



NATIONAL ENDOWMENT FOR THE HUMANITIES

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously-funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the current Institutes guidelines, which reflect the most recent information and instructions, at <https://www.neh.gov/grants/education/humanities-initiatives-tribal-colleges-and-universities>

Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: *Sacred Dinétah*

Institution: Diné College

Project Director: Karla Cavarra Britton

Grant Program: Humanities Initiatives at Tribal Colleges and Universities

Sacred Dinétah
Diné College, Tsaile, Arizona

NARRATIVE

I. Intellectual Rationale

Since the Diné (Navajo people) arrived centuries ago in what is now known as the Four Corners area of the Southwest, they have regarded the region as Dinétah, a sacred landscape boundaried by four sacred mountains. The Navajo creation myths are specifically tied to this land, giving the people's sense of identity a strong connection to this particular part of the earth. Threats to the land are therefore threats to the people themselves. For example, uranium mining that decimated



Will Wilson (Diné), *Mexican Hat [Uranium Mine] Disposal Cell, Navajo Nation* (detail of triptych from the *Connecting the Dots* series), 2019, drone-based digital photograph.

landscapes and devastated local communities in the twentieth century once again threatens the Navajo through efforts to reopen the mines in the wake of sanctions against Russian uranium.¹ Moreover, the threats have broadened to include the effects of climate change and other environmental degradation such as oil and gas development. These extractive enterprises menace cultural heritage locations as Chaco Canyon, home of the ancient Anasazi; Bears Ears National Monument, which protects important archaeological and sacred sites; and other unique and culturally significant landscapes.

The Sacred Dinétah project will support lectures and a create a publication that connects insights from traditional tribal wisdom to the humanistic fields of ethics, aesthetics, religious studies, and cultural and art history to equip students with a sense of agency and inspire them to address the threats and opportunities facing the Navajo homeland.

This effort is given a greater urgency by the fact that the long history of environmental degradation can become a self-fulfilling spiral of defeat, when generation after generation sees the steady decline in the terrain.² The project will therefore involve an investigation into reviving concepts of land and place, and how those understandings can be used to inform the way space and landscape will be intentionally structured, repaired, or preserved for the future—especially in ways that align with perpetuating Navajo perspectives, culture, values, and language.

In particular, the project will draw on the traditional Navajo way of thought known as Sa'ah Naaghai Bik'eh Hozhoon (often referred to as SNBH), which is arguably an Indigenous

¹ Simon Romero, "Why the Debate over Russian Uranium Worries U. S. Tribal Nations," *New York Times*, 2 May 2022.

² This is a perspective highlighted, for example, by Paul Willeto (Diné), Dean of the School of Art and Humanities, Diné College.

equivalent to typical humanities approaches of Western culture. It is a phrase that is translated in many ways but is generally understood to mean “one’s journey of striving to live a long, harmonious life,” and refers to the ways in which the individual practices learning, planning, and realizing one’s personal life objectives within a communal context. Deploying this Native pattern of wisdom to issues of land use and place, in tandem with the methods of the humanities as defined in Western culture, is a key component of the initiative.

Sacred Dinétah will be based in a community and school-wide forum series sponsored by Diné College’s School of Arts and Humanities. It will bring in guest speakers including elders, scholars, and indigenous writers that will result in a publication emphasizing the use of Diné language, conceptual understanding, and the historical context of Dinétah grounded in the relationship to both the built and the natural environment. Because the landscape is so intrinsically bound to cultural identity, these forums will examine how it has been evoked in Navajo art and architecture, portrayed in Native literature and religious concepts, and described in critical writing. The project will thus deepen the study of the humanities at Diné College through specific attention to the significant changes that have occurred over the last few decades in connection to land, water, and the built environment on the Navajo reservation. It will thereby also contribute to a growing public acknowledgment of the impact of climate change on tribal lands, not from a scientific perspective, but a cultural one. Moreover, the project is connected to the growing interest in and appreciation for spatial understandings and the knowledge and belief systems that are inherent to many Indigenous cultures’ deep ties to place and land. In this way, this project relates closely to the strategic goal of Diné College, to strengthen Diné Identity to advance the use of Diné language, history, values, and culture campus-wide.

