

HOW TO PERFORM “CLIMATE FUTURE” READINGS WITH THE ECOTAROT DECK

-The ECOTarot deck and performances are dedicated to the memory of my mother, Carol Jane Marie Jenik aka “Zyla” with appreciation for her connection to worlds beyond.-

Introduction

The ECOTarot deck enables us to perform “Climate Future” readings. With the deck, I invite others to join me to “channel” scientific facts and modeled projections related to human-driven climate disruption through the layered form and meanings of tarot. With this practice, as in much of my previous artwork, I hope to catalyze a different type of public conversation regarding our shared future. Though we possess a surfeit of facts regarding our rapidly changing environment and human’s role in shaping these changes, there are still many who profess “disbelief.” Even those of us who believe that we are negatively affecting the earth through over-accumulation, convenience, waste and pollution; we may not have made the radical changes necessary to steward our planet, sustain human life and diminish unjust suffering.

As an artist, I ask myself what role I can possibly play – how can I best contribute to what is needed at this time? Since seemingly incontrovertible facts exist and they are not, in and of themselves, instigating the social and political will needed to transform our culture, in what direction can we turn? Perhaps one factor is that no matter the historical record, in the end we can’t know with certainty what the future holds? Perhaps change is difficult to initiate and sustain because of the gulf that exists between our individual actions and the collective action needed in order to have a real effect?

I was troubling through these questions and more at my beloved high desert studio during a leave from my academic position during the Fall/Spring 2014-15. Toward the end of the Spring, while attending a walking/writing/drawing workshop in Italy led by artist Angela Ellsworth and writer Tania Katan, I gestated the ECOTarot project. My original notes from May 2015 lay the basis for a good deal of what this project has become: the performance “mash-up” of ecological symbols and memes with the meanings and interpretations of the symbolically rich tarot; the use of animal symbols; and the utilization of natural pigments (my first prototype card was embellished with yellow clay harvested while walking on a wooded Tuscan path).

I dedicate the ECOTarot deck and climate future readings to my mother, Carol. A professional psychic for many years, she offered tarot and palmistry readings to individual clients and at group events. I trace my own acknowledgement of a spiritual realm to growing up in her household. As her child I learned that the stars and planets had power and influence, that dead

people visit us, and that there is another world that can't be seen but can be felt and experienced.

As a teen who strongly identified with rational thought and logic, I berated my mother mercilessly for her beliefs. Yet as an adult, in need of guidance and access to my intuition, I picked up the tarot. It is one of many "guidance systems" I have used over the years to assist me as I navigate life.

Over time, I have discovered that the cards don't tell us anything we don't already know. Rather, they shuffle and shift our ideas and beliefs – reinforcing our current thinking about a question or life circumstance, or bringing to the foreground a previously obscured possibility or perspective. I approach my "climate future" readings as improvisational street performance – extending my long-term artistic commitments to both creative improvisation and publicly encountered and engaged art.

After performing more than 1300 readings throughout the US and around the world, I envision the practice extending beyond myself. My greatest hope is that amateur tarot readers aligned with the ecological values embedded in the deck (maybe you?!) will pick up the practice, and be moved to offer readings publicly or within their social circles. Thank you in advance for making these many conversations about our climate and our place in it possible!

May we all awaken to the understanding that we walk the same earth, breathe the same air, drink from the same finite water source and affect each other's spirit.

Acknowledgements

The ECOTarot deck was conceived by myself and realized with the assistance of artist Molly Koehn. I designed the overall cards – their symbols and the aesthetic approach - and Molly developed the illustrations and supported my ideas with her talents and technical experience. We both learned a lot during the process! A limited edition of the original cards – printed on handmade paper made from agave plants and recycled cotton and linen, and hand-painted with natural pigments – was produced and is available for sale to support the mass production and distribution of the decks as well as providing travel support for the performances.

In addition to Koehn, Arizona State University MFA students Krista Davis, Lena Klett, and Cydnei Mallory served as models for the "court" cards and provided a sounding board as the project developed. ASU printmaking faculty Emeritus Prof. John Risseuw and Prof. Kathryn Maxwell provided master advice and access to facilities and equipment. Emily Ritter, Emily Longbrake and Logan Koehn also provided invaluable help along the way.

A special thanks to Karla Elling for teaching Molly the process of harvesting and vetting the agave and recycling the other materials to make such beautiful paper, and Professor Heather Green for access to the papermill. Because of the value placed in engaging material and technique that runs through the ASU Art program, I could fully indulge my desire for integrity

throughout the making of these ecologically themed cards. Final preparation of this published deck owes much to the skills, talents and patience of Joshua Haunschild and Stephanie Dowda.

As my ECOTarot performances developed, ASU colleagues Cynthia Selin, Dehlia Hannah, Angela Ellsworth, and Tiffany Lopez provided feedback and thinking that kept my spirits buoyant. Friends Jillian Sandell, Connie Samaras and Martha Wallner received early readings and offered critical insights and support to break through my initial timidity. Elder spirit Luana Lynch, desert oracle Angela de la Agua and fellow tarot card designer Mary Evans of Spirit Speaks Tarot inspired and supported me over the last mile.

Finally, I am thankful for my creative, ecologically minded, queer and social justice activated community in Joshua Tree, California and the surrounding desert region. The creativity and openness that I find in abundance here nourishes every bit of my life. I am indebted to this land, our indigenous ancestors who stewarded it over time, and the contemporary stewards in our tribal, rock climbing and healing arts communities and at the Joshua Tree National Park, Bureau of Land Management and Mojave Desert Land Trust.

