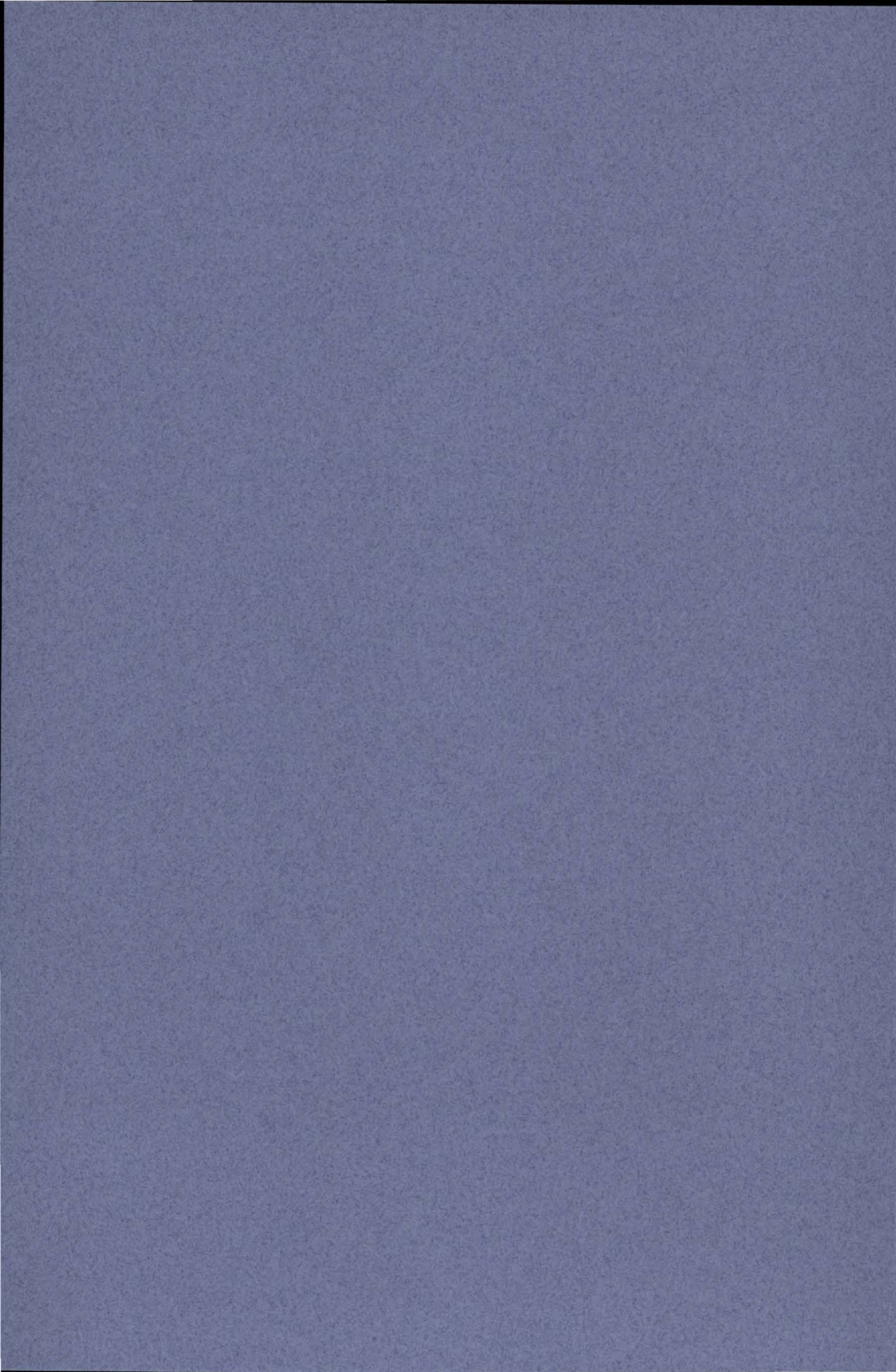


*DR. LARRY DEAN OLSEN and
EZEKIEL C. SANCHEZ*



*WILDERNESS RESOURCE
DISTINGUISHED LECTURESHIP*







Wilderness Resource
Distinguished Lectureship

17

*FROM WILDERNESS SURVIVAL
TO URBAN SURVIVAL: EVOLUTION OF
ANASAZI WILDERNESS THERAPY*

*Dr. Larry Dean Olsen
Founder, ANASAZI Foundation*

*Ezekiel Sanchez
President and CEO, ANASAZI Foundation*

UNIVERSITY OF IDAHO WILDERNESS RESEARCH CENTER
COLLEGE OF NATURAL RESOURCES

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Foreword

Edwin E. Krumpe

It gives me great pleasure to welcome you to the seventeenth in the annual series of Wilderness Resource Distinguished Lectureships sponsored by the University of Idaho Wilderness Research Center. The Center's mission is to promote research and educational activities to further our understanding of wilderness and natural ecosystems and man's relationships to them. Our goal is to gain knowledge that can be applied to better manage our designated wilderness areas so that the public can enjoy sustained use and benefits from our wilderness resources. Since its inception in 1972, the Center has supported research projects in Idaho and the Pacific Northwest, with over thirty studies completed just in the last two decades.

The Center also helps sponsor four university courses, giving students opportunity to study wilderness principles and practices, wilderness field ecology, and in the case of intern students, to gain firsthand experience in wilderness management and research. At the national level the Center has sponsored a national conference on wilderness management, two national task forces, and conducted workshops and presentations at many other national and international research conferences.

Of our long-standing education traditions, the one in which we take most pride is the annual Wilderness Resource Distinguished Lectureship. In what has become a fine academic tradition, the Wilderness Research Center has sponsored the lectureship to encourage constructive dialogue and to broaden our understanding of the management and meaning of wilderness resources. Speakers of national prominence have been invited on the basis of their contributions to the philosophical and scientific rationale of wilderness management.

Tonight we are honored to continue this tradition by listening to the insights of Dr. Larry Dean Olsen and Mr. Ezekiel C. Sanchez, leaders of the ANASAZI Foundation, a wilderness therapy program for troubled urban youths.



Dr. Krumpe is principal scientist for Wilderness Management in the Wilderness Research Center and professor in the Department of Resource Recreation and Tourism.



Introduction

John C. Hendee

I am very pleased to introduce Dr. Larry Olsen and Mr. Ezekiel Sanchez, speakers for the seventeenth lecture in the Wilderness Resource Distinguished Lectureship series. Dr. Larry Dean Olsen is the author of the national bestseller *Outdoor Survival Skills*, an outdoor education book used in the National Park Service and sold throughout the U.S., England, Canada, and Italy. Originally written for his students, Dr. Olsen's book is a favorite among young adult groups seeking relevant experiences with the land.

