

# Potentials for animal participation: Remote intuitive interspecies communication

Published in the *Journal of Organizational Ethnography*

**Hinz, V. & Barrett, M.J.** (2026). Potentials for animal participation: Remote intuitive interspecies communication. *Journal of Organizational Ethnography* 1–17. <https://doi.org/10.1108/JOE-05-2024-0021>

*This author accepted manuscript is deposited under a Creative Commons Attribution Non-commercial 4.0 International (CC BY-NC) licence. This means that anyone may distribute, adapt, and build upon the work for non-commercial purposes, subject to full attribution. If you wish to use this manuscript for commercial purposes, please contact [permissions@emerald.com](mailto:permissions@emerald.com).*

The content of this chapter and the published paper is identical with the exception of a few individual formulations adjusted in the published version through the journal's formatting and copyediting processes.

## Abstract

**Purpose** - To move towards flourishing multispecies communities, scholars and practitioners are exploring non-human animal participation in planning, decision-making, research and design. A promising approach is intuitive interspecies communication (IIC) practiced by professional animal communicators (ACs). This study provides critical, descriptive knowledge of ACs' experiences engaging in remote IIC (rIIC), where AC and animal are large distances apart, eliminating conventional external cues (visual, auditory, etc.).

**Methodology** - Using descriptive phenomenology and arts-based methods, this paper explores what characterizes ACs' rIIC experiences across cases.

**Findings** - Findings illustrate: (1) that the experience of intuitive impressions is foundational to rIIC; (2) how intuitive impressions evoke ACs' experiences of an animal's presence and relational, communicative engagement, despite their physical absence and (3) how, through intuitive impressions, animals appear as actors influencing the purpose, content and outcome of communication. We also define rIIC and intuitive impressions, describe different ways of experiencing them, and illustrate their general dynamics.

**Implications/Limitations** – rIIC shows significant potential for enabling animal participation in decisions that affect them. To better understand this potential, further research is needed, such as on ACs' processes, the degrees to which ACs' reports match animals' realities, and rIIC's usefulness to humans and animals.

**Originality/Value** - Findings offer baseline understanding and shared vocabulary to researchers, ACs, and those interested in working with them, while providing a critical basis for designing future studies. Results also provide ethnographers a starting point to trace shared culture among ACs differing in geographic origin, educational and professional backgrounds.

**Key words** - Intuitive interspecies communication, animal participation, animal communicator, descriptive phenomenology, multispecies method, human-animal relations

## Article classification - Research paper

### 1. Introduction

Given growing calls to move away from anthropocentric values and decenter human authority, scholars and practitioners are increasingly exploring approaches for the participation of more-than-humans (including animals, plants, rocks, land, spirits and more) in organizational contexts such as research, planning, decision-making and design processes (Bastian, 2017; Bawaka Country *et al.*, 2015; Van Bommel and Boonman-Berson, 2022; Jack, 2020; Neuhoff *et al.*, 2023; Sädeharju *et al.*, 2026; Veselova and Gaziulusoy, 2022). The common aim of such participatory approaches is to move towards communities and cultures where both humans and more-than-human beings can flourish. Approaches for increasing non-human animal (hereafter animal) participation already exist in diverse contexts, such as research (Bastian, 2017; Veselova and Gaziulusoy, 2022) city planning and design (Clarke *et al.*, 2019; Neuhoff *et al.*, 2023; Nijs *et al.*, 2020), landscape restoration and architecture (Conn and Conn, 2008; Foth and Caldwell, 2018; Veselova and Gaziulusoy, 2022), policy making for One Health (Jack, 2020; Mubareka *et al.*, 2022), nature conservation, wildlife and environmental resource management (Van Bommel and Boonman-Berson, 2022; Jack, 2020), environmental education (Dewhurst *et al.*, 2022), tourism (Allen *et al.*, 2023; Jack, n.d.) and occupational enrichment for animals in captivity (Jørgensen and Wirman, 2016; Webber *et al.*, 2020). Some of the approaches seek direct, physical involvement of animals such as through play (Jørgensen and Wirman, 2016), while others consider animals' perspectives through observation (Avila, 2017; Veselova and Gaziulusoy, 2022) or multisensory and empathic sensitization of human actors (Clarke *et al.*, 2019; Conn and Conn, 2008; Jack, 2020; Neuhoff *et al.*, 2023; Veselova and Gaziulusoy, 2022). For individuals and organizations working towards cultures that are inclusive of more-than-human voices, this spectrum of approaches illustrates two core-challenges: 1) how to enable animal participation despite differences in physical form, sensory capacity, languages and cultures and 2) how to address power dynamics which most often remain in favour of humans (Breen, 2023; Van Bommel and Boonman-Berson, 2022; Veselova and Gaziulusoy, 2022).

Intuitive interspecies communication (IIC) is a promising pathway towards addressing these challenges and enabling animal participation in matters that impact them. While IIC experiences are reported in many diverse contexts, our study focuses on how professionals who often refer to themselves as animal communicators (ACs) engage in and experience remote IIC (rIIC) with animals. At the time of communication, ACs can be physically present with the animal they intend to communicate with (hereafter *intended animal*) or far away, such as in different cities or countries (Barrett *et al.*, 2021). We chose to focus on remote IIC to isolate our exploration to the experiential basis of intuitive interspecies communication and eliminate, as much as possible [1], influences from other forms of proximity-based exchange, such as body language or vocalizations. Our results provide holistic insight into the experiential aspects and processes that constitute rIIC across ACs' professional practices and consultation sessions, as well as how these aspects and processes are connected (see also Hinz, forthcoming).

To provide contextual background to our study, we first introduce animal communicators as an emerging organization and provide a descriptive definition of intuitive impressions grounded in this study's data and analysis. We then outline our methodology and

methods, followed by the results, where we define rIIC with animals, provide an overview of the experiential spectrum and dynamics of intuitive impressions, and illustrate how intuitive impressions evoke the experience of an animal's presence and relational engagement despite the animal's physical absence. We close by discussing implications and identified research gaps.

Based on Hinz' doctoral research, this paper presents a portion of her findings on what constitutes ACs' remote IIC experiences and practices across cases. The paper is a collaboration with Hinz' supervisor Dr. M.J. Barrett as well as the many beings of the lands where the authors live. Hinz is a German researcher with a background in biodiversity and conservation. Growing up in the German countryside, surrounded by animals and plants, sparked her interest in understanding and working with and for these beings. She eventually moved to Saskatoon in the Canadian prairies where she is currently completing her PhD in Environment and Sustainability. M.J. Barrett is a Canadian of and British and Dutch ancestry with a background in interdisciplinary environmental studies and education. Like Hinz, she grew up with deep personal connections to the Land. Both researchers have direct experience with IIC through their own lived experience and the work of animal communicators. While this research does not engage with Indigenous forms of interspecies communications, we are grateful for the support and acknowledgement of our work provided by Indigenous (nêhiyaw) Elders and knowledge keepers in what is now known as Saskatchewan.