-Adriene Jenik, March 2019

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THE ECOTarot SPREADS

Spreads are the structure and order of a reading. ECOTarot cards can be used with traditional spreads, like the Celtic Cross, but I have developed several reading types specific to this practice.

Single Card Spread - Challenge/Spirit of the Day

Shuffle the cards and think of your day ahead. Draw a card. Using the interpretations that follow in this booklet, consider the values, events or climate processes indicated. Then use these as a jumping off point for research into that effect, or to guide your activities throughout the day (For example - you draw the 7 of water and meditate for the day on migrations that may occur due to climate change, and where you or your loved ones may end up).

Two Card Spread

Shuffle the cards and divide them into 2 piles (they do not need to be even).

1. From the left pile you will draw a minor arcana (I-X card) to represent what will happen within the seeker's lifetime as it relates to climate change. If a court card or major arcana card appears place them below. These can be read later as background cards.

2. draw a major arcana or court card from the right pile. This card represents the individual seeker - what is a role for them, a value they can foster or a helper card to assist with navigating the circumstance indicated in card #1. Note: if a card appears reversed here it can often indicate there is a process the seeker must go through before stepping into that role - encourage patience.

Five Card Spread

This spread follows the cardinal directions (N, S, W, E) and a final center card.

Have the seeker shuffle the cards and think about their relationship to the planet, to the earth, or allow any feelings or thoughts about climate change that arise. All 5 cards are then laid out face down in the order indicated above (N,S,W, E, CF) Note: if the backs of the cards indicate that 3 or more cards are reversed (stone pattern at bottom of wreath = right side up), the entire deck is reversed and all 5 cards should be turned so the bottom becomes the top.

1 -The North position relates to clarity, logic, wisdom, knowledge - this card represents what you KNOW about climate change, what you have come to believe, more rational thought about the issue

2 - The South position is related to the emotions - this card represents what you FEEL about climate change - your hopes or fears, less rational thought

3. The West position is related to practical matters - this card represents how climate change IS AFFECTING YOU in your world and life right now.

Note: if this card is reversed it can mean opposite or a lengthier transition through circumstances depicted.

4. The East position is the position of the dawn, new awakenings, illumination and enlightenment. This card represents a NEW PERSPECTIVE for you to consider. It can be a helpful perspective or a warning as you move through your present circumstance and also as you experience your climate future (final center card).

5. The Center position represents your CLIMATE FUTURE - what will happen during your lifetime as it relates to climate change. It can reflect a larger condition of the world, or a role for the seeker during the effects of climate disruption. Note: reversed cards here often mean that there will not be a sudden onset of conditions, but a delayed or incremental movement.

ADD 8 CARD SPREAD (NEW)

ECOTAROT_MAJOR ARCANA

These cards are to be interpreted as power cards - very meaningful when they come up

1. THE ARTIST

[the fool]

Experimentation, creativity, creative solutions, resourcefulness, new start/begin again, willingness to learn/discover

Reversed: selfish/foolish decision making/wasteful

I. THE ENGINEER

[the magician]

Planning and directing ambitious plan or idea, personal power realized, intention and will, ability to manifest large plan, spiderwoman, spiderweb (powerfully strong yet fragile, beautiful and practical, scene of life and death/importance of what is being made)

Reversed: unrealized plans and goals, disorganization, lack of follow-through

II. THE HEALER

[the high priestess]

Balance with natural cycles, inner wisdom, receptivity, spiritual power and prowess; moral/ethical beliefs, unseen forces, healing power, herbalist, balancing man-made and energy of universe)

Reversed: imbalance brings about unexpected/negative change; resistant to spirit

III. THE GARDENER

[the empress]

Nurturing vision, inspiration from environment, motherhood, sensuality, fertility, fecundity, abundance, ability to give and receive love; understanding and appreciation of cycles, love as infinite resource, what you water will grow

Reversed: extreme extraction, illness, drought/impoverished soil, inability to give/receive

IV. THE WORLD LEADER

[the emperor]

Global movement on climate change, i.e. Paris Accords; power, stability, authority, ethical and responsible management and administration, leadership as service, global south is dominant, tears of world/virus

Reversed: accords/agreements collapse; inaction, lack of ability to make decisions and change, overburdened, taking on too much

V. THE TEACHER

[the hierophant]

earth as teacher; Indigenous/ancestral knowledge; traditional/indigenous belief system, traditions, considering longterm impact (7 generations); inner wisdom; natural teacher not necessarily in classroom, each one/teach one

Reversed: lacking methodology, unusual approach, capricious; not considering whole

VI. THE LOVERS

Cooperation, coalition building (e.g. vegans and dairy farmers; ranchers and indigenous peoples); mutually beneficial solutions, head and heart are joined, balanced relationship; harmony (VI); only through mutuality can the tree of life take root – stress importance of mutuality/equity/sister and brotherhood – sign of coming together

Reversed: divisions and conflict; external disruptions; imbalanced relationship

VII. THE BICYCLE

[the chariot]

Major change related to fossil fuel expenditure; Change/movement; self-discipline, mind over matter, momentum, competence; movement by one's own effort, mindful of footprint; community; exercise during pandemic; bike basket full of stars (aspirations/visions/future facing)

Reversed: indulgence, loss of self-control, defeat, failure to change

VIII. JUSTICE

Climate justice; Environmental Justice – addressing ecological issues with racial/cultural equity in mind, fairness, ethics, accountability; social justice as value and part of attaining natural balance; balancing of earth in scales represents economic justice; reparations

*note: Justice and Strength were switched mistakenly in this deck – this underlines their connection – justice emerges from bravery/fortitude and strength cannot be true strength without justice

