



HDCN 6304

Counseling Diverse Communities

Summer Term: July 21 – 27, 2014 ♦ Taos, NM

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Hours: All week, as available

Therapy is a ...social practice that has unwittingly reproduced the oppressive practices of society....Therapy has inflicted on patients the same dominant discourses by which they have previously been harmed. The efforts of most therapists represent the prevailing moral standards and unquestioned values of the culture....Moreover, all therapy is political, either supporting the status quo or challenging the status quo. Therapists may claim neutrality, but neutrality always supports the status quo. Claiming neutrality ... covers up differences in power and privilege. (Hare-Mustin, 2003, p. xiii)

COURSE OVERVIEW & GOALS

This course is designed to foster cultural competence for counselors through education, training, self-awareness, and experience. Cultural competence involves awareness and sensitivity to the political and pragmatic effects that contexts of personal, community, and popular culture have on lived experience. These contexts will be examined as they apply to individual, familial, and social interactions and functioning and to the counseling process. Course goals include promoting awareness of marginalizing discourse, exploring implications of minority or marginalized group membership, acknowledging power and privilege, and considering social justice issues in a counseling context. The content of this course is intended to promote self-reflection and examination of personal and professional assumptions regarding culture, class, race/ethnicity, gender, sexual orientation, religion, and ability. Many of the course assignments are experiential in nature, and are designed to enhance personal awareness, sensitivity, and empathy through direct experiences.

REQUIRED READING

Required Reading: Assigned readings (e.g., journal & popular media articles, book chapters) will be provided on Blackboard.

Note: Due to the shortened summer course schedule, students should complete all assigned readings before the first class day. Students may use study time to review readings as needed. ***Please download readings from Blackboard to your laptop so you may access them while in Taos (or print them & bring hard copies).***

CLASS CONTENT & PHILOSOPHY

Although classes will vary depending on content & planned activities, in general, we will alternate between lecture, class discussion, and experiential learning activities. Two learning principles are very important to me: (1) I try to present every content area to multiple learning styles (e.g., auditory, visual, kinesthetic) and across domains (i.e., cognitive/intellectual, emotional, & experiential); and (2) I regard

every person in the room as a teacher – that is, we each bring unique experiences and points of view from which others may learn. Therefore, we constitute a community of teacher/learners. My philosophy in facilitating this course is aligned with the assumptions stated by McDowell and Shelton (2002, p. 317):

1. “Education is a political act;
2. Knowledge is socially constructed and relative;
3. Formal learning contexts are socially constructed and influenced by the intersection of multiple systems of privilege and oppression; and
4. Students and educators bring their unique narratives and emotional responses to the process of learning.”

LEARNING OBJECTIVES & DESIRED OUTCOMES

| Objectives | Outcomes |
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| Describe multicultural and pluralistic trends, including characteristics and concerns within and among diverse groups nationally and internationally (CACREP II.G.2.a) | Students will identify, describe, and analyze the intersecting contexts of diversity (e.g., culture, class, ethnicity, gender, sexual orientation, religion, ability), and evaluate such contexts and their accompanying dynamics of power & privilege as they apply to the counseling process. These outcomes will be demonstrated through completion of Experiential Journals, the Socially Just & Culturally Competent Counseling Project, class discussion, class activities, quizzes, and the final exam. |
| Identify attitudes, beliefs, understandings, and acculturative experiences, including specific experiential learning activities designed to foster students’ understanding of self and culturally diverse clients (CACREP II.G.2.b). | <p>Students will engage in self-reflection and experiential activities to identify how issues of diversity, power, privilege, and marginalization have shaped their identities, as transmitted by family, community, and culture, and will evaluate the implications for their work as therapists. These outcomes will be demonstrated through in-class activities and discussion.</p> <p>Students will demonstrate sensitivity to the experiences of subjugated groups and the impact of marginalization and oppression on individual and relational processes. These outcomes will be demonstrated through completion of Experiential Journals, the Socially Just & Culturally Competent Counseling Project, class discussions, and class activities.</p> |
| Recognize theories of multicultural counseling, identity development, and social justice (CACREP II.G.2.c) | Students will identify, describe, compare, and critically evaluate theories and practices of traditional versus multicultural and socially just counseling approaches, and synthesize culturally sensitive factors into traditional counseling theories and practices. These outcomes will be demonstrated through in-class discussions & exercises. |
| Conceptualize individual, couple, family, group, and community strategies for working and advocating for diverse populations, including multicultural competencies (CACREP II.G.2.d) | Students will identify, apply, and evaluate culturally competent & culturally sensitive clinical and community practices. These outcomes will be demonstrated through Experiential Journals, the Socially Just & Culturally Competent Counseling Project, through class discussion and activities, and on the final exam. |
| Understand counselors’ roles in developing cultural self-awareness, | Students will describe the principles that support cultural self-awareness in the counseling profession, and identify, apply, and |

