

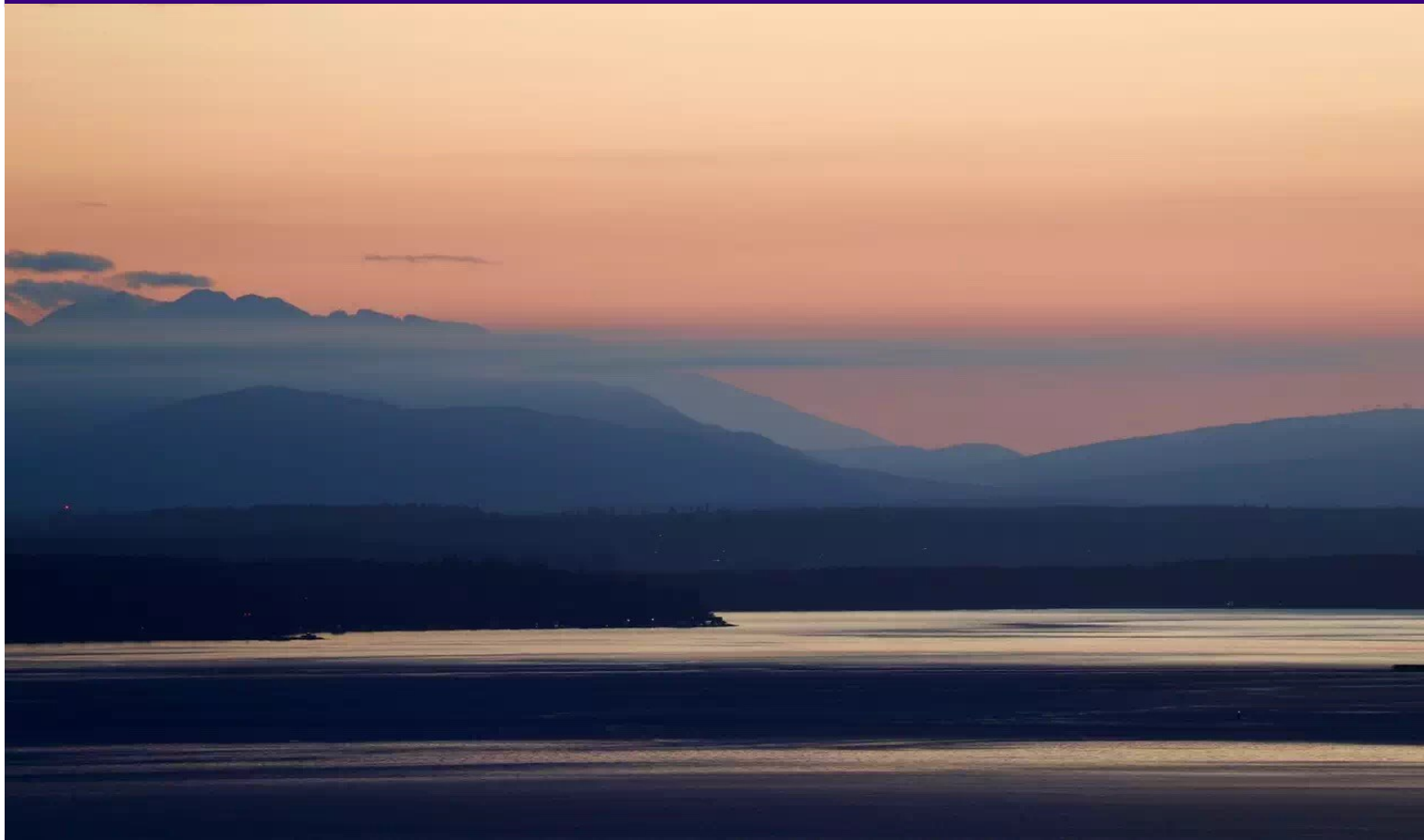
THE HENRY M. JACKSON  
SCHOOL OF INTERNATIONAL STUDIES  

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UNIVERSITY *of* WASHINGTON

# TASK FORCE REPORT

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Finding Common Ground in the Puget Sound  
Tulalip Tribes, Millennials and the Environment

2017





JACKSON SCHOOL OF INTERNATIONAL STUDIES

# Finding Common Ground in the Puget Sound

Tulalip Tribes, Millennials and the Environment

**Task Force 2017**

University of Washington  
The Henry M. Jackson School of International Studies

Finding Common Ground in the Puget Sound  
Tulalip Tribes, Millennials and the Environment  
Strategic Communications Plan  
Task Force 2017

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## Executive Summary

The Jackson School of International Studies Task Force has created a strategic communications plan tied with a digital story with the goal of communicating tribal treaty rights and Tulalip Tribes-led environmental recovery efforts between tribal and non-tribal millennials. The strategic communications plan relies mainly on a social media campaign, on and off-campus events, and the use of traditional communication platforms. The Tulalip Tribes are concerned with protecting treaty rights and environmental decline in Puget Sound caused by climate change, habitat loss, and decreasing salmon populations. Most non-tribal millennials are unaware of these rights, or these issues in general, despite living in the Puget Sound. The research, primarily a literature review, self-hosted surveys and focus groups, shows a trend in millennials to be sensitive to cultural diversity and climate change acceptance, making them a prime demographic for a communications campaign. Next came the implementation of a social media campaign, including Facebook, Instagram, and a digital story for potential use in the Tulalip Tribes and UW Jackson School of International Studies websites. The Task Force worked closely with Tulalip Tribes in Marysville, and visited their location, supervised by Tulalip Tribes public affairs manager, Francesca Hillery.

UW campus resources included contacting the school newspaper the Daily, as well as collaborating with various departments to spread awareness, such as the Intellectual House on campus, as well as set up relevant lectures. Millennials are apt to be interested in this topic; therefore, one of the main campaign goals was to create that knowledge in the first place. If successful, the social media campaign will grow towards increasing implementation on campus and for the tribes themselves, and this can potentially lead to increased involvement and

knowledge of the issues at hand in the Puget Sound. The following is a summary of major recommendations from the Task Force.

**Table 1.0 Action plan table**

<b>Themes</b>	<b>Major recommendations</b>
· Creating awareness and spreading knowledge	<ul style="list-style-type: none"> <li>· Identify whom we can target, and how to efficiently disseminate information.</li> <li>· Make Tulalip Tribes knowledge easily accessible, particularly to students</li> <li>· Create social media networks.</li> </ul>
· Finding a priority target audience	<ul style="list-style-type: none"> <li>· Identify who would be most receptive to this information.</li> <li>· Determine how to reach this target audience most efficiently.</li> </ul>
· Research and data	<ul style="list-style-type: none"> <li>· Gain information from our conducted surveys, and already-existing data.</li> <li>· Conduct focus groups and interviews to learn more from specific individuals.</li> </ul>
· Content creation	<ul style="list-style-type: none"> <li>· Create relevant and interesting content to use as the basis for this communication strategy.</li> <li>· Increase the digital story's visibility to raise awareness and spread information.</li> <li>· Host University of Washington-based events with improved access.</li> <li>· Spread content through social media networks, such as Facebook, Instagram, and Twitter, and remain active.</li> </ul>
· Future considerations	<ul style="list-style-type: none"> <li>· Consider how will these means of communication and content be used in the future.</li> <li>· Ensure that the networks, content, and UW programs take on life of their own and survive longer than just this Task Force.</li> </ul>

The following infographic encapsulates the main themes of this report and the Strategic Action Plan. This infographic is an integrated, visual model that highlights the interactions between the different parts of this report. It should serve as a simplified guide for LMR implementation.

# FINDING COMMON GROUND IN THE PUGET SOUND: Tulalip Tribes, Millennials and the Environment

Concrete communication strategies for the Tulalip Tribes to reach non-tribal millennials and begin to build a relationship around Puget Sound restoration

## Issues at Hand

- Ineffective communication between tribal and non-tribal entities
- Unawareness of tribal sovereignty, treaty rights, and existing tribal environmental programs

### Two-Pronged Communications Strategy



- A *dynamic digital story* that describes growing awareness about Tulalip Tribe's treaty rights and opportunities to partner with residents in the Puget Sound to protect the environment
- A *written strategic communications plan* with a description of the Puget Sound environmental issues, treaty rights and inter-cultural communication strategies

### Digital Story Utility



- Host the digital story on various Tulalip and UW websites to raise awareness, foster change at UW, and encourage linkages between UW, millennials and the Tulalip Tribes.
- Use the digital story as central media content in the social media campaigns suggested in the Strategic Communications Plan.
- Execute an event at the UW Intellectual House presenting the digital story and facilitating discussion around our learning experience.



## Strategic Communication Suggestions

- Collaborate with UW departments and student organizations to create lasting and impactful partnerships and increase student awareness of vital environmental and Native American rights.
- Plan and execute various events on and off campus geared towards a greater understanding of the intersections between treaty rights, environmental protection, and state and federal policy. Host Salish Sea Day, guest lectures on campus, new UW classes.
- Use various social media tools in a communication platform to create and publicize events for both UW students and the non-tribal millennial public in the Puget Sound.

## **Introduction**

Throughout the process of our research, our Task Force has focused on understanding tribal treaty rights, how climate change is affecting the Puget Sound, and how non-tribal millennials in the Puget Sound can work alongside the Tulalip Tribes towards environmental protection. With this understanding, our Task Force developed a strategic communications plan that includes strategies that the Tulalip Tribes can adopt to better communicate with millennials regarding the issue of environmental degradation and how tribal treaty rights can help with this issue.

In the first part of the strategic communications plan, the background is addressed: this includes tribal treaty rights, environmental dangers and subsequent policies to address them, any relevant intercultural communication and implicit biases related to the subject, our social media analysis, and the principles of a digital story. Second, in the interim section, we view how to implement the information above into a functional format, as well as detail our goals, key messages, and challenges. Finally, the implementation section analyzes its specifics, including those related to the digital story, social media recommendations, University of Washington implementations, and our planned events.

We hope this information is fruitful and results in a strategic communications plan that is detailed, useful, relevant, and respectful to the Tulalip Tribes.

## Background

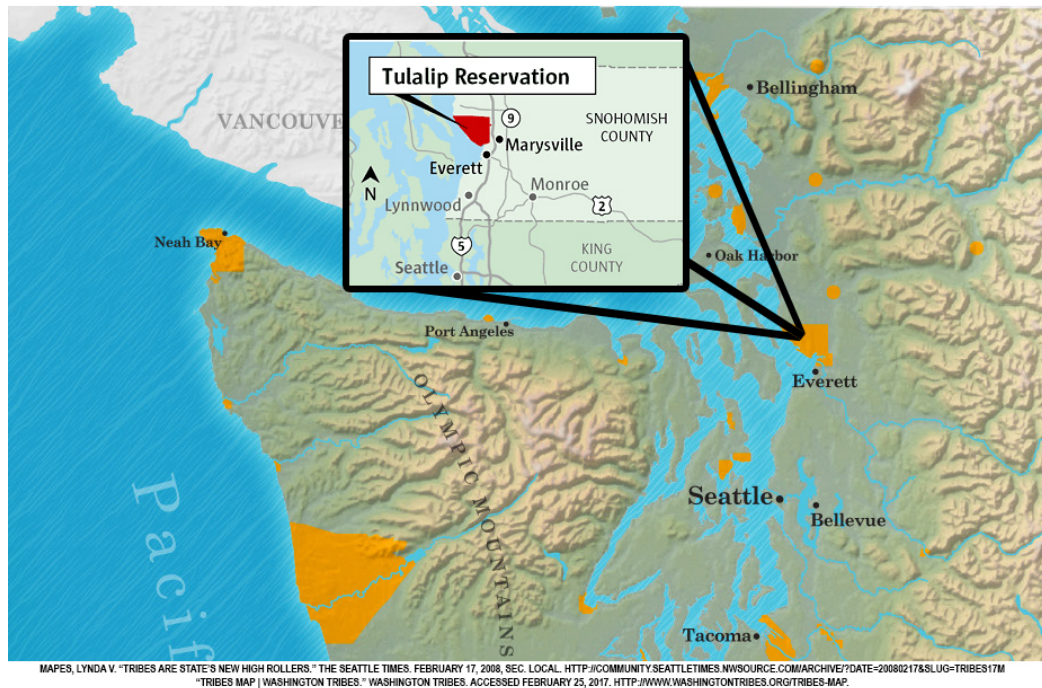
### Treaty rights

Treaty rights for the Tulalip Tribes specifically define the rights the western Washington treaty tribes have to harvest fish and shellfish. In 1855, the United States government negotiated five treaties with the Western Washington territory Tribes, a group of twenty tribes located across the western part of the state. The treaties dictated that the Tribes cede their rights to their aboriginal land for United States settlement purposes in exchange for free medical care, schools, occupational training, annuity payments and the exclusive title to certain defined lands<sup>1</sup>. The treaties also reserved the right for the Tribes to take fish at all the usual and accustomed grounds and stations, “in common with all citizens of the Territory.”<sup>1</sup> The treaties did not provide specificity in the amount of fish to which the both the Western Washington treaty tribes and the non-tribal citizenry could harvest, thus leading to a series of decisions beginning in 1974 to establish more concrete fishing rights and regulations.

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<sup>1</sup> “The Rafeedie Decision.” *United States V. State of Washington* (1998). *Port Gamble S’Klallam Tribe*, accessed February 25, 2017.

**Figure 1.0: Map of Puget Sound and Tulalip Tribes' Reservation**



### **The Struggle to Assert Tribal Sovereignty and Rights**

There has been no shortage of challenges to attain tribal sovereignty and respect for treaty rights over the years. One of the most prominent and widely publicized struggles was the Fish Wars of the 1960s and '70s. These were a series of civil disobedience protests led by several Puget Sound Native American tribes to demand recognition of tribal treaty rights to fish. A series of "Fish-in's", like "sit-in's" in the Civil Rights Movement, were organized where native fisherman would attempt to assert their treaty rights to fish in their accustomed areas despite getting arrested by local police. Several celebrities took up the cause as well, and in 1964 actor Marlon Brando was arrested for taking two steelhead trout in a protest organized by the Puyallup Tribe. The culmination of this struggle was in September of 1970 when police attempted to remove Puyallup nets as the tribal members were fishing. The police raided the boats and camps,

broke up the protests with tear gas and clubs, and threw many protesters in jail.<sup>2</sup> The U.S. Attorney for western Washington Stan Pitkin was among those gathered to watch the protests, and was alarmed by the events and levels of violence aimed at the Puyallup members.<sup>3</sup> Soon after he filed the court case U.S. v. Washington that would lead to the Boldt decision, because the state of Washington was failing to uphold its treaty agreements.

### **The Boldt Decision**

The Boldt Decision was a 1974 case heard in the United States District Court for the District of Washington and the United States Court of Appeals for the Ninth Circuit. It reaffirmed the reserved right of American Indian Tribes in the State of Washington to act alongside Washington State as co-managers of salmon and other fish, and to continue harvesting them in accordance with the various treaties that the United States had signed with the Tribes.<sup>4</sup> The Tribes were supposed to have access to their fishing locations regardless of private property laws, rights to fish without any fees from Washington State, and the ability to fish with their preferred methods free of discrimination. These rights exist for each tribe specifically in their Usual and Accustomed (UA) fishing areas. While Tribes may give one another permission to fish within each other's territories, the recognition of salmon harvest rights for individual tribes by the state and federal governments exist only within specific tribal areas. Over time, these rights were steadily diminished and not enforced by the state. The Boldt ruling in 1974 upheld

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<sup>2</sup> Chrisman, Gabriel. "Fish-in Protests at Franks Landing" (University of Washington, 2008), Seattle Civil Rights and Labor History Project, accessed February 25, 2017, <http://depts.washington.edu/civilr/fish-ins.htm>.

<sup>3</sup> "Understanding Tribal Treaty Rights in Western Washington." *Northwest Indian Fisheries Commission*, accessed February 25, 2017, <http://nwifc.org/w/wp-content/uploads/downloads/2014/10/understanding-treaty-rights-final.pdf>.

<sup>4</sup> Brunn, Rita. "The Boldt Decision," *Law and Policy* 4.3 (1982): 271-98, accessed February 25, 2017, <http://wdfw.wa.gov/fishing/salmon/BoldtDecision8.5x11layoutforweb.pdf>.

the original court cases confirming the aforementioned rights of the Tribes as well as dictating that the Tribes were entitled to half of the harvestable fish in their usual and accustomed areas each year.

### **The Rafeedie Decision**

Another ruling that occurred in the wake of the Boldt decision was the Rafeedie decision in 1994. Federal District Court Judge Edward Rafeedie ruled that the Treaties' "in common" language meant that the Tribes also had reserved the right to half of the shellfish harvest in the usual and accustomed areas. The Tribes were excluded from shellfish harvest in places that were "staked and cultivated by citizens", or places that were specifically set aside for non-Indian shellfish cultivation industries.<sup>5</sup> Rafeedie's ruling went further to dictate that all public and private tidelines within the case area are subject to tribal treaty harvest, except for shellfish contained in artificial beds. The decision does require significant temporal planning on behalf of the tribes, as well as other restrictions that follow place and manner harvest guidelines.