## **2. Background**

### ***2.1 Animal communicators as an emerging organization***

Professional animal communicators provide paid consultations during which they draw on IIC to assume the role of messenger (Hinz, forthcoming) and sometimes mediator (Kuppenbender, 2024) between humans and other animals. An analysis of 400 English-language AC websites, 136 books written by ACs, and an established international listing of practicing ACs found that ACs constitute an internationally growing profession with communicators on all continents except Antarctica (Barrett *et al.*, under review). The study shows that many ACs possess university degrees spanning social and natural sciences to humanities and that their professional backgrounds are diverse, ranging from corporate, engineering, education, counselling, and arts, to equine and veterinary fields, alternative healing and human health, to name a few. Many ACs follow self-imposed ethical codes and have established professional IIC practices running between 10 to 50 years (Barrett *et al.*, under review). While they are most known for working with domestic companion animals, ACs have worked with a plethora of wild animals across vertebrate and invertebrate species, from bees to elephants and beyond (Barrett *et al.*, under review). Some ACs are called to facilitate animal participation in collaboration with animal shelters, wildlife conservation, animal care and rescue organizations, veterinarians and in agricultural and backyard settings (Barrett *et al.*, under review; Kuppenbender, 2024).

For the most part, ACs have worked independently or in small teams with no overarching organization or oversight. Recent groundwork by an international steering committee of ACs identified the need for a world-wide professional association, with the stated goal: "to unite and support professional Animal Communicators worldwide, establish and uphold the highest industry standards, and advance the field of Animal Communication

[as ACs often call IIC] for the benefit of humans, animals and the planet” (Gubbins, March 20, 2025, personal communication). While scholarly research on IIC as practiced by ACs is limited, it is increasing (Barrett *et al.*, 2021; Barrett and Mathur, 2025; Erickson, 2014; Erickson *et al.*, 2016; Hafen, 2013; Janák, 2025; Kulick, 2017, 2021; Trachsel, 2022; Vittitoe, 2005; Wijngaarden, 2023), and documentation of both remote and non-remote human-animal communication are also present in Indigenous writings (e.g. Cajete, 2000; Deloria, 2006; Watts, 2013). This globally visible activity, together with the identified challenges in animal participation, highlight the need for systematic scientific exploration of IIC. In the remainder of the paper, we will focus on the remote form of IIC.

## ***2.2 Intuitive impressions***

Intuitive impressions, which are foundational to rIIC, are experiences that manifest in the AC’s awareness (like sensing the smell of smoke) but can neither be traced by the communicator to an external source that is present in their perceivable, physical environment (such as burnt food on the stove), nor to their personal inner life (such as daydreaming of having a bonfire). Rather, intuitive impressions are discerned to be originating from another source – specifically non-human animals in rIIC with animals (e.g. smelling the smoky air that a dog is exposed to). Intuitive impressions appear in the form of images (e.g. pictures or movie-like visuals in the mind’s eye), sounds, tastes, smells, bodily sensations (e.g. pain), emotions, the experience of words or sentences or an *immediate knowing* of information. These impressions represent the central medium through which an animal is, despite their physical absence during rIIC, experienced as present and meaningfully engaged in communication with the AC. To ACs, intuitive impressions can convey a range of information, such as about animals’ past and current physical, sensory, mental and emotional experiences, their opinions, perspectives, personalities, and relationships.

## **3. Methodology and methods**

### ***3.1 A descriptive phenomenological approach***

This study’s aim is to contribute descriptive baseline knowledge of ACs’ rIIC experience and practice, large portions of which cannot be directly witnessed by outside observers. Thus, we chose to employ descriptive phenomenology. Similar to ethnography, phenomenology engages with human experience and, depending on the focus of the study, may examine shared practices of a specific group. However, the purpose and analytical methods of descriptive phenomenology are distinct. Rather than focusing on culture, which is the purview of ethnographers, descriptive phenomenologists seek a well-grounded description of the common composition (essence) of a phenomenon as it is concretely lived and experienced (Giorgi, 2009; Husserl, 1931; Wertz, 2023).

Working with experienced, professional ACs, we asked: How do ACs engage in and experience remote intuitive communications with animals? Descriptive phenomenology neither seeks nor is suited to explore the objective validity of rIIC. Therefore, we make no claims regarding the degree to which animals’ experiences may match or align with ACs’ communication experiences. We also do not make claims about what rIIC is in an absolute sense, meaning that examinations through multiple lenses such as, but not limited to neurosciences, ethology or Indigenous cosmologies may provide crucial contributions to

understanding rIIC. Our focus in this study is on how rIIC presents to ACs who regularly engage in it.

Understanding rIIC in a descriptive manner is important for ethnographic research at the contact zone between humans and other animals and aligns with the ontological and more-than-human turns in ethnography and other fields. Furthermore, when researching an experience like rIIC, about which there is a lack of rigorous descriptive research, there is a risk that unnoticed, premature assumptions about what the phenomenon is and how it may be effectively researched can influence research design and implementation. Such hidden assumptions, when false, can result in a misfit between the experiential phenomenon on the one hand and research intent and methods on the other hand, ultimately leading to misconceptualizations. This risk is increased for rIIC as the phenomenon challenges often hidden and deeply entrenched assumptions rooted in anthropocentrism and other (in Western contexts) dominant onto-epistemological norms. A phenomenological description that avoids projecting premature assumptions onto rIIC can help researchers and other interested parties avoid misunderstandings while supporting open-minded and open-ended exploration of rIIC using appropriate methods.

This descriptive phenomenological study uses phenomenological epoché (or reduction), and eidetic analysis (Giorgi, 2009; Wertz, 2015, 2023). Epoché means the researcher focuses entirely on how a phenomenon is experienced by a target group, while doing their best to suspend prior scientific knowledge (including theories, frameworks and measuring instruments), as well as the natural tendency to make judgemental assertions about what the phenomenon objectively “is” (like assumptions that rIIC is (not) a reliable method of communication) (Gallagher, 2012; Wertz, 2015, 2023). Details on how the lead researcher engaged practically in epoché can be found in the methods section. The epoché accompanied the eidetic analysis to assure that the resulting description of rIIC was firmly rooted in lived experience and not a priori theories or judgements.

Eidetic analysis is named after the Greek word *eidōs* for form (Wertz, 2015) and strives to unveil the general form, usually referred to as *essence*, of a phenomenon. Eidetic analysis seeks to answer questions like: What remains the same across ACs’ rIIC processes and experiences even when individual practice approaches and client cases differ? Identified constants and the relationships between them are what constitute the general structure, or essence, of a phenomenon. These constituents can take diverse forms, such as processes, perceptions, actions or intentions. In this article we focus on intuitive impressions, one of several essential constituents of rIIC experiences. Hinz’ eidetic analysis included systematic documentation and reflection on common constituents that emerged during immersive data reading, followed by the comparison of data and emerging constituents across ACs and their rIIC experiences.

Eidetic analysis also included imaginative variation to help clarify which constituents were indeed essential to rIIC. Imaginative variation required mentally removing identified constituents one at a time and investigating whether their removal would fundamentally change the experience so that it was no longer an example of rIIC. If it did, the constituent was considered essential to the phenomenon, then methodically cross-checked with the complete dataset (Giorgi, 2009; Wertz, 2010). For example, an AC may experience diverse intuitive impressions during a remote communication, such as visuals, smells, emotional and

visceral sensations. If the AC were not to experience visuals but still other forms of impressions, it may decrease their overall understanding of the animal, but the AC would still experience a remote intuitive exchange. However, taking away all intuitive impressions completely negates the experience of rIIC. Thus, it is not necessary for ACs to experience all forms of intuitive impressions, but they need to experience an intuitive impression for rIIC to occur. In other words: intuitive impressions are essential to rIIC while their different forms represent a spectrum of experiential possibilities. Eidetic analysis proceeded in iterative cycles and was revisited where necessary while writing up the research results.