The project’s intended audience includes students in the humanities (art history, Diné studies and philosophy), the wider College, and community members throughout the region. We intend to hold in-person events on the main campus but will also promote and broadcast them using social media and online platforms. The initiative will be carried out in partnership with the College’s Diné Sovereignty Institute, which is specifically interested in the role of sacred land and space in constituting Diné identity and continuity. The mutual goal is to develop agency and autonomy among students so that they can describe, defend and protect their land and cultural artefacts, and dwellings.

Sacred DinétahnLong-term goals

1. Deepen Diné College students’ understanding of the land and inform their intellectual development through rigorous study of applied traditional knowledge, and representation of Diné culture in the future planning and design of land on the Navajo Nation.
2. Enhance the curriculum at the School of Arts and Humanities through a study of natural landscape and planning as a means to further the mission of Diné College as a center of learning and preservation of Navajo culture.
3. Develop Diné College students’ sense of stakeholder identity in the creative development and use of land on the Navajo Nation
4. Reinforce Diné College students’ respect and deep appreciation for their culture as it is reflected in land and place, and strengthen students’ sense of agency, authority, and empowerment in preserving their sacred homeland.

II. Content and Activities

Sacred Dinétah is inspired by two recent initiatives at Diné College’s School of Arts and Humanities begun in the spring of 2022:

- 1) A partnership with the Indigenous Design and Planning Institute at the University of New Mexico, focused on a studio involving both UNM and Diné College students on research and planning for the renewal of the Round Rock, Arizona community and its abandoned Trading Post. This project involved community members as stakeholders in the creative development and design process of a restored trading post, and it engaged students in a close study of the history of the community and the citizens’ close ties to the natural landscape.
- 2) A lecture series for Diné students sponsored by Transformative Change and Indigenous Arts Native Arts and Culture Foundation in partnership with the contemporary Navajo photographer Will Wilson. This series, titled “Reframing Indigenous Remediation: Uranium on Dinétah,” set out to reframe environmental remediation through a Navajo perspective and thereby to address the history and legacy of uranium extraction and processing on the Navajo Nation.³

Building on these two initiatives, the Sacred Dinétah project will be centered on two further activities:

Activity 1: Forum Series

We will offer an in-person and online forum series on Navajo concepts of land and dwelling that include regional leaders and scholars in humanities fields such as art history, philosophy (ethics, aesthetics), religious studies, and also including tribal elders and traditional knowledge holders. Tentative proposed lead speakers, their tribal, institutional, or other affiliations and areas of work are as follows.

Speaker	Working Area
Rex Lee Jim (Diné)	Executive Director, Navajo Sovereignty Institute, Diné College
Will Wilson (Diné)	Photographer focusing on the effects of uranium mining
Ted Jojola (Tiwa)	Regents Professor and Director of the Indigenous Design and Planning Institute, University of New Mexico
Valerie Rangel	Santa Fe City Historian and author of Environmental Justice in New Mexico: Counting Coup (2019)
Deb Haaland (Laguna)	United States Secretary of the Interior
Latasha James (Diné)	Author of M.A. thesis “Disruption of Life Cycles in the Blue Gap-Tachee Community, Navajo Nation,” University of New Mexico

³ “Exposure: Native Art and Political Ecology,” an exhibition at the Museum of Contemporary Native Arts, Santa Fe from August 2021 – July 2022 included Wilson’s photography.

Activity 2: Create digital publication

The forum series will create an opportunity to produce a documentary record of this project that collates the knowledge garnered through speaker presentations and student engagement with scholars and knowledge holders. We expect material for the publication to include versions of the work presented at the forums as well as responses to it. Collaborations will be encouraged, and this will be an opportunity for Diné College students to engage with, respond to, and in some instances co-create with recognized scholars. This will help achieve a key program goal of developing a sense of agency and authorial voice so that students see themselves as actors and shapers of community cultural understanding.

This publication will create a much needed scholarly text that can also be used for teaching humanities at Diné College. No such text currently exists and it will be an import addition to the resources available to both students and scholars. We believe this work, that is grounded specifically in the humanities, has the potential not only to serve as the catalyst for future humanities research, but also has the potential to influence science and public policy through multidisciplinary and and transdisciplinary applications.