Reversed: unfairness, injustice, rights are violated, environmental racism continues

IX. THE LONE WOLF

[the hermit]

Mindfulness, awareness of personal impact, personal reflection, inner guidance/ wisdom, introspection, withdraw from world for period of time; on the other side of the river Styx; communication with ancestors; working on one's own; isolated; not connecting with others; turned away from earth (riches/economic gain)

Reversed: not heeding inner guidance, over-complicated life, distracted by external factors

X. THE LIFE CYCLE

[the wheel of fortune]

Deep understanding and valuing of interconnectedness and interdependence of all aspects of life/ecosystem; Zero Waste life cycle, downstream thinking, understanding impacts of actions in every direction; auspicious card; micro (quail) and macro (stars) are both kept in mind

Reversed: disconnected thinking; blockages, hindrances, narrow thinking, little progress after much work

XI. STRENGTH

Resilience, grassroots collective movement; inner strength, survival, strength in body and mind; personal growth; much stronger than you can even imagine (woman lifting boulder)

*note: Justice and Strength were switched mistakenly in this deck – this underlines their connection – justice emerges from bravery/fortitude and strength cannot be true strength without justice

Reversed: denial, inability to face situation, isolated; powerlessness

XII. THE HANGING WOMAN

[the hanged man]

Renunciation, sacrifice, change in values/new perception, surrender to nature, release; forfeiting something to gain something better, adaptive/flexible; trust in natural forces/divine order; letting go completely; birds carrying her/hair and hands dipped in water – baptism; health patient – dependence on external

Reversed: pride, ego, rigidity, inability to think in new ways, not flexible; forcing solutions; impulsive action

XIII. EXTINCTION

[death]

Powerful Transformation; Extinction event; the 6th extinction – opens up possibility for something new; tipping point, threshold event; culture undergoes emotional growth and transformation, positive, liberating change; acknowledgement of death, endings, loss

Reversed: standstill situation; inability to change, clinging to the old, festering

XIV. THE GENETICIST

[temperance]

Combining of opposites, unusual combinations; alchemy; experimentation; conflict resolution; focused space/attention to create new life/possibilities; stabilizing, integration, tempering, performing action upon to stimulate change; virologist/researcher; absorbed in detail/obsessed

Reversed: improper action, lack of compromise, failed experiments

XV. THE PROFITEER

[the devil]

short-sighted solutions perverted by non-ecological motives; greenwashing; disaster capitalism, profiting from suffering; Mindless overconsumption and wastefulness; greed, gluttony, superficiality, vanity, seduction; superficial, hypocrite/shuckster, attachment

Reversed: reconsider consumption patterns; freedom from worry and materialism; good faith stewardship, detachment

XVI. THE SUPERSTORM

[the tower]

A reckoning [covid19 pandemic; white supremacy]; exposed weaknesses; event that forces change; awakening to the truth about climate change and environmental injustice; no more business as usual; truth teller

Reversed: manageable crisis, expected change, less severe, delayed event

XVII. THE STARS

[the star]

VERY long (paleo) thinking/perspective; big picture, inspired and ambitious goals, optimism, boundlessness, realized dreams; we are stardust; taking in everything – orders of magnitude

Reversed: defeated, hopelessness; pessimism, struggle, depression

XVIII. THE MOON

Shadow self; indirect action/soft power; psychic activity or intuition, connection to dreams, unseen worlds; night/tides – relation to female energy/power; something yet to be revealed
Reversed: conflict, dishonesty, deception; victimized by others deception, denial, avoidance of the truth

XIX. THE SUN

Simplicity, back to basics, fed by nature and natural cycles and rhythms, happiness, optimism – sun rises each morning, shining; mastery in educational, technical, family and career matters; accomplishments; spotlight of truth; all life connected to the sun
Reversed: defeat and emptiness, lack of fulfillment, lack of imagination, lack of faith

XX. TRANSCENDANCE

[judgement]

Knowledge of worlds beyond this one; worlds within worlds; cracks through current value system to new world of possibilities and abundance; rite of passage, releasing judgement, moral excellence; grounded on earth but liaison to other worlds; metaphysics
Reversed: not able to let go, stuck, refusal to release, fearful of unseen

XXI. THE MULTIVERSE

[the world]

Enlightenment, reverence for life in all its forms; understanding of worlds within worlds; limitless imagination; knows rightful place; all elements pictured; infinity
Reversed: inability to accept responsibility; inability to go deep, see connections; alienation

ECOTAROT_MINOR ARCANA (WATER, EARTH, AIR, FIRE)

Note: reversed cards can be read as lesser, delayed effect, or the opposite of upright cards in addition to meanings explicitly indicated

WATER CARDS [CUPS]

The WATER cards relate to all aspects of water – droughts, floods, the rise of sea levels, water quality, groundwater, and water management systems (like dams and wastewater plants). Similar to the Cups suit in the traditional tarot, they can also be associated with the emotions. Fluidity; downstream thinking; using and going with the flow

ACE OF WATER

Aces are the alpha and omega/the beginning and the end – all encompassing; most powerful card within suit. We are water – water is life; revelation related to water conservation, new beginnings of different approaches to stewarding water; great potential, strong emotional connection to water

TWO OF WATER

Twos are related to balance, partnerships, mutuality. The balance of ocean water (under oxygenated, ocean acidification) affected; life seeks balance; emotional balance

THREE OF WATER

Threes are related to new birth, new beginnings, momentum. Albedo Effect: less ice (glacier melt) = less reflection of sun = higher temperatures, compounded issues; threshold event