### ***3.2 Methods – Participant recruitment, data collection and measures to support the phenomenological epoché***

To achieve detailed understanding, phenomenological research requires in-depth data collection with small participant numbers. Suggested minimums range from one (Wertz, 2021) to five participants (Polkinghorne, 1989 cited in Creswell & Poth, 2017, p. 79). To acquire rich data on diverse communication cases with significant variations, we selected six professional ACs with a minimum of 10 years professional rIIC experience. As data collection included the documentation of rIIC consultations, all ACs were actively offering rIIC consultations for paying clients. To allow participants to express their communication experiences in their mother tongue, we selected English-speaking ACs. Furthermore, as industry standards for the professional practice of IIC are under consideration but have yet to be established (see 3.1), we sought individuals with successful IIC practices who demonstrated ethical reflexivity and were also respected by peers and clients. Key indicators of these qualities included ACs: 1) adhering to ethical guidelines formulated by themselves or other ACs (e.g. Smith, 1990); 2) still offering professional consultations after minimum 10 years of practice which suggested a stable clientele and reputation; 3) being recommended by another AC and/or offering IIC training and/or having an active web presence (e.g. updates, newsletter, blog, practice groups).

We sought to diversify the participant group as much as possible in case background and training might influence ACs' processes and experiences. Ages spanned four decades, the youngest in their 40s, the oldest in their 70s, and the rest in their 50s (n=3) and 60s (n=1). Despite our best efforts to diversify geographical location and gender, all participants who responded and met the selection criteria self-identified as female and came either from the USA (n=4) or South Africa (n=2). Together the six ACs had been trained in 22 areas other than IIC. Types of training included degree programs and certifications provided by universities and colleges, organisations and individuals, as well as workshops, individual courses and on-the-job training. Areas of previous training were diverse, including graphic design, education, music, cultural anthropology, forestry practices, animal behavior, fine art, case management and counselling for teenagers at risk, massage therapy, make-up art design, puppy instruction, representation of environmental NGOs, as well as alternative approaches to healing and knowing, such as yoga, reflexology, reiki, and mediumship to name a few. Highest completed degrees of education included two diplomas, two master's degrees, one professional doctorate (non-medical), and one Ph.D. from a non-accredited institution. Five ACs had received IIC training from other ACs, while one identified as self-taught. Overall, ACs identified 16 different human teachers, while three ACs specifically mentioned animals

as their teachers as well. Four ACs had experienced IIC during childhood while two had not. Animal participants were selected by the ACs based on client availability. Although some ACs offered communications with deceased animals, we focused on living animals for this study. Human and animal names were replaced by pseudonyms, and some details were changed to maintain confidentiality and anonymity. Both human and animal research ethics committees approved the study (Beh-REB ID 1333, AUP 20190053).

To build shared vocabulary and understanding with the research participants and gain personal familiarity with the IIC experience, the first author read books written by ACs and engaged in the ethnographic method of radical participation (Nadasdy, 2007) by taking IIC courses and practicing remote and non-remote IIC. This self-immersion made understanding participants and interviewing them about experiential details easier. The second author's own familiarity with IIC from both lived experience and research perspectives provided critical guidance for framing the study and interpreting the results.

The multi-stage data collection started with each AC conducting and documenting a remote IIC consultation (through audio-recordings and text-based AC-client exchanges) and expressing their personal process and experience of the consultation in a written account. In total, these consultations involved intuitive communications with 17 animals: ten dogs, two cats, and five horses. Preliminary methodological explorations found that it can be challenging for ACs to put their IIC experience into words. To help participants access and express tacit dimensions and subtle complexities of their experiences (Jongeward, 2009; Leavy, 2009), Hinz asked them to accompany their written account of their consultation with a creative work in any format of their choosing. This yielded five paintings, two drawings, and one poem, along with a short, written explanation of each. These creative works provided excellent starting points for participant interviews, offering windows into aspects of rIIC that were easier to express through poetry, shape and colour. Hinz, who was responsible for data collection and analysis, prepared for these semi-structured interviews by immersing herself in the initial data (audio-and text-based documentation of the consultations, written accounts, creative works and written explanations) submitted by each AC, and individualized each interview guide.

To support the phenomenological epoché, orient herself towards participants' lived experience, and prevent the projection of personal IIC experiences onto the participants, the lead author wrote down her assumptions and fears (such as about the ACs, remote IIC as a method, and her position as an IIC researcher in academia). This helped her to consciously set these assumptions and fears aside (as much as possible) before interviewing each research participant. After the interviews, Hinz wrote reflection notes, which provided space to separate any re-emerging fears and assumptions from the data. During the two-and-a-half to four-hour video-recorded interviews with each AC, Hinz drew on both the individualized interview guides and a list of general interview probes that were designed for flexible follow-up and aligned with the phenomenological focus on lived experience. Where needed, ACs subsequently responded in writing to follow-up questions. Throughout the interviews and follow-up, ACs talked about many experiences of remote intuitive communications beyond the ones they had originally documented for the study. Taken together, the recorded consultations, interviews and follow-up responses provided insight into well over a hundred instances of ACs communicating with both domestic and wild animals. During data analysis,

Hinz further developed strategies to avoid personal tendencies of theorizing and drew on reflective self-awareness as well as a non-judgemental stance cultivated through years of regular meditation practice to return attention repeatedly to participants' lived experiences when needed. In addition, Dr. Barrett as well as Hinz' doctoral committee members provided critical guidance and feedback to challenge assumptions, overstatements and tendencies to theorize.

## **4. Results**

### ***4.1 Definition of remote intuitive communication with animals***

Based on our study of professional ACs' experiences of rIIC we define remote intuitive communication with animals as the experience of a relational exchange of information with an animal who is, despite their physical absence, experienced as present and meaningfully engaged with the human subject. As previously mentioned, this experience is based on intuitive impressions that appear to ACs in a variety of different ways.

### ***4.2 Typical ways of experiencing intuitive impressions***

Below we provide short summary descriptions of the different ways of experiencing intuitive impressions with some general variations. These are followed by data examples in Table I, which illustrate more detailed experiential possibilities within each of the impression types.

#### ***4.2.1 Seeing images or movie-like visuals***

ACs may see still pictorial images or moving, movie-like visuals. They may perceive such visual impressions in their mind's eye, or in two cases that were mentioned, as if they were outside of oneself. Visual impressions may also appear in full color, black and white, vary in sharpness and detail, and seem close up or further away.

#### ***4.2.2 Hearing***

ACs may hear words or sentences in their mind's ear (see also Experiencing words and sentences). Such words may (but do not have to) sound like they are spoken in a voice that is different from the AC's own voice, with an individual vocabulary, accent, temperament, or tone. In addition to words, ACs may also hear sounds of non-lingual nature, such as the ringing of a school bell.

#### ***4.2.3 Tasting***

ACs can experience impressions in the form of a taste, which may vary in intensity and can be accompanied by sensations of texture.

#### ***4.2.4 Smelling***

Some impressions may come in the form of a smell, which can be incredibly rich and nuanced. ACs may use words like strong, pungent, sweet, smoky, or rank to describe smells. Smell (as well as other types of impressions) may transcend what the AC is used to as a human, providing sensory experiences that can be difficult to fully grasp and describe to another human.