III. Project Personnel

Dr. Karla Cavarra Britton, Principal Investigator (PI), is Professor of Art History at Diné College in the School of Art and Humanities. Her work focuses on the history of the built environment and cultural landscapes, especially in connection to concepts of religion and the sacred. At Diné College she is the PI for grants from the National Endowment for the Humanities addressing Contemporary Navajo Art and Artists; and a grant on concepts of placemaking from ArtPlace America in partnership with the Indigenous Design + Planning Institute at the University of New Mexico. Her PhD in architectural history and urbanism is from Harvard University, and before coming to Diné College she taught at Columbia University and the Yale School of Architecture. Recently she has written an “Overview of Religious Art and Architecture: Native America” for The Oxford Encyclopedia of Religion and the Arts in the West: Renaissance to the Present.

Project Coordinator (to be hired), to be engaged with coordinating the logistics for the forum series; contacting speakers; and serving as a liaison between school, other faculty and staff and community organizations. The Coordinator will also assist with publicity and promotion, and provide support and assistance in obtaining copyright permissions and all aspects of the publication. This person will provide general support to the PI as needed.

Student Worker (to be selected), to serve as a liaison with students and this project, ensuring that there is student involvement through peer-to-peer outreach and organization of student discussions and other activities around the material. This person will lead social media outreach for promotion and documentation, and will leverage Diné College’s existing, active student extra-curricular program and offerings. The student will also provide administrative support to the PI and coordinator as needed.

IV. Institutional Context

Diné College is located in the heart of the Navajo Nation in Tsaile, Arizona. It is the oldest tribally-controlled college in North America. Since its founding in 1968 as Navajo Community College, the institution has been committed to nurturing students to become contributing members of the Navajo Nation and the world. Intellectually grounded in fostering a deeper understanding and appreciation for Navajo culture, life, and traditions, the College's distinctive educational philosophy acknowledges the need for Diné students to engage in dialogue with the forces of today's global world. The institution changed its name from Navajo Community College to Diné College in 1997, to reflect more fully its mission as an institution of higher learning for the Navajo people. The College began awarding baccalaureate degrees the following year. Its roughly 1800 students are 90% Diné and are primarily residents of the 27,000 square miles of the Navajo Nation. The College offers courses of study in a wide range of subjects, many that are especially important to fostering the cultural, historical, linguistic, and environmental understandings of the Diné, such as Diné language, Diné studies, and artistic traditions like silversmithing and weaving.



The symbolic circular campus of Diné College (1968), Tsaile, Arizona, as seen from the air.

The Sacred Diné'tah project reflects the remarkable landscape where the college is located and the ways in which this environment continues to shape a sense of place and culture for the Navajo people today. The design of the Diné College campus is itself an embodiment of an Indigenous sense of place (see image above). The masterplan of the main campus in Tsaile is striking in the way that its layout, in the foothills of the Chuska Mountains along the Arizona/New Mexico border, is emblematic of the four cardinal points, mirroring the worldview of the Diné people. The campus is entirely inscribed within a circular road, and its buildings and roadways align to the four directions: north, south, east, and west. Even the main administration and cultural building (The Ted Hataali Center, still the tallest building on the Navajo Nation) makes reference to the Tsaile Butte, which presides at a distance over the campus. The original buildings of the campus, including the dormitories and library, seek to honor the built form of the traditional eight-sided hooghan (hogan), which for the Navajo is both a sacred and domestic structure).

Moreover, the College is also uniquely positioned within the heart of Diné'tah. The main campus is located on the eastern edge of Canyon de Chelly, a vast array of sheer cliffs, towering sandstone walls, and verdant riverbed that is one of the longest continuously inhabited places in North America. The Canyon both preserves the ancient sites, cliff dwellings, and rock art of the "ancient ones," and is actively inhabited by living communities of the Navajo practicing agricultural and livestock production today. To the north lies the Bears Ears National Monument, and to the east is the renowned Chaco Canyon. These remarkable landscapes are themselves a

testament to the intertwining of the Diné's land, origin stories, language, settlements, and evolving concepts of the sacred, and as such can be a primary teaching tool for the Sacred Diné'tah project.