Dr. Olsen earned a Bachelor's Degree in Education from Brigham Young University with graduate studies in English. He is author of several instructional manuals for the Boy Scouts of America and is a member of the Association of Experiential Education and the Association of Mormon Counselors and Psychotherapists. In 1987 he moved to Arizona and founded the ANASAZI Foundation, a non-profit, licensed, year-around wilderness treatment program for troubled youth and parents. Now living in Twin Falls, Idaho, and developing outdoor program courses for private organizations, Olsen is known as a legend in his own time, a mentor, a teacher of primitive skills, a stalking wolf in the wilderness, and an expert who can fade into the desert and solitude.

Ezekiel Sanchez's knowledge of plants and ancient skills is unparalleled. The current president and CEO of the ANASAZI Foundation, he is known for his unmatched ability to track, even at night. Stories of his travels through the desert with little or no water and food are told and retold around campfires throughout the West.

A Totonac Indian born in Mexico, "Zeke" was one of 16 children who came to the U.S. to work on a cattle ranch in Texas. As a boy he was responsible for burning the spines off cactus plants for the cattle to eat. He would spend days in the desert working and gathering food to sustain his family. Eventually his artistic talent landed him a scholarship at Brigham Young University (BYU) where he participated in a wilderness survival course conducted by Dr. Larry Olsen. He went on to serve as full-time staff in BYU's Department of Youth Leadership, as a member of the American Indian Service Board, on President Eisenhower's Council on Children and Youth, and on the Council Executive Board for Boy Scouts of America. He has held numerous LDS (Church of Jesus Christ of Latter Day Saints) teach-

ing positions, once as bishop for a ward consisting of members of 30 different American Indian tribes.

Ladies and gentlemen, please welcome our distinguished wilderness lecturers, Dr. Larry Olsen and Mr. Ezekiel Sanchez, who will present "From Wilderness Survival to Urban Survival: Evolution of Anasazi Wilderness Therapy."



John C. Hendee is the director of the University of Idaho Wilderness Research Center, managing editor of the International Journal of Wilderness, and former dean of the College of Forestry, Wildlife and Range Sciences, now the College of Natural Resources.





FROM WILDERNESS SURVIVAL TO URBAN SURVIVAL: EVOLUTION OF ANASAZI WILDERNESS THERAPY

Dr. Larry Dean Olsen
and Ezekiel C. Sanchez

Larry D. Olsen
Part I.

Walking the Land Can Shape Our Lives

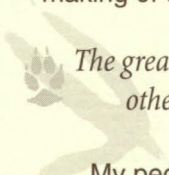
Man was, and is, and still needs to be, a part of the wilderness landscape.

When I turn over a rock I almost always find a colony of critters there. They are most upset that their world has disappeared. But without exception they make for better ground and start over again. Sometimes we are like that. We get upset when our own rock gets turned over and we have to scurry and scratch a new niche for ourselves and our colony. We can't always foresee or prevent some giant from just yanking up our efforts and hauling off our existence. But we all may have the grit to find another refuge and dig in a new and even better place to be. If we walk in the right direction, it may be possible.

There are many voices today that tell me how and where I must walk on the land. To name a few: Forest Service, Bureau of Land Management, Park Service, state outfitters and guides, state agencies, wilderness associations, conservationists, etc. All have a vested interest in lands. So all of us council and try to work together in establishing policy and arranging a way in which we may all enjoy walking on this land. As honorable as all these agencies and organizations may be in preserving the environment, there still remains, I believe, a most pressing reality that wilderness still offers to human beings a most refining and life changing opportunity for any who are willing to walk upon it in a very special way. We are awed with stories of prophets and great people who went into the

desert to find themselves, to be instructed and to be refined. There were Jesus, Mohammed, Gandhi, Moses, and others. These people all experienced a form of wilderness in the shaping of their lives.

We are also impressed with the stories of Indian youths here in the Americas and other tribal cultures around the world who experience walkabouts and other sacred activities while being on the land. Man on the earth has always been a part of the idea and scope of wilderness. It is as true today as at anytime. Man was, and is, and still needs to be, a part of the wilderness landscape. The great challenge is not to remove man from the land, but to teach each other and hold each other in the making of our walking upon it.



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My people at ANASAZI* and other programs I am associated with need remote and rugged places for their walkings; where the spirit and body may stretch and find solutions; where the land breathes with them and sustains their dreams, visions, talents, and their bellies. It is a place where the stuff of life is real and simple and peaceful; where every moment is monumental without the need for recreation, tests, or contrived adventure; a place where one does not feel the need to create "danger as a way of joy," or simply for the thrill of it. All good elements are inherent in a simple walking in the wilderness.

No walking needs to impact all the things we worry about. When the walking is simple, the roots still grow, the fish still swim, the owl still nests, and a young and tender heart may still be calmed on a mesa's rim. By walking so, that heart returns to civilization with courage and purpose to lead and teach those of us who may only see wilderness as a place to exploit. In that idea is held a great key to open a way for all of mankind and nature to be compatible again. So rather than removing man from the environment, perhaps we should be sending more of us out there on the land in the gentle way of the walkings.

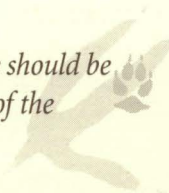
I have been asked to explain the Anasazi Way. It isn't the only way, by any means, but it works for us without a lot of the trappings of control and manipulations that are so foreign to being free on the land. Yet, those same trappings are what seem so crucial and integral to what many therapies are about today. This puzzles me.



**The ANASAZI Foundation, which Olsen founded in Arizona, is a wilderness treatment program for troubled youth and parents.*

The Walking Way vs. Control Through Force

So rather than removing man from the environment, perhaps we should be sending more of us out there on the land, in the gentle way of the walkings.



Dr. Keith Russell* today spoke on some observations he made about how wilderness programs work with young people and how therapy plays a role in that. He also mentioned that these programs tended to view these young people as being real, with hopes and dreams, aspirations, and with struggles and needs. By viewing them in that way those children are not just a commodity of the industry.

I was invited to be a speaker at a conference several years ago in a city on our northwest coast. I was the last speaker of the day, so I had the privilege of listening to all the other presentations first. Experts talked the whole day on methods of control of young people or “maggots” as they called them. Ankle bracelets and other electronic devices were demonstrated for keeping tabs and control of youth. They also related various therapeutic control methods. I sat there and listened to it until my heart just broke. It was so foreign to what we were doing in the wilderness. They demonstrated take-downs and how to subdue violent kids. I wondered why there was such a prevalent need.