### **Tribal co-management**

Tribal co-management refers to the rights of the Western Washington Treaty Tribes to half of the salmon and other fish returning to or passing through the tribes' usual and accustomed fishing places each year.<sup>6</sup> This was one of the specifics addressed in the court case *US v. Washington* by the Boldt Decision. Every year state and tribal representatives participate in public fish management processes. One of these is the Pacific Fishery Management Council

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<sup>5</sup> "Rafeedie Decision." *Northwest Indian Fisheries Commission*, accessed February 18, 2017, <http://nwifc.org/about-us/shellfish/rafeedie-decision/>.

<sup>6</sup> "Understanding Tribal Treaty Rights in Western Washington." *Northwest Indian Fisheries Commission*, accessed February 27, 2017.

(PFMC), which sets fisheries off the west coast of the United States. Another is the North of Falcon fishing process, which sets salmon fishing seasons for both tribes and non-tribal fisherman in inland areas such as the Puget Sound. Both tribal and state biologists cooperate in analyzing the size of the salmon runs and managing fishing accordingly to optimize the following year's fish populations.<sup>7</sup> Co-management also involves habitat degradation prevention. Because habitat loss is the leading cause of the depleting salmon population, it is an area that is crucial to address for the future of fishing in the Puget Sound. Co-management is an ongoing process, and is shaped by both social and environmental factors each year.

### **Tribal diet**

More than just providing sustenance, salmon are tied to a deeper meaning for the tribes in the Puget Sound. Per the 2011 report *Treaty Rights at Risk*, "Fish and fishing are as essential to life as water and air". As Billy Frank Jr, former chairman of the Northwest Indian Fisheries Commission, said, "Traditional Foods are Treaty Foods."<sup>8</sup> The Tribes have the rights to food sovereignty, or the rights that people must eat healthy traditional foods that are harvested sustainably. After the toxic algae bloom off the Washington coast in 2016, the Quinault tribe spoke of something they called "clam hunger – a physical, emotional, and spiritual craving for a food that connects them to their native landscape, their ancestors, and their very existence as a people."<sup>9</sup> This is a familiar feeling for the Tulalip Tribes and their relationship with salmon. The health of the salmon population is inextricably linked to the health of the tribes, and tribes feel

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<sup>7</sup> "How Tribes and State Co-Manage Salmon and Steelhead." *Washington Department of Fish and Wildlife*, accessed February 25, 2017, <http://wdfw.wa.gov/conservation/salmon/co-management/>.

<sup>8</sup> Frank Jr., Billy. "Traditional Foods Are Treaty Foods," *Northwest Treaty Tribes*, March 5, 2012, accessed February 25, 2017, <http://nwtreatytribes.org/traditional-foods-are-treaty-foods/>.

<sup>9</sup> Deweerdt, Sarah. "Clam Hunger," *Encyclopedia of Puget Sound*, August 31, 2016, accessed February 25, 2017 <https://www.eopugetsound.org/magazine/clam-hunger>.

that the declining health of the salmon, and their ability to harvest and eat it, will have dire consequences for future generations.

### **Purpose of treaty rights**

The purpose of treaty rights is to protect the social and cultural heritage of the western Washington treaty tribes through their right to fish. With the protection of the tribes' culture should come protection of the habitat of the fish in the Puget Sound, but steady habitat degradation and insufficient action by the State of Washington to combat it has produced a significant decline of salmon numbers in the past decades. Per the Treaty Tribes of Western Washington, despite massive cuts in harvest, careful use of hatcheries and a considerable financial investment in restoration over the past four decades, the numbers of salmon still are continuing to decline along with their habitat.<sup>10</sup> This trend shows no signs of improvement, and as the salmon disappear, so do the tribal cultures and treaty rights. The Tribes have shown initiative and action in their dedication to salmon habitat restoration and environmental protection, but Washington State and federal government agencies' actions are criticized as inadequate by the Tribes.

The National Marine Fisheries Service (NMFS) has created a plan highlighting the importance of habitat restoration for salmon protection, but are far from the mark in their implementation of protection methods. Instead, the NMFS has chosen to focus more effort on curbing harvest, rather than enforcing policies that support salmon recovery at all life states and habitat protection and restoration that would be more effective in long term salmon recovery. Per

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<sup>10</sup> "Treaty Rights at Risk: Ongoing Habitat Loss, the Decline of the Salmon Resource, and Recommendations for Change." *Northwest Indian Fisheries Commission*, (Treaty Indian Tribes in Western Washington, July 14, 2011), accessed February, 10, 2017, <http://nwifc.org/wp-content/uploads/downloads/2011/08/whitepaper628finalpdf.pdf>.

the 2011 report *Treaty Rights at Risk*, the NMFS holds the Tribes to a stricter standard than non-tribal fishermen in terms of salmon harvest while inadequately implementing existing policies and aggressively proposing and implementing new, holistic ones. An example of this is the Shoreline Management Act, that was presented as an attempt to "... preserve the natural character of the shoreline; result in long term over short term benefit; protect the resources and ecology of the shoreline..."<sup>11</sup> This Act, however, also permits building along shoreline for single-family homes, allowing the construction of bulkheads and other barriers that prove destructive to salmon habitat areas.

The treaty rights are, therefore, essential to forcing habitat restoration efforts and climate change action by Washington State and United States. They are a clear statement of the responsibility of the state and federal government to create and sustain climate change and environmental protection legislation through the route of adhering to the Boldt Decision. The Tribes have the right to fish, but if there are few salmon left in the Puget Sound this right and the treaties have been violated. The treaties are legal avenues to force change; they work for the Western Washington Tribes, but they also work for all residents of the Puget Sound by pushing the state and federal government to do more for protecting valued ecosystems thereby ensuring the healthy future of the Pacific Northwest.

It is imperative for the Tulalip Tribes to educate the public on the issue of treaty rights and the environment, especially because of the lack of public knowledge about treaty rights in Washington State. The experience of living in Puget Sound is linked to a strong consciousness of the environment that constitutes much of the social identities of the residents of this part of the globe. For the Tribes, this is amplified as their heritage and legacy precede any others by many

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<sup>11</sup> "Introduction to the Shoreline Management Act." *Department of Ecology: State of Washington*, accessed February 25, 2017, [http://www.ecy.wa.gov/programs/sea/sma/st\\_guide/intro.html](http://www.ecy.wa.gov/programs/sea/sma/st_guide/intro.html).

thousands of years. Non-tribal residents of the Puget Sound have a legal and moral responsibility to recognize tribal sovereignty and the preservation and the celebration of tribal culture in Western Washington.

The lack of education of non-tribal residents on such issues contributed to communication barriers between the Tribes and the non-tribal public. The non-tribal public does not generally understand tribal culture and the importance of salmon fishing, and how certain federal and state policies have contributed to an erosion of treaty rights. Our survey data shows that of the 125 millennials we surveyed, only 10 percent knew about or had heard of the Boldt decision (Refer to Figure 1.6). This is where education and collaboration is essential, and may be the only ways to save the diminishing salmon populations, and the beautiful environment that we all occupy.

## **The Puget Sound and the environment**

### **Puget Sound activities**

The Puget Sound is home to 3,898,720 people and has seen an enormous recent population growth.<sup>12</sup> A report published by the *Encyclopedia of Puget Sound* entitled “Human Dimensions” describes that: “From 2010-2013, the number of housing units in Puget Sound increased 1.6% (from 1.96 million houses to 1.99 million).”<sup>13</sup> People like to live in the Puget Sound because they feel close to the environment as well as the city. Their recreational activities include but are not limited to bicycling, boating, diving, whale watching, hiking and fishing.<sup>14</sup>

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<sup>12</sup> “Puget Sound Trends.” Population of Cities and Towns (Puget Sound Regional Council, November 2015), accessed February 25, 2017, <http://www.psrc.org/assets/2782/trend-d3.pdf>.

<sup>13</sup> Birkeland, Connor and Biedenweg, Kelly. “Human Dimensions,” *Encyclopedia, Encyclopedia of Puget Sound*, (February 1, 2016), accessed February 25, 2017, <https://eopugetsound.org/articles/human-dimensions>.

<sup>14</sup> “Puget Sound, Washington Activities.” Travel Guide, *Go Northwest*, accessed February 10, 2017, <http://www.gonorthwest.com/Washington/puget/Activities/Activities.htm>.

From the Puget Sound Partnership (PSP) Vital Signs survey, four out of five people (84 percent) reported finding inspiration from nature.<sup>15</sup>

In addition, the Puget Sound is home to 20 treaty tribes who value the region for cultural reasons, including fishing.<sup>16</sup> Tribal members value the ecosystem as an essential part of their every-day life. As it is part of their cultures and traditions they develop a sense of connectedness to the region and hold a responsibility to preserve it: “The annual springtime Salmon Ceremony puts tribal members in direct touch with their ancestors, and other ceremonies and practices center on the fish through the year.”<sup>17</sup> Salmon harvesting is traditional to the Tulalip Tribes, whose ancestors have been doing so for many years.

### **Environmental decline of the Puget Sound**

However, the reality is that the Puget Sound is facing environmental dangers because of climate change and unsustainable human activities. This could have some serious repercussions on the lives of many who enjoy living in the Puget Sound and impact hobbies for some, and culture and tradition for others.

### **The Greenhouse Effect**

The National Aeronautics and Space Administration (NASA) describes this process as: “Sunlight passes through the atmosphere and warms the earth’s surface. This heat is radiated back towards space. Most of the outgoing heat is absorbed by greenhouse gas molecules are re-

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<sup>15</sup> “Report on the Puget Sound Vital Signs.” *Puget Sound Partnership*, 2015, p. 22, accessed February 25, 2017, <https://pspwa.app.box.com/v/2015-sos-vitalsigns-report>.

<sup>16</sup> Birkeland, Connor and Biedenweg, Kelly. “Human Dimensions,” Encyclopedia, *Encyclopedia of Puget Sound*, (February 1, 2016), accessed February 25, 2017, <https://eopugetsound.org/articles/human-dimensions>.

<sup>17</sup> “Tulalip Tribes: Saving Their Sacred Salmon.” *U.S. Climate Resilience Toolkit*, 2017, accessed February 25, 2017, <https://toolkit.climate.gov/case-studies/tulalip-tribes-saving-their-sacred-salmon>.

emitted in all directions, warming the surface of the earth and the lower atmosphere.”<sup>18</sup> As the Earth is warming up, the amount of warming depends on the amount of greenhouse gasses emitted. The projected change in the Puget Sound’s annual air temperature, reported by Climate Impact Group at UW, reports a change in temperature from +4.2 degrees Fahrenheit (+2.6 degrees Celsius) for low emissions to +5.5 degrees Fahrenheit (+3.1 degrees Celsius) for high greenhouse gasses emissions in the region.<sup>19</sup> Climate change is likely to have the following impacts.

- Warmer Puget Sound and rivers that flow into Puget Sound that may reduce salmon runs and alter salmon migration patterns, shifting them north. If this occurs, salmon numbers may be reduced in Tulalip Tribe’s fishing areas as defined by treaty.<sup>20</sup>
- Increased floods and fire.
- Changes in critical habitat distribution that vulnerable organisms (e.g., salmon) depend on.

Ocean acidification (OA) is also a product of increased carbon dioxide levels in the atmosphere and will affect ecosystem function, food webs, and habitats. The National Oceanic and Atmospheric Association’s (NOAA) definition of OA is: “When carbon dioxide (CO<sub>2</sub>) is absorbed by seawater, chemical reactions occur that reduce seawater pH, carbonate ion concentration, and saturation states of biologically important calcium carbonate minerals.”<sup>21</sup>

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<sup>18</sup> “Climate Change Causes: A Blanket around the Earth.” *Climate Change: Vital Signs of the Planet*, accessed February 19, 2017, <https://climate.nasa.gov/causes>.

<sup>19</sup> University of Washington’s Climate Impact Group. “How Is Puget Sound’s Climate Changing?” (College of the Environment, University of Washington), accessed February 20, 2017, [https://cig.uw.edu/wp-content/uploads/sites/2/2014/11/ps-sok\\_sec02\\_climate\\_2015.pdf](https://cig.uw.edu/wp-content/uploads/sites/2/2014/11/ps-sok_sec02_climate_2015.pdf).

<sup>20</sup> Ibid.

<sup>21</sup> “What Is Ocean Acidification?” accessed February 19, 2017, <http://www.pmel.noaa.gov/co2/story/What+is+Ocean+Acidification%3F>.

Ocean Acidification in Puget Sound has already caused a decrease in pH of 0.05–0.15 units and in surface aragonite saturation state of 0.09–0.33 (Feely *et al.*, 2010).<sup>22</sup>

Additional manmade problems in the Puget Sound include:

- Infrastructures altering shorelines and reducing forest covers.
- Pollution.
- Historical overharvesting of marine organisms.

All these factors contribute to the degradation of the Puget Sound:

- More infrastructure means less natural beaches with shading trees and woody material.
- More pollution means less swimmable water, increased mortality for juvenile organisms and increased toxic load levels for marine mammals.

Human activities have also affected critical marine and coastal habitats. “Approximately 70 percent of the Puget Sound’s original estuaries and wetlands have disappeared due to urban and agricultural development, and beaches and shellfish beds continue to be closed from bacterial and pollutant contamination.”<sup>23</sup> These changes present a severe risk for healthy salmon runs and iconic killer whale preservation and affect the lives of everyone living in the area.

### **Salmon habitat**

Salmon habitat suffers from a myriad of environmental changes. Salmon need nearshore waters and estuaries for survival during a part of their life cycle, and they experience the highest

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<sup>22</sup> Busch Shallin, Harvey Chris, and McElhany Paul. *Potential Impacts of Ocean Acidification on the Puget Sound Food Web*, vol. 70, accessed February 25, 2017  
<https://academic.oup.com/icesjms/article/70/4/823/727377/Potential-impacts-of-ocean-acidification-on-the>.

<sup>23</sup> “The Puget Sound Federal Task Force Action Plan FY 2017-2012.” Interim Draft (Puget Sound Federal Task Force), p. 2, accessed February 16, 2017, <https://www.epa.gov/sites/production/files/2017-01/documents/puget-sound-federal-task-force-action-plan-interim-draft-2017-2021.pdf>.

growth rates of their lives while in estuaries and nearshore waters.<sup>24</sup> With the increasing infrastructure building around the Puget Sound shorelines, these estuaries are being severely altered. The presence of bulkheads and seawalls are disrupting the shoreline sediment transfer process and linkages between terrestrial and marine systems. Docks and piers can block underwater sunlight reducing key salmon habitat such as eelgrass beds. Moreover, pollution affects salmon habitat and increases salmon susceptibility to disease, and impaired growth.<sup>25</sup> Tribes and the federal government enacted policies to preserve the environment and keep the Puget Sound healthy. But despite various policies intended to protect the Puget Sound environment and manage infrastructure growth, the overall trends are not encouraging.

### **The effect of federal environmental policies on the Tulalip Tribes**

Various policies are dedicated to recover Puget Sound environmental concerns. The National Marine Fisheries Service (NMFS), the Endangered Species Act (ESA), the Shoreline Management Act (SMA), and the Clean Water Act (CWA), are key policies responsible for environmental preservation as well as salmon preservation. However, they have not always prioritized salmon recovery to its full potential. In addition, the Puget Sound Partnership (PSP) and the Puget Sound tribes (as reflected in the *Treaty Rights at Risk* report (TaR) seem to disagree about the preferred policy options for the Puget Sound.<sup>26</sup> There are many laws and policies to consider, but in this report, we chose to focus on the following policies because these are the most critical and controversial with Treaty Tribes in the Puget Sound per TaR.<sup>27</sup>

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<sup>24</sup> “Introduction to the Shoreline Management Act.” *Department of Ecology: State of Washington*, accessed February 25, 2017, [http://www.ecy.wa.gov/programs/sea/sma/st\\_guide/intro.html](http://www.ecy.wa.gov/programs/sea/sma/st_guide/intro.html).

<sup>25</sup> Ibid.

<sup>26</sup> “Report on the Puget Sound Vital Signs.” *Puget Sound Partnership*, 2015, p. 22, accessed February 25, 2017, <https://pspwa.app.box.com/v/2015-sos-vitalsigns-report>.

<sup>27</sup> “Treaty Rights at Risk: Ongoing Habitat Loss, the Decline of the Salmon Resource, and Recommendations for

## **National Marine Fisheries Service (NMFS) and the Endangered Species Act (ESA)**

The NMFS is an agency responsible for national marine resource management. NMFS is part of NOAA and is: “the federal agency responsible for managing, conserving, and protecting living marine resources in inland, coastal, and offshore waters of the United States.”<sup>28</sup> The ESA is implemented by the NMFS. The ESA requires NMFS to develop and implement recovery plans for salmon that are listed as Threatened or Endangered. In some areas of the Puget Sound, these salmon species and specific runs are under the ESA-mandated recovery:

- Sockeye salmon
- Chum salmon
- Chinook
- Steelhead<sup>29</sup>

The plans identify what is needed for salmon restoration and what is currently threatening these species, seeking a sustainable solution: “Although recovery plans are guidance, not regulatory documents, the ESA clearly envisions recovery plans as the central organizing tool for guiding and coordinating recovery efforts across a wide spectrum of federal, state, tribal, local, and private entities.”<sup>30</sup> Therefore, many organizations must acknowledge the ESA’s precedence and consider salmon an endangered species when implementing various policies.