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| <p>promoting cultural social justice, advocacy and conflict resolution, and other culturally supported behaviors that promote optimal wellness and growth of the human spirit, mind, or body (CACREP II.G.2.e)</p> | <p>evaluate means to advocate for social justice both inside and outside of counseling practice. These outcomes will be demonstrated through completion of the Socially Just & Culturally Competent Counseling Project, Experiential Journals, and class discussion and activities.</p> |
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GRADED ACTIVITIES & ASSIGNMENTS

Class Participation (200 points possible)

The class participation grade is based on attendance, punctuality, preparation, and the quality and degree of student participation, as described in the sections below.

Class Attendance

Attendance at all class meetings is essential. All class periods will involve class discussion and activities that cannot be made up if missed. If you become ill or are otherwise forced to miss a class day, you should arrange to withdraw from the course or take a grade of incomplete.

Any student who accrues more than 2 absences will receive one of the following consequences, at the instructor's discretion:

1. Course grade of Incomplete, if requirements have been met (see Incomplete policy in this syllabus)
2. Failing grade for the course
3. Drop or withdrawal from the course. Be aware that this may have a financial and/or financial aid impact (see add/drop policy and withdrawal policy at <http://smu.edu/education/counseling/AcademicCalendar2011-12.asp>). Students who are considering dropping or withdrawing from the course should consult the instructor and the Program Specialist (Ms. Jackie Field).

Please bear in mind that each day comprises 2 class periods. Therefore, being absent an entire day constitutes 2 absences.

Punctuality

Students are expected to arrive to class on time, return from breaks in the time specified, and to remain in class for the entire period or until dismissed by the instructor. If a student is aware that he/she will be unavoidably delayed, he/she should notify the instructor or a peer by phone or email prior to the start of the class period if possible. Repeated lateness at the beginning of the class period and/or returning from breaks will be addressed in a meeting with the instructor and grade reductions not exceeding 50 points may apply.

Class Preparation, Participation, & Decorum

Preparation & classroom environment: Students should arrive at each class meeting having completed all of the assigned reading, and sufficiently familiar with the readings to engage knowledgeably in discussions and offer comments and questions that demonstrate thoughtful engagement with the material. All students are responsible for participating in class discussions and activities, and for maintaining a respectful and courteous demeanor toward other students and the instructor. Repeated

instances of inattention &/or non-participation will result in a private consultation with the instructor to determine appropriate remediation and may result in a point deduction not to exceed 75 points.

All students (and the instructor) are expected to contribute to a safe classroom climate free from judgment, derision, or marginalization, and conducive to a productive exchange of ideas. Any student who finds the conduct of other students or the instructor offensive is encouraged to respectfully voice such concern in class, or privately with the instructor. Any student who has particular difficulty participating should discuss this privately with the instructor prior to the beginning of class. Students should not discuss personal disclosures of any other student – in or out of class, in person or online - unless the student is present and agrees to such a discussion.

Electronic media & distractions: Please turn off (or set on silent/vibrate) all cell phones or other electronic devices, except laptops as needed for taking notes. Please do not read newspapers, books for other classes, or other outside reading material during class.

Professionalism & courtesy: Please be prepared to begin class on schedule by arriving on time, having materials ready, and stopping casual conversation at the time class is to begin. Display kindness and respect to fellow students and the instructor. When discussing case or client issues (even fictitious ones), speak professionally and respectfully as if the “client” were in the room. Please keep voices low in proximity to the other class to avoid disturbing others.

Breaks & meals: Soft drinks or water may be consumed in the classroom. Breaks will be provided for meals.