It came time for me to speak. I talked about the gentle way of being with young people like that in the wilderness. At the end of my talk there was no clapping. It was a stunned silence for several moments. The experience changed my way of seeing young people we work with and it enlightened my mind on just how desperate we as a society are. We are desperate to do something, anything, to control the threat of youth delinquency in this country. Dr. Russell, these children are real to us. I think you discovered that while you were on the trail with us.

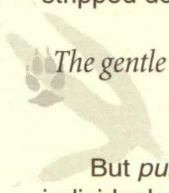
As we study wilderness and what is out there for us and as we study young people and our opportunities to serve families, we find that the gentle way of the quiet walking has more power to it than all the therapy, or all the manipulative techniques that society can offer.

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**Dr. Keith Russell is leader of the new Outdoor Behavioral Healthcare Research Cooperative based in the Wilderness Research Center, and adjunct assistant professor in the College of Natural Resources.*

We speak of the “Anasazi-Way,” but too often we fall back on more traditional ways of instruction and interventions. If I were to raise a warning voice here tonight, I would say that those of us who have been trained for the ministry of therapy should take a second look at our training, and realize that most of it is old and probably untrue. We need to design the making of our own hearts in such a way that we can use principles of truth in working with our young people. We must, after all, look at young people’s lives and discover who they are and treat them with dignity and respect under every condition. We must do it in a loving way and not as “experts” knowing what’s best for them.

Well, a few years ago there were some programs that had some problems; there were accusations of abuse and descriptions of “boot camp” philosophies. In the aftermath of all that, some started saying, “We are a ‘non-punitive’ program.” When looked at carefully, it becomes apparent that the concept of punitive or non-punitive in these programs is hardly understood. Thankfully, young people are now less and less stripped down or humiliated in most programs.



The gentle way of the quiet walking has more power to it than all the therapy, or all the manipulative techniques that society can offer.

But *punitive* may also consist of how we treat young people as individuals; how we honor their dignity; how we manipulate, control, or force our therapies upon them. We need to challenge ourselves to really understand the definition of dignity and how to honor young people in the way they deserve, even though they may be doing, as Zeke [Ezekiel Sanchez] says, “icky, icky” things. We still must honor them as human beings.

Walking Forward: 10 Principles of Wilderness Therapy

At ANASAZI we have developed some principles. They illustrate the scope of our experiences in the last 31 years of working with youth. These principles didn’t come to us all at once. They came from long experience with individuals on the trail under very trying conditions, sometimes when it would have been a whole lot easier to fall back on more traditional methods and simply crack the whip! As we train our next generation of leaders, we discover many things. (Zeke and I have fallen off too many cliffs to get out there much anymore, so we want to train as many leaders as possible.) We find we must continually invite, invite,

invite them to believe each young walker is a person of worth and possesses seeds of greatness and not to see them as bad kids or flawed kids who must be punished, forced, fixed, or changed. None of us has the power to do any of those things. You cannot fix another person. We cannot rightfully see them as incorrigible.

We find we must continually invite, invite, invite [leaders] to believe each young walker is a person of worth and possesses seeds of greatness and not to see them as bad kids or flawed kids...who must be fixed or changed....

We have invited leaders to look for goodness and forward walkings in each young walker. To walk forward is to move forward. To walk backwards is to move backwards in your life. To look for goodness means you do not look for evidence of badness. We do not label them. It seems to be a pervasive tool of society to diagnose and label people. We do not believe in that at all. To be judgmental and to pry into their past mistakes is wrong. There seems to be an idea that if you can go back far enough into a person's life and find what is called a "root cause" of his/her problems, then you may somehow strip the person down, rebuild, and somehow fix him/her. We don't try to do that. We have learned a different way. We have learned it is possible to simply go on today in a forward walking. We have learned that to dredge up and forever suffer in the past simply means we have to recreate that past anew each day and relive it. We don't have to do that in our lives! You may let the past be gone. You can drop your burdens.

The following principles outline the ANASAZI Way of working with youth in the wilderness:

- 1) The emphasis of the entire program focuses first and foremost on the Young Walkers. They are our reason for being.
- 2) Every Young Walker is a person of worth, is inherently good, and deserves the respect and protection of his/her agency and dignity that our love for him/her requires.
- 3) Each phase of the Young Walker's wilderness experience is authentic and legitimate and is based on a reality that is subject to the causes and effects which occur naturally in that environment.
- 4) The ANASAZI Trail Walkers walk with the Young Walkers and

participate fully in all aspects of daily life on the trail, serving at all times as role models of a competent survival lifestyle.

5) The ANASAZI curriculum is a series of “makings” that grow naturally out of the experience of living with one another on the land.

6) ANASAZI “therapy” consists of the intimate, personal availability of one who would be a friend, gently assisting the Young Walker in the “Making of an Awakening,” resulting in a relationship of trust.

7) Participation of the parents in the ANASAZI Parent Program is essential in the “Making of a Healing” for the entire family and completes the foundation upon which the family can start a new beginning.

8) Safety and concern for the physical well-being of each Young Walker is a primary element in all aspects of the ANASAZI Way and every situation and activity is monitored with that in mind.

9) Surrounding all of the principles of the ANASAZI Way is a tender concern for the spiritual welfare and growth of every Young Walker.

10) The ANASAZI Way recognizes the absolute, separate, individualized rights and concerns of each Young Walker.

Walking the Land Parallels the Walk of Life

Young people have the dignity and right to receive respect and honor from us, no matter what they have done in the yesterday.

In conclusion I would like to give you a vision of just how deep youth may reach when they are not disturbed or affected by things around them (like television, radios, friends). There are several paths young people are invited to walk on. There are some formal things offered, but no one is forced to do them. One of the invitations is called the Path of Wind. It's a philosophical way of perceiving the wind and the breezes. We are all acquainted with wind and breezes. Outside, we cannot escape their sensations. But there are many lessons they teach. Walking in the desert deepens my feeling, both on the surface and inside. Around me is a special cover that breaths, absorbs, yet keeps the dirt on the

outside. It is my skin. It holds me together. My job is to keep things from making holes in it and letting the red out!

This thin surface of me feels the movement of air, the breezes, the hot blast of wind and every degree of heat or cold. Thus, I may be taught by the breezes to know the ways of the seasons and what I must do to weather them. I awaken to the realm of walking forward in these ways. The breezes also touch my other senses of taste, smell, sight, and hearing. It is best at waking my hearing. When I am quiet, the sounds of the earth are free to reach me. Every sound is silent until it joins with me and resonates upon my gift of hearing. Each silent sound wave is set upon the breezes, eternal in its vibration, created to record, to take up space and time until it is heard. When I understand, finally, this great principle, I am grateful, yet a little ashamed. What resonance is out there on the breezes born from my mouth?