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Change.” *Northwest Indian Fisheries Commission*, (Treaty Indian Tribes in Western Washington, July 14, 2011), accessed February 10, 2017, <http://nwifc.org/wp-content/uploads/downloads/2011/08/whitepaper628finalpdf.pdf>.

<sup>28</sup> “NOAA Fisheries - What We Do.” *NOAA Fisheries*, accessed February 10, 2017,

[http://www.westcoast.fisheries.noaa.gov/whatwedo/overview/what\\_we\\_do\\_overview.html](http://www.westcoast.fisheries.noaa.gov/whatwedo/overview/what_we_do_overview.html).

<sup>29</sup> Status of ESA Listing & Critical Habitat Designations for West Coast Salmon & Steelhead. NOAA Fisheries, accessed February 25, 2017,

[http://www.westcoast.fisheries.noaa.gov/publications/gis\\_maps/maps/salmon\\_steelhead/critical\\_habitat/wcr\\_salmonid\\_ch\\_esa\\_july2016.pdf](http://www.westcoast.fisheries.noaa.gov/publications/gis_maps/maps/salmon_steelhead/critical_habitat/wcr_salmonid_ch_esa_july2016.pdf)

<sup>30</sup> “West Coast Salmon Recovery Planning & Implementation.” *NOAA Fisheries*, accessed February 10, 2017, [http://www.westcoast.fisheries.noaa.gov/protected\\_species/salmon\\_steelhead/recovery\\_planning\\_and\\_impl](http://www.westcoast.fisheries.noaa.gov/protected_species/salmon_steelhead/recovery_planning_and_impl)

### **The Shoreline Management Act (SMA)**

The SMA's goal is to prepare a program aimed at "designating shoreline use, environmental protection and, and public access to all marine waters".<sup>31</sup> The Act's three policies involve shoreline use, environmental protection, and public access. The first requires that: "uses shall be preferred which are consistent with control of pollution and prevention of damage to the natural environment, or are unique to or dependent upon use of the states' shorelines".<sup>32</sup> The second aims to protect natural resources, including: "the land and its vegetation and wildlife, and the water of the state and their aquatic life."<sup>33</sup> The last aims to preserve recreational opportunities.

### **Clean Water Act (CWA)**

The CWA's goals are to preserve the quality of the water so that fish can thrive, and it is swimmable. The act intends to reduce pollution in the Puget Sound.<sup>34</sup> The CWA made it unlawful to discharge any pollutant from a point source into navigable waters, unless a permit is obtained.<sup>35</sup>

### **These policies and salmon restoration**

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ementation/.

<sup>31</sup> Birkeland, Connor and Biedenweg, Kelly, "Human Dimensions." Encyclopedia, *Encyclopedia of Puget Sound*, (February 1, 2016), accessed February 25, 2017, <https://eopugetsound.org/articles/human-dimensions>.

<sup>32</sup> "Introduction to the Shoreline Management Act." *Department of Ecology: State of Washington*, accessed February 25, 2017, [http://www.ecy.wa.gov/programs/sea/sma/st\\_guide/intro.html](http://www.ecy.wa.gov/programs/sea/sma/st_guide/intro.html).

<sup>33</sup> Ibid.

<sup>34</sup> "The Clean Water Act." *Puget Soundkeeper Alliance*, accessed February 10, 2017, <http://www.pugetsoundkeeper.org/programs/foundation-federal-law/>.

<sup>35</sup> "Summary of the Clean Water Act." *EPA: United States Environmental Protection Agency*, accessed February 10, 2017, <https://www.epa.gov/laws-regulations/summary-clean-water-act>.

Washington State and the U.S. government have invested many millions of dollars in salmon and habitat restoration, but are unable to resist the private sector's pressures and private property right advocates.

- The SMA permits shoreline development for single-family residence. While the PSP data shows that the rate of new armoring slowed down in the Puget Sound,<sup>36</sup> the TaR accuses government agencies of continuously allowing new, poorly designed development of waterfront properties, resulting in more salmon declines.<sup>37</sup> The Human Dimension paper reports that: “Unlike many coastal states that maintain public ownership of shorelines, between 60- 70% of Washington’s tidelands and beaches are privately owned.”<sup>38</sup>
- The SMA has never been standardized to protect salmon species: “The SMA was adopted prior to the ESA listing of salmon and has never been calibrated to protect the species, habitat, or the financial investments to rebuild habitat.”<sup>39</sup>
- The NMFS is focused on mainly managing salmon harvest rather than other damaging impacts on salmon such as pollution and habitat degradation: “NMFS have failed to use their authority to prosecute those who degrade salmon habitat (...) NMFS continues to focus on harvest and ignore the impacts of pesticides on chinook, orca, and the tribes’

<sup>36</sup> “Report on the Puget Sound Vital Signs.” *Puget Sound Partnership*, 2015, p. 22, accessed February 25, 2017, <https://pspswa.app.box.com/v/2015-sos-vitalsigns-report>.

<sup>37</sup> “Treaty Rights at Risk: Ongoing Habitat Loss, the Decline of the Salmon Resource, and Recommendations for Change.” *Northwest Indian Fisheries Commission*, (Treaty Indian Tribes in Western Washington, July 14, 2011), accessed February, 10, 2017, <http://nwifc.org/wp-content/uploads/downloads/2011/08/whitepaper628finalpdf.pdf>.

<sup>38</sup> Birkeland, Connor and Biedenweg, Kelly. “Human Dimensions,” *Encyclopedia of Puget Sound*, (February 1, 2016), accessed February 25, 2017, <https://eopugetsound.org/articles/human-dimensions>.

<sup>39</sup> “Treaty Rights at Risk: Ongoing Habitat Loss, the Decline of the Salmon Resource, and Recommendations for Change.” *Northwest Indian Fisheries Commission*, (Treaty Indian Tribes in Western Washington, July 14, 2011), accessed February, 10, 2017, <http://nwifc.org/wp-content/uploads/downloads/2011/08/whitepaper628finalpdf.pdf>.

treaty rights, even though action on toxic chemicals would provide benefits for chinook and orca, as well as improve the overall health of Puget Sound and all the people that reside within the region.”<sup>40</sup>

- The CWA’s exceptions to water pollution regulations are endangering salmon. The U.S. Navy in Bremerton was accused of: “disregarding pollution-control measures and without obtaining a discharge permit from the United States Environmental Protection Agency.”<sup>41</sup>

To effectively restore salmon habitat, these policies need to prioritize salmon restoration and the spirit of the ESA. Because tribes put salmon restoration at the top of their environmental priorities, there are many opportunities for them to work closely and effectively with the state towards these common goals.

### **Tulalip’s environmental policies in the Puget Sound**

The tribes are currently involved in numerous programs directed at restoring the Puget Sound. As mentioned in previous sections, their view is that protecting salmon health protects human health.

### **Salmon hatcheries**

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<sup>40</sup> “Treaty Rights at Risk: Ongoing Habitat Loss, the Decline of the Salmon Resource, and Recommendations for Change.” *Northwest Indian Fisheries Commission*, (Treaty Indian Tribes in Western Washington, July 14, 2011), accessed February, 10, 2017, <http://nwifc.org/wp-content/uploads/downloads/2011/08/whitepaper628finalpdf.pdf>.

<sup>41</sup> <http://www.pugetsoundkeeper.org>. “Puget Soundkeeper, Suquamish Tribe, and Washington Environmental Council Announce Plan to Sue U.S. Navy,” *Puget Soundkeeper Alliance*, January 25, 2017, accessed February 25, 2017, <http://www.pugetsoundkeeper.org/2017/01/25/puget-soundkeeper-suquamish-tribe-washington-environmental-council-announce-plans-sue-u-s-navy/>.

Tulalip’s salmon hatchery program is devoted at the preservation and the return of chinook, coho, and chum salmon. Hatcheries aim to restore salmon runs and fishery sustainability so both tribe members and non-tribe members can fish.<sup>42</sup> Although hatcheries are a controversial topic in salmon restoration, the Tulalip Tribes have invested in hatcheries because they allow tribal members to continue to practice their traditions and “having reliable return of hatchery salmon allows tribal members to fish for ceremonial, subsistence, and commercial purposes, without overharvest of those wild salmon runs that require protection.”<sup>43</sup> The Tulalip Tribe’s Bernie Kai-Kai Gobin Hatchery in 2005 released 1,500,00 chinook, 1,000,000 coho and 8,000,000 chum salmon.<sup>44</sup>

### **Sustainable Lands Strategy (SLS)**

Other efforts concerning the Tulalip Tribe and the Federal government are directed to restore the Puget Sound environment. Terry Williams, the Treaty Rights Office Commissioner for the Tulalip Tribe, is a member of Sustainable Lands Strategy (SLS) that aims to establish communication and collaboration about history, rights, and projects benefitting salmon and critical habits.<sup>45</sup> The SLS is conducting assessments of potential habitat restoration areas, flood mitigations, and drainage projects. Partners in SLS also coordinate their investments and work closely with the Tulalip Tribes on “preserving and enhancing agriculture and salmon habitat.”<sup>46</sup>

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<sup>42</sup> “Tulalip Tribes - Hatchery.” *Tulalip Tribes*, accessed February 10, 2017, <https://www.tulaliptribes-nsn.gov/Home/Government/Departments/Hatchery.aspx>.

<sup>43</sup> “Bernie Kai-Kai Gobin Hathyery.” *Tulalip Natural Resource Program*, October 14, 2005, accessed February 25, 2017, <http://www.tulalip.nsn.us/htmldocs/salmonhatchery.htm>.

<sup>44</sup> *Ibid.*

<sup>45</sup> “About Sustainable Lands Strategy.” *Snohomish County, Washington*, accessed February 25, 2017, <https://www.snohomishcountywa.gov/3807/About-Sustainable-Lands-Strategy>.

<sup>46</sup> KFOffice. “Snohomish Farm-Fish-Flood Initiative: Finding Common Ground,” *Klesick Family Farm*, September 12, 2016, accessed February 25, 2017, <https://www.klesickfamilyfarm.com/2016/09/12/snohomish-farm-fish-flood-initiative-finding-common-ground/>.

## Qwuloolt Estuary

The Estuary is a restoration project located between Everett and Marysville. Dikes were breached in 2015 allowing waters from Puget Sound to flood the area at high tide. Qwuloolt means “marsh” in the Lushootseed language.<sup>47</sup> The goal of the project is to reconnect channels and floodplains for the long term<sup>48</sup>. The restoration project costs millions of dollars and represents an example of effective federal and tribal cooperation between the Tulalip Tribes and the Natural Resource Trustees. The digital story group of this Task Force had the opportunity to visit Qwuloolt alongside Todd Zackey, of the Tulalip Tribe Natural Resource Department, and learned that the estuary is a “critical habitat for salmon to grow in between spawning grounds upstream and the open ocean that has been put on life support.”<sup>49</sup>

There have been some successful examples, like the SLS and the Qwuloolt Estuary where the tribes and the federal state worked together to reconnect channels and floodplains. However, most policies do not prioritize salmon recovery. It is vital that tribes and the federal government agencies pool their resources together and work closely to effectively put priorities on salmon recovery. The challenge is then ensuring effective communication between both parties to come to similar agreements to benefit both.

Given the above background – treaty rights, environmental concerns, and so on – we now shift to considering millennials. Who are they? Why should we target them? Why do we recommend their demographic as key for the Tulalip Tribes?

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<sup>47</sup> “Tulalip Qwuloolt Estuary Restoration Project - Restoration Activities.” *Qwuloolt Estuary - A Project of the Tulalip Tribes*, accessed February 10, 2017, <http://www.qwuloolt.org/RestorationPlan/RestorationActivities>.

<sup>48</sup> Ibid.

<sup>49</sup> Aberg, Nathan; Bui, Linh; Hardison, Alex; Lee, YeJi; Yang, Seung; Xie, Hongyue. “Finding Common Ground in a World of Environmental Change.” Digital Story, February 28, 2017, accessed March 3, 2017. <https://sway.com/wluV0qRyoGiK3J80>

### **Who are millennials?**

Millennials are individuals around the globe who have reached adulthood by the 21st century and are born between the years of 1982 and 2004. Typically, millennials have more diverse families and friends, the combination of working full-time jobs while attending college, and filial and financial independence, making them well-equipped to impact the future.

There are many generational differences between millennials and previous generations such as traditionalists, baby boomers, and generation X. The core values as stated in West Midland Family Center's (WMFC) generational differences chart, show that millennials are achievers, are avid consumers, are highly tolerant, and are the most educated generation.<sup>50</sup> They are widely known as those that grew up with computers and cell phones, and continue to live their lives through social media. Previous generations consider their traits as untraditional. As stated in the book *Millennials Rising: The Next Great Generation*, "as a group, Millennials are unlike any other youth generation in living memory. They are more numerous, more affluent, better educated, and more ethnically diverse" (Howe and Strauss 4, 2009).<sup>51</sup> We recognize that millennials are not the same all around the world, but these traits are general trends. For example, we acknowledge that our samplings from our surveys and our focus groups (see Analysis section of report), mostly consist of University of Washington (UW) millennials. Therefore, know that these answers may vary in different environments.

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<sup>50</sup> "Puget Sound Partnership - State of the Sound." accessed February 27, 2017, <http://www.psp.wa.gov/sos-2015-climate-change-ocean-acidification.php>.

<sup>51</sup> Howe, Neil and Strauss, William. *Millennials Rising: The Next Great Generation* (Knopf Doubleday Publishing Group, 2009), accessed February 25, 2017.

### Millennials, culture, and communication

Regarding millennial diversity, “According to Pew Research, 42% of Millennials currently identify as non-white, compared with only 22% of Gen Xers and 15% of Baby Boomers—and that number is growing. Within the next 20 years, the U.S. population is expected to become ‘majority minority,’ with less than 50% identifying themselves as Caucasian.”<sup>52</sup> Since millennials are a part of a global, diverse generation, communication efforts between non-tribal millennials and tribal millennials within the Puget Sound have potential. Their exposure to globalization creates awareness of international problems, and so, instills the desire to help. As stated in the generational difference chart, millennials are a part of a global community, and thus multiculturalism is a part of their identity.<sup>53</sup>

Per article “Millennials and Multiculturalism” this generation has been “dubbed the *most* narcissistic, *most* lazy, and the *most* entitled generation in history.”<sup>54</sup> Per Figure 1.10, most of the options for the question “How do you hear about upcoming events?” are daily outlets for communication. Despite the common perception that millennials are so dependent on technology, word-of-mouth emerges as one of the most important means of communication for the surveyed millennials. Having said this, do these means necessarily make millennials lazy? The article “How Millennials’ Use of Social Networks Explains Their Politics”, demonstrates the use of social media and how millennials’ own interactions shape their political views that subsequently shape their cultural and political future. “Millennials want a system that works. They are also creating new forms of interaction outside traditional venues. For example,

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<sup>52</sup> “Millennials and Multiculturalism.” *The G Brief*, January 2, 2015, accessed February 21, 2017, <http://thebrief.com/articles/millennials-and-multiculturalism-398>.

<sup>53</sup> “Generational Differences Chart.” *WMFC*, accessed February 16, 2017, <http://www.wmfc.org/uploads/GenerationalDifferencesChart.pdf>.

<sup>54</sup> “Millennials and Multiculturalism.” *The G Brief*, January 2, 2015, accessed February 21, 2017, <http://thebrief.com/articles/millennials-and-multiculturalism-398>.

millennials volunteer at a higher rate than other generations and use social media in a political capacity.”<sup>55</sup> Millennials form their opinions through the information they receive via social media and interacting with other millennials, particularly of different backgrounds. Therefore, conversations between groups like non-tribal and Puget Sound millennials tribal millennials hold a promising future.

In addition, intercultural communication is communication between people of different cultures, and may answer the question of how people can understand one another when they do not share a common cultural experience. It is a fundamental pillar of modern communication in a globalized world. How people normally communicate within a culture, or monoculture communication, is said to be *similarity-based*. That is, people can generally predict the responses of one another based on their shared language, behavioral patterns, and common values as they exchange meaning in their daily lives.<sup>56</sup> In similarity-based communication, one assumes other people share their own values and worldview. While monoculture communication is similarity-based, intercultural communication can be said to be *difference-based*. Communication across cultures cannot rest on shared assumptions and experiences to create meaning.