#### ***4.2.5 Feeling bodily sensations***

Impressions that appear in the form of bodily sensations include visceral feelings inside the body such as pain, relaxedness, tenseness, nausea and feeling full of energy. In addition, bodily sensations also include sensations of touch, such as the feeling of stroking soft or wiry fur, of holding an animal body in one’s arms, of touching something cold, of feeling a stiff collar around one’s own neck and of being brushed or stroked. Furthermore, the AC may feel movement in their own body, such as sensing in one’s own hands how a dog taps their paws in a specific manner. Sensations may vary in intensity and ACs may be able to pinpoint the sensation in a specific place or area within or on the body, or the sensation may manifest as a whole-body feeling such as a general exhaustion.

#### 4.2.6 *Feeling emotions*

Intuitive impressions appearing in the form of emotions may vary in intensity from faint to overwhelming and were often mentioned to be paired with physical sensations or reactions. ACs reported a great range of emotion impressions, including peacefulness, homesickness, happiness, excitement, disappointment, curiosity, hopefulness, reluctance, stubbornness, sadness, love, anger, regret, and a sense of neutrality to mention a few.

#### 4.2.7 *Experiencing words and sentences*

ACs may experience intuitive impressions of words and sentences in various ways. Most often, ACs expressed hearing words (see *Hearing*) and in one case *instant verbalization* dominated the AC’s communication experience. Instant verbalization means that the words just come out of the AC’s mouth, without the AC intentionally choosing or knowing beforehand what they will say. In addition, the AC may see words or engage in *instant writing* which involves the AC automatically writing down intuitive communication content without planning what to write and possibly not even registering what was written until reading it.

#### 4.2.8 *Experiencing immediate knowing*

Lastly, ACs also experience moments of an immediate, sudden knowing of information about the animal that they cannot clearly trace back in its genesis to impressions that appeared in the above-described ways. Understandings of the animal that are gained this way are experienced as independent of and not reliant on the above intuitive impressions or further sense-making processes. These understandings evoke the sense of ready-made meanings being directly given to the AC. Immediate knowing may even include information that is multi-layered and complex, revealed to the AC as a ‘package’ in an instance (for example, having sudden knowledge of multiple triggers that contribute to a dog’s behaviour issues). While such complex understandings may appear in an instance, it can take the AC a much longer time to find the right words and verbally lay out for the human client what they grasped about the animal.

**Table I: Ways of experiencing intuitive impressions during remote IIC consultations – Examples** (Source: Authors’ own work)

Ways of experiencing intuitive impressions	Examples
Seeing images or movie-like visuals	- Amanda saw a dog snarl in her mind’s eye after asking the dog whether she would like to spend time with other dogs.

	<ul style="list-style-type: none"> <li>- Eva asked the horse Train about the cause of his back pain and saw in her mind's eye clear and detailed movie-like visuals of one horse falling onto another one during an unsecured trailer ride.</li> <li>- Eva saw in her mind's eye a picture of various horses. The horse, which she sensed wanted to talk first, was standing in the front, close to her, staring intently.</li> </ul>
<b>Hearing</b>	<ul style="list-style-type: none"> <li>- Nora heard a school bell ring and children playing while communicating with a missing cat.</li> <li>- Eva would hear a different voice (which may differ in timbre, tone and cadence from her own) in her head, such as the horse Jupiter introducing himself: "I'm proud, I'm very handsome. You should take a look at me, I've got lots of energy, I'm very athletic. I have lots of fans, people love me. I'm famous."</li> <li>- Megan heard howling and barking after asking the dog Nell why she would get upset when the couple she lived with kissed or hugged.</li> </ul>
<b>Tasting</b>	<ul style="list-style-type: none"> <li>- Amanda experienced the strong taste of sardines while communicating with a dog who loved catching sardines at the beach.</li> <li>- Claire experienced a taste of cat feces after asking a dog why they insisted eating it. She experienced the dog's perception of the taste as something delicious, while - from her human perspective - it made her want to throw up.</li> <li>- Claire experienced how food liked by animals tasted to them, including cheese, soft meaty jerky and scrambled eggs.</li> </ul>
<b>Smelling</b>	<ul style="list-style-type: none"> <li>- Megan smelled a horse barn after initiating a communication with a horse.</li> <li>- After Claire asked a dog about his frequent behaviour of sniffing at the basement door, she experienced a strong, pungent smell of "other animals". While this did not smell good from her human perspective, Claire felt that it was "the most interesting, delicious (...), exciting thing" to the dog.</li> <li>- Megan smelled coffee after she asked a horse what made them happy. Later her human client said she always put her coffee on the fence post when brushing the horse in the mornings.</li> </ul>
<b>Feeling body sensations</b>	<p><b>Visceral feelings inside the body:</b></p> <ul style="list-style-type: none"> <li>- Amanda experienced a dull throbbing headache after connecting with a sick dog.</li> <li>- Amanda suddenly felt "very heavy and tired" after initiating the communication with a sick dog.</li> </ul> <p><b>Sensations of touch:</b></p> <ul style="list-style-type: none"> <li>- Eva experienced the feeling of touching an animal's wiry or soft and silky fur.</li> </ul> <p><b>Sensations of movement:</b></p> <ul style="list-style-type: none"> <li>- Eva felt in her hands a dog's "unique way [of moving] their feet." The dog would "tap tap tap with her front feet as if she were tapping her feet on a drum (...) like she was dancing."</li> </ul>
<b>Feeling emotions</b>	<ul style="list-style-type: none"> <li>- Amanda felt a dog's gratitude and love for their human companion, who was caring for the sick animal.</li> <li>- Megan felt a dog's grief over having been separated from an important loved one.</li> <li>- Eva felt an animal's joy accompanied by a smile "[popping] onto [her] face."</li> </ul>

<p><b>Experiencing words and sentences</b></p>	<p><b>Hearing words:</b></p> <ul style="list-style-type: none"> <li>- Amanda heard the word “peace” after asking the dog Dina how she felt about another dog’s passing.</li> </ul> <p><b>Seeing words:</b></p> <ul style="list-style-type: none"> <li>- When Megan asked a dog what she wanted to bring when moving to a new country with her human, she momentarily saw the word “Toothbrush” hanging spelled out in front of her in mid-air. Later Megan found out that the treat the dog always got was called “toothbrush”.</li> </ul> <p><b>Instant verbalization:</b></p> <ul style="list-style-type: none"> <li>- Tara talking as the dog Sun: <ul style="list-style-type: none"> <li>Tara [<i>as Sun, slightly higher voice</i>]: “(...) People come up to me all the time, but they make me nervous.”</li> <li>Tara: [<i>as herself, sounding calm</i>]: “I know, I can see them reaching down over your head and you don’t like that at all.”</li> <li>Tara [<i>as Sun, immediately after the above and sounding upset</i>]: “No, I don’t. I don’t like that at all. I don’t know why people do that, (...) they stick their fist in my face!”</li> </ul> </li> </ul> <p><b>Instant writing:</b></p> <ul style="list-style-type: none"> <li>- Nora experiencing instant writing: <ul style="list-style-type: none"> <li>“Every now and again words came into my head, which I had to write down very quickly, it felt like a channeling, almost automatic writing, where I did not have to stop and think about the words, they just flowed from Sammy [<i>a dog</i>] through me and onto the page.”</li> </ul> </li> </ul>
<p><b>Experiencing an immediate, sudden knowing of information about the animal</b></p>	<ul style="list-style-type: none"> <li>- Claire had sudden knowledge of multiple triggers that contributed to a dog’s behaviour issues.</li> <li>- Eva suddenly knew the answer to a question even before saying the question and before hearing the animal’s response.</li> </ul>

### 4.3 General experiential dynamics of intuitive impressions

Several general experiential dynamics characterize the way intuitive impressions present themselves in ACs’ experiences. For example, impressions may come quickly or slowly, stall out completely, linger, or disappear immediately – or not appear at all. They may also be experienced as intense, or subtle, as an individual sensory impression, or come in combination, like a ‘package’. Impressions may also be experienced with varied levels of detail and intensity, and from the animals’ or observer perspectives. Experiential dynamics appear in all sorts of different combinations that can change from moment to moment during an intuitive communication, creating vast experiential possibilities. The following sections outline these experiential dynamics.