In any awakening, I also yearn to hear the sounds of good words, to listen to the promptings of the voice of the spirit, of the grandfather and the great one. In the desert sometimes, when I am quiet I hear some good things, some good songs. Now I'm learning to hear the breezes in other places: in a home, in a chapel, in the company of others who are listening. In the desert, breathing is understood. I learn quickly to sense the power of clear lungs. I begin to see the difference between pure air and smoke, life instead of death, truth in the place of deception. Air teaches me those things as I walk forward in steep places. Sometimes in strong and tender moments, I am called to speak words upon the breezes that are welcomed by those who listen and welcomed back to me upon the breezes. Thus, I trust my own making of speakings to bring peace rather than hurt. When I walk hard, leaning into the wind, it stays long, strong, strengthens my body, and clears my inside. When I finally shelter myself, the relief is good. The feeling of making it remains with me. It may be while sheltered, resting from the storm or perched pleasantly at the highest point overlooking vastness, that the breezes watch for the right moment.

When my heart is right, the lungs are clean and my own words are pure, then in a silent moment, I may hear the song, my own song of remembering. Then I am awakened to even better ways of walking forward; to arise early and to walk in the sunrise; to keep up in the walking far; to cast off all the burdens of the past that would slow me down; to walk softly on the trail and in others hearts; to really see the beauty of the earth and of those I walk with; to be tall and sure in my walking forward, surrounded always by the breezes. I put gifts of remembrance in a pouch and I can walk far.

Now, there are many other paths young people can walk on. The path of wind is just one. By the time young people have been on the trail long enough, without novels to read and other distractions and they find that those principles are alive in their lives, then they too may feel like I feel about the breezes, about the making of a helping, the making of a being.

It all boils down to how we are with each other: how we are being. Young people have the dignity and right to receive respect and honor from us, no matter what they have done in the yesterday. Today is today. I have spoken.



The One Who Stands Within

Ezekiel C. Sanchez "Good Buffalo Eagle"

Part II.

Because of who we proclaim to be and the position we hold as "helpers" on this earth, we have a sacred and delicate responsibility to care for those entrusted to us. At Anasazi (the Making of a Walking) we have determined that this sacred responsibility cannot be carried out with effectiveness unless the ingredient called *love* is found in our hearts. Love is what keeps us awake during dark hours of the night asking for light to give others. Love makes sacrifice a worthwhile quest.

During his last days upon Mother Earth, Chief Dan George pleaded: *My friends, how desperately do we need to be loved and to love. Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self-esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. We turn inward and begin to feed upon our own personalities, and little by little we destroy ourselves. With it we are creative. With it we march tirelessly. **With it, and with it alone, we are able to sacrifice for others***¹ (Emphasis added).

From out of the blue, to you and I, the cry for help comes from all directions. At times when the cry from others is pressing upon my soul, I reach into my heart searching. When I finally emerge, the conclusion is the same. I rediscover the principle that my soul is interwoven with the souls of those I associate. We are in this together. How I came to this conclusion has been an ongoing process of a lifetime. The learning to sacrifice for others did not come easy.

It was in Texas where I first heard the following quote from Carlos E Asay who was to instantly become my mentor and truest friend. "*Me lift thee and thee lift me, and we will both ascend together.*"² I soon learned that he lived what he taught. It didn't take long for this simple quote of John Greenleaf Whittier to also become a part of my life. This quote best describes what Anasazi, the Making of a Walking, is striving to do in Arizona. Today, time permits me to relate only a part of the teachings I discovered along the wilderness trail and in the wilderness of the world. Teachings which Larry Olsen and I call the Anasazi Way.

Difficult Learnings Along the Trail

My mind can quickly unlock memories, which at times come muddled in the remembering. But memories of difficult learnings that have found their way into the sacred pouch of my heart come in distinct remembrance. I recall one incident in my early helping and lifting of others where night found me wet and shivering with nothing but a ponderosa tree to shield me from the wall of pouring rain, the pine boughs serving as the only protection from the cold wind. My search for a Brigham Young University (BYU) survival group who had taken the wrong trail had begun earlier that day. But darkness and its companions, rain and wind, caught me unprepared and alone on top of Boulder Mountain with only my solemn thoughts and a growling empty stomach.

Fatigue and want of bread can do funny things to both mind and body. Through the long hours of that night, many critical thoughts worked overtime in my already exhausted body. When morning finally came, the welcomed sun dried not only my clothes, but its rays banished the dark discouraging thoughts of my mind. Or so I thought. I have since learned that discouraging thoughts need to be replaced with good thoughts, otherwise they lay dormant waiting for the next opportunity to show their ugly heads. A day later I came across the lost group.

A following summer in southeastern Utah, hiking with raw blisters within the walls of Horse Canyon, the dark thoughts began to emerge again, this time in broad daylight. The complaining of the students had been constant throughout the morning. The noonday sun that before had been a welcome relief on Boulder Mountain would this time intensify the ordeal by heating the floor and the red walls of the canyon, making it a sandstone oven. The intense heat boiled my fault-finding to perfection and the "whys" kept finding their way into my heart.

But I kept coming back for more as I continued to assist Larry Olsen in the development of the BYU Survival Course at Provo, Utah. In an article titled "Red Circle Cliffs," I wrote about the challenge a group of survivalists and I had coming off the Circle Cliffs.

"It had been a rough and stretching five days trying to find a way down the red Circle Cliffs area. The colorful sandstone hills seemed to go on forever. The high cliffs and deep crevices seemed to keep us from reaching the final destination where Larry Olsen and Paul Newman and their groups would reunite with us. As the sun scorched our backs, the warning of the old cowboy outside Hall's store had echoed in my mind many times; *If you think to hike the Circle Cliffs area, you're in for a rough go. The last time one of us went in there, he had a heck of a time coming out. I wouldn't go if I was you.* He spat tobacco juice on the

ground and looked at me with his steel grey eyes. Then he walked away. Those words, which at that time challenged me, now seemed prophetic.”³

By late afternoon of the second day we pushed our weary bodies over hills of loose sand, hoping we might run across water if we kept going. Open murmuring began to be manifested among the group. The subject of water was on everyone’s lips. Accusations and finger pointing followed throughout the night. Next morning we all humbled our knees upon mother earth and took turns praying. To everyone’s surprise, rain came from some small clouds, which appeared in the clear blue sky. We ran around digging holes in the sand and laying our ponchos in them to catch the water.