Implicit bias is the bias in judgment or behavior that results from subtle cognitive processes that often operate below a conscious awareness and control. In 1998, three scientists – Tony Greenwald of the University of Washington, Mahzarin Banaji of Harvard University, and Brian Nosek of the University of Virginia – founded Project Implicit, a non-profit organization and international collaboration of researchers interested in implicit social cognition.<sup>57</sup> The goal

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<sup>55</sup> Gilman, Hollie Russon. “How Millennials’ Use of Social Networks Explains Their Politics,” *Brookings*, November 24, 2014, accessed February 25, 2017  
<https://www.brookings.edu/blog/techtank/2014/11/24/how-millennials-use-of-social-networks-explains-their-politics/>.

<sup>56</sup> Bennett, Milton J. “Intercultural Communication: A Current Perspective” (Yarmouth, 1998), accessed February 25, 2017, [http://www.mairstudents.info/intercultural\\_communication.pdf](http://www.mairstudents.info/intercultural_communication.pdf).

<sup>57</sup> “Project Implicit.” *Project Implicit: Harvard*, 2011, accessed February 25, 2017,

of the project is to educate the public about hidden biases and collect data through the internet. It translates the data into practical applications for addressing diversity, improving decision making, and increasing the likelihood that practices are aligned with personal and organizational values. As millennials, we took this implicit bias test. The test “measures the strength of associations between concepts (e.g., White American and Native American) and evaluations (e.g., Foreign, American). The main idea is that making a response is easier when closely related items share the same response key. We would say that one has an implicit association for American and White American relative to Foreign and White American if they are faster to categorize images when White American and American share a response relative to when White American and Foreign share a response key” (Project Implicit). The outcome of most of the people that took the test in our Task Force received “little to no automatic preference between ethnicity and American or Foreign” as their result.

### **Millennials’ perspective on the environment and tribal treaty rights:**

As this generation becomes more connected with one another virtually, internet platforms give rise to forums of discussion for climate change, which millennials are widely concerned with, as shown in Figure 1.5. However, not many are aware of the Boldt decision, a ruling that has defined Western Washington tribal fishing rights over time. During our focus group, one student suggested that learning about fishing rights would be beneficial; they said, “I think approaching it a little bit more educationally might be more helpful especially to people who have virtually no knowledge of the situation at all.”

Millennials care deeply about environmental change; as *Fast Future: How the Millennial Generation is Shaping our World* explains, “Millennials are also the first generation to grow up hearing about the problems of global climate change for [their] entire lives. Almost everywhere in the world, Millennials take climate change much more seriously as a global problem than any other generation.”<sup>58</sup> If this generation sees the correlation between the treaty rights (particularly the Boldt Decision highlighting the fifty-fifty split on fishing between tribal and non-tribal people) and takes steps to address the importance of Puget Sound recovery, then independent millennial advocacy is possible. It is, therefore, crucial for non-tribal millennials of the Puget Sound to be educated on the Boldt decision and know how important limiting commercial fishing is, moving forward. Climate change specifically ocean acidification is already depleting salmon life in the Puget Sound, as stated by the Puget Sound Partnership.<sup>59</sup> Fishing rights should be given to those that survive on consuming salmon such as, the Tulalip Tribal members and not those who don’t need to be sustained by eating salmon.

Looking closer at the Puget Sound Partnership surveys, 18-34-year-olds within 5 regions of the Puget Sound said, “overall, most think the health and condition of the waters in and around the Puget Sound are good or excellent, but this perception was even higher in 2012.”<sup>60</sup> However, this does not align with the Tulalip Tribal members’ opinion of the health of the Puget Sound environment. Looking at the Tulalip Tribes website, “Tulalip takes the lead in preserving

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<sup>58</sup> Burstein, David D. *Fast Future: How the Millennial Generation is Shaping Our World* (Beacon Press, 2013), accessed February 25, 2017.

<sup>59</sup> Status of ESA Listing & Critical Habitat Designations for West Coast Salmon & Steelhead. NOAA Fisheries, accessed February 25, 2017, [http://www.westcoast.fisheries.noaa.gov/publications/gis\\_maps/maps/salmon\\_steelhead/critical\\_habitat/wcr\\_salmonid\\_ch\\_esa\\_july2016.pdf](http://www.westcoast.fisheries.noaa.gov/publications/gis_maps/maps/salmon_steelhead/critical_habitat/wcr_salmonid_ch_esa_july2016.pdf)

<sup>60</sup> “2015 PSP General Opinion Survey Report.” Report, *Puget Sound Partnership*, (2015), accessed February 25, 2017, <https://pspwa.app.box.com/s/jx118rlrvysiiujf79wkjbma2mg6bueq>.

and restoring its land and waters. Tulalip accomplishes this goal by not only establishing environmentally friendly building practices but by dedicating various departments to environmental rehabilitation.”<sup>61</sup> It is the Tribes’ mission to pursue environmental preservation as it is a part of their culture. These efforts would not exist if the waters of the Sound were in excellent condition. In conclusion, while non-tribal millennials are concerned with the climate change, they are largely misinformed about the actual health of Puget Sound.

The question becomes how to educate millennials about the subject. Through our literature research and our own data, we know social media is among the more effective methods of communication in the modern day, particularly to this generation. Therefore, a social media campaign would be the most effective to reach out and educate millennials, elaborated on in the following section.

### **Social media analysis**

#### **Social media: Facebook**

Facebook is one of the largest social media platforms with over 1.86 billion monthly active Facebook users as of January, 2017.<sup>62</sup> While Facebook is not the preferred type of social media for all millennials, the amount of traffic Facebook receives daily, is enough to indicate its importance. “50% of 18-24-year-olds go on Facebook when they wake up,” meaning it is one of the first places many millennials go to check their newsfeed for the day.<sup>63</sup> This correlates with

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<sup>61</sup> “Environment.” *Tulalip Tribes*, 2014, accessed February 25, 2017, <https://www.tulaliptribes-nsn.gov/Home/Operations/Environment.aspx>.

<sup>62</sup> “Top 20 Facebook Statistics - Updated February 2017.” *Zephoria Inc.*, 2017, accessed February 25, 2017, <https://zephoria.com/top-15-valuable-facebook-statistics/>.

<sup>63</sup> Ibid.

our survey data, which indicated that over 50 percent of our sample uses Facebook as a source to find out about local and current events.

One of the most useful aspects of Facebook is that it is often the starting point or gateway to getting people involved or engaged. Facebook is effective at leading people to external sites, such as the Tulalip Today page, by showing the headlines and visual previews of external websites within a Facebook post.<sup>64</sup> Images<sup>65</sup> and videos that automatically play<sup>66</sup> are two ways that posts on Facebook grab millennial's attention. Facebook passages can be linked to on other social media websites, connecting a network between all of them. This type of cross-platform system is useful when trying to promote campaigns through social media and is important when trying to reach a wider audience. Only focusing on Facebook can potentially run the risk of an "echo chamber,"<sup>67</sup> which limits the audience to readers who already actively seek out these types of campaigns, making it difficult to gain exposure from a variety of Facebook users. In a study conducted by the American Press Institute and the Associated Press-NORC Center for Public Affairs Research, they discovered that, "contrary to the idea that social media creates a polarizing 'filter bubble,' exposing people to only a narrow range of opinions, 70 percent of millennials say that their social media feeds are comprised of diverse viewpoints evenly mixed between those similar to and different from their own...and nearly three-quarters of those

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<sup>64</sup> Virgillito, Dan. "How To Capture Attention Of Millennials On Facebook," *AdEspresso*, June 19, 2015, accessed February 25, 2017, <https://adespresso.com/academy/blog/capture-attention-millennials-facebook/>.

<sup>65</sup> Brown, Laura. "22 Millennial Marketing Tips from a 22-Year-Old," *Social Media Today*, July 23, 2015, accessed February 25, 2017, <http://www.socialmediatoday.com/marketing/laurabrown123/2015-07-22/22-millennial-marketing-tips-22-year-old>.

<sup>66</sup> Virgillito, Dan. "How To Capture Attention Of Millennials On Facebook," *AdEspresso*, June 19, 2015, accessed February 25, 2017, <https://adespresso.com/academy/blog/capture-attention-millennials-facebook/>.

<sup>67</sup> Escher, Anna. "How Facebook Can Escape the Echo Chamber," *TechCrunch*, accessed February 25, 2017, <http://social.techcrunch.com/2016/11/13/how-facebook-can-escape-the-echo-chamber/>.

exposed to different views (73 percent) report they investigate others' opinions at least some of the time — with a quarter saying they do it always or often.”<sup>68</sup>

In a new book by Derek Thompson, a senior editor at the *Atlantic* magazine and a weekly news analyst for NPR's *Here and Now*, called *Hit Makers: The Science of Popularity in an Age of Distraction*, he explains how spreading information between broadcasters is what makes something viral or trend online.<sup>69</sup> Something may show as trending on Facebook today that was viral on a different platform weeks ago. Therefore, trying bridging platforms is imperative, as seen in the progressing stages of the Dakota Access Pipeline campaigns. Various hashtags were used across Facebook, Instagram and Twitter, most recognized being the “#NODAPL”<sup>70</sup> that allowed the campaign to maintain its traction and relevance. Recognizing what types of Facebook pages are popular with non-tribal millennials can be difficult because new campaigns are started every day, but there are some Facebook pages that are recycled and used to promote different messages. One example is the *Humans of New York*<sup>71</sup> page, with over 18 million followers, which highlights a variety of residents in New York. There are many Facebook pages that were inspired by the *Humans of New York* project, including a *Humans of Standing Rock* page, which, although less popular, it still gains much attention, and people who see the title immediately know what type of content to expect from the page. “People are drawn to popularity.”<sup>72</sup>

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<sup>68</sup> “How Millennials Get News: Inside the Habits of America’s First Digital Generation.” *American Press Institute*, March 16, 2015, accessed February 25, 2017, <https://www.americanpressinstitute.org/publications/reports/survey-research/millennials-news/>.

<sup>69</sup> Schawbel, Dan. “Derek Thompson: Why There’s No Such Thing As ‘Going Viral,’” *Forbes*, February 7, 2017, accessed February 25, 2017, <http://www.forbes.com/sites/danschawbel/2017/02/07/derek-thompson-why-theres-no-such-thing-as-going-viral/>.

<sup>70</sup> Javier, Carla. “A Timeline of the Year of Resistance at Standing Rock,” *Fusion*, December 14, 2016, accessed February 25, 2017, <http://fusion.net/story/372387/timeline-nodapl-protests-standing-rock/>.

<sup>71</sup> Stanton, Brandon. “Humans of New York,” *Facebook*, accessed February 10, 2017, <https://www.facebook.com/humansofnewyork/>.

<sup>72</sup> Schawbel, Dan. “Derek Thompson: Why There’s No Such Thing As ‘Going Viral,’” *Forbes*, February 7, 2017,

Short, informative videos are also something to be shared through Facebook, such as the NODAPL videos on NowThis<sup>73</sup> or Fusion<sup>74</sup>, where the videos are usually less than two minutes long. On Facebook, it is important to update frequently and regularly to maintain relevance and grasp readers' attention. Sponsoring posts is a good way to make sure more millennials do not miss your posts, but it is also important to continue providing new content to encourage millennials to check your page regularly. Right now, the Tulalip Today Facebook page has good content, but there are not many new posts being uploaded regularly, meaning the few sponsored posts will keep popping up in user's newsfeed, but they have likely already seen it and want something new. New posts do not need to be lengthy; quotes and visuals are simple ways to catch millennial's interests. Anything that opens a discussion that all millennials can feel involved in is a way to bridge the communication gap between both groups.

### **Social media: Instagram**

Instagram is best used as an attention-grabbing type of social media that is based around visuals. Instagram, as well as Snapchat, primarily targets younger millennials.<sup>75</sup> Instagram is primarily photos and videos with captions, which allows creators to upload a visual, with a caption and hashtags, which can then be directly shared to Facebook. You can create posts on Instagram and select other social media platforms, including Facebook, Twitter and Tumblr, to share the post, allowing you to have new content on multiple platforms all at once. Instagram has also become increasingly popular in countries outside of the United States, meaning if you want

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accessed February 25, 2017, <http://www.forbes.com/sites/danschawbel/2017/02/07/derek-thompson-why-theres-no-such-thing-as-going-viral/>.

<sup>73</sup> "NowThis." *Twitter*, accessed February 10, 2017, <https://twitter.com/nowthisnews>.

<sup>74</sup> Javier, Carla. "A Timeline of the Year of Resistance at Standing Rock," *Fusion*, December 14, 2016, accessed February 25, 2017, <http://fusion.net/story/372387/timeline-nodapl-protests-standing-rock/>.

<sup>75</sup> Chew, Jonathon. "Snapchat Now Beats Instagram Among Teen Users," *Fortune*, April 13, 2016, accessed February 25, 2017, <http://fortune.com/2016/04/13/snapchat-instagram-piper-jaffray/>.

to reach a more international audience in your campaign,<sup>76</sup> Instagram is a prime resource to do so.

### **Social media: Snapchat**

Originally, Snapchat was used to send brief, temporary pictures. More recently, Snapchat has implemented new features that make it a much more useful form of social media in regards to sharing diverse perspectives. Snapchat's "Story" feature allows users to add multiple photos or short videos to a story that anyone following their Snapchat can view within 24 hours of posting it. A feature called "Memories" can download any "Snaps" you have posted, which prevents you from losing anything posted on Snapchat, but it will disappear after 24 hours. Many politicians and journalists have created Snapchat accounts to reach out to younger millennials, encouraging millennials to get involved and educated on current issues.

Additionally, Snapchat also has news articles that follow a similar structure as the "stories," sponsored and featured at the top of Snapchat's newsfeed. These news articles are an easy way for millennials to skim through a selection of readings and pick out which ones catch their interest. Most of the articles are structured as digital stories, to which the user feels more engaged and must click through the article to read it. One article expresses how Snapchat is often "regarded the social media app as a Millennial trend and a way for politicians to connect with younger constituents,"<sup>77</sup> but they also state that Snapchat is "ushering in a new age of digital storytelling." For instance, Snapchat livestreams of global, cultural events like Ramadan.

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<sup>76</sup> "The Instagram Demographics and Usage Statistics Marketers Need to Know in 2016." *Mediakix - Influencer Marketing Agency*, September 9, 2016, accessed February 25, 2017, <http://mediakix.com/2016/09/13-impressive-instagram-demographics-user-statistics-to-see/>.

<sup>77</sup> Hawn, Ashley. "Snapchat's Role in the New Age of Digital Storytelling," *Kglobal*, July 18, 2015, accessed February 25, 2017, <http://kglobal.com/blog/snapchats-role-in-the-new-age-of-digital-storytelling>.

Snapchat's livestream of Ramadan demonstrated the app's ability to tell "one, linear story from multiple narrative perspectives."<sup>78</sup>

### **Social media: Twitter**

Twitter is a useful app in trying to form more personal bonds with the community. In a survey conducted by Social Chorus where they surveyed 400 millennials aged 18-24 in June 2013, over half of U.S. Twitter users are millennials.<sup>79</sup> Non-tribal millennials strive for open discussion and engagement, which Twitter helps them achieve. Twitter necessitates constant activity and updates. By being responsive and transparent in posts, it is possible to create new forms of trust between the non-tribal millennials and the Tulalip Tribes.<sup>80</sup> Additionally, Twitter is a good way to share headlines to new posts and direct readers to other forms of social media or external websites.

### **Social media: Podcasts**

When compared to older generations, fewer millennials are listening to traditional radio stations, but talk radio podcasts are quickly becoming more popular among millennials.<sup>81</sup> Podcasts are in a sense, the digital generation's form of talk radio, where listeners can pick and choose what to listen to on demand. In a 2016 report by AdWeek, they explain that "Podcasts pair well with shorter attention spans, allowing listeners to do other things while consuming

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<sup>78</sup> Ibid.

<sup>79</sup> "Millennials as Brand Advocates." accessed February 25, 2017, <http://info.socialchorus.com/rs/socialchorus/images/Millennials-as-Brand-Advocates-Ebook-SocialChorus.pdf>.

<sup>80</sup> Chan, Reginald. "3 Powerful Social Media Marketing Tips Targeting Millennials," *Hot in Social Media Tips and News*, November 24, 2014, accessed February 25, 2017, <http://hotinsocialmedia.com/3-powerful-social-media-marketing-tips-targeting-millennials/>.