GRADED ASSIGNMENTS



Worldview Interview (200 points possible)

Students will work in pairs to interview each other in class, with the goal of obtaining a more complete understanding of one another’s worldviews. Students should work from the handout of questions provided, modifying them as needed to make the conversation feel natural and particular to the person being interviewed. Students should also use opportunities for follow-up questions and prompts that emerge during the interview. Each student should take notes, and then compare the interview partner with Hofstede’s cultural dimensions. **Due: In class – date TBD**

Experiential Journals (5 @ 20 points each = 100 total points possible)

Students will write a 1-page experiential journal each day, reflecting on the day’s events and activities, with particular attention to their relevance to learning about diversity, self-awareness, and counseling. Journals may be hand-written, but must be legible. **Due: Daily**

Culturally Competent Conversations (200 points)

Students will generate a list of 50 therapeutic questions, based on a given clinical scenario (handout to be provided). The questions should reflect attention to all salient contexts, including culture, ethnicity, ability, developmental level, religion/spirituality, sexuality, socioeconomic status, education, region identity, and gender. The questions should be worded in a conversational way that would fit naturally into a therapeutic conversation. How and to whom the questions are asked should also take the clients’ context into account. Each question is worth up to 4 points. **Due: Daily**

Culturally Competent Conversations Grading Rubric:

- Clear language (1 pt): Question is phrased in conversational/natural therapeutic language (e.g., open-ended, “not knowing,” avoids professional jargon, clearly stated)

- Sensitivity to context (1 pt): Question reflects awareness and respect of client’s contexts, such as educational level, age, ethnicity, primary language, status, and worldview.
- Effectiveness/Focus (1 pt): Question “gets at” what the therapist wants to know & is likely to produce an informative client response.
- Relevance (1 pt): Question is relevant to the clinical scenario and appears to make a meaningful contribution to a therapeutic conversation.

Socially Just Practice (100 pts)

Write brief answers (approximately 1 paragraph) to each of the following questions (please include the questions on your paper). Note that questions with multiple parts (# 4 & 5) may require a response of more than one paragraph. Each question response is worth up to 20 points. **Due: 1 Question Daily**

(1) What do you believe is the responsibility of a counselor to address social justice issues in routine **practice** with clients?

(2) What do you believe is the responsibility of a counselor for social justice advocacy within the profession? (e.g., professional organizations, publishing, professional training)

(3) What do you believe is the responsibility of a counselor for social justice advocacy **outside** of the profession (i.e., in one’s personal life)?

(4) What do you think about the counseling/mental health professions being populated largely by middle-class, white female practitioners (with graduate degrees), and about the fact that the majority of consumers of counseling/mental health services are women?

(5) What societal/cultural narratives support these patterns? What implications do these patterns have for society’s views toward mental health and mental health service-seeking? What implications do they have for clients and their families?

Socially Just Practice Grading Rubric: Each question response will be evaluated by the following criteria on a scale of 1 – 4 (1 = missing or severely deficient; 2 = below expectations; 3 = meets most expectations; 4 = meets all expectations)

Expectations/Criteria:

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| Thoroughness (TH). Elaboration/explanation clearly and thoroughly illustrates & supports the student’s assertions. |
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| Insight (INS). Response demonstrates reflexivity and self-awareness as evidenced by consideration of all relevant issues within the scope of the question as they relate to self-of-the-therapist. |
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| Critical Thinking (CT). Quality of response indicates student thought beyond the obvious and considered the potential implications of his/her statements. Response is well-reasoned & demonstrates that student has anticipated and addressed logical questions a reader of the response may have. |
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| Social Justice (SJ). Response demonstrates student’s awareness, understanding, and sensitivity toward diversity, context, power, and privilege. |
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| Relevance (REL). The response demonstrates the student’s understanding of the question by supplying the required information without deviating into areas not relevant to the question. |
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Quizzes/Final Exam (5 @ 40 pts each = 200 points possible) 5 multiple-choice quizzes (10 questions @ 4 points each) over the readings will be available on Blackboard. The combined quiz scores will constitute

the final exam grade. ***Each quiz must be completed prior to the class day the topic will be addressed in class.***