The Meaning of the Hogan as a Symbolic Anchor for the project

The religious dimensions of Native patterns of intergenerational dwelling come especially to the fore in the Navajo hooghan (hogan), which the Diné people understand to have been decided upon for them by the sacred beings at the time of creation. Literally meaning "home," a hooghan is the environment where the Diné learn their beliefs and begin their pattern of life.¹ The structure is typically hexagonal or octagonal in shape, and its opening faces toward the east, the location of the rising sun from where all new things come. A male hooghan, conical in form, is the place where sings (ceremonies) take place, and a female hooghan, domed in form, is a place for laughing and joking. Hooghans can also serve as a primary dwelling place (though in contemporary life they most often are reserved for ceremonial purposes). Most significantly, in the creation myths, it is told that the hooghan was created first, and the order of other things followed afterward: First Man and First Woman lived in a primitive hut which was the prototype for the hooghan. The origins of certain prayers are also in the hooghan, for it was there that they were first spoken. Even the structural form and method of construction was taught to the people by the gods themselves (Diyin Diné'e), and so the building form is a vivid embodiment of the people's sense of origin and relationship to the spiritual.

So central is the hooghan to Navajo identity that its form has been widely adapted for use in governmental, educational, and church buildings on the Navajo Nation. For example, the landmarked Navajo Nation Council Chamber in Window Rock, Arizona, is designed to evoke a monumental hooghan, linking the function of government to the underlying spiritual meaning of the architectural form. Built in the 1930s and partially funded by the Works Progress Administration of the New Deal (which also funded a number of other Native projects), the Council House is made of local red sand stone and ponderosa pine vigas, designed to blend with the surrounding sandstone formations including the arch that forms the "window." The interior of the council chamber features historically significant murals by the Navajo artist Gerald Nailor, Sr. documenting "The History and Progress of the Navajo People," which echo the themes of generational relationship.

Also in the 1930s, the Wheelwright Museum of the American Indian in Santa Fe, New Mexico adopted a hooghan design when it was founded jointly by the Bostonian Mary Cabott Wheelwright and Hastiin Klah, a Navajo singer and medicine man. Intended as a place to preserve Navajo song and Klah's reservoir of cultural knowledge such as the Navajo Creation Story and other foundational narratives, the museum was originally called "The Navajo House of Prayer" or "House of Navajo Religion." The architect, William Penhallow Henderson, based the design on the traditional hooghan, and prior to Klah's death he blessed the ground on which the museum was to be built.

Yet again, at the end of the 1960s at Diné College in Tsaile, Arizona (formerly Navajo Community College, the oldest tribal college in the nation), the hooghan form was used not only for the library but also the dormitory buildings and faculty housing. Even the college's modern administrative building reinterprets the hooghan in its octagonal glass and reinforced concrete

form, which allows for the inclusion of a space on the ground floor to serve as a center for communal ceremonies. In nearby Chinle is Our Lady of Fatima Church, known as the “hooghan church,” designed in 1990 by architect Edward Preston and the parish priest, Father Blane Grein, as well as the Navajo parishioners. In the shape of an octagon with a typical conical roof, the church is made of rough-hewn logs. In the interior, there is a 6-foot wide depression in the center, a circle of exposed compacted sand in the concrete floor, intended to evoke the cosmic axis that ties the earth and underworld to the sky.

The repetitive appearance of the Navajo hooghan as an architectural archetype is demonstrative of the way in which common cultural forms become in Native societies a trope that is a unifying sign of inclusion and belonging. Whether the hooghan is a simple family dwelling or separate building reserved for ceremonial purposes, a university dormitory, a church, or a hall of government, it signifies and reinforces a shared heritage which is passed from generation to generation at all levels of life. As is typical in traditional cultures, the repetition makes for cohesion, emphasizing an individual’s place in the larger community and across generations, as opposed to the stronger emphasis on the priority of the individual and the present found in Western societies.

Uranium on Dinétah

Juxtaposed to the cultural and sacred landscape of Dinétah, is the reality and legacy of uranium mining on the Navajo Nation. Beginning in the 1940s up through the 1960s, the Navajo Nation produced more than half of the country’s domestic uranium reserves. Until the 1980s, the Navajo Nation continued as a site of commercial mining. Until 1971, the U.S. Atomic Energy Commission was the sole purchaser of uranium. In spite of well-documented health hazards associated with uranium extraction and processing, Diné workers were not warned of the danger. Today, Diné families still live among tailings and they and their livestock drink contaminated water and breathe contaminated dust. The Navajo Nation EPA has identified more than 521 AUMs on the Navajo Nation, the vast majority of which have not been reclaimed or remediated.