<sup>81</sup> "Podcasts Gain Popularity Among Millennial Listeners." *The G Brief*, March 25, 2015, accessed February 25, 2017, <http://thebrief.com/articles/podcasts-gain-popularity-among-millennial-listeners-510>.

content.”<sup>82</sup> The overall effort needed to listen to a podcast is minimal and allows listeners to multitask, which is appealing to millennials living in a fast-paced world. Per a 2016 survey by Edison Research and Triton Digital, 38 percent of millennials aged 18-34 listen to podcasts.<sup>83</sup> One benefit to podcasts are their ability to tell longer stories as opposed to the usual short videos on Facebook and YouTube, but the issue with podcasts is that they can be difficult to promote at first until they gain significant traction, stressing the importance of cross-platform sharing.<sup>84</sup>

### **Social media: various news outlets and apps**

Per our survey data, there is a wide range of news outlets used among millennials. In a survey by Comscore in 2016, over 71 million millennials check a news or information website at least once a month.<sup>85</sup> Relating back to social media, 88 percent of millennials get news from Facebook regularly,<sup>86</sup> allowing Facebook to often be the first point of exposure to different news stories. One in five millennials say they only read the header while browsing through social media,<sup>87</sup> meaning most them will click on the article and read it in full. Sharing relevant articles through social media is a useful way to spark inspiration with millennials on current events while allowing them to do determine their perspectives on their own. Gaining exposure through news

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<sup>82</sup> Folse, Molly. “Why Recent Grads Are Breaking Up With Blogs in Favor of Podcasts,” *AdWeek*, September 1, 2016, accessed February 25, 2017, <http://www.adweek.com/digital/why-recent-grads-are-breaking-blogs-favor-podcasts-173119/>.

<sup>83</sup> “4 Ways Millennials Are Changing the Way We Consume Audio.” *Podcast Motor*, August 29, 2016, accessed February 25, 2017, <https://www.podcastmotor.com/4-ways-millennials-are-changing-the-way-we-consume-audio/>.

<sup>84</sup> Folse, Molly. “Why Recent Grads Are Breaking Up With Blogs in Favor of Podcasts,” *AdWeek*, September 1, 2016, accessed February 25, 2017, <http://www.adweek.com/digital/why-recent-grads-are-breaking-blogs-favor-podcasts-173119/>.

<sup>85</sup> Doctor, Ken. “Which Media Companies Are Winning the Battle for Millennials?,” *Politico Media*, August 9, 2016, accessed February 25, 2017 <http://politi.co/2aJ2GBl>.

<sup>86</sup> “How Millennials Get News: Inside the Habits of America’s First Digital Generation.” *American Press Institute*, March 16, 2015, accessed February 25, 2017, <https://www.americanpressinstitute.org/publications/reports/survey-research/millennials-news/>

<sup>87</sup> “Study: The Millennial Perspective on Native Ads.” *Native Advertising*, February 22, 2016, accessed February 25, 2017, <http://nativeadvertising.com/study-so-how-exactly-do-millennials-feel-about-in-feed-ads/>.

outlets, especially with the support of well-known activists and celebrities is also a way to gain more traction; this functions as an extension of word-of-mouth. Some examples include Shailene Woodley's involvement in the #NODAPL movement<sup>88</sup> and Marlon Brando on the treatment of Native Americans.<sup>89</sup>

Social media and reaching out to millennials makes for an essential marketing reach. We have gone further, and created our own personalized, unique content.

### **What is a digital story?**

Stories have been used as a tool to educate people and impart experiences for thousands of years: "Stories help us make sense of ourselves, our cultures and societies, in rich and meaningful ways."<sup>90</sup> In today's ever-growing digital world, a new way of creating stories has emerged. As a more interactive way to engage with others, people are telling their stories on digital platforms, "combining narrative with digital content, including images, sound, and video, to create a short movie, typically with a strong emotional component".<sup>91</sup> They use emotional connections, and add a voice to the story telling process "not only with their own words but also

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<sup>88</sup> ICMN Staff. "Shailene Woodley Released as Celebs Rally Around Her and Publicize NoDAPL," *Indian Country Media Network*, October 13, 2016, accessed February 25, 2017, <https://indiancountrymedianetwork.com/culture/arts-entertainment/shailene-woodley-released-as-celebs-rally-around-her-and-publicize-nodapl/>.

<sup>89</sup> Robinson, Melia. "The Unbelievable Story Of Why Marlon Brando Rejected His 1973 Oscar For 'The Godfather,'" *Tulalip News*, February 27, 2014, accessed February 25, 2017, <http://www.tulalipnews.com/wp/2014/02/27/the-unbelievable-story-of-why-marlon-brando-rejected-his-1973-oscar-for-the-godfather/>.

<sup>90</sup> "What Is Digital Storytelling and How Can It Be Used in the Classroom?" *Campbell Country School District*, accessed February 20, 2017, [http://web.ccsd.k12.wy.us/sectechcurr/sectechcurr/Digital\\_Story.html](http://web.ccsd.k12.wy.us/sectechcurr/sectechcurr/Digital_Story.html).

<sup>91</sup> "EDUCAUSE Learning Initiative." accessed February 20, 2017, <https://www.educause.edu/eli>.

in their own voices, fostering a sense of individuality and of “owning” their creations”.<sup>92</sup> They primarily target millennials due to their high internet usage.

Digital stories can be used as a learning tool for students and are increasingly popular among university curriculums. In a study led by Jane Van Galen, UW Bothell professor for the School of Educational Studies, she expands on the advantages of digital stories as a “powerful tool for learning-for students and instructors.”<sup>93</sup> She explains that by telling a variety of personal stories through digital content, a student will think more deeply improving their communication skills and multiculturalism.

Digital stories effectively target those with short attentions spans. In a study about advertising, Microsoft reports, in 2013 that the average attention span in a human has shrunk from 12 seconds in the year 2000 to eight: “the ability to remain focused on a single task is most correlated with: volume of media consumption, social media usage, multi-screen behavior, and adoption of technology.”<sup>94</sup> Brief, visual interactive content will therefore appeal to the millennial demographic. We have created our own digital story “Finding Common Ground in a World of Environmental Change”<sup>95</sup> that highlights what Task Force students learned and their desire to work with the Tulalip Tribes to find solutions for environmental issues in Puget Sound.

Given this background, the remainder of this report will discuss the methods we recommend for improving communication between the Tulalip Tribes and non-tribal millennials.

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<sup>92</sup> Ibid.

<sup>93</sup> “The Power of Personal Narratives in the Classroom,” University of Washington, *Trends and Issues in Higher Educaiton*. (January 25, 2017), accessed February 25, 2017, <http://www.washington.edu/trends/the-power-of-personal-narratives-in-the-classroom/>.

<sup>94</sup> Gausby, Alyson. “Microsoft Attention Spans,” Consumer Insights (Canada: Microsoft, 2015), accessed February 25, 2017, <https://advertising.microsoft.com/en/wwdocs/user/display/cl/researchreport/31966/en/microsoft-attention-spans-research-report.pdf>.

<sup>95</sup> Aberg, Nathan; Bui, Linh; Hardison, Alex; Lee, YeJi; Yang, Seung; Xie, Hongyue. “Finding Common Ground in a World of Environmental Change.” Digital Story, February 28, 2017, accessed March 3, 2017. <https://sway.com/wluV0qRyoGiK3J80>

The following section will include survey data and graphics, focus group analysis, our goals, the challenges we experienced, key messages, a table of our recommended methods of communication, the recommended implementation of our methods (e.g. social media, UW events, etc.), and take-home messages.

## **Charts and data**

### **Survey responses**

To obtain more background knowledge on non-tribal millennials, our Task Force created a survey to identify opinions related to the Tulalip Tribes, environmental concerns and forms of communication. Our sample for this survey was 125 millennials; approximately half of the sample was taken from UW students that we distributed surveys to before classes and the other half was friends and peers we reached out to through Facebook. The students who were given the surveys in class were all in International Studies courses, but the sample through Facebook included both student and non-student participants. The sample was not randomized in any manner, and thus the findings should not be construed as representative of the UW student body or generalized to non-tribal millennials. Regardless, we believe that it serves the purpose of identifying likely general awareness of treaty rights and Puget Sound environmental issues while also identifying effective ways to promote awareness. We also conducted two small focus groups consisting of 8 UW students, primarily from the Jackson School of International Studies, which will be mentioned throughout this report as quotes. During our focus groups, we showed various short media clips that discussed tribal fishing rights to see student's reactions and responses. Below are the charts corresponding with our surveys.

Figure 1.1: Where are you from?



Figure 1.2: What is your age?

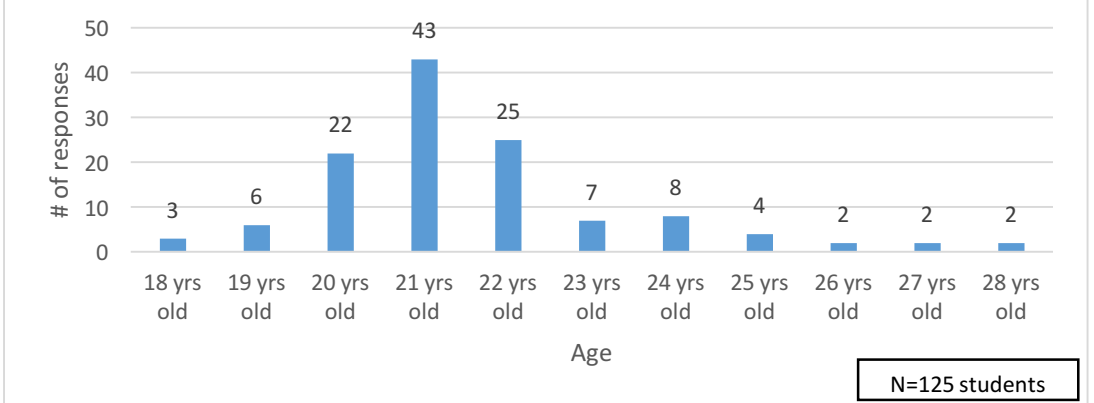


Figure 1.3: Political Affiliation

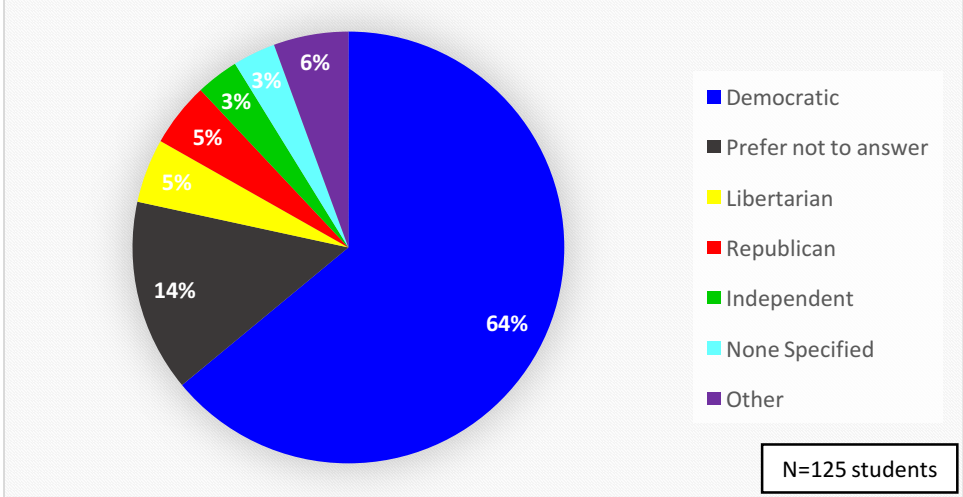


Figure 1.4: What things come to mind when you think of the Tulalip Tribes?

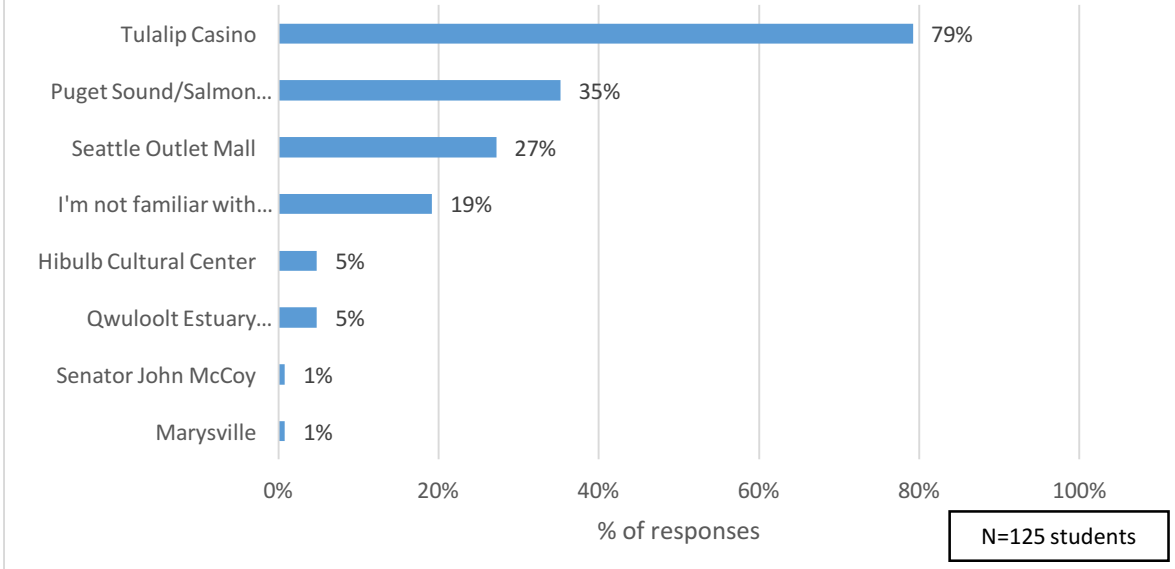
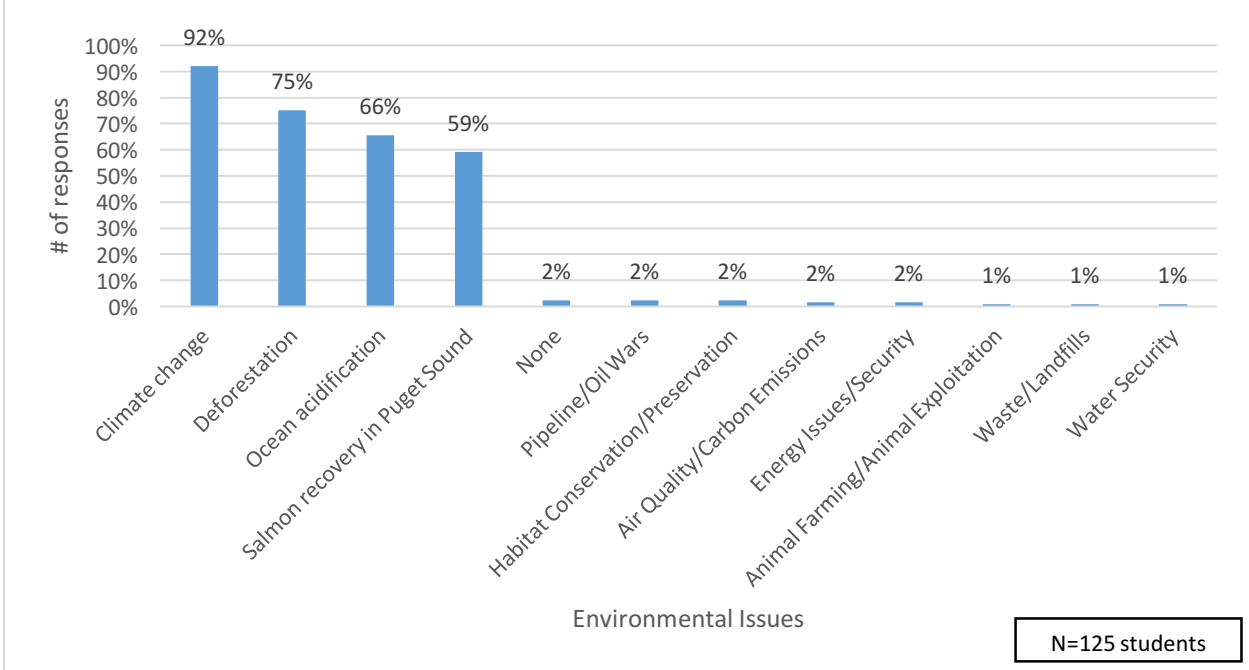
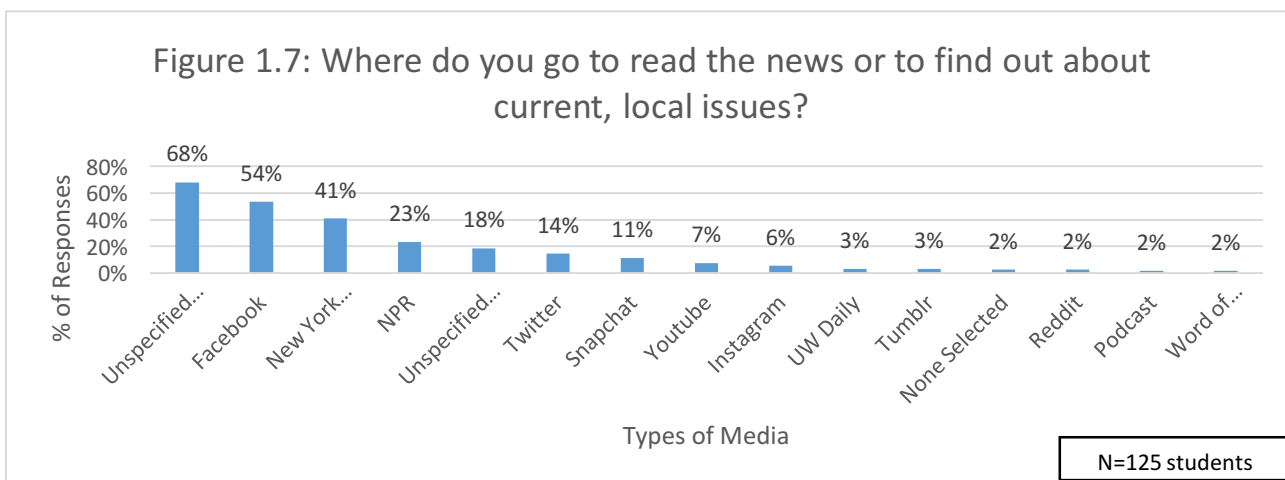
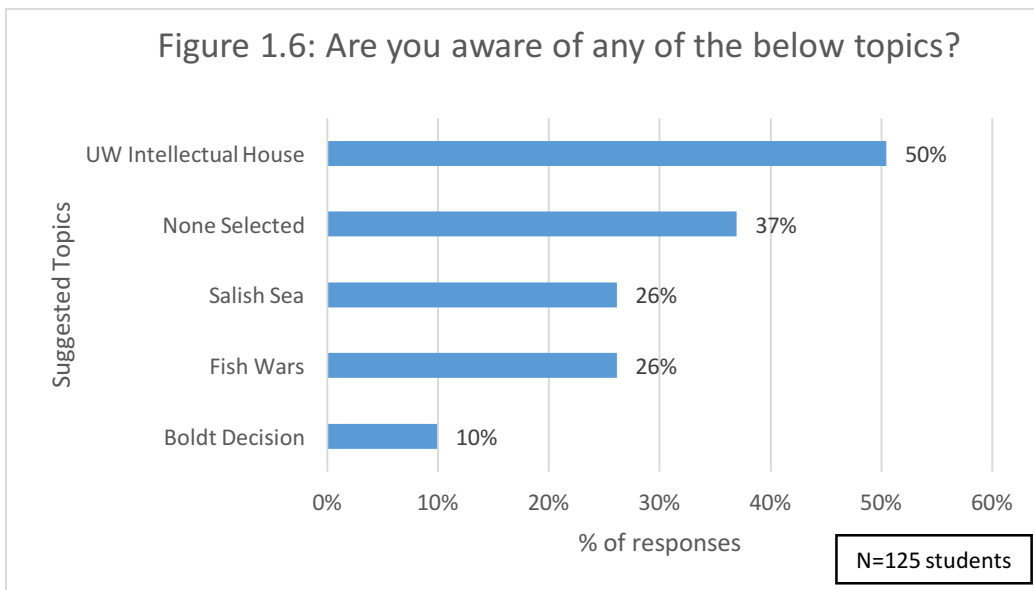