I concluded the Circle Cliffs story with the following words: *“Through five days of challenging experiences, my life had become interwoven with their lives. As I looked at the group gathered around the fire, the faces of those I had walked with stood out in the dark. Their lives had found a way into my heart. I knew then that my view of life’s obstacles would never be the same. As difficult as it had been, I felt this was not the last group I would lead into the Circle Cliffs area. Turning to the northeast, I remembered searching for the dark outline of the Circle Cliffs. In my mind’s eye I could see small white clouds filling up the sandstone pockets with rainwater once more.”*⁴

Then, as a second thought, I attached the following postscript to the “Red Circle Cliffs” story. *“I did return to the Circle Cliffs with other groups. The difficult obstacles were still there waiting for us. One day someone asked me that if I already knew the difficulty of the Circle Cliffs, why did I go? What the person didn’t understand was that I didn’t go because I loved to torture myself but to drink of the spiritual walking again and again.”*⁵

With each walking in the wilderness I found awakenings taking place within my soul, though I have to admit that sometimes I couldn’t make heads or tails of the feelings within my heart. All I knew was that I wanted to walk with others. For a long time it seemed that’s all I did. Always walking in the capacity of a helper.

Putting Others First

As time went on other helpers joined Larry Olsen and me. One of those remarkable individuals was a young man by the name of Paul Newman. Today Paul directs the Anasazi Wilderness walking and is part of the Anasazi Governing Body.

Throughout my survival experience at BYU, I tried to keep what I

called a "Trail Log." This "log" entry records my awakening of the important principle of putting others first.

Rainbow Point—end of Bryce Canyon, Utah.

"I guess years will pass and no one outside the instructors in the field will know the hardships, pain, and tears we go through. I am witness of how these wonderful people cry unto the Lord for guidance and strength. The physical and temporal strain (however) is not as penetrating as the mental pain. The physical we can overcome because we have done it. The mental is always different, new, and challenging and oftentimes discouraging. People are so important and delicate. They are the first (and) most important things in my eyes. I feel so in this capacity and so the hunger pains, cold, tiredness, thirst, and aches in the body are second to this..."¹⁶

Today we need more than ever to look past the outward appearance and strive to see the greatness of these children.

Years later as I joined Larry in the open deserts of Arizona, this principle of putting others first was to become a significant part of the Anasazi Way. These self-evident truths and teachings still come line upon line, and precept upon precept. For instance, the understanding that "stepping" into the hearts of those we teach is *sacred ground* came through several ways. I now know individuals are sacred beings because I have read the book in my heart. Today we need more than ever to look past the outward appearance and strive to see the greatness of these children.

In 1976 I attended a funeral of an old traditional Navajo man in Lukachukai, Arizona. Afterwards at the graveside services, a beautiful horse was shot and laid to rest in the grave with the body of the deceased. The elderly Navajos said he would need the horse to ride in the next world. Earlier, in the chapel viewing of the open casket, I had seen beautiful jewelry and fine blankets folded neatly with the body. Navajo tradition is that the spirit in man will continue to live beyond the grave. My wonderful wife, Pauline, taught me that in her Navajo tongue, the spirit in man is referred to as "Ni-hi-yi-si-zi-nii" or the "one who stands within."

About nine years ago on a cold wintry day where Red Creek empties into the Verde River, I shared the idea of the "one who stands within" with a Young Walker who would not be home for Christmas. His immediate response was: "That's awesome!" That reply warmed my chilled bones. After that exclamation he remained silent. Then he excused himself and came back a bit later with an armful of wood. While he placed pieces of wood in the fire, he did the Making of an Asking, "Could it be that before

we came to earth we knew each other?" he asked.

Now it was my turn to be silent. As he waited for an answer, I thought, "Out of millions of people on this planet, what if this Young Walker is someone I dearly love, who has been sent my way?" As I dwelled upon this, another thought came which continues to form the basis of my belief about the Young Walkers and their parents. This new thought filled my heart with emotion that cold winter day: "It is said that when men's paths cross, it is not by accident. It is the Creator bringing two old friends together."⁷

As new insight found its way into my heart, my eyes filled with tears but not from the whirling smoke of the mesquite flames. Leaning forward I touched his shoulder and stared deeply into the eyes of this wonderful Young Walker. For awhile time stood still. Then, like rushing water it came. Without speaking a word we both sensed it was not by accident our paths had crossed.

That memorable December day, our lives became interwoven together forever. It was then I realized that I couldn't be caught up with outward appearances and exclude someone I might have known long ago. The "one who stands within" is before me daily, clothed with flesh and bones asking for a piece of sacred bread and for a drink of living water. As we lift others, we, too, are filled to overflowing. That wintry day on Red Creek, whose waters flow into the Verde River, my soul was filled with living water.

It is said that when men's paths cross, it is not by accident. It is the Creator bringing two old friends together.




The True Path of Life

In my early search for learning, I came across a quote by Hugh B. Brown that has helped me see why the wilderness has such a profound effect on human beings, especially the children who walk the trail with us. Brown said: "Sometimes during solitude I hear truth spoken with clarity and freshness; uncolored and untranslated it speaks from within myself in a language original but inarticulate, heard only with the soul, and I realize I brought it with me, was never taught it nor can I efficiently teach it to another."⁸

My experience, my friends, reveals there can be several places of solitude in which we can hear the "one who stands within." One special place is the home built upon love. Another is within the walls of Holy

Places. For some it is the silent majesty of nature, away from the distractions of the world. In his final Anasazi report, Star White Wolf shared this insight he discovered during his wilderness "Walking."

*"Although life seemed much harder living without showers and stoves, I realized that I was actually blessed to be able to live in the most simple way. I was able to see nature in the best possible way; I was a powerful part of the sacred circle of life. I lived only to see the most beautiful moment. I longed to see a gorgeous sunrise, or a solemn sun set. There were no hectic noises to distract my thoughts from the powerful and triumphant sights of nature. Nature heals hearts and minds by providing a **scenic solitude**. This was the only place I could have gone to sort out the confusion in my life, to stop and see myself from the **inside out**, to see that I really do have purpose in my life."*⁹



Children who come to us burdened with man-made ideas of "coping" soon discover they don't have to live with those doctrines. They learn they can drop their burdens and have a new beginning.

I believe that in our anxiety to be of help, we at times spread a dark cloud which covers up truth spoken by the "one who stands within." We classify young people and label them instead. It is easy for many young people in distress to start believing their man-made labels. A number of Young Walkers come into the Anasazi program describing themselves, *"as a so and so because my doctor [or my teacher, or my parents or my counselor, etc.] told me. Therefore, there's not much I can do about it except cope with it the rest of my life."*

Children who come to us burdened with man-made ideas of "coping" soon discover they don't have to live with those doctrines. They learn they can drop their burdens and have a new beginning. This deep change is evident on the Anasazi trail. It is the awakening of the "one who stands within." Red Arrow Hawk, a former Young Walker, described his experience in the following words:

*"My rabbitstick week, I had my **awakening**. I was sitting on top of a mountain and was thinking about my past mistakes. As I began to pray, for the first time in years, I asked God back into my life. It was then I knew He had never left my life; **He** was always there for me and always would be. I had this feeling come over me that I can't describe, except to say it was wonderful. I cried for hours after that with happiness and regret"¹⁰ (Emphasis added).*

Do we see the Young Walkers, or your own children, or those you work with or teach, as the Great Spirit sees them, with potential to

succeed, having greatness within them? At times, I too have added to the clutter and commotion in the hearts of those whom I should be helping.

