A Sociology of Tarot

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Abstract

This article attempts to establish a sociology of the occult in general, and a sociology of the Western tarot in particular. The tarot is a deck of 78 cards invented in Italy in the fifteenth century. From humble beginnings as a device for gaming or gambling, the tarot became invested with occult, mystical, divine, spiritual, and even psychological significance. This investing became part of a larger strategy of discipline and indoctrination to ease the transition from preindustrial structures of power and authority to industrial and bureaucratic structures. That tarot, associated as it was with the emergence of elite Freemasonry, helped provide new ideologies of power and ways of existing within new tightly structured, bureaucratic organizations.

Keywords

Tarot, Freemasonry, Discipline and Control, Ideology, Occult, Religion, Halo/Sharp

Full Text:
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DOI: http://dx.doi.org/10.29173/cjs20000

Sociology of tarot 367. For example, in organizations, they had to accept a person as a superior. for the simple reason that this person was appointed as a superior. The su-
perior could be younger, less educated, of a lower social status, less skilled. — none of
this mattered; as a subordinate, one had to accept his or her. orders. a Sociology of
tarot 369. Born in Geneva, he was the son of Antoine Court, the most prominent. French
Protestant pastor of his day, and lived in Switzerland until he was. 40. (1980, 102,
emphasis added). Court de Gébelin initiated the idea of the occult tarot. Following him,
the. idea of ‘the tarot as occult masterpiece’ was extended by Freemasons