| COURSE GRADING STRUCTURE | | SMU LETTER GRADE STRUCTURE | |
|---|-------------|---------------------------------------|------------|
| Class Participation | 200 points | A | 925 - 1000 |
| Quizzes (5@40 pts each) | 200 points | A- | 896 - 924 |
| Worldview Interview | 200 points | B+ | 865 - 895 |
| Experiential Journals (5 @ 20 pts each) | 100 points | B | 825 - 864 |
| Culturally Competent Conversations | 200 points | B- | 795 - 824 |
| Socially Just Practice | 100 points | C+ | 765 - 794 |
| TOTAL POINTS POSSIBLE | 1000 | <i>Failure, any C or below</i> | |

Late & Make-Up Work Policy

An assignment may be turned in up until 11pm on the day it is due. Assignments not turned in during class may be emailed as an attachment to the instructor. Any assignment turned in later than 11pm on the due date will receive a grade of zero.

UNIVERSITY POLICIES



Disability Accommodations

Students needing academic accommodations for a disability must first contact Disability Accommodations & Success Strategies (DASS) at 214-768-1470 or www.smu.edu/alec/dass.asp to verify the disability and to establish eligibility for accommodations. They should then schedule an appointment with the professor to make appropriate arrangements. (See University Policy No. 2.4; an attachment describes the DASS procedures and relocated office.) ***Because of the brief nature of the summer course, please contact me prior to the beginning of the course if you need accommodation.***

Religious Observance

Religiously observant students wishing to be absent on holidays that require missing class should notify their professors in writing at the beginning of the semester, and should discuss with them, in advance, acceptable ways of making up any work missed because of the absence.

Academic Integrity

Students are reminded of the SMU Honor Code as referenced in the *Student Handbook*. Intellectual integrity and academic honesty are both the foundation and the goals for this program. Please reference the university policies on the responsibilities, policies, and penalties regarding academic honesty, http://www.smu.edu/studentlife/PCL_05_HC.asp.

Statement regarding grades of Incomplete (I):

A student may receive a grade of "I" (Incomplete) if at least 50% of the course requirements have been completed with passing grades, but for some justifiable reason acceptable to the instructor, the student has been unable to complete the full requirements of the course. At the time a grade of I is given, the instructor must stipulate in writing to the student and to the University registrar the requirements and completion date that are to be met and the grade that will be given if the requirements are not met by the completion date. Normally, the maximum period of time allowed to clear the Incomplete grade is 12 months. The grade of I is not given in lieu of a grade of F or W, or other grade, each of which is prescribed for other specific circumstances.

A grade of "F" will be given if a student's work toward an Incomplete grade is not completed by the due date or if it is of unacceptable quality. The grade of I does not authorize a student to attend the course during a later term. Graduation candidates must clear all Incomplete grades prior to the deadline in the

Official University Calendar, which may allow less time than 12 months. Failure to do so can result in removal from the degree candidacy list and/or conversion of the grade of I to the grade indicated by the instructor at the time the grade of I was given.

Graduate students are allowed a maximum of two (6 hours) concurrently-held grades of Incomplete in courses other than thesis. If this maximum is reached, the student will be allowed to take only one 3-hour course per term until the Incomplete total is reduced. Students who accumulate a total of three grades of Incomplete in courses other than thesis will be put on probation and not allowed to enroll further until the total is reduced.

TAOS POLICIES

Statement on Responsibility:

The responsibility of the tour operator, Southern Methodist University, is limited. They act only as agents for the passenger in regard to travel, whether by railroad, motor coach, private car, boat, aircraft or any other conveyance. They assume no liability for injury, damage, loss, accident, delay or irregularity which may be occasioned either by reason of defect in any vehicle, or through the acts or default of any company or person engaged in conveying passengers, or in carrying out the arrangements of the tour. The operator can accept no responsibility for loss or additional expenses due to the delay or changes in schedules or other causes. The right is reserved to decline, accept or retain any person as a member of any tour, in the interests of the passengers, as circumstances demand it.