Consider Wise Red Owl's moving declaration:

"When we were hiking down a really big and very steep mountain I slipped and fell on a Century plant. When I fell on it we all were at the beginning of the hike and the poison in the leaves made it very painful. Every time I took a step it hurt. When we got to where we were going to camp for the night I was hurting so-o-o bad that I got down on my knees under a tree and asked God to take the pain away. Before I was even done saying the prayer the pain was gone. That was when my testimony really started to grow and be strong. I remember that day very well. I could describe that place that I kneeled in prayer perfectly."¹

Would you and I (knowing all the icky things that the Young Walker had done to his parents and others) come to his aid immediately? The opportunity to respond to this child's pleading was immediate. By asking, the Young Walker reinforced the spiritual knowledge, which he **brought** with him, the knowledge that help is there whenever the Young Walker needs it.

Occasionally in our desire to help, we complicate the awakenings. Perhaps because somewhere along life's path we have been introduced to some traditions which keep others and us from walking on the True Path of Life. Every place I go, in the supermarkets, at church, movie theaters, parent-teacher nights, or shopping malls, etc., worried parents share terrifying stories of their children and caution each other about the "terrible twos." What should be regarded as the greatest adventure in a child's life is treated as an undesirable burden. "I can't wait until he's out of his terrible twos," is echoed in parting. To the traditional Navajo, the "little ones" are sacred gifts. My wonderful wife Pauline and I determined that the tradition of the "terrible twos" would not be a part of our family life.

Why Some Walk Backwards

As the "terrible twos" are left behind, the world trembles in fear awaiting the arrival of the "**terrible teenage**" years. Through years of involvement with families, I have found that some young people will act well their "labels." During a Shadow Sitting, a Young Walker leaned against a mesquite tree and shared with me what she considered a normal and expected part of her life. She said when her parents would sorrow and weep over her wrong choices, she would cry out in her mind, "What's wrong with you, I'm supposed to be this way. Don't you know I'm

going through my terrible teenage years?"

All around us the world is tripping over itself to establish tighter rules and contrived consequences for the children they have labeled "troubled youth." It is my observation that rules to control behavior only serve as the means for children to lose their self-identity and self-worth. This identity confusion is being manifested more and more in the wilderness walking. My soul is saddened by the endless cry of Young Walkers who continue to question their identity. Listen to the following quote: "*Who am I? was the question I asked myself over and over before I left home last January. I was lost, stuck down some road, always running from my problems only running backwards and making my life and those around me more miserable. I couldn't breathe, I didn't listen, didn't see.*"¹²

As I stand here tonight my friends, I want to tell everyone within the sound of my voice that there is an answer to this heart-rending question. Many Young Walkers, after walking through the catclaw bushes and prickly pear cactus can write again:

*"I was lost, now I'm found. I opened my heart and mind. Why wouldn't I see my pain before, I fought a war inside, my heart and mind raged and screamed soon I destroyed who I was fighting for, I left all those who I loved behind. I fought and constantly cried, but God took my hand and walked by my side. Now my heart sings with joy and happiness, the war has ceased, I am found, I know who I am, my heart will sing its peaceful song."*¹³

We are taking the young people back to nature, so they can hear the singing in the valleys and find their "Wyakin" or their spiritual helper.

The prologue in the Anasazi video states that in the 1880s a prominent eastern journalist made a visit to Chief Joseph of the Nez Perce Tribe. In the course of this visit, he noticed that the Indian children in the camp seemed to be robust, obedient, and purposeful in their daily lives. The story says that arrangements were made for the journalist's own son to spend a summer in the tipi of Joseph, in hopes of helping the boy gain some of those same virtues. When the boy returned home in the fall, his father was pleased and astounded by the growth and insights the boy exemplified.

Yellow Wolf, a Nez Perce warrior explained:

*"I was a boy of about thirteen snows when my parents sent me away into the hills. It was to find my **Wyakin**. (Spiritual helper) ...Gave me one blanket, but no food. I might go fifteen, maybe twenty, suns with nothing to eat. But could drink water aplenty. Only trees for shelter, and fir brush to sleep on. I might stay in one place three nights, maybe five nights,*

*then go somewhere else. Nobody around, just myself. No weapons, for nothing would hurt me. No children ever get hurt when out on such business"*¹⁴ (Emphasis added).

These accounts of Chief Joseph and Yellow Wolf form the guiding base of the Anasazi program. We are taking the young people back to nature, so they can hear the singing in the valleys and find their "Wyakin" or their spiritual helper. In order to make it romantic and less threatening for the children who are entrusted to us, the trail experience is centered on true principles utilizing primitive skills. Anasazi uses Indian lore and culture as the vehicle to touch the Young Walkers' hearts. This allows the Trail Walkers (staff) to be creative as teaching moments arise on the trail. The far reaching effects of true principle teachings are found in the following story of a Young Walker called "Walking Bear:"

*"I had many opportunities to start over at Anasazi in a ceremony called a **blanket stepping**. In the stepping, I laid out all my belongings and I was asked to leave behind anything that might prevent me from completing the program, such as drugs or cigarettes. In this ritual, I left my bad habits behind and took only what I needed with me."*¹⁵

This clear and direct approach gives the Young Walker an opportunity to apply this principle to his way of life both on and off the trail. Walking Bear continues: *"Throughout my life, I can move on by loosing bad habits, by getting rid of things I really don't need to survive. It's not only physical things but things like grudges that can hold me back from moving forward in my life... Now that I'm home, I have the opportunity to use what I learned at Anasazi. There are always warning signs that tell you that it's a bad situation, such as a rattle on a rattle snake that warns you to stay away. When I hear about a party and I know there will be drugs or alcohol there, in my heart I hear the rattle and stay away. That reminds me of a story I read out in the wilderness about a young brave who set out on his walking to find out who he was. In his walking he hiked atop a huge peak. At his feet he saw a rattle snake and it said to him, 'Pick me up and put me under your clothing and take me down to the valley because it is too cold for me up here.' The young brave said, 'You're a rattle snake. If I pick you up and take you down, you'll bite me at the bottom.' The snake said, 'Oh, I promise I won't bite you.' So the brave cautiously picked it up. When the brave set the snake down at the bottom, it coiled and struck. The brave said, 'But you promised.' The snake then said, 'You knew what I was when you picked me up.' It's the same way with drugs. I know what it's going to do to me when I pick (it) up but it's my choice to stay away."*¹⁶

In today's present predicament, we must not beat around the bush. We are in a real battle for their lives! In a very evil and subtle way,

children of all ages are being set up in a vicious fault-finding circle that separates them from their parents, spiritual leaders, and their Creator. They are cleverly led astray into dark shadows where they lose their way.