#### 4.3.1 Impressions appearing immediately or with some delay

Throughout a communication the timing of the appearance of intuitive impressions can fluctuate. When ACs perform actions, such as conveying a message to an animal, asking the animal a question, or initiating an intuitive communication, they may immediately experience intuitive impressions in response or may have to wait some time. This timing of intuitive impressions in relation to the AC’s actions affects the experience of a communication as either

a steady back-and-forth between AC and animal or as a rather intermittent, patchy flow of responses (AC's actions are addressed in more detail in Hinz' forthcoming dissertation). Significantly, not all ACs are primarily aiming for a back-and-forth exchange with the animal but may follow a communication format where they mainly remain open to whatever impressions appear - to whatever the animal may want to share. Like a monologue directed at an attentive listener, the impression flow can fluctuate in steadiness and, for instance, peter out towards the end of a communication as described by Nora: "I'll recognize when I've got enough information. It's normally when the information stops coming, when it just kind of eases off and there's just this peace."

#### *4.3.2 Detail and intensity of impressions*

Intuitive impressions can present themselves to the AC with different degrees of detail, such as Megan initially having a rather general physical impression of a dog's bowel issues versus later on experiencing more specific impressions of where exactly in the body these physical sensations are originating; Claire experiencing a dog's highly nuanced sense of smell; Megan seeing visual impressions with the quality of a very detailed, close-up photograph. In addition, intuitive impressions can also appear with differing intensity, such as Amanda feeling a dog's slight nausea in her own body; Megan feeling a dog's overwhelming grief at being separated from a companion; and Nora hearing a dog's quiet growl as opposed to a loud one.

#### *4.3.3 Intuitive impressions disappearing quickly or lingering*

When ACs recognize intuitive impressions, some may appear and disappear again in "a flash" (Nora) while other impressions may linger longer. This dynamic of persistence or disappearance influences ACs' experiences of intuitive impressions as a flow that may change in character and content, with one quick impression immediately followed by the next one, or an impression lasting longer and lingering, such as Megan feeling an enduring sense of grief while communicating with a withdrawn dog.

#### *4.3.4 Intuitive impressions appearing alone or in combination*

ACs may only notice one way of experiencing impressions at a time, such as a picture, a feeling, a word, or a smell. Alternatively, different types of intuitive impressions may appear in combination, enhancing the experiential richness of the stream of intuitive impressions, such as Eva seeing a movie in her mind's eye of a horse getting injured in an unsecured trailer, while at the same time hearing the animal narrate in words what was happening. Claire also reported rich combinations, producing a multi-sensual experience: "it just comes in (...) full technicolour (...) - sight, sound, feel, smell, emotion, sensation, all of it. The big package all at once."

#### *4.3.5 Points of view: Perceiving intuitive impressions from the animal or observer perspectives*

Intuitive impressions allow ACs to experience, for example, the animal's emotional, physical and sensory reality from what they identify as the animal's perspective (i.e. as if they were the animal), or alternatively, as if they were perceiving the animal from an outside observer's perspective. Witnessing from the animal's perspective can include, for example, seeing pictures of the animal's environment as if through their eyes and from their vantage point,

experiencing the scent of something that the animal is smelling, feeling the animal's physical discomfort in the own body, and experiencing emotional impressions of how the animal feels, such as feeling the animal's sorrow and almost wanting to cry. Furthermore, instantly verbalizing what the animal wants to share can feel like the animal is sharing their perspective directly through the AC so that the AC is speaking *as* the animal. Alternatively, ACs experience an observer perspective when seeing visual impressions of the animal as if from an outside vantage point, when hearing words in a distinct voice that is different from their own, and when experiencing sensations of touching the animal's fur. Furthermore, the AC may find her experience shifting back and forth between the animal's perspective and an observer perspective or can experience combinations of both. For example, when Tara was talking with her human client Melanie, she saw a picture of Melanie's dog Sun eating and cleaning up her bowl (observer perspective). At the same time, she also felt compelled to physically smack her lips, feeling as if she was "being the dog" who was doing the smacking (animal's perspective).

#### *4.3.6 The experience of intuitive impressions is outside the AC's control*

ACs repeatedly emphasized that the content and the dynamics of the experienced flow of intuitive impressions is, despite what they may do, ultimately outside of their conscious control and requires them to be open and attentive to as well as accepting of whichever impressions appear (or not). For example, ACs may experience impressions that surprise or overwhelm them, that concern a completely different topic than the one they asked about, that convey if, how and when the animal wishes to be engaged with, or that suggests to them that the animal feels reluctant to answer the question asked. This lack of control contributes to the sense of being given messages shaped by another, independent actor as well as of witnessing that actor as they reveal themselves to the AC.

Furthermore, ACs cannot force intuitive impressions to appear; in other words, the AC cannot guarantee that the animal, as experienced through intuitive impressions, will show up and engage. This is visible in cases where, despite their best efforts to apply a range of actions they normally use to engage in rIIC, the AC's communication attempt remains futile as no intuitive impressions emerge that the AC could recognize as such. Nora described what such a futile communication attempt can be like: "It's just like a block. It's like someone's put the phone down on you. (...) it's just a blank, like there's nothing. (...) there's no images, no feelings, no sensations that aren't (...) my own." Some of the ACs participating in this study emphasized that it happened to them only very rarely at this stage of their career, that they didn't receive any response from the animal.

### ***4.4 Experiencing relational engagement with the animal***

Relational engagement with an animal through rIIC is characterized by the experience, via intuitive impressions, of 1) the animal's presence in the here and now (despite their physical absence) as well as 2) feeling responded to by the animal. While individually identifiable in the data, 1) and 2) are closely connected. Any experience of feeling responded to automatically indicates the involvement of another independent being which contributes to the sense of the being's presence.

#### *4.4.1 Experiencing the animal's presence*

When ACs experience, for example, the smell of an animal's fur, see a visual impression of the animal in their mind's eye, hear words in a different voice, or experience the tactile sensations of touching an animal's fur or holding the animal's body, then the animal is present to them. The presence experience can be rather faint or possess depth and richness. For instance, Eva described the qualitative nuance of experiencing animals' presences through sensations of touch:

I often experience how it feels to touch the animals (...). A cat will share her soft silky coat and how she will relax and be soft, supple and limp in my arms. Meanwhile, another cat is stiff in his body and the body feels firm and stiff to the touch. (...) It is like actually touching them with my hands, but I am not actually touching them because they live elsewhere.