FOUR OF WATER

Four is a card of stability (think of a 4 legged table or 4 legged animals) and can also be related to tradition. Groundwater depletion and contamination (foundation/life structure disturbed); relation to water needs to be rethought in order to gain stability

FIVE OF WATER

Five cards relate to loss – the type of loss that is necessary for something else to emerge. Sea ice decreases as oceans heat up; loss of species, coral bleaching; disequilibrium, experience of loss; grief card – pandemic losses, loss of privilege; loss of life to state/vigilante violence; ecological grief
Reversed: new hope; not all is lost

SIX OF WATER

The Six cards relate to harmony and social responsibility. Water conservation efforts take hold; grey water systems designed and implemented globally; reconciliation – right relation with others; harmony and social responsibility; harmony in home related to ecological issues ,
Reversed: overconsumption of water, wars and conflict around water

SEVEN OF WATER

Seven cards represent instability – things being shaken up prior to something else emerging; Sea level rises instigating masses of climate refugees; situation demands big picture thinking; re-evaluation, reassessment

EIGHT OF WATER

The eight cards are nearing completion of the cycle. They can point to the impact of leaders and leadership. Extreme precipitation causes flooding and king tides with more frequency - it can no longer be ignored; overflow of issues effect everything (pandemic/racial iniquity)
Reversed: social activity increased; neighborliness/interdependence

NINE OF WATER

Nine cards represent completion on an earthly plain. New water infrastructure and management privatized; greed and water scarcity result; late stage capitalism, pandemic profiteering; nearing end of cycle

Reversed: New water infrastructure and management integrated with conservation of natural systems in mind

TEN OF WATER

The ten cards represent completion in the worldly and otherworldly realms – transcendent realization of goals; divine justice. While addressing water issues, also address environmental racism, inequities in distribution; lasting harmony; tranquility

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EARTH CARDS [PENTACLES]

The Earth cards relate to soil systems and the microbial life in abundance within healthy soil. They also relate to food systems/agriculture. Land ownership (collective or individual) and stewardship; ancestral knowledge about how to take care of earth; Similar to the Pentacles/Discs suit in the traditional tarot, they are also associated with economic systems; value systems

ACE OF EARTH

Aces are the alpha and omega/the beginning and the end – all encompassing; most powerful within suit.

Species die-off while other species thrive; species migration (among those species affected narwhales, polar bears, salmon, painted turtles, pteropods)

New beginning of how to treat the land with indigenous/ancestral knowledge, infinite resource

TWO OF EARTH

Twos are related to balance, partnerships, mutuality. Carbon sink created by soils and plants increases significantly through caring for soil, planting trees

Partnerships yield abundance; allies and co-conspirators/fellow travelers on land; shared land/resources

Reversed: ability to absorb carbon decreases, plants killed, soil poisoned

THREE OF EARTH

Threes are related to new birth, new beginnings, momentum. Population Growth strains ecological balance and systems to breaking point; population expansion in developing countries compounded by desire for increased consumption related to economic shifts

FOUR OF EARTH

Four is a card of stability and can also be related to tradition. Traditional/local organic farming methods and scale of farming supports health of food system.

Permaculture/interconnectedness; lean on ancestors for stability

Reversed: because of scale of farming, agribusiness and monocultural planting, food output significantly reduced.

FIVE OF EARTH

Five cards relate to loss – the type of loss that is necessary for something else to emerge. Melting permafrost releases more heat, greenhouse gasses; quicker melt of ice and snow; previously frozen diseases released; unwelcome disruption/ poor health; loss of privilege; economic shift – abolition/defunding

SIX OF EARTH

The Six cards relate to harmony and social responsibility. Global shift to vegetarianism/veganism supports increased health of planet; food redistribution and support of local agriculture
Reversed: overconsumption of meat, wars and conflict over land/food

SEVEN OF EARTH

Seven cards represent instability – things being shaken up prior to something else emerging; they also point for the need for big picture thinking. Forest die- back creates greater climate crisis (forest fires, beetles, disease). Forests burning due to greed – profits over land. Forests include the Amazon, Boreal Forest, mangrove forests. Weakened forests susceptible to fire danger. Ending of a cycle

EIGHT OF EARTH

The eight cards are nearing completion of the cycle. They can point to the impact of leaders and leadership. Extreme extraction; fracking, mining of minerals needed for new technologies including copper, nickel, cobalt and lithium; rush to exploit resources in new ways; equitable land use considerations; environmental reviews necessary; public space/planning

NINE OF EARTH

Nine cards represent completion on an earthly plain. Deep and growing connection with the earth and all beings. Visions come to be realized over time
Reversed: Desertification of large swaths of new land; decreased productivity, loss of water/plant life, increase in heat as result

TEN OF EARTH

The ten cards represent completion in the worldly and otherworldly realms – transcendent realization of goals. Complete economic collapse and overturning of values related to consumption, waste and energy usage; complete rethink of economic order; reparations, damage and loss are attended to; landback

AIR CARDS [SWORDS]

AIR cards relate to the shift in energy production from fossil fuels to renew- ables, from extractive to regenerative processes. They also relate to air quality. Here is where we see the global covid-19 pandemic arise - since it is airborne, and affects respiratory systems. In another

interpretation related to the SWORDS suit in the traditional tarot, the AIR cards relate to the intellect and also to social systems/dynamics – how we treat one another and thinking/organizing.