Listen to the voice of a former Young Walker. *"I must have been twelve or thirteen the first time I ever used drugs. It was my favorite thing to do. Every weekend, every day, every excuse. My use continued at a rapid pace for the next three years, ever worsening into bigger amounts at harder drugs. By my sophomore year, as suddenly as a brick wall, things started to crash down on top of me."*⁷ So I ask you where were the "friends" of Running Red Fox when the brick wall came crashing down? Why didn't they come to his rescue?

No wonder Black Elk prays: *"Great Spirit, Great Spirit, my Grandfather, all over the earth the faces of living things are alike. With tenderness have these come up out of the ground. Look upon these faces of children without number and with children in their arms, that they may face the winds and walk the good road to the day of quiet. This is my prayer; hear me! The voice I have sent is weak, yet with earnestness I have sent it. Hear me!"*⁸

Are the children the only ones who are targeted? You and I have not gone unnoticed. Nor are we ignored. Somewhere along life's path we come across the **"mid-life crisis."** This sinister idea is appealing to the carnal desire in men. Its goal is to destroy the relationship between spouses. One day a man gets up and looks at his wife and thinks she is unattractive. He goes out and buys a motorcycle and a black leather jacket and starts chasing his secretary. When his wife, the mother of his wonderful children, inquires regarding his strange behavior, he hollers, "Don't bother me, don't you know I'm going through my mid-life crisis!"

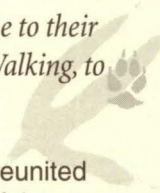
It has been my experience that the more I desire to be an answer to someone's prayer, the more intense the pulling away by invisible hands becomes. Because we have chosen to be helpers at the noonday hour, we have to withstand the heat as the temperature rises. Our children and those whom we work with depend on it; our wonderful spouses and others expect it. Our ears must not tune in to the dark whispering of the "invisible one without." Our task is to expose the poisonous counterfeit of truth and show a way out of drugs and life-shattering choices.

At Anasazi, the children come first. We come second. To free themselves from worldly cares, I counsel our people to "drop their burdens at the gate" and tend to the needs of the Young Walkers on the trail. We strive to remind ourselves that the Anasazi Way is not to **change** the **behavior** of the Young Walker or the Parents, but to provide opportunities for the heart to be touched, so the change can come willingly from the "one who stands within." Then the change, like clear water, will flow

without compulsion.

The whole propose of Anasazi is to help Young Walkers **go home** to their families with growth and insights from the Anasazi Wilderness Walking, to begin once again walking together as a family. In October 5, 1986, F. Burton Howard said, "*Some years ago it was fashionable in certain circles to hear the phrase, 'you can never go home again.' That is simply not true. It is possible to return. It is possible for those who have ceased to pray, to pray again. It is possible for those who are lost to find their way through the dark and come home. And when they do, they will know, as I know, that the Lord is more concerned with what a man is, than with what he was; and with where he is than with where he has been.*"¹⁹ This inspired declaration gives hope to me and the Anasazi helpers who at times need additional strength to continue reaching out. It gives us the confidence to assure both the parents and Young Walkers that "*It is possible for those who are lost to find their way through the dark and come home.*"²⁰ *Ibid.*

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As the wilderness walking concludes, Young Walkers are reunited with their parents in the Lone Walking camps for the "Talking of the Heart." The wilderness setting gives the parents an opportunity to see their child and themselves from a different perspective. It allows the possibility of beginning a new relationship of trust and a foundation for a new beginning. A mother wrote about the insights, which came to her during the "solo" experience with her son.

"Our time on the trail with (our son) was a highlight of this experience. He was so eager to leave but he did a great job of caring for us in the wilderness. The hardest part was holding back and letting him be responsible and do all of the work and the caring. I think that time in the wilderness helped the lessons of Anasazi sink in, that we needed to let him be himself. We needed to lighten up and let him grow up and be responsible. He is an awesomely good and capable kid and worthy of all the love we can give. We had gotten distracted by a lot of rules and structure of parenting, and trying to control behaviors."²¹

She then concluded with this wonderful understanding: "*The most valuable lesson I learned from our Anasazi experience is that mostly (our son) needs to be loved. We need to let a lot of the everyday conflicts go: trying to be right, or the 'good' parent isn't the answer. I am thankful for*

the little things that indict forward walkings, and try to trust that now he will at least be bothered by backward walkings, if not eliminating them. No matter what direction (he) goes in the future, we are so appreciative for this chance at a new beginning, without the old baggage. It is a fresh start for our family".²²

At Anasazi we are blessed to have Mother Nature as a Holy Place without walls. The question you are wondering is: what would Anasazi do if the wilderness were to be removed? What approach would Anasazi use to reach the heart of the "one who stands within" in an environment other than a wilderness setting?

It has been my privilege to have been involved with human needs in places other than the wilderness. And I want to say to you today that the approach, whether we are in a wilderness setting or a plush air-conditioned office or home, does not change much. Distraction might be an obstacle to overcome but the principles of helping are the same.

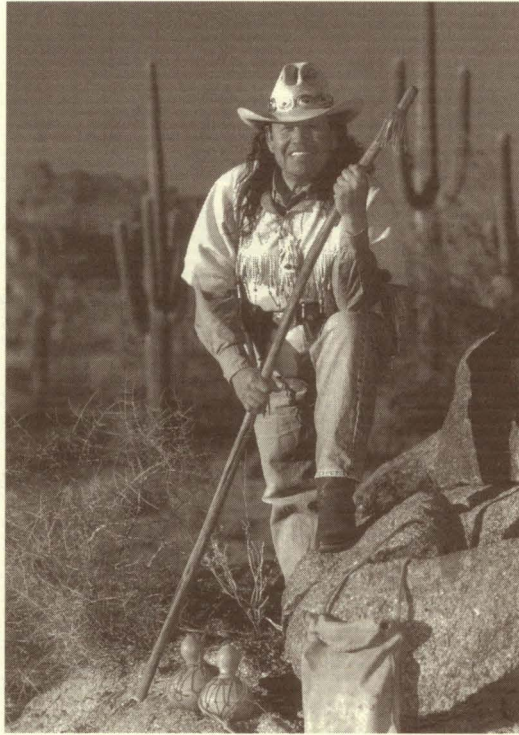
The journey of discovery as a helper to young people has been long in the making for me. And I sense it will continue until I get it right. It has also taken mountains, deep canyons, and deserts for the thought that came from the "one who stands within" to take a profound meaning in my life. This came to me as I was out walking in the desert thinking about the young people. This is the thought. "How sacred is the individual who walks the earth and whose path has crossed my way?" That thought gave me a different insight to the young people we work with.