When different types of intuitive impressions appear in combination, such as words, touch, and pictures, it enriches the AC's experience of the animal's presence further.

#### *4.4.2 Feeling responded to by the animal*

When experienced intuitive impressions meaningfully relate to the AC's intentions of initiating a communication, or to the questions and messages the AC seeks to convey, then the communicator feels responded to by the animal. For example, Claire felt responded to by a dog when she sensed the pungent smell of other animals after asking the dog why he frequently sniffs at the basement door. Feeling responded to is essential to rIIC as the experience of an animal's presence alone is not enough to evoke the relational back and forth of a communication. However, in many cases a single intuitive impression can evoke both an animal's presence and the sense of being responded to, simultaneously. For example, hearing words in a voice different from the AC's own voice makes them sound like they come from someone else, evoking the presence of an independent speaker. If the same words also meaningfully relate to a question the AC asked, then the communicator feels responded to as well.

## **5. Discussion**

### ***5.1 Summary***

The purpose of this article is to provide descriptive baseline knowledge of what constitutes the basis of professional ACs' experiences of remote intuitive communications with animals, across cases. By focusing on remote IIC we eliminated, as much as possible, conventional cues that proximity-bound forms of communication rely on (e.g. reading body language, interpreting vocalizations), allowing us to explore the experiential basis of what distinguishes IIC from communication that relies on proximity-bound cues. Findings illustrate that intuitive impressions constitute the basis of rIIC experiences and can appear in many different forms, such as seeing images or movie-like visuals as well as words or sentences, hearing sounds, words or sentences, sensing a taste or smell, feeling bodily sensations or emotions, as well as experiencing an immediate knowing. The presented results significantly advance precision and comprehensiveness of previous descriptions of IIC available in existing academic literature, by providing a definition of intuitive impressions, as well as a rich overview of the

experiential possibilities and dynamics of intuitive impressions.

Findings further illustrate that, through intuitive impressions, the AC experiences the presence of the animal despite their physical absence while combinations of impressions enrich this experience of the animal's presence. Furthermore, when the AC experiences the animal responding to them, this evokes the experience of relational engagement. Finally, despite a range of actions that ACs may draw on to engage in rIIC, they cannot force the appearance of intuitive impressions and ultimately have no conscious control over their content and flow. Lacking such control contributes to the sense of receiving messages shaped by and originating from an independent actor, who is witnessed and reveals themselves to the communicator throughout the intuitive communication. We suggest that these results most likely apply to IIC conducted in physical proximity of animals as well; this will require further investigation.

## **5.2 Implications**

Previous and in-process research has highlighted the diverse existing applications of IIC, while emphasizing IIC's potential to enable animal participation in processes that affect them and calling for further scientific exploration of IIC (Barrett *et al.*, under review; Kuppenbender, 2024; Wijngaarden, 2023; Mathur *et al.*, under review). Our study answers that call. Findings demonstrate rIIC's potential for addressing critical limitations of existing participatory approaches by decentering human thinking, transcending language barriers, providing detailed information with respect to an animal, placing limitations on human agendas, and allowing for two-way communication across species. More specifically, given that rIIC is based on the experience of intuitive impressions which lie in various ways outside of the AC's control, it compels the AC to take an attentive and receptive stance. This stance of receptiveness de-emphasizes human talking and doing, ultimately de-centering the human role, which is what many existing approaches to animal participation strive towards (Clarke *et al.*, 2019; Foth and Caldwell, 2018; Jørgensen and Wirman, 2016; Veselova and Gaziulusoy, 2022). Furthermore, to ACs, intuitive impressions support insight across language and species-boundaries into animals' perspectives, experiences, needs, wishes and suggestions. In addition, the content of intuitive impressions can surprise ACs, steer the intuitive communication into new and unplanned directions, as well as convey to the AC if, how and when animals wish to be engaged. Thus, the experience of intuitive impressions lets ACs experience animals as agents who can influence the purpose, content and outcome of an intuitive communication as well as their role within it, which differs from many existing participatory approaches where animals are lacking such influence (Van Bommel and Boonman-Berson, 2022; Veselova and Gaziulusoy, 2022).

The presented results have significant implications for those who may already be experiencing IIC, the professionals who engage in it, those who wish to work with ACs, academic researchers, and of course, animals. Given the difficulty of observing rIIC experiences from the outside and the challenge of expressing them in words, the phenomenological description yielded by this study helps build shared vocabulary and understanding; it may also break down barriers to collaboration between the above-mentioned parties. In addition, ACs' shared rIIC experience described in this article provides ethnographers with a starting point to trace shared culture among ACs differing in geographic origin, educational and professional backgrounds. Findings also provide insight into lived

relational epistemologies and ontologies as well as experiences that are commonly marginalized, or even pathologized, within modern Western cultural contexts (Trachsel, 2022). For those who have experiences similar to IIC – even when the language they use to describe their experiences may differ – our findings may help make sense of these experiences, and open room for acknowledging and speaking about them in personal and professional contexts.

Just as significantly, our study findings can inform understandings of how rIIC may lend itself to scientific investigation. As with every phenomenon that researchers are beginning to explore, a well-grounded description provides an important foundation for further research to stand on. Overall, the description of intuitive impressions provided in this study will be useful in differentiating rIIC, and quite likely non-remote forms of IIC, from other ways of knowing and communicating with animals. More specifically, results provide important insights into the relational, dynamic character of rIIC, suggesting that research parameters treating rIIC akin to other forms of dynamic communication between independent actors, are needed. Due to the nature and dynamics of intuitive impressions, ACs experience rIIC as the participation in a relational exchange with another animal who has agency over whether the exchange happens and its content. Therefore, laboratory settings based on assumptions that ACs can “perform” a communication with absolute control and fixed outcome, or that animals will always respond, are misplaced in rIIC research.

### ***5.3 Study limitations and suggestions for future research***

While rIIC exhibits significant potential as method for animal participation, there are still many research gaps. Phenomenological descriptions do not provide insight into causal relations, correlations, validity, and statistical trends as can be obtained by experimental and quantitative research designs (Giorgi, 2009). Therefore, this study does not make any claims about the degrees to which ACs’ reports match animals’ realities, or the sources from which intuitive impressions originate. Further research into these and other questions is needed, including: the usefulness of intuitive communications (to both humans and animals) in diverse contexts; intersections with other intuitive practices and knowledge systems; and ACs’ processes, including their differentiation between intuitive impression sources such as intended animals and helping spirits. Future studies will also need to address questions of gender, language, and geographical origin, given that all participants self-identified as female, were English-speaking and from two countries. Whether this may have limited the researchers’ insight into the phenomenon requires clarification based on a participant pool that is diversified in these aspects. Additionally, an in-depth comparison between remote IIC and IIC practiced in physical proximity of animals is needed, for which our study results can serve as comparative baseline. Lastly, while a phenomenological description is useful in many ways, no words can completely capture or convey what it is like to experience IIC. Therefore, we recommend that any researcher who seeks to engage IIC in their work also gain first-hand experience with it.