ACE OF AIR

Aces are the alpha and omega/the beginning and the end – all encompassing; most powerful within suit. Scientific worldview; new trust in science (as result of pandemic), over-reliance on science/logic without interrogating its methodologies or biases; whose medicine? Whose science? Hubris. New ways of understanding and integrating TEK (traditional ecological knowledge) with SEK (scientific ecological knowledge)

TWO OF AIR

Twos are related to balance, partnerships, mutuality. Energy infrastructure overhauled for integration of wind and solar allowing for attendance to demand management.
Reversed: Increased grounded flights due to extremes in temperatures (above 120F) and less air density (imbalance)

THREE OF AIR

Threes are related to new birth, new beginnings, momentum. Atmospheric rivers and microbursts (narrow streams of moisture caused by greater evaporation brought about by higher temps) gain in frequency; Stronger and more frequent hurricanes, tornadoes, cyclones, typhoons; extreme weather.

FOUR OF AIR

Four is a card of stability (think of a 4 legged table or 4 legged animals) and can also be related to tradition. Status quo continues – not much movement related to shift from fossil fuels to renewables or racial inequity; slow, incremental change; expected or desired movement not happening. Not meeting 1.5C or even 2.0C limits worldwide.
Reversed: Greenhouse gases increase (CO₂, methane, nitrous oxide); relation to air quality and emissions greatly effect quality of life

FIVE OF AIR

Five cards relate to loss – the type of loss that is necessary for something else to emerge. Carbon Capture Storage (CCS) removing CO₂ from atmosphere (mechanical trees and other mechanisms to remove carbon dioxide from air).

SIX OF AIR

The Six cards relate to harmony and social responsibility. Movement grows and movements connect; GREEN NEW DEAL.
Reversed: increased carbon output; thoughtless pollution

SEVEN OF AIR

Seven cards represent instability – things being shaken up prior to something else emerging; they also point for the need for big picture thinking. Airpocalypse – shifting weather patterns due to climate change trap smog and greatly impact air quality in cities; asthma rates in black and brown communities highest – exposed; theft of health, betrayal, trying to get away with something, not addressing real issues

EIGHT OF AIR

The eight cards are nearing completion of the cycle. They can point to the impact of leaders and leadership. lack of leadership stalls efforts to make change in energy production, address racial justice; paralyzed with ecological grief, racial injustice; COP26 (stymied leadership); overwhelmed; doesn't recognize own power
Reversed: Opportunity to rethink energy use – global conversion to renewables;

NINE OF AIR

Nine cards represent completion on an earthly plain. Ozone hole completely closes trapping even more heat in troposphere; Reckoning, rich + White people waking up to all the harms done to the earth and other people. Paralyzed by worry and fear. Need to shift, but not sure how.

TEN OF AIR

The ten cards represent completion in the worldly and otherworldly realms – transcendent realization of goals. Complete replacement of fossil fuels by renewables implemented in a decentralized way (local management)
Reversed: sharp rise in greenhouse gases (CO₂, methane, nitrous oxide)

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FIRE CARDS [WANDS]

The FIRE cards mean that things are getting hotter! Similar to the Wands suit in the traditional tarot, they can also be associated with passion, creativity and technology/innovation. They represent new ideas/ways of doing things; the global south gaining power; transformation, the catalyzing spark of sexuality

ACE OF FIRE

Aces are the alpha and omega/the beginning and the end – all encompassing; Opportunity to rethink priorities and values, consumption habits; changes in climate offer new chance to ask why we live as we do especially in relation to technology; Beginning of significant evolution, time for creative thinking; hydrogen fuel through electrolysis becomes viable (costs way down)

TWO OF FIRE

Twos are related to balance, partnerships, mutuality. Balance of technology use/setting aside; Youth activists' building coalitions with indigenous peoples, labor, peasants, scientists.

THREE OF FIRE

Threes are related to new birth, new beginnings, momentum. Geoengineering project Solar Radiation Management – stratospheric aerosol injection = pump sulfates into atmosphere to create a dark cloud that protects earth from heat of sun's rays, cools portion of earth
Reversed: disturbance of natural systems causes big problems

FOUR OF FIRE

Four is a card of stability (think of a 4 legged table or 4 legged animals) and can also be related to tradition, home. Creativity/innovation as a stable foundation from which to work. ROOFTOP SOLAR
Reversed: disturbance of natural systems causes big problems

FIVE OF FIRE

Five cards relate to loss – the type of loss that is necessary for something else to emerge. Division, fighting, conflict; divided opinions (netzero vs. decarbonize, or geoengineering vs. indigenous teachings) Conflicts inhibit movement toward goals.

SIX OF FIRE

The Six cards relate to harmony and social responsibility. Reward, victory, creative accomplishment, persistence pays off; big breakthrough in batteries/storage (lighter, longer lasting, new renewable materials)

SEVEN OF FIRE

Seven cards represent instability – things being shaken up prior to something else emerging; they also point for the need for big picture thinking. Confrontation; facing up to wrongs and injustice especially in technology and education fields; standing up to deeply felt injustice; Global unrest, global uprising - breaking point

EIGHT OF FIRE

The eight cards are nearing completion of the cycle. They can point to the impact of leaders and leadership. Swift progress, fast results, green light on project – be ready for a lot to happen quickly; investment in green infrastructure supports rapid adoption of electric vehicles/transport

NINE OF FIRE

Nine cards represent completion on an earthly plain. Global heat wave, temperatures soar, heat related deaths in numbers previously unheard of, unimaginable.

TEN OF FIRE

The ten cards represent completion in the worldly and otherworldly realms – transcendent realization of goals. New solutions and creativity needed following deadly, devastating heat wave, fires, pandemic, lingering effects of colonialism. Solar Direct Fuels! Unlocking the immense power of the sun! (13 petabytes of power generated every hour, enough to power entire planet using energy as we are currently for a whole year)

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ECOTAROT_COURTCARDS

The court cards represent a part of yourself, a role you might play in life, or a type of person that may be having an influence over you. When reading these cards, your reading should combine the meanings of the suit (i.e. Fire/Fuego) with the meaning of the court role (i.e. La Guerrera/Knight).