Statement Regarding Contract:

The Counseling Department is required to sign a contract with SMU-in-Taos in order to finalize our class at Ft. Burgwin. Below are some stipulations, among others, which we are required to follow:

Housing Policies: Participants shall at all times conduct themselves responsibly in the use of Campus housing and shall obey all city, state and federal laws and the rules and regulations of SMU –in Taos. No minors are permitted to be in the possession or presence of alcoholic beverages on Campus. The SMU-in-Taos campus is alcohol and drug free in all buildings and grounds. Permission is required for alcoholic beverages to be consumed on any campus property.

Property Damage: Group agrees it will be financially responsible for any property damage caused to any campus facilities used by Participants which occurs during the time such facilities are used by Participants. "Facility" encompasses all university owned and/or leased property, including but not limited to housing, academic and administrative offices, classrooms, appliances, vehicles, equipment and grounds.

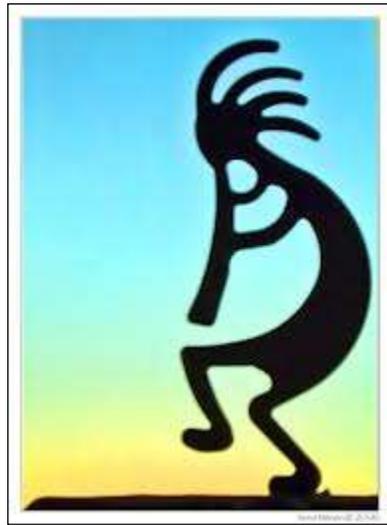
Estimated Costs: Costs for facilities includes the facility itself and the furnishings and equipment normally present in the facilities. Cost of standard custodial services is also included. These estimated costs may vary if Group requests additional arrangements or equipment not present in facilities listed, and/or additional facilities to those listed, and if other factors arise that require additional facilities, preparation, equipment and/or services to be provided on the part of SMU in Taos. An invoice setting out detail of all final facilities' costs will be provided to Group within 60 days after Event.

Indemnification: By signing an approval on this letter agreement (enrollment and participation in Counseling Diverse Communities), the student hereby agrees that neither SMU, its trustees, officers, employees, students, agents nor assigns shall be liable for any injuries, damages, claims, demands, actions or causes of action whatsoever that may arise out of or have a connection with the Event and/or with the presence of Participants and others associated with Group and/or Event and Group hereby agrees to forever release, discharge, indemnify, hold harmless and defend SMU, its trustees, officers,

employees, students, agents and assigns for any such injuries, damages, claims, demands, actions or causes of action.

References

- Hare-Mustin, R. T. (2003). Foreward. In L. B. Silverstein & T. J. Goodrich (Eds.), *Feminist family therapy: Empowerment in social context* (pp. xiii – xiv). Washington, DC: American Psychological Association.
- Laszloffy, T. & Habekost, J. (2010). Using experiential tasks to enhance cultural sensitivity among MFT trainees. *Journal of Marital and Family Therapy, 36*(3), 333-346.
- McDowell, T., & Shelton, D. (2002) Valuing ideas of social justice in MFT curricula. *Contemporary Family Therapy, 24*(2), 313 – 331.



COURSE SCHEDULE

Note: Morning classes generally start at 9am & end at noon. Afternoon classes generally start at 1pm & end at 5pm. Times will vary depending on locations & activities.