## **6. Conclusions**

As environmental crises intensify and calls for animal participation in research, planning, design and decision-making increase, IIC through the practices of professional animal communicators, is increasingly applied to seek animal input and better understand animal

perspectives. This is occurring across diverse fields, including in wildlife conservation, animal welfare and companionship contexts, veterinary care, agricultural and backyard settings. Yet scientific research lags behind. Our phenomenological study significantly advances precision and comprehensiveness of the available understanding of ACs' remote IIC experiences, where animal and human are separated by large distances. The descriptive findings illustrate how, through intuitive impressions, ACs experience the animal's presence and relational engagement in an exchange of information, despite the animal's physical absence. Within this relational exchange, animals appear as independent actors who influence the purpose, content and outcome of the communication as well as their role within it. Going forward, research and careful practical application of rIIC has the potential to benefit animals and open up scientific exploration to more relational and less anthropocentric interspecies knowledge-making based on expansive onto-epistemologies. Such shifts may have significant implications across many fields, including but not limited to, nature conservation, ethology, ethics, education and consciousness studies. To support such exploration, we encourage continued, rigorous, and open-minded scientific exploration of rIIC and offer our study results as essential baseline knowledge for future studies to build upon.

**Acknowledgements.** We offer deep gratitude to the human and animal study participants who have graciously and patiently shared their personal and professional experiences. We also wish to acknowledge the support and insightful advice provided by Dr. F.J. Wertz, Dr. P. Loring, Dr. M. Lovrod, Dr. J. Robson, nêhiyaw Elders Joseph Naytowhow, Yvonne Chamakese and Stewart Prosper, as well as anonymous reviewers and the editors of the special issue: Dr. Vanessa Wijngaarden, Dr. Sarah Abbott, Avantika Mathur. This research was completed on Treaty 6 territory and the homeland of the Métis, as well as on the unceded territory of the Anishinaabe.

## References

- Allen, J., Allen, J., Broeren, J., Smith, D., Christiansen, E., Johnson, G., Johnson, M.J., *et al.* (2023), "Walk with us: Respectful travel guidelines", Yukon First Nations Culture & Tourism Association. Available at: [https://indigenouslyukon.ca/assets/documents/028-051\\_-\\_Respectful\\_Travel\\_Guidelines\\_DOC\\_04\\_WEB.pdf](https://indigenouslyukon.ca/assets/documents/028-051_-_Respectful_Travel_Guidelines_DOC_04_WEB.pdf) (accessed 10 May 2024).
- Avila, M. (2017), "Ecologizing, decolonizing: An artefactual perspective", *NORDES 2017: DESIGN+POWER Nordic Design Research Conference*, Oslo, Norway, doi: 10.21606/nordes.2017.009.
- Barrett, M.J., Hinz, V., Wijngaarden, V. and Lovrod, M. (2021), "'Speaking' with other animals through intuitive interspecies communication: towards cognitive and interspecies justice", Hovorka, A., McCubbin, S. and Van Patter, L. (Eds.), *A Research Agenda for Animal Geographies*, Edward Elgar Publishing, Cheltenham, UK, pp. 149-166.
- Barrett, M.J. and Mathur, A. (2025), *Proceedings of the 2022 International Multispecies Methods Research Symposium: Shifting Paradigms in Human-Animal Relations (IMMRS)*, [Online] University of Saskatchewan, Canada, doi 10.5281/zenodo.17917534.

- Barrett, M. J., Mathur, A., Zmud, L., Hoessler, C., Kuppenbender, S., Ghoreishi, Z. and Hinz, V. (under review). “No longer under the radar: animal communicators and a shifting paradigm for interspecies engagements”, *Society and Animals*.
- Bastian, M. (2017), “Towards a more-than-human participatory research”, Bastian, M., Jones, O., Moore, N. and Roe, E. (Eds.), *Participatory Research in More-than-Human Worlds*, Routledge, London, pp. 19–37, doi: 10.4324/9781003262619-29.
- Bawaka Country, Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., Ganambarr-Stubbs, M., *et al.* (2015), “Working with and learning from Country: decentring human author-ity”, *Cultural Geographies*, Vol. 22 No. 2, pp. 269–283, doi: 10.1177/1474474014539248.
- Breen, A. (2023), “Unsettling the human through critical engagement with intuitive interspecies communication”, *2023 International Multispecies Methods Research Symposium: Intuitive Interspecies Communication (IMMRS)*, [Online 24-26 May], University of Saskatchewan, Canada.
- Cajete, G. (2000), *Native Science: Natural Laws of Interdependence*, 1st ed., Clear Light Publishers, Santa Fe, NM.
- Clarke, R., Heitlinger, S., Light, A., Forlano, L., Foth, M. and Disalvo, C. (2019), “More-than-human participation: design for sustainable smart city futures”, *Interactions*, Vol. 26 No. 3, pp. 60–63.
- Conn, L.K. and Conn, S.A. (2008), “As inside, so outside: restoration of inner and outer landscapes”, *Healing Natures, Repairing Relationships: New Voices on Restoring Ecological Spaces and Consciousness*, Green Frigate Books, Sheffield, VT.
- Creswell, J. W. and Poth, C. N. (2017), *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4<sup>th</sup> ed., Sage, Los Angeles, CA.
- Deloria, V. Jr. (2006), *The World We Used to Live in: Remembering the Powers of the Medicine Men*, Fulcrum Publishing, Golden, CO.
- Dewhurst, T., Sidney, G., Chambers, R., Allen, J., Williams, A., Carlick, A., Desmarais, J., *et al.* (2022), *Southern lakes caribou in the schools: a community-based learning resource*, available at: [https://southernlakescaribou.com/wp-content/uploads/2022/12/caribou\\_report\\_low%20res.pdf](https://southernlakescaribou.com/wp-content/uploads/2022/12/caribou_report_low%20res.pdf) (accessed 10 May 2024).
- Erickson, D.L. (2014), *A Mixed Methods Exploratory Study of Alleged Telepathic Interspecies Communication with Domestic Dogs (Canis Lupus Familiaris)*, Saybrook University.
- Erickson, D.L., Fisher, D., Woelk, B., Buckner, W. and Ashley, C. (2016), “A mixed methods study of telepathic interspecies communication with therapeutic riding horses and their recovering wounded veteran partners”, *NeuroQuantology*, Vol. 14 No. 2, pp. 404–427.
- Foth, M. and Caldwell, G.A. (2018), “More-than-human media architecture”, in Zhiqiang, C. (Ed.), *Proceedings of the 4th Media Architecture Biennale Conference*, Association for

Computing Machinery, United States of America, pp. 66–75, doi:  
10.1145/3284389.3284495.