Figure 1.5: What kinds of environmental issues do you care about?



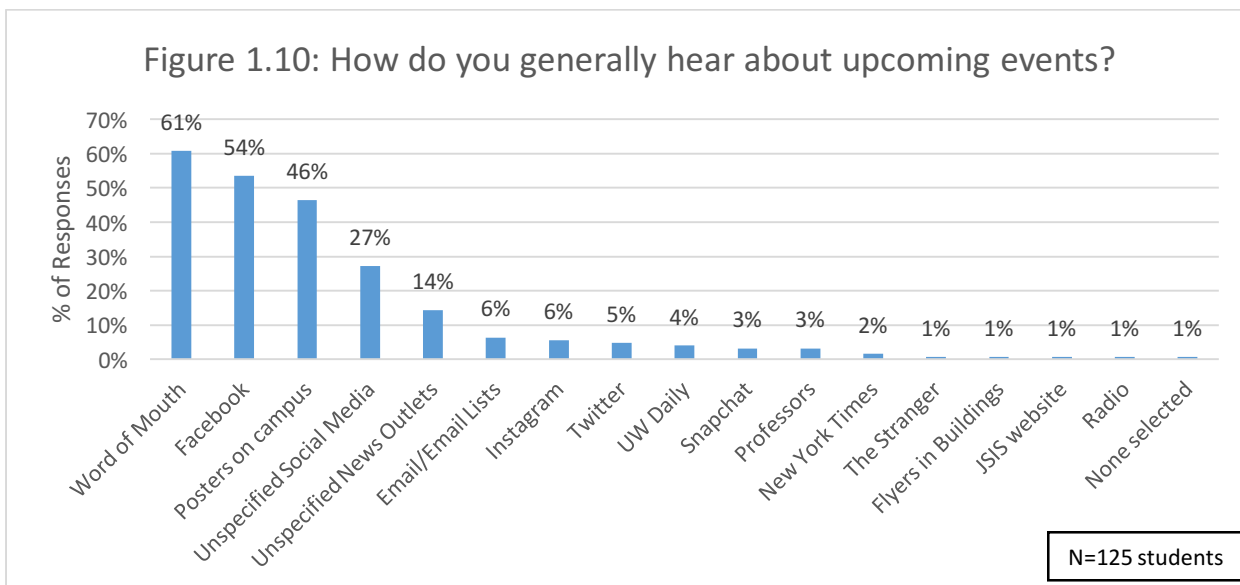
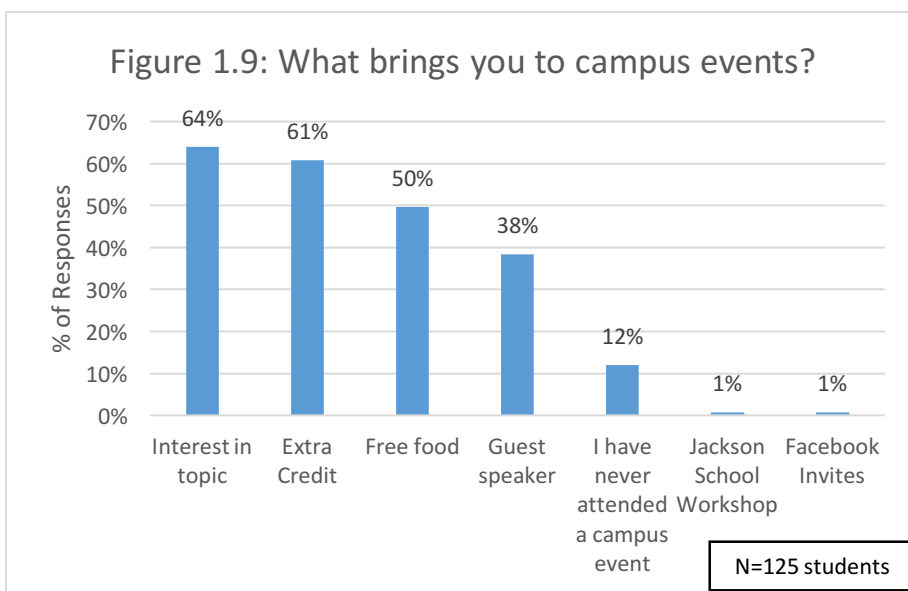


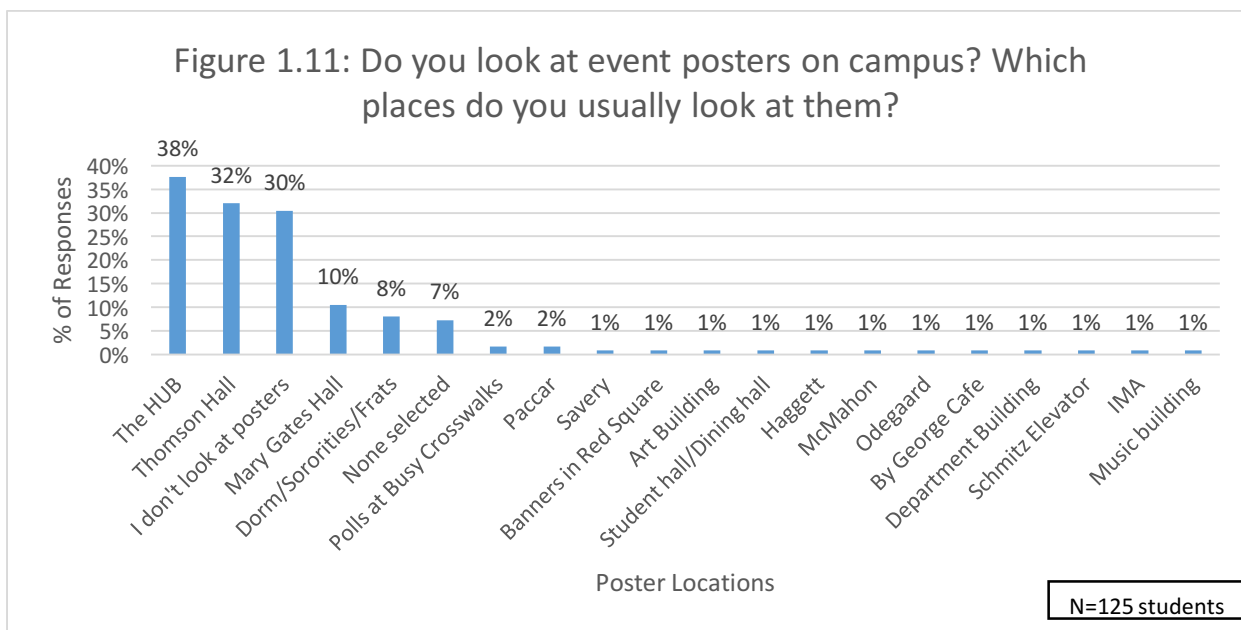
**Figure 1.8: Which news outlets do you use to find out about current, local issues?**

Preferred News Outlets	Number of responses
New York Times	51
NPR	29
Unspecified News Outlets	28
Seattle Times	6

BBC	5
WA Post	5
UW Daily	4
Huffington Post	4
Wall Street Journal	4
CNN	4
The Economist	3
The Guardian	3
Local News	3
Reuters	2
The AP	2
Financial Times	2
Aljazeera	2
Fox apps	1
Newsweek	1
Buzzfeed	1
Yahoo	1
MSNBC	1
Google News	1
Greentech media	1
KUOW	1
Apple News App	1
News Republic	1

Kiro 7 News App	1
Newspapers	1
**the 125 survey participants could list multiple news outlets	





When asked what comes to mind when thinking of the Tulalip Tribes, an overwhelming majority was only aware of the Tulalip Casino or not familiar with the tribes whatsoever, unsurprising given the prominence of the casino near the I5 expressway. Considering that most survey respondents (48 percent) are from King County, it is possible that there is more familiarity with the Snoqualmie Tribes (King County) and Muckleshoot Tribes (King County). A large majority of the sample (93 percent) also expressed that they are concerned with climate change, not a point of contention among millennials regardless of political affiliation. While most of our survey sample was unfamiliar with the term Salish Sea, historic event referred to as the “Fish Wars”, or the Boldt Decision, we were surprised that 43 percent were familiar with the wəłəbʔaltx<sup>w</sup> Intellectual House on campus, but we also recognize that these data can be interpreted in different ways. During our focus groups, we attempted to clarify some of these responses, but it was difficult to gain a full understanding of the participant’s knowledge without leading their responses.

### **Strategy goals**

The following section reviews goals for effective communication methods with non-tribal millennials in the greater Puget Sound area and the use of the Task Force digital story.

- Our main goal is to establish, promote, and foster a relationship between the Tulalip Tribes and non-tribal millennial residents in the greater Puget Sound area to educate and collaborate on restoration projects that protect our shared environment.
- We want to express to millennials that tribal rights and treaties are important for both tribal members and non-tribal members of society, especially in the sense of treaties as tools to force environmental action and change.
- We hope to communicate general climate change and environmental issues that affect the Pacific Northwest and the Puget Sound, and how the Tulalip Tribes are involved in addressing these issues, as well as what millennials can do to involve themselves.
- We want to create an interest in the Tulalip Tribes, their treaty rights and environmental initiatives amongst non-tribal millennials through various educational events and opportunities for interaction and conversation.
- We are looking to use the social media platforms that we find most effective based on empirical data to work towards breaking any stigma and stereotypes that might possibly exist between either group.

### **Goals for the Digital Story**

- We want to use the Digital Story to communicate with non-tribal millennials across the Puget Sound.

- We hope to use the platform that attracts the most millennials to promote the Digital Story.
- We want to use the Digital Story to connect with millennials on an emotional level to interest them to get involved in salmon habitat restoration projects and other Tribal environmental projects across the Puget Sound.
- We hope to be able to describe personal experience and our path of knowledge gathering of Tribal issues related to the Tulalip Tribes.

### **Challenges**

This section provides insights into difficulties and uncertainties that may arise when recommended actions would be taken. It also captures and reports certain challenges we have encountered within the project, so that future Task Forces can learn from our experience. Some challenges to our goals for this project include:

- To create enough interest in education opportunities for non-tribal millennials in the Puget Sound, such as convincing students to attend UW affiliated events and lectures.
- To sustain trust and participation by young people, and make interactions between the Tulalip Tribes and non-tribal youth more than a one-time event (e.g., to use the publicity created by events such as the Salish Sea Day as a starting point).
- To receive adequate interest and support from UW departments and student organizations.
- To create a widespread publicity effect for Tulalip/non-tribal millennial collaboration through word of mouth – a preferred means of communication amongst UW students.

- To transmit the key messages of the report through social media networks in an effective, innovating and compelling way that millennials will understand and relate to, and to build enough social media followers to create broader millennial Tribal knowledge.
- To evoke an emotional response with the digital story, and to attempt to quantify or understand any effect it may have.
- To incorporate the digital story into events and social media narratives after the initial few showings without seeming redundant, and continuously create new content.

### **Key messages**

This section holds intentionally simple messages we recommend using as the basis for communication with non-tribal millennials to broaden understanding and collaboration between tribes and non-tribal millennials. The following messages are based on our research of millennials' perspectives and interests and the priorities of the Tulalip Tribes. The communication strategy should be organized around these priority communication messages.

1. The current laws are not enough; we must work together to save Puget Sound salmon.
2. Tribal treaty rights protect salmon and tribal culture.
3. Tribal salmon knowledge is vast and deep; relying on their guidance will lead to a healthier Puget Sound salmon population.
4. Treaty rights are essential avenues for change in federal and state environmental policy.

## Implementation

The following section presents a multi-faceted approach to reaching the above goals and communicating the key messages. We will delve into the specifics of implementation, and how each subject can continue to be expanded on in the future.

### Digital story implementation

The Task Force digital story is a cornerstone of this communication strategy. The following explains the rationale for the digital story and how it can be used.

Initially, it was surprising to see how many millennials stated that word-of-mouth was a main source for finding out about both local issues and events, but after doing further research on millennials and reflecting on ourselves, word-of-mouth is one of the key connecting points that encourages people to consider things they have never heard of. If someone tells you about a place they went to or a thing they did that they recommend, millennials are very likely to look up whatever was recommended on the spot.<sup>96</sup> The same thing applies to hearing about any type of news or headlines, if someone informs you of something that you are the slightest bit interested in, there is a good possibility you will look it up on your phone. Topics spread through word-of-mouth can typically lead to topics becoming popular or viral online.

Over 85 percent of millennials in the U.S. own a smartphone,<sup>97</sup> allowing for constant internet access. Social media is one of the most effective ways to communicate with millennials, as it is not only a way for them to share their own thoughts and ideas, it is often the first place

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<sup>96</sup> “Millennials as Brand Advocates.” accessed February 25, 2017, <http://info.socialchorus.com/rs/socialchorus/images/Millennials-as-Brand-Advocates-Ebook-SocialChorus.pdf>.

<sup>97</sup> “Mobile Millennials: Over 85% of Generation Y Owns Smartphones.” *Nielsen*, 2014, accessed February 25, 2017, <http://www.nielsen.com/us/en/insights/news/2014/mobile-millennials-over-85-percent-of-generation-y-owns-smartphones.html>.

they find out about news and events. Each type of social media has various uses that help reach different audiences, but there are many ways that online campaigns can spread across multiple platforms to ensure the information being shared is not overlooked. Recently, the growing awareness and involvement around the Dakota Access Pipeline in Standing Rock, North Dakota has shown how powerful and effective social media can be when best used.<sup>98</sup>

### **DST's goals, narrative and platform**

The goal of our Task Force's digital story is to communicate environmental dangers and tribal treaty rights through describing personal experiences and storytelling. The Rockefeller Foundation says "Effective stories inspire people for social causes by creating human connection and emotional resonance. (...) Well-crafted stories can communicate abstract and complex ideas in ways that encourage understanding and value connections."<sup>99</sup> To connect with other Puget Sound millennials on a deeper level, the digital story uses personal experiences to create an emotional connection between the viewer and the storyteller.

### **The digital story's narrative**

The Tulalip Casino begins as an effective hook given its popularity per our surveys. The story explains the casino's relationship with Tulalip Tribes before elaborating on the desperate state of salmon fisheries in the Puget Sound and its effect on the Tribes.

