A Tarot specialist must have the following features...	
12. A Tarot specialist must not have the following features...	
13. The cases when Tarot cards are useful are...	

14. The cases when Tarot cards are contraindicated are...	
15. Criteria of high quality Tarot consultation are...	
16. Criteria of low quality Tarot consultation are...	
17. The price for Tarot consultation must be defined on the basis of the following principles...	
18. The main problem of Tarot practice, to my mind, is...	
19. I would like the Tarot community to be organized as follows...	
20. The next step of development of Tarot, to my mind, is...	
21. I urgently lack in my Tarot practice...	
22. Tarot cards are...	

SECOND CIRCLE QUESTIONNAIRE

Dear participants of the experiment,

In this questionnaire you will find your colleagues' opinions on the topics discussed in First Circle Questionnaire. Your task is to read the statements and to estimate them. If you agree with the offered statement, mark it with "+". If you disagree, please, write your criticism (write what is wrong with the statement, to your mind).

You will find your own point of view which you wrote in First Circle Questionnaire. Though, after reading the points of views of your colleagues, you may change your point of view and criticize one's own statement (this is normal; the experiment involves such kind of dynamics).

SELF-IDENTITY (How to call oneself):

1. It absolutely doesn't matter which professional name (tarologist, fortuneteller, Tarot Consultant, practitioner, etc.) to use.	
2. Every practitioner decides for oneself how to be called and how to call one's colleagues.	
3. A professional name must be elaborated within professional community (of Tarot practitioners) and it must be shared by the majority of its members.	
4. We need more than one name for using them as synonyms while writing professional texts on Tarot.	
5. Let the society (clients / querents) decide for themselves how to call us.	

CROSS-DISCIPLINARY (Connections with other systems):

1. There are strong connections between Tarot cards and other spheres of esotericism (Kabbalah, astrology, magic, runes, and etc.).	
2. There are no objective connections between Tarot cards and other spheres of esotericism.	

3. The connections between Tarot cards and other spheres of esotericism are artificial; they are thought up by practitioners themselves.	
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RITUAL

1. Working with Tarot cards must be organized in accordance with a certain magic ritual (preliminary preparation, sequence of actions, using of magic attributes).	
2. There is no need in any special magic ritual when working with Tarot cards. The only important thing is the right adjustment for work.	
3. Adjustment for work with cards means praying, addressing Higher Forces, magical purification of the premises, etc.	
4. Adjustment for working with cards means correct psychological condition of a practitioner: preparation of space for work, calmness, stop of inner dialogue, etc.	
5. It is necessary to thank (practitioner, Higher Forces, etc.) for working with Tarot cards.	
6. It is forbidden to thank (practitioner, Higher Forces, etc.) for working with Tarot cards.	

ATTRIBUTES

1. Tarot deck of cards is the only attribute of working in Tarot.	
2. It is necessary to light a candle when working with Tarot cards.	
3. It is necessary to use a special tablecloth which is not used for any other purposes when working with Tarot cards.	
4. It is necessary to place elements'	

attributes at the corners of the tablecloth when working with Tarot cards.	
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PROCEDURE

1. It is important to agree with a client / querent in advance that Tarot cards will be used while working with him or her.	
2. It is not necessary for a client / querent to be present personally. The work can be done remotely (online).	
3. The consultation (séance) must have strict time limits.	
4. It is necessary to wash hands before work in order to keep one's deck clean.	
5. The communication must be organized in "Question – Answer" mode.	
6. The question must be rigorously formulated.	
7. It is important that the client / querent shuffle the deck of cards.	
8. It is important to use definite layouts of cards.	

CAPABILITIES OF TAROT CARDS

1. Tarot cards show everything!	
2. Tarot cards show everything which the question contains.	
3. Tarot cards show objective reality.	
4. Tarot cards show subjective reality.	
5. Tarot cards show past, present and future.	
6. Tarot cards show past, actual condition and the most probable development of events at set conditions.	
7. Tarot cards show option field for the development of the events in short-term and long-term perspective.	
8. Tarot cards show the influence of subtle forces.	
9. Tarot cards show motivation of the	

client / querent and that of the third parties.	
10. Tarot cards show additional and unaccounted contexts.	
11. Tarot cards show thoughts of the client / querent and those of the third parties.	
12. Tarot cards show wishes of the client / querent and those of the third parties.	
13. Tarot cards show the attitude towards anything of the client / querent and that of the third parties.	
14. Tarot cards show intentions of the client / querent and that of the third parties.	
15. Tarot cards show unconscious and conscious processes of the client / querent and those of the third parties.	
16. Tarot cards show the deeds of the client / querent and those of the third parties.	
17. Tarot cards show time terms.	

RESTRICTIONS OF TAROT CARDS

1. Tarot cards don't show proper names (names of people, addresses, geographical point).	
2. Tarot cards don't show the exact figures (sums, quantity, exact dates).	
3. Tarot cards don't show linear time.	
4. Tarot cards don't show preordained future (destiny for the rest of the life).	
5. Tarot cards don't show the events of long-term future.	
6. Tarot cards don't show people who haven't yet appeared in the life of the client / querent.	
7. Tarot cards don't show the religious background of the person.	
8. Tarot cards don't show unmade decisions of the client / querent or if he / she don't have the will to know the	

answer to the question made.	
9. Tarot cards don't show the features of appearance.	
10. Tarot cards don't show a 100 percent certainty of whatever is asked.	
11. The only restriction for Tarot cards is badly formulated question. As for the rest, Tarot cards show everything.	