- Gallagher, S. (2012), *Phenomenology*, Palgrave Macmillan, Houndmills, Basingstoke, England ; New York, NY.
- Giorgi, A. (2009), *The Descriptive Phenomenological Method in Psychology: A Modified Husserlian Approach*, Duquesne University Press, Pittsburgh, PA.
- Hafen, S. (2013), “Listening with the third eye: a phenomenological ethnography of animal communicators”, *Perspectives on Human-Animal Communication: Internatural Communication*, Routledge, London, UK, pp. 185–206, doi: 10.4324/9780203082935.
- Hinz, V. (forthcoming), *Remote Intuitive Interspecies Communication as Experienced and Engaged in by Professional Animal Communicators: A Phenomenological Study*, PhD thesis, University of Saskatchewan, Saskatoon, Canada.
- Husserl, E. (1931), *Ideas: General Introduction to Pure Phenomenology*, edited by Muirhead, J.H., George Allen & Unwin Ltd; The Macmillan Company, London; New York.
- Jack, J.C. (2020), “*Land and Peoples Relationship Model*”, available at:  
<https://drive.google.com/file/d/1CIBOpARNI5Yp7b87mvkAKeMyniZcyTU-/view>  
(accessed 20 November 2025).
- Jack, J.C. (n.d.). “*Land & Peoples Relationship Model*”, available at:  
<https://www.respectcareshare.ca/> (accessed 9 March 2024).
- Janák, D. (2025), “Intuitive interspecies communicators relatively frequently give socially valid, nondeducible, and specific, even if unsystematic, information”, *Society & Animals*, pp. 1–22, doi: 10.1163/15685306-bja10260.
- Jongeward, C. (2009), “Visual portraits: Integrating artistic process into qualitative research”, *Method Meets Art: Arts-Based Research Practice*, The Guilford Press, New York, NY, pp. 239–251.
- Jørgensen, I.K.H. and Wirman, H. (2016), “Multispecies methods, technologies for play”, *Digital Creativity*, Vol. 27 No. 1, pp. 37–51, doi: 10.1080/14626268.2016.1144617.
- Kulick, D. (2017), “Human - animal communication”, *Annual Review of Anthropology*, Vol. 46, pp. 357–78.
- Kulick, D. (2021), “When animals talk back”, *Anthropology Now*, Vol. 13 No. 2, pp. 1–15, doi: 10.1080/19428200.2021.1971481.
- Kuppenbender, S. (2024). *Bringing Animal Voices to the Table: Exploring Intuitive Interspecies Communication as a Method for Conservation and Human-Animal Coexistence*, Master’s thesis, University of Saskatchewan, Saskatoon, Canada.
- Leavy, P. (2009), “The visual arts”, *Method Meets Art: Arts-Based Research Practice*, The Guilford Press, New York, NY, pp. 215–238.

- Mathur, A., Barrett, M.J., Balle, J. and Kuppenbender, S. (under review), “Intuitive interspecies communication: emerging insights and future directions from international multispecies methods symposia”, *Journal of Organizational Ethnography*.
- Mubareka, S., Amuasi, J., Banerjee, A., Carabin, H., Jack, J.C., Jardine, C., Jaroszewicz, B., *et al.* (2022), “Strengthening a one health approach to emerging zoonoses”, *Facets* doi: 10.1139/facets-2021-0190.
- Nadasdy, P. (2007), “The gift in the animal: the ontology of hunting and human-animal sociality”, *American Ethnologist*, Vol. 34 No. 1, pp. 25–43, doi: 10.1525/ae.2007.34.1.25.American.
- Neuhoff, R., Simeone, L. and Laursen, L.H. (2023), “Forms of participatory futuring for urban sustainability: a systematic review”, *Futures*, Vol. 154 No. October, p. 103268, doi: 10.1016/j.futures.2023.103268.
- Nijs, G., Laki, G., Houlstan, R., Slizewicz, G. and Laureyssens, T. (2020), “Fostering more-than-human imaginaries: introducing DIY speculative fabulation in civic HCI”, *Proceedings of the 11th Nordic Conference on Human-Computer Interaction: Shaping Experiences, Shaping Society (NordCHI '20)*, Association for Computing Machinery, New York, NY, doi: 10.1145/3419249.3420147.
- Sädeharju, S., Höyssä, M. and Salonen, A.O. (2026), “‘Nature is my tacit partner’: professional partnership in decision-making between Finnish regenerative farmers and nature”, *Agriculture and Human Values*, Vol. 43 No. 2, pp. 1–19, doi: 10.1007/s10460-025-10817-x.
- Smith, P. (1990), “Code of ethics for interspecies telepathic communicators”, *Species Link*, Vol. 1 No. 3.
- Trachsel, M. (2022), “What is it like to be a ‘batty telepathic woman’? Considering animal communication in the Anthropocene”, *Transpositiones*, Vol. 1 No.1, pp. 85–102, <https://doi.org/10.14220/trns.2022.1.1.85>.
- Van Bommel, S. and Boonman-Berson, S. (2022), “Transforming convivial conservation: towards more-than-human participation in research”, *Conservation and Society*, Vol. 20 No. 2, pp. 136–145, doi: 10.4103/cs.cs\_29\_21.
- Veselova, E. and Gaziulusoy, İ. (2022), “Bioinclusive collaborative and participatory design: a conceptual framework and a research agenda”, *Design and Culture*, Vol. 14 No. 2, pp. 149–183, doi: 10.1080/17547075.2021.2019455.
- Vittitoe, B.J. (2005), *Becoming and Being an Animal Communicator: A Phenomenological Study*, PhD thesis, Fielding Graduate University, Santa Barbara, CA. Available at: <https://www.proquest.com/openview/1c910d7ac2faf4f0513eae5f2092b1c4/1?pq-origsite=gscholar&cbl=18750&diss=y#:~:text=This%20study%20examines%20the%20essence,method%20of%20Max%20van%20Manen>.

- Watts, V. (2013), “Indigenous place-thought & agency amongst humans and non-humans (First Woman and Sky Woman go on a European world tour!)”, *Decolonization: Indigeneity, Education & Society*, Vol. 2 No. 1, pp. 20–34.
- Webber, S., Carter, M., Smith, W. and Vetere, F. (2020), “Co-designing with orangutans: enhancing the design of enrichment for animals”, *DIS 2020 - Proceedings of the 2020 ACM Designing Interactive Systems Conference*, Eindhoven, Netherlands, pp. 1713–1725, doi: 10.1145/3357236.3395559.
- Wertz, F.J. (2010), “The method of eidetic analysis for psychology”, *Les Collectifs Du Cirp*, Vol. 1, pp. 281–300.
- Wertz, F.J. (2015), “Phenomenology: methods, historical development, and applications in psychology”, Martin, J., Sugarman, J. and Slaney, K.L. (Eds.), *The Wiley Handbook of Theoretical and Philosophical Psychology: Methods, Approaches, and New Directions for Social Sciences*, 1st ed., Wiley-Blackwell, Chichester, West Sussex, UK, pp. 85–101, doi: 10.1002/9781118748213.
- Wertz, F.J. (2021), “Objectivity and eidetic generality in psychology: the value of explicating fundamental methods,”, *Qualitative Psychology*, Vol. 8 No. 1, pp. 125–140, doi: 10.1037/qup0000190.
- Wertz, F.J. (2023), “Phenomenological methodology, methods, and procedures for research in psychology”, Cooper, H., Coutanche, M., McMullen, L.M., Panter, A.T., Rindskopf, D. and Sher, K. (Eds.), *APA Handbook of Research Methods in Psychology, Vol.2: Research Designs: Quantitative, Qualitative, Neuropsychological, and Biological*, American Psychological Association, pp. 83–105.
- Wijngaarden, V. (2023), “Interviewing animals through animal communicators: potentials of intuitive interspecies communication for multispecies methods”, *Society and Animals*, Vol. 7 No. 2, pp. 1–21.

[1] Exceptions where limited audio or visual witnessing of the animal occurred include two recorded zoom consultations where the animal was, for a limited time, visually and/or audibly perceivable by the AC in the background. Some of the ACs’ recollected consultation cases may also have included some visual and audio cues. In a phenomenological sense, such brief visual or auditory encounters do not detract from the identification of the experiential basis of the phenomenon.