The story is filled with personal elements and learning experiences: excitement being part of this project, learning more about tribal issues in an era of environmental change, and realizing

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<sup>98</sup> Javier, Carla. "A Timeline of the Year of Resistance at Standing Rock," *Fusion*, December 14, 2016, accessed February 25, 2017, <http://fusion.net/story/372387/timeline-nodapl-protests-standing-rock/>.

<sup>99</sup> "Digital Storytelling for Social Impact." (The Rockefeller Foundation), accessed February 20, 2017, <https://www.rockefellerfoundation.org/app/uploads/Digital-Storytelling-for-Social-Impact.pdf>.

we still unaware of many cultural elements of Tulalip Tribes. Quotes from students are dispersed throughout the story. Moreover, the digital story group attended focus groups, took pictures, and recorded quotes for the storyline, which they then used to illustrate ignorance about climate change and tribal life among university students. The story also presents student's ignorance about these problems, even though some have lived in the Puget Sound all their lives.

It continues with of our more personal experiences, such as visiting the Hibulb Cultural Center on the Tulalip reservation to learn more about Tulalip's history, culture and ecological restoration efforts. Some statistics are added to render credibility to described events, and it elaborates on the Boldt Decision and fishing rights, as well as the importance of fishing for Tulalip's culture. We had the opportunity to go to Qwuloolt, a restoration project enacted between Tulalip Tribes and the federal government. Todd Zackey from the Tulalip Tribes Natural Resource Department explained the estuary's critical role in salmon recovery. After describing these personal experiences, the story ends by explaining inter-cultural communication.

### **The platform**

The digital story will operate on Sway.<sup>100</sup> It will be accessible in a link<sup>101</sup> on various platforms and social media databases. Tulalip and the UW's Jackson School could host it on their various websites. The link could also appear on UW's Environmental Studies website to

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<sup>100</sup> "Sway: Create and Share Interactive Reports, Presentations, Personal Stories, and More." accessed February 28, 2017, <https://sway.com/>.

<sup>101</sup> <https://sway.com/wluV0qRyoGiK3J80>

increase the page's visibility, advertise the product, and connect with more millennials. It will demonstrate Tulalip's leading role in salmon and Puget Sound recovery and the importance of working with tribes when it comes to environmental issues.

The next sections will analyze social media platforms and determine which database will get the most millennial demographic exposure, as well as how to launch and expose the story through conducting activities at the UW and Marysville. These sections will also explore possibilities of displaying the story on more traditional types of media, such as the UW Daily and Seattle Times magazine.

### **Social media recommendations**

The following social media recommendations are made through the research previously stated in the social media analysis section and through our survey results.

#### **Social media: Facebook**

Based on our survey research (Figures 1.7 and 1.10) and published studies of social media used by millennials, Facebook is should be the primary communication platform. One of the first steps that the Tulalip Tribes needs to take in regards to social media is being more active. Regularly posting on Facebook will increase the chances that readers scrolling through their newsfeed will view something that is been posted. By linking Instagram and Twitter accounts to Facebook, being active can be achieved by only posting onto one platform. Sharing posts from Instagram, the digital story and relevant news articles are also simple ways to remain active without necessarily creating new content every day. Creating more short videos like the ones on Tulalip Today's Facebook page will be useful once more traction is gained on the

Facebook page, but until a larger audience is brought in, the current sponsored videos plus a variety of shared content from outside of Facebook are enough to attract readers if the page is actively posting.

Furthermore, there should be a Facebook button or icon on the corresponding Tulalip Tribes websites that allows readers looking directly at Tulalip's website to easily locate Tulalip Tribes on Facebook and other social media platforms, such as Instagram and Twitter. Perhaps creating a campaign page similar to the Facebook page mentioned earlier called *Humans of New York*, which could be called something along the lines of "People of Tulalip Tribes" or "People of the Salish Sea." Creating relevant and appropriate hashtags will allow you to easily share Facebook campaigns across multiple social media platforms as well. These types of pages could highlight stories of tribal members (and possibly some non-tribal members if it involves *all* people of the Salish Sea) and people can submit their stories to be posted. This kind of interactive Facebook page can be powerful because it is much more personalized and allows offers a platform for tribal members to share their personal stories and perspectives.

Finally, sharing and promoting events through Facebook that are related to Tulalip Tribes will help bring in more participants. Creating event pages through Facebook makes it easy for followers of the page to share events with their friends and family, which will be extremely useful in promoting events, such as the Salish Sea Day (a recommendation below).

### **Social media: Instagram**

A search for “Tulalip” on Instagram results in various resources, including the Tulalip News,<sup>102</sup> Tulalip Resort Casino,<sup>103</sup> Tulalip Market,<sup>104</sup> and others. Tulalip’s news account and the casino Instagram are connected to the Facebook page through a link which helps increase web presence: “The site URL that leads to the company’s web page must be clearly visible. If a visitor does not know where to find the company outside of Instagram, the link between marketing on Instagram and growing the business by attracting new visitors to the web page will break.”<sup>105</sup> The Tulalip News Instagram was created in April 2016, it currently has 34 followers, and has seen no activity since August 2016. From April to July, the Instagram was very active, but in June the quantity of posts declined. There were more posts in August, but the account’s consistency fell to no posts in the later months. “Successful Instagram marketing comes simply from being active, posting great content, following interesting people and leaving comments and questions to those people and starting to build relationships with the followers and influential people on your business sector.”<sup>106</sup> For accounts to see more success, they must actively interact with others and reliably post new pictures.

Constant interaction through posts and comments are vital components of a successful Instagram: “Customer Relationships Management (CRM) focuses on setting a brand apart from its competitors by personalizing communication with customers, for example by targeting the right customer with relevant information at the right time, or establishing a personal connection

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<sup>102</sup> “Tulalip News (@tulalipnews) • Instagram Photos and Videos.” *Instagram*, accessed February 20, 2017, <https://www.instagram.com/tulalipnews/>.

<sup>103</sup> “Tulalip Resort Casino (@tulalipresortcasino) • Instagram Photos and Videos.” *Instagram*, accessed February 20, 2017, <https://www.instagram.com/tulalipresortcasino/>.

<sup>104</sup> Tulalip Market, “Tulalip Market (@tulalipmarket) • Instagram Photos and Videos.” *Instagram*, accessed February 22, 2017, <https://www.instagram.com/tulalipmarket/>.

<sup>105</sup> Nummila, Mia. “Successful Social Media Marketing on Instagram” (Haaga-Helia: University of Applied Sciences, 2015), p. 17, accessed February 25, 2017, [https://www.theseus.fi/bitstream/handle/10024/98853/THESIS\\_MIA%20NUMMILA\\_FINAL.pdf?sequence=1](https://www.theseus.fi/bitstream/handle/10024/98853/THESIS_MIA%20NUMMILA_FINAL.pdf?sequence=1).

<sup>106</sup> *Ibid.* p. 13.

with a specific customer.”<sup>107</sup> The user should comment back and respond to the customer to create a personal link. This can also encourage word-of-mouth through positive association, especially if the content is made interesting to its target audience. “On Instagram, companies can utilize the word-of-mouth process by reposting the user’s pictures or encourage them to tag their pictures with hashtags provided by the company, thus making their message visible to the extended network of the users’ followers.”<sup>108</sup> Per our surveys, word-of-mouth was a successful way to communicate events and by increasing social media presence through Instagram, word of mouth can also be increased. The casino Instagram is very active, has 1120 followers, and posts weekly. “For people of today, sharing short information frequently has become a way of building relationships with each other.”<sup>109</sup> The casino uses their Instagram account to advertise events and concerts and does so with multiple pictures of artists, food and drinks that seems to effectively work for their target audience.

We have created an Instagram account, Studying Salish Sea (SSS), to receive real time feedback and share our learning process, as millennials, about treaty rights. Its goal is to educate others as we learn. The account has also been targeting other Instagram accounts from residents of the Puget Sound and environmentalists worldwide using likes and comments to gain more public attention and new followers. Our Instagram account had 418 followers as of Feb. 18, 2017, and posts more than 5 pictures a week, with likes per picture ranging from 38 to 83. The most popular pictures are landscape or sunset shots. “Did you know” sections emphasize interesting facts.

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<sup>107</sup> Thamwika Bergstrom, and Lisa Backman. “Marketing and PR in Social Media” (Department of Journalism, Media and Communications, Stockholms University, 2013), p. 14, accessed February 25, 2017, <http://www.diva-portal.org/smash/get/diva2:625012/FULLTEXT01.pdf>.

<sup>108</sup> Ibid. p. 19.

<sup>109</sup> Ibid. p. 16.

**Lessons drawn from the SSS Instagram:**

- Target active and popular users. These can be organizations or people.
- Targeting individuals living in the Puget Sound may increase word-of-mouth and circulation of information.
- SSS's Instagram followers are from many different backgrounds, implying many interested demographics.
- Providing accurate information is crucial to avoid misinformation.
- Users are interested in searching for our topics.

Furthermore, it is equally important that the Instagram account is connected to other platforms such as Facebook and Twitter. While Instagram is a useful tool for posting pictures, building relationships, and creating more publicity; other forms of social media may be more effective for event planning and news articles. Hashtags can be used as keywords to connect Instagram to other platforms. We must now decide how to maintain the Instagram after Task Force is over.

**Suggestions for continuing the SSS Instagram:**

- Passing on the account to Tulalip would maintain the page and social media presence, but may change the original purpose of the Instagram page.
- Passing on the account to members of the UW, such as the Jackson School, can maintain social media presence, but change its information and increase potential for outsider overgeneralization.

- Use trendy hashtags if they are relevant to the content. Instagram has its own trends and frequently used hashtags can be found on the application's search menu.
- Always use #Tulalip in posts so that users constantly can associate to it, or find it within their search
- By commenting on other Instagram pages, our page may gain more visibility and followers.
- Respond directly to comments and questions to create a more personable contact with the viewers.

### **Social media: additional platforms**

Besides Facebook and Instagram, the Tulalip Tribes should try out a variety of social media platforms to reach millennials that prefer different platforms. Creating a Twitter page that is active and linked to Facebook and Instagram is an easy way to reach out to viewers that may not use Facebook or Instagram. Posting primarily on Instagram and having the post reroute automatically onto Facebook and Twitter saves time from having to come up with distinct, new content for each platform. It is important to note that only posting things through Instagram will make viewers believe the Facebook or Twitter are inactive, meaning you still need to create occasional posts that are exclusive to one platform. Checking Twitter for any responses you may receive will also be important, as millennials appreciate knowing there is an actual person behind the social media page.

Snapchat and podcasts are less urgent recommendations, but could be beneficial in the future for spreading awareness on Tulalip Tribes. Creating a Snapchat takes a lot of effort and daily activity. Snapchat could be a useful way to share the digital story, but ultimately might be

more time consuming than beneficial. Podcasts also take a considerable amount of effort to create and maintain, but could be a potential way for tribal members to share stories, experiences and concerns without the worry of losing the listener's interest. Most millennials listen to podcasts while doing other tasks, giving the speaker more time to express ideas in full. To do this, a host page for the podcast should be created (WordPress has an easy template) that provides a variety of options (Spreaker, Soundcloud, Stitcher, iTunes, HeadGum, YouTube, Google Play) where the listener can download or listen to the podcast anytime they choose. The podcast should then be shared on all social media platforms and on all relating Tulalip Tribes websites. Podcasts are another way to promote upcoming events for the tribes as well, going into more detail on what an event entails without bombarding the viewer with a page of text.

### **University of Washington resources**

The University of Washington (UW) is an avenue to reach non-tribal millennials. By using the university as a platform to present information and draw students to community events, a larger group of non-tribal millennials may be informed and engaged with information surrounding tribal rights and salmon habitat restoration. Engagement through what might be described as *social venues* and *standard communication venues* is one of the best ways to interact with non-tribal millennials at the UW.

Social venues could be used to foster connection between the Tulalip Tribes and people or organizations on campus. One way to engage with students socially at the UW is through collaborations with the University of Washington Carlson Leadership & Public Service Center. The Carlson Center Work Study Program bridges the distance between classrooms and off-campus organizations to extend what knowledge is learned in class, and apply it to the outside

world.<sup>110</sup> By working with the Carlson Center, not only are students incentivized to participate and learn in situations involving the Tulalip Tribes and salmon recovery, but also to experience hands-on conditions which will impact their lives. Work Study Programs with the Carlson Center could also focus additional volunteer energy on key issues.

Campus events gather students in varying degrees. They can be either student-led events or professionals giving lectures or seminars. We would recommend a two-pronged approach for contacting students through campus events: creating links to students through student-led organizations and contacting UW departments. Events and lectures are ideal to educate non-tribal millennials on subjects such as salmon habitat restoration and tribal rights. To create an effective word-of-mouth chain reaction to increase participation, and therefore communication, it is important to make the event interesting and relevant. This can be accomplished through working with departments and teachers, such as the Jackson School of International Studies. One way to work with UW departments is to create events and inform teachers of the event's relevance to the classes they teach, so they pass the information on to their students; students will find interest in attending the event especially if incentive, like extra credit, is given. Another way to work with teachers is to offer an in-class speaker to present for a class period about a topic both relevant to the class and to tribal rights or salmon habitat restoration.

It is also important to engage with pre-existing First Nations student organizations.<sup>111</sup> Not only will working with First Nations student organizations create a community with indigenous peoples already on campus, but those student organizations will have experience with the university and the means to raise awareness about relevant topics.

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<sup>110</sup> "Carlson Leadership & Public Service Center: Service, Learning, and Leadership in 2017." *University of Washington*, accessed February 16, 2017, <https://www.washington.edu/carlson/>.

<sup>111</sup> An example of a First Nations student organization on campus is *First Nations at UW*. Email: [fnuw@uw.edu](mailto:fnuw@uw.edu). Facebook: [www.facebook.com/fnatuw/](http://www.facebook.com/fnatuw/)

Standard communication venues are classic ways of communicating with students at UW through posters, banners, and collaborating with *The Daily*, the UW's student-run newspaper. *The Daily* is a useful tool for connecting with non-tribal millennials on campus; it can be used as a platform to spread information about the *social venues* and be a place to inform readers about the current issues surrounding tribal rights and other relevant topics. Students can write opinion pieces, pieces focused on the environmental and science aspect of habitat restoration, as well as the cultural significance of salmon to tribal life. Overall, it serves as a platform where students can write educational pieces surrounding the Puget Sound, the Salish Sea, tribal rights, and their connection to environmental issues and salmon habitat restoration.<sup>112</sup>

Another way to engage students and produce a word-of-mouth chain reaction is through posters around campus, and through banners in Red Square. Student survey respondents highlighted viewing posters in the Husky Union Building. Posters can provide visual interest to students, but are most likely not enough to peak their interest in an event unless they find it interesting or applicable to their lives. We can create interest by working with UW organizations, teachers, and student groups, as well as the suggested methods in social media section of this report. We recommend placing posters in the Husky Union Building, Mary Gates Hall, Thomson Hall, and Paccar Hall as our surveys found them to be the most effective.<sup>113114</sup> We also recommend displaying posters in Padelford Hall, which houses both American Indian Studies and American Ethnic Studies, and Denny Hall, which houses the Anthropology department.

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<sup>112</sup> Washington, The Daily of the University of. "Dailyuw.com | since 1891," *The Daily of the University of Washington*, accessed February 25, 2017, <http://www.dailyuw.com/>.

<sup>113</sup> Figure 1.11

<sup>114</sup> Mary Gate Hall is the Center for Undergraduate Learning, Thomson Hall houses the Jackson School of International Relations, and Paccar houses the Foster School of Business.

Through collaboration with students, teachers, and organizations, as well as working with The Daily and creating posters, it is possible to inform large numbers of non-tribal millennial students at the University of Washington.

### **Implementation: activities plan**

Our Task Force recognizes the importance of respecting Puget Sound Tribal Treaty rights as well as appropriate communication between the United States and the Tulalip Tribes. As stated in our goals, we aim to effectively establish communication methods that help to strengthen the relationship between non-tribal and tribal millennials. Our investigation and research are demonstrated through our focus groups and surveys (see Analysis). From this collected data, we know the millennials of the Puget Sound, more than past generations, are more susceptible to hearing about events through social media outlets such as Facebook, and are more aware of climate change.

Therefore, we propose an activities plan. To begin with, we recommend creating a “Salish Sea Day.”

1. Offer a lecture for the UW Seattle campus, preferably by a Tulalip Tribal member (as suggested by a student in one of our focus groups).
2. As a campus event, informing professors of the existence of such an event may encourage them to provide extra credit to their students to promote student interest.
3. Present this Salish Sea Day as a day of cultural awareness on the UW Seattle campus in dedication to improving awareness of Coast Salish people and culture. For generations, “[Salish Sea] references our host - and for some, ourselves and

our ancestors- who are collectively referred to as the Coast Salish Indian tribes”<sup>115</sup>

These origins may prompt in-depth discussions as to which places around the Pacific Northwest originally had Native names but have since been westernized.