| DAY | TOPICS | READINGS |
|----------------------------------|--|---|
| SUNDAY (arrive by 4pm) | Evening (7-9pm): Fort Burgwin <ul style="list-style-type: none"> • Course Intro • Assignment Overview | <i>All readings should be complete by the time students arrive in Taos. The listings below are provided so students can review the night before class.</i> |
| | <i>Dinner 5 – 7pm in the Fort Burgwin dining hall</i> | |
| MONDAY | CLASS 1 – Morning: Pot Creek Pueblo & Fort Burgwin <ul style="list-style-type: none"> • Cultural Competence & Social Justice • Evolution of Multicultural & Socially Just Models in the Helping Professions; • Approaches to Diversity: Knowing & Not-Knowing Stances • Characteristics of Socially Just Models compared to Social-Justice “Neutral” Models | Blackboard: Common Threads: Social Justice; Elements of Culturally Competent Counselors; Context in Multicultural Counseling; Taos Pueblo History; Mental Health Services for Native Americans; Rabin- Gender & Culture in the Helping Process; McGoldrick- A Framework for Re-Visioning Family Therapy; Waldegrave- The Challenges of Culture to Psychological & Postmodern Thinking |
| | <i>Dinner at Taos Inn & evening free for shopping</i> | |
| TUESDAY | CLASS 3 – Morning: Fort Burgwin <ul style="list-style-type: none"> • Unpacking Dominant Culture in America • Mapping Culture in Counseling | Blackboard: Sue- Whiteness & Ethnocentric Monoculturalism; Moving from Colonization; Crying for a Vision; Latino Healing; Armstrong- Advancing Social Justice by Challenging Socioeconomic Disadvantage; Indigenous Communities; Social Class Counseling Model |
| | CLASS 4 – Afternoon: Fort Burgwin <ul style="list-style-type: none"> • Social class, classism, & poverty | |
| <i>Dinner at Fort Burgwin</i> | | |
| WEDNESDAY | CLASS 5 – Morning: Fort Burgwin <ul style="list-style-type: none"> • Confronting Race & Racism | Blackboard: Historical Trauma – Native Americans; Intersection of Race, Ethnicity, Gender, & Class; Race in the Counseling Process; Racial Micro-Aggressions |
| | Afternoon: No Class – Optional Hike | |
| <i>Dinner at Fort Burgwin</i> | | |

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| THURSDAY | CLASS 6 – Morning: Fort Burgwin <ul style="list-style-type: none"> Confronting Sexual Orientation & Homophobia (Combined with Sexuality Class) Gender-Based Power Differences & Sexism CLASS 7 – Afternoon: Millicent Rogers Museum | Blackboard: Gay Men’s Experience of Therapy; Narrative Therapy with Coming-Out Adolescents; Two-Spirit People; Couples Therapy with Gay & Lesbian Clients; Couples, Gender & Power; Intimate Justice; Native American Women; Heeding the Voice of Native Women; Who’s Dragging their Feet? The Man Question |
| | <i>Dinner at Taos Pizza Out Back</i> | |
| FRIDAY | CLASS 8 – Morning: Fort Burgwin <ul style="list-style-type: none"> Religion as a Tool of Liberation & Oppression Afternoon: Santiago Feast Day & Dance at Taos Pueblo | Blackboard: Religious Beliefs & Harm to Well-Being; Religion & Spirituality in MFT; Native American Spiritual Assessment; Spiritual Ecograms with Native American Clients; Mestizo Spirituality |
| | <i>Dinner on your own</i> | |
| SATURDAY | Morning: Fort Burgwin & Chimayo <ul style="list-style-type: none"> Addressing Age & Different Abilities Lunch at Rancho de Chimayo Afternoon: <ul style="list-style-type: none"> Santuario de Chimayo Museum of International Folk Art (Santa Fe) | Blackboard: Counseling Adult Children of Aging Parents; Ethnic Minority Elders; Models of Disability; Family Therapy in Late Life; Native American Elderly |

Note: Some excursions are tentative & may be subject to change. Be flexible & go with the flow!

Taos History and Culture:

Because of the unique setting for this course, we will seize the opportunity to examine diversity issues through the lens of Taos. We will explore issues of race, ethnicity, marginalization, power, religion, and other contexts, allowing the direct experience of Taos to serve as a gateway for exploring other contexts and cultures.

Some resources for your leisure:

SMU Fondren Library has several full e-text books available. Use the DISCOVER SMU Libraries search for numerous options, <http://smu.edu/libraries/>.

Book: *Pueblo Indians of North America* by Dozier

The town of Taos - <http://www.taosgov.com/history.php>

Taos news - <http://www.taosnews.com/>

Taos Pueblo - <http://www.taosplaza.com/Taos-Area/smu-in-taos-campus-at-fort-burgwin-video.html>

Taos Music - <http://taosmusic.com/>

TRAVEL INFORMATION

SMU-IN-TAOS Packing List

The following is meant to be a guide, not a checklist. If you are wondering whether to bring something, bring it.