Sacred Dinétah will create an opportunity for humanities scholars from different disciplines to reflect specifically on the location, forms, and their significance both historically and for the future. While the Diné College is situated in this remarkable way, it still requires occasions for the community to learn about and reflect on that significance and determine how cultural understanding should shape land use. The Sacred Dinétah project will enable us to do this through the forum series and publication, which will record and expand upon the ideas of the forum to serve as a much needed resource for future study and scholarship in the humanities.

V. Impact and Dissemination

Recent articles in the popular press have illustrated the increasing awareness of the negative impact of land use in tribal communities. Much of the attention given to these issues has come from environmental and scientific perspectives. This project proposes to enlarge the scholarly and public awareness and include perspectives offered by attention to the human dimension, drawing both on the humanities and traditional tribal ways of understanding.

Academic. The project is designed to make Diné College a more active participant in the investigation of and response to the land crisis of the Navajo Nation. It will thereby help the College to fulfill its institutional purpose of furthering the Navajo culture and way of life. Academically, the Project and its resulting publication will be leveraged to support engagement in professional conferences such as topical sessions at the American Academy of Religion, the Native American and Indigenous Studies Association, and the American Indian Studies Association. Indeed, the opportunity and material for expanded involvement of Diné College in these national organizations is an important dimension of the Project's design.

Community. The Covid pandemic, which hit the Navajo Nation especially hard as many of the tribal elders succumbed to the virus, brought home for many people how fragile a resource their wisdom is. Drawing on Diné College's links to the surrounding community, the Project will pull together in conversation the insights of those who have lived their entire lives on the land itself. This documentary and preservationist aspect comes at an important moment in Navajo Nation's history, as it emerges from the trauma of the pandemic. In particular, connecting students to this reservoir of knowledge can make them feel more agency in the discussions about what is happening to the built and natural environments, empowered by the strength of their own tradition to feel more like stakeholders themselves. The Project is thus a focused response to what has been described as the spiral of defeatism that threatens to paralyze any meaningful response, reclaiming a sense of the sacredness of the landscape where otherwise cynicism can take hold.

VI. Evaluation

We will conduct quantitative and qualitative evaluations after each of the forum series to learn more about how students and the community respond to presentations and discussions in the series. We may adjust formats or content of later forums based on evaluative feedback provided from the early forums. These will be distributed online using Google forms to remote participants and paper forms will be distributed to in-person attendees.

We will also ask presenters to reflect on their experiences about presenting material, engaging with in-person and online audiences, and learn how this experience affected their contributions to the publication. This will help us assess this project and guide future programs at Diné College that engage outside speakers.

At the conclusion of the series we will invite speakers to participate in an optional focus group where they can convene, and discuss their experiences engaging with Diné College audiences, and learn from each other what was helpful, generative, or challenging regarding this experience and how it informed their contributions to publications.

The publication will be evaluated according to the timely submission of work, editorial and other administrative tasks, and completion and online publication according to schedule.

ⁱ Peggy Beck, Anna Lee Walters, Nia Francisco, *The Sacred: Ways of Knowledge, Sources of Life* (Navajo Community College, 1992), pp. 282-88.

Workplan

Activity 1: Forum series

Goal 1	Offer a forum series on Navajo concepts of land and dwelling that includes regional leaders and scholars in humanities fields such as art history, philosophy (ethics, aesthetics), religious studies, and also including tribal elders and traditional knowledge holders.	Planning through final series from 6/1/23 – 5/31/24
Objective 1.1	Plan forum and secure speakers and dates	6/1/23 – 8/31/23
Objective 1.2	Speaker series held in the following months	9/23, 10/23, 11/23, 1/24, 2/24, 3/24
Objective 1.3	Attract an audience of 25-30 in-person and 25-30 virtual participants for each event	9/23, 10/23, 11/23, 1/24, 2/24, 3/24
Output 1.1	6 recorded forums available through the Diné College library	Recording collection available to public 5/31/24
Output 1.2	6 sets of completed evaluations for each forum that can be used to assess this program and plan future programs	Available immediately following each event and compiled with composite review by 5/31/24
Output 1.3	Focus group conducted and notes compiled	4/30/24
Outcome 1	Improved knowledge and understanding of the built and natural spaces unique to Dinétah and a deepened understanding of why a preservation strategy is important and should be Diné-centered	Achieved by 5/31/24