4. Organizations on the UW campus such as the American Indian Studies department and the Jackson School could host such an event.
5. Introduce our digital story on Salish Sea Day to provide an example of how young people who previously had little knowledge on treaty rights and the environment found a way, through the culmination of their studies and experiences, to attempt to understand these issues.
6. Word of mouth and Facebook, as shown in Figure 1.10, are the two most efficient ways millennials hear about upcoming events. Thus, interpersonal student connections, such as in class, as well as creating a Salish Sea Day event on Facebook is the best way to inform people of its existence.

Furthermore, we recommend inviting the campaign "Puget Sound: We love you" to collaborate with our Salish Sea Day. The campaign aims to inspire millennials to protect the Sound against climate change, and to highlight our dependence on its water. It currently has 1,723 likes on their Facebook page, and 1,676 total followers. One member of our Task Force team has worked with them during their organized beach clean-up day and vouches that the campaign's platform is one that inspires youths, as it has inspired her. Reaching out to this campaign may broaden the scope of our target audience beyond just University students.

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<sup>115</sup> Walker, Steve. "The Salish Sea: New Official Name for Puget Sound," *The Seattle Times*, November 3, 2009, sec. Local News: Northwest Voices - Letters to the Editor, accessed February 25, 2017, [http://old.seattletimes.com/html/northwestvoices/2010193786\\_thesalishseanewofficialnameforpugetsound.html](http://old.seattletimes.com/html/northwestvoices/2010193786_thesalishseanewofficialnameforpugetsound.html).

The following are prioritized recommendations based on our assessment of impact and feasibility, including details and contact information for relevant professionals per each recommendation and event.

### **First recommendation**

#### **Salish Sea Day:**

The name “Salish Sea”, referring to the water body that includes Puget Sound in the United States and Strait of Georgia in Canada, is the official name used to refer to the combined waters., “The Coast Salish-as the tribes in Puget Sound are known to linguists and anthropologists.”<sup>116</sup> This more appropriate term is used by anthropologists, and has been adopted by Native communities. Although the U.S. Board of Geographic Names has officially recognized it, “Name: Salish Sea, Authority: Board Decision, Decision Type: Official, BGN: 2009,”<sup>117</sup> it is not common knowledge. When asked, what comes to mind when one thinks of the Tulalip Tribes as shown in Figure 1.4, only the minority mentioned the Puget Sound or the Hilbulb Cultural Center, both high-priority matters of the Tribes. To this end, we hope hosting a Salish Sea day will promote awareness within the millennial community.

#### **Details**

##### **1. Lecture from a tribal member:**

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<sup>116</sup> Dover, Harriette Shelton. *Tulalip, from My Heart: An Autobiographical Account of a Reservation Community* (Seattle: University of Washington Press, 2013), accessed February 25, 2017, <https://muse.jhu.edu/book/26414>.

<sup>117</sup> “Feature Detail Report for: Salish Sea.” *USGS: Geographic Names Information System*, November 17, 2009, accessed February 25, 2017, [https://geonames.usgs.gov/apex/f?p=138:3:0::NO:3:P3\\_FID%2CP3\\_TITLE:2573411%2CSalish+Sea](https://geonames.usgs.gov/apex/f?p=138:3:0::NO:3:P3_FID%2CP3_TITLE:2573411%2CSalish+Sea).

As shown in Figure 1.5, millennials care more about climate change when compared to other environmental issues. They also are the least aware of the Boldt decision compared to the Fish Wars, Salish Sea, and the UW Intellectual house. Finally, most millennials say that personal interest in a topic is what brings them to campus events.

When conducting our focus groups one student said, “I think if there was some kind of staff, or an activist that came, that was teaching [a] class, something like that-or some kind of program or something that was about not just indigenous rights but about colonizing spaces and talking about that in the context of the state itself, like a really focused class, a JSIS class, that would be cool.” Research allowed us to gauge what millennials would find useful to obtain information.

### **Proposals**

- Invite a tribal member from Tulalip willing to speak on the Boldt decision, the importance of this environmental issue, and how it affects climate change in the Puget Sound.
- Host a lecture on climate change and incorporate information about the Boldt decision. This sparks interest while simultaneously informing the audience.
- Reach out to the Jackson School of International Studies and the American Indian Studies as hosts for a guest lecturer.

## **2. Extra Credit:**

### **Proposals**

- Encourage faculty members to offer extra credit to students who attend this event and/or its activities.

- Suggest extra credit to specific audiences: Jackson School of International Studies, Cinema Studies majors, School of Art and Art History and Design, College of the Environment.

### **3. Annual event:**

#### **Proposals**

- Our proposed date is October 31st because this is the official day “Salish Sea” was suggested to the watery lexicon.<sup>118</sup> We would encourage Tulalip Tribes to consider alternative dates that are of significance to them.
- Making this a yearly event would continue to provoke discussion regarding Native Americans and their treaty rights, as well as strengthen the non-tribal and tribal community relationships and communication.

### **4. People of Salish Sea Day:**

#### **Proposals**

- Reach out to the high schools in and around the Tulalip Reservation, in the Marysville area. Invite the students to this day, held at the University of Washington, to enrich their understanding of their tribal neighbors.

#### **Contacts:**

- Marysville Getchell High School. Number: (360) 965-0000.

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<sup>118</sup> Walker, Steve. “The Salish Sea: New Official Name for Puget Sound,” *The Seattle Times*, November 3, 2009, sec. Local News: Northwest Voices - Letters to the Editor, accessed February 25, 2017, [http://old.seattletimes.com/html/northwestvoices/2010193786\\_the\\_salish\\_sea\\_new\\_official\\_name\\_for\\_puget\\_sound.html](http://old.seattletimes.com/html/northwestvoices/2010193786_the_salish_sea_new_official_name_for_puget_sound.html).

- Marysville Pilchuck High School. Number: (360) 965-2000.
- Marysville Arts and Technology High School. Number: (360) 965-2900.
- Reach out to the American Indian Studies (AIS) department as co-hosts with the University. This may add credibility to the event.
- Involvement of the AIS Department could be an outlet to introduce people in attendance to learn more about Native American culture, possibly held at the UW Intellectual House.

**Contact:**

- Professor and Chair of AIS is Christopher B Teuton, email: [teuton@uw.edu](mailto:teuton@uw.edu).  
Number: (206) 616-6953.
- The Jackson School of International Studies are known for hosting respected members to come and speak about any educational topic, they are another good resource.

**Contacts:**

- Director of communications is Monique Thormann, email: [thormm@uw.edu](mailto:thormm@uw.edu).  
Number: (206) 685 0578.
- Program Coordinator is Lauren Dobrovolny, email: [ldobro@uw.edu](mailto:ldobro@uw.edu), number: (206) 685-2707.

## **5. The digital story group's plan for Salish Sea Day**

### **Proposals**

- A presentation of videos and narratives pertaining to our non-tribal group of millennials in Task Force, and our change of perception of the Tulalip Tribes, over time.
- There is a Master's degree program highlighting native voices through the medium of film: "Native Voices at the University of Washington is a center where students, faculty,

and independent producers create documentaries and media research that contributes to the understanding, strengthening, and support of Indigenous people and communities.”<sup>119</sup>

Perhaps suggesting a collaboration with the features of the digital story from the Jackson School Task Force team and features of Native Voices can contribute to increase awareness.

**Contact:**

- The Professor and Co-Director of Native Voices is Daniel Hart, email: [dhart@uw.edu](mailto:dhart@uw.edu). Number: (206) 616-7752

**6. Facebook and word-of-mouth:**

Our research suggests that people believe that influential people and media marketing are the best ways to bring attention to a topic. One student from our focus group said, “a way to get a word out is through people with influence, marketing, and social media.” Social media is a practical and effective communication outlet.

**Proposals**

- Create a public Facebook event group to publicize the Salish Sea Day event.
- If co-hosted with AIS or Jackson School, members of both can spread the news through word of mouth; to their friends during lectures and classes or through this Facebook page.

**Second Recommendation**

**Puget Sound: We Love You!**

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<sup>119</sup> “Native Voices - Indigenous Documentary Film at the University of Washington,” *University of Washington*, accessed February 16, 2017, <http://www.com.washington.edu/nativevoices/>.

- This campaign may help to reach a non-UW audience. “Research conducted by The Ocean Project reveals that youth are the drivers of environmentally friendly actions in their homes, and that parents often turn to their children as the experts on conservation issues.”<sup>120</sup> Having willing participants advocate for slowing climate change, from all over the Puget Sound, in association with an established group makes this organization a resource for members of the Tulalip Tribes to reach out to.
- Creating a relationship with grassroots youth-based organizations such as this one is an effective way for the tribes to reach a younger demographic.
- This campaign stems from the youth volunteers and staff at the Seattle Aquarium. It seeks to inspire appropriate conservation of the Puget Sound through advocacy and awareness, and encourages young people to get involved resolving climate change:
  - Examples: Attending an ocean clean-up day that involves eliminating as much trash from local beaches, as possible.
  - Participating in the Duwamish river cleanup that helps to restore the environmental health of the river.

In conclusion, we offer the above two suggestions as resources to Tulalip Tribal communication and millennial outreach efforts. We believe that these projects will act as sufficient tools of communication that the Tulalip Tribes and other Puget Sound tribes may employ. Our hope is that the Tulalip Tribes can effectively use these ideas as a beginning to promote awareness in Puget Sound environmental policies.

### **Current Events Planned: Launching the Digital Story**

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<sup>120</sup> “Puget Sound: We Love You!” *News from the Seattle Aquarium*, 2011. Accessed February 25, 2017.

Furthermore, our hope is to launch the digital story through the UW and engage in discussions with other students. To do so, we have organized two events at the University. We hope to share our stories about our personal learning experiences and share our findings with others to encourage more communication and foster a relationship between Tulalip Tribes and non-tribal millennials.

### **First Event: Intellectual House**

The Jackson School has agreed to fund an event at the Intellectual House to celebrate the end of the quarter and launch the Digital Story. The event will be held on March 6<sup>th</sup> from 6-7:30 PM. The event will be less academic, and more interesting and engaging. The digital story will be shown and discussed. We hope that a Tulalip representative will be able to attend, as well as other organizations at the UW such as the Native American Studies department. Because our survey results indicate that most people learn about events through Facebook, Task Force students will also invite their networks through Facebook invitations.

### **Goals:**

- Gauge audience reaction to the digital story
- Display knowledge and engage in discussion about tribal rights and issues when it comes to saving the Puget Sound.

### **Second Event: Undergraduate Research Symposium**

This year, the UW is holding its 20<sup>th</sup> annual Undergraduate Research Symposium. The symposium is an event where students get the opportunity to present their research to a larger

audience.<sup>121</sup> We intend to educate UW millennials about Puget Sound environmental issues and the importance of Treaty rights and the role of Tulalip Tribes. It will be held in Mary Gates Hall at the UW Friday, May 19<sup>th</sup>. After the symposium is done, the UW website keeps records and information about the topics discussed and will publish an abstract of our findings.

**Goals:**

**1. Present the digital story**

The even can advertise the digital story to a broader audience. This will give us a chance to see first-hand how it may affect people as well as allow us to relay personal stories related to the topic and other millennials.

**2. Start a dialogue about tribal rights and environmental issues with millennials**

We will also present our research and its consequences. This could increase awareness about Tulalip Tribes’ environmental leadership role, educate millennials about preservation projects working with tribes that protect the environment and communicate why tribal rights and treaties are important for both Tribal members and non-tribal members. It can additionally act as a tool to create interest in millennials.

**Implementation table**

The following recommendations table is organized in order of priority from the top (highest priority) to the bottom (lowest priority). It is ordered as such due to the research we have conducted regarding how millennials best interact with each other, other social groups, and how they obtain news—whether that is news regarding current events or local events. Our survey data

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<sup>121</sup> “Undergraduate Research Symposium | Undergraduate Research Program.” accessed February 24, 2017, <https://www.washington.edu/undergradresearch/symposium/>.

shows that word-of-mouth communication and motivated participation created the most interest in events; therefore, collaboration with UW schools, organizations, and campus events have the top three priorities as they will impact the most students.

Likewise, we found that Facebook is the most used social media platform, and where most millennials search for information and events; thus, we labeled it the second most important communication method as it will reach the most non-tribal millennials. From there, we argue the digital story provides a compact informative product that will be beneficial through all communication platforms (e.g. events, social media, websites).

Lastly, Instagram and collaboration with The Daily are important to reach non-tribal millennials both off and on campus, but do not reach as wide of a population as the previous four communication methods. These suggestions may broaden the possibilities for communication between millennial non-tribal and tribal members, and hopefully impact environmental concerns in the long run.

**Table 1.1. Main communication strategic recommendations**

Communication Method	Audience	Host	Outcome
Collaborate with UW entities (e.g. Jackson School, Carlson Center)	<ul style="list-style-type: none"> <li>UW Students</li> </ul>	<ul style="list-style-type: none"> <li>Tulalip Tribes + UW entities</li> </ul>	Increased student awareness and participation with Tulalip Tribes
Facebook	<ul style="list-style-type: none"> <li>People wanting to learn more about Tulalip Tribal treaties</li> </ul>	<ul style="list-style-type: none"> <li>Tulalip Tribes</li> <li>Student-</li> <li>Organizations</li> <li>The UW entity</li> </ul>	Invites to let people know of events like Salish Sea Day, lectures, etc. that leads to increased community awareness on Tulalip Tribal treaty rights.
Create, participate, and encourage	<ul style="list-style-type: none"> <li>UW Students</li> </ul>	<ul style="list-style-type: none"> <li>Tulalip Tribes</li> </ul>	Improved education and participation of UW

events on UW campus (e.g. Salish Sea Day, lectures, etc.)	<ul style="list-style-type: none"> <li>• Puget Sound-millennials</li> <li>• People of the Seattle area</li> </ul>	<ul style="list-style-type: none"> <li>• Student-Organizations</li> </ul>	students with Tulalip Tribes
Digital Story	<ul style="list-style-type: none"> <li>• Millennials</li> <li>• Users visiting websites where it is displayed</li> <li>• UW students</li> </ul>	<ul style="list-style-type: none"> <li>• Various Tulalip websites</li> <li>• Jackson School</li> <li>• Tulalip Social Media (Facebook, Instagram, Twitter)</li> <li>• Online newspapers: The Daily, Seattle Times, Tulalip</li> </ul>	Increase Digital Story's visibility and connect with millennials to increase awareness about tribes, and environmental dangers in Puget Sound
Instagram	<ul style="list-style-type: none"> <li>• People around the Puget Sound</li> <li>• Marysville</li> <li>• UW</li> <li>• Environmentalists</li> </ul>	<ul style="list-style-type: none"> <li>• Tulalip Tribes or UW students (Jackson School or Native American Studies)</li> </ul>	Actively target and comment on Instagram posts to increase awareness about Tulalip Tribes' role in the environment
Spread information through UW newspaper, The Daily	<ul style="list-style-type: none"> <li>• UW Students</li> </ul>	<ul style="list-style-type: none"> <li>• Tulalip Tribes + The Daily</li> </ul>	Improved access of information to UW students about Tulalip Tribes and relevant events

### Conclusion

The Tulalip Tribes' capacity to raise concern amongst millennials is the potential beginning of a drive that could take on a life of its own. 2017 is a year exploding with cultural and political awareness in an atmosphere of change and passion. If there is a time for the tribes to embrace changing cultural norms and create a social movement, particularly here in Seattle and the surrounding areas, now is an excellent time for them to do so and for millennials to join. As we have found, millennials are aware, motivated, and with the internet, have enough of a voice that such movements are more easily facilitated than ever. With the communications strategy that we suggested, we foresee the tribes working alongside millennials in the Puget Sound towards

bettering the community. We hope that this strategic communications plan is of use, and we hope that the future brings as much promise as we see it having.

Throughout this plan, we have examined the natural dangers facing the Pacific Northwest, and how the tribes have grown alongside those issues; how policies have attempted to fix them, and how climate change has affected these issues and politics. The Tulalip Tribes, as a sovereign nation, have the capacity to expand and enact policies and environmental ideas to facilitate change for all who live in the area. It is this information that millennials, we expect, will take upon themselves. Therefore, having identified them as our target demographic, the challenge, among many, becomes how to access them, and here is where social media becomes essential.

Our take-home messages, then, are the following:

1. Non-tribal millennials have short attention spans, so use short, emotive video clips, like the digital story, to effectively spread information to their demographic.
2. Multiple platforms, such as Facebook and Instagram, provide non-tribal millennials multiple opportunities to connect with our message.
3. Due to lack of personal connection, non-tribal millennials are unlikely to educate themselves about the Tribes; therefore, creating incentive (like class extra-credit) and instating personal interest is essential to garner their attention.

Through our survey data and focus groups, we have researched and accumulated content we think proves the possibility for millennials, particularly students, to take this and run with it; for it to become a movement, and for interaction between the tribes and these millennials to reach all-time highs. These information systems may, given enough followers, stretch and

become part of something larger. That is the point of what we attempted to reach in this strategic communications plan: to create the systems in place, through our digital story and social media, that may grow to be an important force to spread this information, and to foster the interest and the passion in students needed to create real change.

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