In the ECOTarot, I associate these cards with ecological heroines of our times. When these cards come up, sharing the story or words of an associated heroine offers an example of someone living out the ideals expressed in the card so that the seeker can take heart/inspiration.

Note: when reversed these cards usually indicate a delayed effect or process needed for the seeker to step fully into the role indicated.

LAS POETAS

Las poetras are related to the Pages in the traditional tarot. They signal delivery of a message; and communication skills broadly understood – the poet, writer, artist, musician, web communicator, storyteller are all indicated.

La Poeta del agua - RACHEL CARSON (1907-1964)

Rachel Carson was a marine biologist and writer on nature and science. She is the author of 4 books that made life sciences understandable to laypeople – the most well-known of which is “Silent Spring.” This book, which was focused on the harm done to the planet by the indiscriminate use of pesticides (popular in post-war America) sparked significant public awareness and debate about their dangerous effects and led to the formation of the Environmental Protection Agency which is commonly understood as the start of the environmental movement. She died in 1964 at the age of 56 of cancer.

“Now, I truly believe, that we in this generation, must come to terms with nature, and I think we’re challenged as mankind has never been challenged before to prove our maturity and our mastery, not of nature, but of ourselves.”

La Poeta de la tierra - JOY HARJO (b.1951)

Joy Harjo is a poet, musician and teacher. She was born in Tulsa, Oklahoma, and is a member of the Muscogee (Creek) Nation. She earned her BA from the University of New Mexico and her MFA from the Iowa Writers' Workshop. She was named the US Poet Laureate in 2019. Harjo draws on First Nation storytelling and histories, as well as feminist and social justice poetic traditions, and frequently incorporates indigenous myths, symbols, and values into her writing. Her poetry inhabits landscapes—the Southwest, Southeast, but also Alaska and Hawaii—and centers around the need for remembrance and transcendence.

“I feel strongly that I have a responsibility to all the sources that I am: to all past and future ancestors, to my home country, to all places that I touch down on and that are myself, to all voices, all women, all of my tribe, all people, all earth, and beyond that to all beginnings and endings. In a strange kind of sense [writing] frees me to believe in myself, to be able to speak, to have voice, because I have to; it is my survival.”

La Poeta del viento - REBECCA SOLNIT (b.1961)

Rebecca Solnit is a journalist, essayist, environmentalist, historian, and art critic. In addition to many books, she has also written for, among other publications, the L.A. Times, the San Francisco Chronicle, and the London Review of Books. Over the past two decades, her inventive and accessible style has found a readership across the wide public-to-academic spectrum. Throughout her career, Solnit's emphasis has been on the political qualities of art and the environment, the artistic elements of nature and politics, and the meanderings of humans in and out of those combinations.

“Part of the solution to climate change is that we don't need to rush around, we don't need to consume as much, we don't need to move around as much, because what's up close can be pretty magnificent. [...] A sense of wonder can be a revolutionary tool.”

La Poeta del fuego - OCTAVIA BUTLER (1947-2006)

Octavia Butler was an acclaimed science fiction writer. Her books include “Kindred” (1979); “Xenogenesis trilogy: Dawn” (1987), “Adulthood Rites” (1988) and “Imago” (1989), and a short story collection, “Bloodchild and Other Stories” (1995). “Parable of the Sower” (1993), the first of her Earthseed series, was a finalist for the Nebula Award as well as a New York Times Notable Book of the Year. The book's sequel, “Parable of the Talents” (1998), won a Nebula Award. These last 2 books take place in 2024, when the world is on the brink of collapse, the environment is nearly shot, and government is a totalitarian decentralized beast. To survive, people form bands of marauders, attempt to form makeshift tribes for protection, or become part of corporate ruled company towns. Resources are limited, only the wealthy have luxuries like electricity and refrigerators.

“There is nothing new under the sun, but there are new suns.”

LAS GUERRERAS

Las Guerreras are related to the Knights in the traditional tarot. They represent action, intelligence and resistance with heart – this is not a traditional soldier (las guerreras are pictured holding their element closer than a weapon), but a fighter in new and perhaps unconventional ways – think of the water protectors associated with the NODAPL protests who held mirror shields up to advancing troops or other types of nonviolent yet fierce resistance in the face of injustice and harm to the earth.

La Guerrera del agua - LA DONNA BRAVE BULL ALLARD (b.?)

Ladonna Brave Bull Allard is a Lakota historian and activist.

In April 2016, she founded the first resistance camp of the Dakota Access Pipeline protests, Sacred Stones, aimed at halting the Dakota Access Pipeline near the Standing Rock Indian Reservation in North Dakota.

“I lived here. I remember the trees and the forest. I remember coming down and collecting water to drink from this river. We would come down and haul water up to the house. We drank this water. We lived with this water. We had huge gardens here. This is me. This is not something long time ago. This is me who lived through this.

And so, they came, and they flooded it. They took all our trees, all our forest, when they flooded us. They took all of our medicines, our plants, the things that we survive in. And so, if you talk to the people that are my age and older, you can hear the grief in our voice, because we still grieve for the loss of this land. And they moved us on top of the hills, where it is more of a clay-based soil, so we could no longer grow gardens, we could no longer plant trees, we could no longer do the things that we did.”