Activity 2: Create digital publication

Goal 2	Produce a documentary record of this project to collate the knowledge garnered through speaker presentations and student engagement with scholars and knowledge holders	Planning through final series from 6/1/23 – 5/31/24
Objective 2.1	Plan core component chapters from forum series speakers	6/1/23 – 8/31/23
Objective 2.2	Plan additional chapters based on student responses engagement to forum series (anticipate 2-3 additional chapters)	9/23 - 3/24
Objective 2.3	Retain permissions for images and copy	9/23 – 5/24
Objective 2.4	Final arrangements for digital publication in place	3/23 – 5/24

Output 2.1	Digital publication available through Diné College library	5/31/24
Outcome 2	Best practices recommendations for future activities in Dinétah around preservation through a digital educational resource available to future students and scholars. Establish first-of-its-kind resource that enhances curriculum for art history and other humanities disciplines at Diné College	Achieved by 5/31/24

Reading and Reference List

Peggy Beck, Anna Lee Walters, Nia Francisco. *The Sacred: Ways of Knowledge, Sources of Life*. Tsaile, AZ: Navajo Community College, 1992.

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Judy Pasternak, *Yellow Dirt: An American Story of a Poisoned Land and a People Betrayed*. New York: Free Press, 2010.

Institutional Profile

Diné College is the first tribally controlled and accredited collegiate institution in the World. Established in 1968 as Navajo Community College, it was later named Diné College. The mission of Diné College, rooted in *Diné* language and culture, is to advance quality post-secondary student learning and development to ensure the wellbeing of the *Diné* people. Under the direction of an eight-member Board of Regents, appointed by the Navajo Nation President, and confirmed by the Health Education and Human Services Committee of the Navajo Nation Council, the College pursues strategic goals for student success and community wellbeing.

Today, Diné College serves a predominantly Navajo student population on the Navajo Nation and is accredited by the Higher Learning Commission. Navajo Nation is the largest federally-recognized Tribe in the U.S. About 175,000 of the nearly 400,000 enrolled members live on 27,000 square miles of *Dinétaah* or *Diné Bikéyah* (people's sacred lands). To serve Navajo Nation equitably, Diné College has six campuses and three microsites that are strategically deployed across Arizona, New Mexico, and Utah. Diné College offers 22 Bachelor Degrees, 16 Associate Degrees, 2 Minor Programs, and 6 Certificate Programs. The several locations, academic offerings, and training programs foster educational attainment and contribute to economic vitality on the Navajo Nation.

Diné College's main campus is located in Tsaile (where the creek flows into the Canyon), at an elevation of 7,142 feet, within 30 miles of grassland, desert, sagebrush steppe, pinon-juniper-oak, conifer forest, alpine montane, riparian, lake and marshland ecosystems.

- (i) **Student population size**
 - 1,882 (unduplicated) cover time period of Summer 2019- Spring 2020
- (ii) **Number and percentage of students eligible to receive Federal Pell Grants**
 - 1014 Pell Grant recipients (54%)
- (iii) **Number and percentage of students that receive other need-based financial aid from a Federal, State or the College**
 - 1120 (unduplicated) students received Federal, State, or College support (60%)
- (iv) **Number and percentage of students that qualify as low-income consumers**
 - 352 (19%) have an average income of \$0
 - 499 (27%) have an income of \$1-\$30,000
 - 382 (20%) have an income of \$30,000+
 - 649 (34%) students' income information is missing or not available
- (v) **Number and percentage of students that are low-income individuals**
 - 352 (19%) have an average income of \$0
 - 499 (27%) have an income of \$1-\$30,000
 - 382 (20%) have an income of \$30,000+
 - 649 (34%) students' income information is missing or not available