Alarm clock, Band-Aids, books/course readers, bug repellent with DEET, camera and film (check you batteries!), camp chair/lawn chair, canteen or water bottle, clothing, computer disks/flash drive and paper, flashlight, fleece/ sweatshirt, hat, comfortable walking shoes, jacket, jeans and/or khakis, laundry detergent and quarters, LINENS: sheet, towels, pillow, blanket, padlock to lock your closet, prescription and/or over-the-counter medications, rain gear, school supplies, soap, socks, something to take class notes on and with (aka paper and pen/pencil), stamps, envelopes, postcards, sunglasses/sunscreen, tennis shoes, toiletries, watch.

SMU-IN-TAOS: Getting to Fort Burgwin

By Air – Several airlines have non-stop daily flights from Dallas to Albuquerque and Santa Fe. If you are flying from anywhere other than Dallas, you will also need to fly into Albuquerque or Santa Fe as it is the closest airport with shuttle service to Taos. The shuttle that provides round trip service between the Albuquerque airport and Fort Burgwin is Twin Heart Express, 1-800-654-9456. The cost is approximately \$125 round trip. Verify the shuttle service before making your airline reservations as the shuttle has limited pick-up times at Albuquerque and flight plans should be arranged to coincide with shuttle pick-up times. Keep in mind that the trip from Albuquerque to Taos is 2.5 hours.

From Taos – From the Taos Plaza, travel south on Paseo del Pueblo Sur, toward Ranchos de Taos. Travel through town, turn left onto New Mexico Highway 518 (Ranchos Trading Post). Drive through Talpa, enter the Carson National Forest. Fort Burgwin is located south of the Pot Creek Residence area, after Mile Marker 67, roughly eight miles from the 518 turnoff.

The fort entrance is on the RIGHT and is marked with low adobe walls. Use caution if arriving at Fort Burgwin after sunset, as it is difficult to see the signage after nightfall. The fort compound is on the right as you enter campus; a circular drive curves around the historic area of campus, including the restored Fort, Commander's Quarters, Officer's Quarters, and the Archaeology Lab (formerly the Hospital and Surgeon's Quarters). Informational brochures can be obtained at the main entrance to the Fort. Please observe and use the designated parking areas. Inquiries should be directed to the Fort Office. Visitors are asked to check-in at the Fort office prior to touring the campus.

From Dallas – Fort Burgwin is approximately 700 miles from Dallas. To get there, follow the directions given below; pay particular attention to the speed limits in the towns between Amarillo and the New Mexico border.

Starting at SMU, travel north on Central Expressway (US 75), toward Sherman. Exit onto Westbound LBJ Freeway (I-635), toward DFW Airport. Just north of the airport entrance, I-635 will end, merging you onto Highway 121. Immediately exit right (Northwest), onto Highway 114. Stay on 114 until it intersects with US 81/287. Exit North onto 287, toward Decatur/Wichita Falls. Stay on US 287 through Wichita Falls, and head toward Amarillo. US 287 will end east of Amarillo, where it will intersect I-40. Take I-40 West through Amarillo into New Mexico. In Tucumcari, exit North onto Highway 104 toward Las Vegas, NM. (Note: There are no gasoline stations between Tucumcari and Las Vegas on this route.) As you near Las Vegas, NM 104 becomes NM 65. Stay on NM 65 as it crosses I-25, Commerce Street, and Grand. Turn Right (North) onto 7th Street. 7th will turn into highway NM 518 outside the Las Vegas city limits. Head North on NM 518 toward Mora. Pass through Mora, Angostura, Tres Ritos and Sipapu. Just past the intersection of NM 518 and NM 75 is US Hill. Fort Burgwin is over the hill, just past Mile Marker 66. The fort entrance is on the LEFT, marked with low adobe walls. Use caution if arriving at Fort Burgwin after sunset, as it is difficult to see the signage after dark. Note: there are TWO gates. Arriving from the south, the first gate will be closed. Proceed to the second (main) entrance on the north side of campus. The fort office building will be on the right as you enter campus. If you are visiting, please notify the fort office before touring campus. If you are a student arriving for check-in, proceed to the Dining Hall. To get to the Dining Hall from the campus entrance: At the fork in the gravel road, veer left. Continue on the gravel road, crossing a small wooden bridge, and proceeding up a short hill. Near the top of the hill, take the second right. The large adobe structure to the right is the Dining Hall, where check-in is held. Should you have car trouble or need additional assistance, call either the Fort Office, 505-758-8322 or the Dining Hall, 505-758-7180.