La Guerrera de la tierra - BERTA CACERAS (1973-2016)

Berta Cáceres, an indigenous Lenca woman, cofounded the National Council of Popular and Indigenous Organizations of Honduras (COPINH) to address the growing threats posed to Lenca communities by illegal logging, and to fight for their territorial rights and improve their livelihoods. She rallied the indigenous peoples of Honduras and waged a grassroots campaign that successfully pressured the world’s largest dam builder to pull out of the Agua Zarca Dam. This dam would have cut off the supply of water, food and medicine for hundreds of Lenca people and violate their right to sustainably manage and live off their land.

Against insurmountable odds, Cáceres and the Lenca community’s efforts successfully kept construction equipment out of the proposed dam site. In late 2013, Sinohydro terminated its contract with DESA, publicly citing ongoing community resistance. Death threats to Cáceres

continued until March 3, 2016 when she was killed by gunmen in her home in La Esperanza, Honduras. Her death, followed by the killing/ecocide of her colleague and fellow COPINH member Nelson García just 12 days later, sparked international outrage.

La Guerrera del viento - SANDRA STEINGRABER (b.1959)

Sandra Steingraber (born 1959) is an American biologist, author, and cancer survivor. Steingraber writes and lectures on the environmental factors that contribute to reproductive health problems and environmental links to cancer. In her 1997 book, "Living Downstream," Steingraber blends anecdotes and descriptions of industrial and agricultural pollution with data from scientific and medical literature to assess the relationship between environmental factors and cancer. Steingraber criticizes the imbalance between funding devoted to studies of genetic predisposition to cancer versus studies of environmental contributions. The book claims that while we can do little to change our genetic inheritance, much can be done to reduce human exposure to environmental carcinogens.

Steingraber has been on faculty at Cornell University, and is a Distinguished Visiting Scholar at the Division of Interdisciplinary and International Studies at Ithaca College, in Ithaca, New York. She has been arrested multiple times for protesting the industrialization of the Finger Lakes region.

La Guerrera del fuego - ARUNDHATI ROY (b.1961)

Arundhati Roy is an Indian author best known for her novel "The God of Small Things," which won the Man Booker Prize for Fiction in 1997. She is also a political activist involved in human rights and environmental causes. She is a spokesperson of the anti-globalization/alter-globalization movement and a vehement critic of neo-imperialism and U.S. foreign policy. Roy has campaigned along with activist Medha Patkar against the Narmada dam project, saying that the dam will displace half a million people, with little or no compensation, and will not provide the projected irrigation, drinking water, and other benefits. For her activism and writing she has been jailed, charged with sedition, and labelled "hysterical" for her efforts to advocate on behalf of women and the poor and calling attention to the destructive effects of the forces of capital on the environment.

"Our strategy should be not only to confront empire, but to lay siege to it. To deprive it of oxygen. To shame it. To mock it. With our art, our music, our literature, our stubbornness, our joy, our brilliance, our sheer relentlessness – and our ability to tell our own stories. Stories that are different from the ones we're being brainwashed to believe. The corporate revolution will collapse if we refuse to buy what they are selling – their ideas, their version of history, their wars, their weapons, their notion of inevitability."

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LAS GUIAS

Las Guias are related to the Queens in the traditional tarot. They represent visionary, iconoclastic leaders; forgers of new pathways. These are active leaders who are not waiting to see who or how many are following them. They are like a scout who finds a way forward and reveals it to others.

La Guia del agua - ELINOR OSTROM (1933-2012)

Elinor Claire “Lin” Ostrom was an American political economist who dedicated her life to scholarly work investigating how communities succeed or fail at managing (finite) common pool resources such as grazing land, forests and irrigation waters. To date, she remains the only woman to win The Nobel Prize in Economics.

Ostrom’s achievements effectively counter the popular economic theory “the Tragedy of the Commons,” which posits that establishing private or government-controlled property is the only means of protecting finite resources from ruin or depletion. She has documented in many places around the world how communities devise ways to govern the commons to assure its survival for their needs and future generations. Ostrom documented similar effective examples of “governing the commons” in her research in Switzerland, Kenya, Guatemala, Nepal, Turkey, and Los Angeles.

“There is no reason to believe that bureaucrats and politicians, no matter how well meaning, are better at solving problems than the people on the spot, who have the strongest incentive to get the solution right.”

La Guia de la tierra - VANDANA SHIVA (b.1952)

Vandana Shiva is an Indian scholar, environmental activist and anti-globalization author who has written and spoken extensively about advances in the fields of agriculture and food. Intellectual property rights, biodiversity, biotechnology, bioethics, and genetic engineering are among the fields where Shiva has fought through activist campaigns. In 1982, she founded the Research Foundation for Science, Technology and Ecology. This led to the creation of Navdanya in 1991, a national movement to protect the diversity and integrity of living resources, especially native seeds, the promotion of organic farming and fair trade.

Central to Shiva’s work is the idea of seed freedom, or the rejection of corporate patents on seeds. Shiva calls the patenting of life ‘biopiracy’, and has fought against attempted patents of several indigenous plants.

“Those least responsible for climate change are worst affected by it.”

La Guia del viento - NAOMI KLEIN (b.1970) -- [ALTERNATE - Alexandria Ocasio-Cortez]

Naomi Klein is a Canadian author, social activist, and filmmaker known for her political analyses and criticism of corporate globalization and of capitalism. She first became known internationally for her book “No Logo” (1999). Since 2009, Klein’s attention has turned to environmentalism, with particular focus on climate change, the subject of her book “This Changes Everything” (2014).

She sits on the board of directors of the climate change campaign group 350.org and took part in their “Do the Math” tour in 2013, encouraging a divestment movement.