THE SOURCE OF INFORMATION

1. A Tarot practitioner gets the information from all the possible sources of information.	
2. A Tarot practitioner gets the information from cards symbolism which stimulates imagination and intuition, awakening inner vision.	
3. A Tarot practitioner gets the information from the resonant coupling which is formed by the sum of all the symbols, involved in work.	
4. A Tarot practitioner gets the information from the phenomenology of the client / querent (appearance, tone, formulations, etc.).	
5. A Tarot practitioner gets the information from informational field of the client / querent.	
6. A Tarot practitioner gets the information from the informational field of the Earth.	
7. A Tarot practitioner gets the information from Jesod world.	
8. A Tarot practitioner gets the information from Akashic Records.	
9. A Tarot practitioner gets the information from the Austral Light as it is understood by different occultists.	
10. A Tarot practitioner gets information from one's own unconsciousness as well as from one's own reactions (in terminology of transference and countertransference).	

11. A Tarot practitioner gets the information from the level of archetypes and collective unconscious.	
12. A Tarot practitioner gets information from the field (different theories of field in sciences and humanities).	
13. A Tarot practitioner gets the information from common event-informational-energetic space, unknown to scientific thought, and we still have no right name for it.	

PRESCRIPTIONS

1. Tarot cards are useful in any case of appeal.	
2. Tarot cards are useful for the analysis of reasons in current situations, as well as of the hidden motives of its participants.	
3. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of relationships.	
4. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of travelling arrangements.	
5. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of financial deals.	
6. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of job and business.	
7. Tarot cards are useful for the analysis of the current situation in the life of a client / querent in the sphere of searching for lost people and objects.	
8. Tarot cards are useful in the situation of choice, options analysis, and getting the impulse for action.	

9. Tarot cards are useful as an instrument of prognosis in any kind of situation.	
10. Tarot cards are useful for searching the highest meaning of the situation, and finding humility.	
11. Tarot cards are useful for diagnosing the effectiveness of magical operations, and they can be used for defensive magic.	
12. Tarot cards are useful as an instrument of self-knowledge and self-development.	
13. Tarot cards are useful as an instrument of psychological correction (balance, awareness, unconscious dynamics, and synthesis).	
14. Tarot cards are useful in situations when one needs advice.	
15. Tarot cards are useful when a person is ready to know the truth about some aspect of his or her life.	

CONTRAINDICATIONS

1. The usage of Tarot cards has no contraindications. They may be used in any situation.	
2. Tarot cards are contraindicated when the question is on medical topic (diagnosis, treatment), when a client / querent do not go to medical doctors.	
3. Tarot cards are contraindicated when the question is on legal topic (investigation of crimes, search for criminals), when a client / querent do not go to police or lawyers.	
4. Tarot cards are contraindicated when the question is on stock exchange and race rates, etc.	
5. Tarot cards are contraindicated when a client / querent asks a question which contradicts the personal ethics of a practitioner (the question on the list of	

forbidden questions of a practitioner).	
6. Tarot cards are contraindicated when a client / querent have come to “expose” the practitioner or to test the abilities of the practitioner.	
7. Tarot cards are contraindicated when a client / querent have psychiatric disorders or addresses with a problem which requires deep psychotherapeutic correction.	
8. Tarot cards are contraindicated if a client / querent are in altered state of consciousness (alcohol, drugs, pharmacy, hormonal misbalance).	
9. Tarot cards are contraindicated if a client / querent are younger than 14 years old, because of insufficient formation of the psyche.	
10. Tarot cards are contraindicated if they contradict religious or spiritual worldview of a client / querent.	
11. Tarot cards are contraindicated if a client / querent try to gain total control over changes in his or her life.	
12. Tarot cards are contraindicated if a client / querent are not ready to be aware of one’s problem and to take responsibility for one’s choices.	
13. Tarot cards are contraindicated when a client / querent show the absence of will and readiness to obey unconditionally.	

THIRD CIRCLE QUESTIONNAIRE

Dear participants of the experiment,

We have almost completed the Delphi experiment. Only one question remains to be answered before we start processing the final data and formulating the results of the experiment.

In the table below you can read two somehow opposite views on the work of a tarologist, though someone may see no contradictions between them. Your task is to point in percentage the degree of your agreement with each point of view. For example, 100% and 0%, or 45 % and 55% and so on (the sum of percent must equal 100).

<p>1: There is objective reality, independent of a human being, and there is subjective view of this reality.</p> <p>The tarologists' task in their work is to remain as transparent and detached as possible, so that personal thoughts, feelings and assumptions wouldn't interfere with the right and precise reading of the cards. Subjective view doesn't allow the true vision of objective world and the events in it.</p> <p>The Metaphor: we measure the temperature with a precise device.</p>	<p>2: There is objective reality, independent of a human being, and there is subjective view of this reality.</p> <p>However hard we try, we can deal only with personal and individual reflection of this reality in our consciousness. The tarologists' task in their work is to give personal, individual, client-oriented interpretation, taking into account one's own feelings, reactions and preferences.</p> <p>The Metaphor: we verbally describe the perception of temperature in the way this temperature is felt by this very client.</p>
<p>%</p>	<p>%</p>