She has encouraged the Occupy movement to join forces with the environmental movement, saying the financial crisis and the climate crisis have the same root—unrestrained corporate greed.

“We act as if there is no end to what is actually finite—fossil fuels and the atmospheric space to absorb their emissions, and as if there are limits to what is actually bountiful—the financial resources to build the kind of society we need.”

La Guia del fuego - TARA HOUSKA (b.?)

Tara Houska (Couchiching First Nation) is a tribal-rights attorney and the national campaigns director for the indigenous-led environmental-justice organization Honor the Earth. She has served as adviser on Native American issues for Bernie Sanders’s 2016 Presidential campaign, co-founded ‘Not Your Mascots’ to fight the appropriation of indigenous culture, and protested the Dakota Access pipeline at the Standing Rock Indian Reservation. Her work embodies the notion that we can’t treat environmental and social injustice separately.

“These issues indicate race, economic disparity, and income inequality. You don’t see a pipeline going through Beverly Hills. Keeping that issue of justice at the forefront is really important to me in everything I do.”

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LAS JEFAS

Las Jefas are related to the Kings in the traditional tarot. They are natural leaders who are comfortable in this position. They may lead differently than many rulers now; through coalition building and long-term thinking. They are generous with their talents, benevolent with their knowledge and resources and represent the best of public service.

La Jefa del agua - WINONA LA DUKE (b.1959)

Winona LaDuke (Ojibwe) is an American environmentalist, economist, and writer, known for her work on tribal land claims and preservation, as well as sustainable development. In 1985 she helped found the Indigenous Women's Network. In 1989, LaDuke founded the White Earth Land Recovery Project (WELRP) to buy back land within the reservation that had been bought by non-Natives and to create enterprises that provide work to Anishinaabe. By 2000, the foundation had bought 1200 acres, which it held in a conservation trust for eventual cession to the tribe.

LaDuke is Executive Director of Honor the Earth, an organization she co-founded with the non-Native folk-rock duo, the Indigo Girls in 1993. The organization's mission is:

“to create awareness and support for Native environmental issues and to develop needed financial and political resources for the survival of sustainable Native communities. Honor the Earth develops these resources by using music, the arts, the media, and Indigenous wisdom to ask people to recognize our joint dependency on the Earth and be a voice for those not heard.”

La Jefa de la tierra - ESPERANZA MARTINEZ (b.1959)

Esperanza Martínez is a biologist with expertise in environmental auditing, a lawyer and a member and founder of the association Acción Ecológica in Ecuador. Since its founding 20 years ago, Acción Ecológica has played a lead role in defending Ecuador's Amazon rainforest against oil exploitation, logging, and mining. Since the 1990s, they have supported a landmark, multi-billion dollar lawsuit against Texaco, accusing the oil giant of polluting the rainforest's land and water and sickening the indigenous people and peasant farmers who live there.

She was coordinator of the observatory for eco-political development of the Amazon area, and is co-founder of Oilwatch, an international network of organizations from the south, set up to defend delicate ecosystems and the ancient rights of the indigenous population against the

impact of the extraction of petroleum. As a consultant to the Constitutional Assembly of Ecuador in 2008, she successfully pushed the introduction of “nature as a subject of rights” and other environmental and human rights protections.

La Jefa del viento - MIYA YOSHITANI (b.1969)

Miya Yoshitani serves as Executive Director of the Asian Pacific Environmental Network (APEN). She has an extensive background in community organizing, campaign strategy, leadership development and training, organizational development, and fundraising, and a long history of working in the environmental justice movement. In her twenties she was the executive director of the largest student environmental network in the US, the Student Environmental Action Coalition (SEAC) and worked broadly in international environment and development networks organizing for environmental and economic justice. APEN has been fighting – and winning – environmental justice struggles for almost 20 years and remains one of the most unique organizations in the country - explicitly developing the leadership and power of low-income Asian American immigrant and refugee communities.

“There is a deeper desire than I’ve ever seen to address the problem at its source and to get to the roots of why we’re here in this moment. People are able to get out of their silos now and say, ‘Okay, I thought that I was going to be able to just go to D.C. and lobby my way out of this, but now I realize that we depend on each other and there’s no way that we get a holistic solution to this crisis without a holistic approach.’ And that includes putting people back at the center. That’s our pathway, our only pathway.”

La Jefa del fuego - WANGARA MUTA MAATHAI (1940-2011) [alternate Margo Robbins]

Wangari Muta Maathai was an internationally renowned Kenyan environmental political activist and Nobel laureate. In 1977, Maathai founded the Green Belt Movement, an environmental non-governmental organization focused on the planting of trees, environmental conservation, and women’s rights. In 1984, she was awarded the Right Livelihood Award, and in 2004, she became the first African woman to receive the Nobel Peace Prize for “her contribution to sustainable development, democracy and peace.” Maathai was an elected member of Kenyan Parliament and served as assistant minister for Environment and Natural Resources in the government of President Mwai Kibaki between January 2003 and November 2005. She was an Honorary Councillor of the World Future Council. In 2011, Maathai died of complications from ovarian cancer.

“Although I was a highly educated woman, it did not seem odd to me to work with my hands, often with my knees on the ground, alongside rural women. Some politicians and others in the 1980s and 1990s ridiculed me for doing so. But I had no problem with it, and the rural women both accepted and appreciated that I was working with them to improve their lives and the environment. After all, I was a child of the same soil. Education, if it means anything, should not take people away from land, but instill in them even more respect for it, because educated people are in a position to understand what is being lost. The future of the planet concerns all of

us, and we should do what we can to protect it. As I told the foresters, and the women, you don't need a diploma to plant a tree."

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