An elderly Navajo best describes how I feel about those I walk with today. He said: "*Our fathers used to be with your fathers in the long ago, but then we came to a division in the road with a great stone in the middle. We went one way and you went the other. We went around that big rock for a long time, but now we are back together and we will always walk together from now on.*"²³

For me and these wonderful Young Walkers and parents whose paths have crossed my way, "*the great stone in the middle*" is no longer there...because "*we are back together and we will always walk together from now on.*"²⁴

But as long as I am mortal man with weaknesses to overcome, I have to remind myself that the principle of "ascending together" cannot be done unless I see others as our Creator sees us—with a seed of greatness and with potential to succeed.

I close with this thought. ***Whereas, one who is able to stand forth and say "I know," testifies of himself, because of the knowledge that is within him.***



As long as I am mortal man with weaknesses to overcome, I have to remind myself that the principle of “ascending together” cannot be done unless I see others as our Creator sees us—with a seed of greatness and with potential to succeed. (Zeke Sanchez)

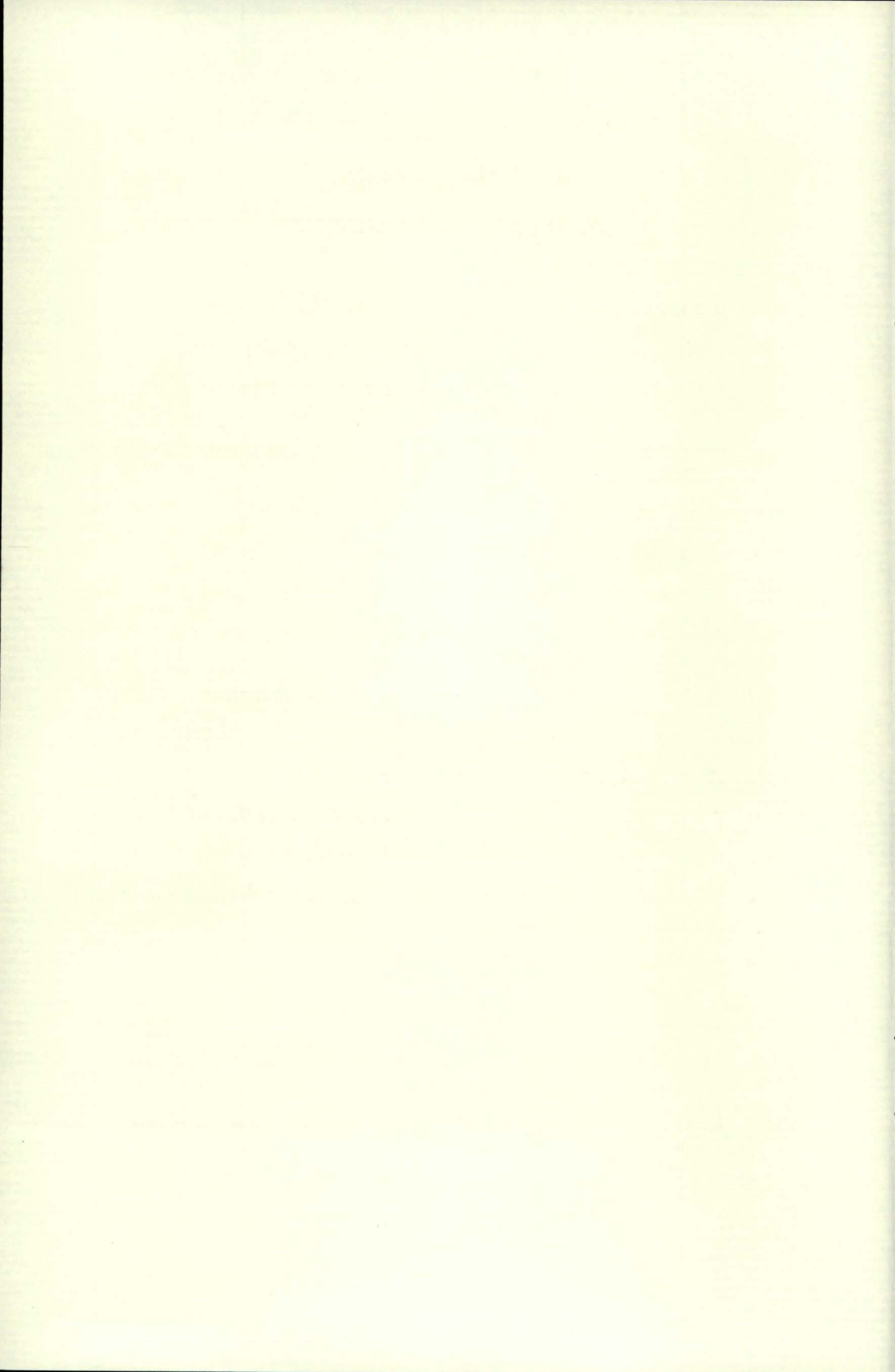
The Anasazi Way is not to change the behavior of the Young Walker or the Parents, but to provide opportunities for the heart to be touched, so the change can come willingly from the “one who stands within.” (Zeke Sanchez)

NOTES

- 1 Contemporary Native American Address, p. 395.
- 2 Poems of John Greenleaf Whittier, American Poet
- 3 Ezekiel C. Sanchez, "Red Circle Cliffs", June 1996
- 4 Ibid.
- 5 Ibid.
- 6 Ezekiel C Sanchez, BYU 480 Trail Log, October 1970
- 7 Ezekiel C. Sanchez, Anasazi Field Inservice, 1990
- 8 "*Eternal Man*" by Truman G. Madsen
- 9 Star White Wolf, Anasazi Final Report—Former Anasazi Young Walker
- 10 Red Arrow Hawk, Anasazi Final Report—Former Anasazi Young Walker
- 11 Wise Red Owl, Anasazi Final Report—Former Anasazi Young Walker
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- 13 Ibid.
- 14 Yellow Wolf: His Own Story, p. 27.
- 15 Walking Bear, Anasazi Final Report—Former Anasazi Young Walker
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- 17 Running Red Fox, Anasazi Final Report—Former Anasazi Young Walker
- 18 *Black Elk Speaks*, Chapter 1, "The Offering of the Pipe", p. 6.
- 19 Henry B. Eyring, C.R., October 1936, p. 114.
- 20 Ibid.
- 21 Anasazi Final Report, Mother of Anasazi Young Walker
- 22 Ibid.
- 23 The Teachings of Spencer W. Kimball, p.594.
- 24 James E. Talmage, CR., April 1912, p.128.

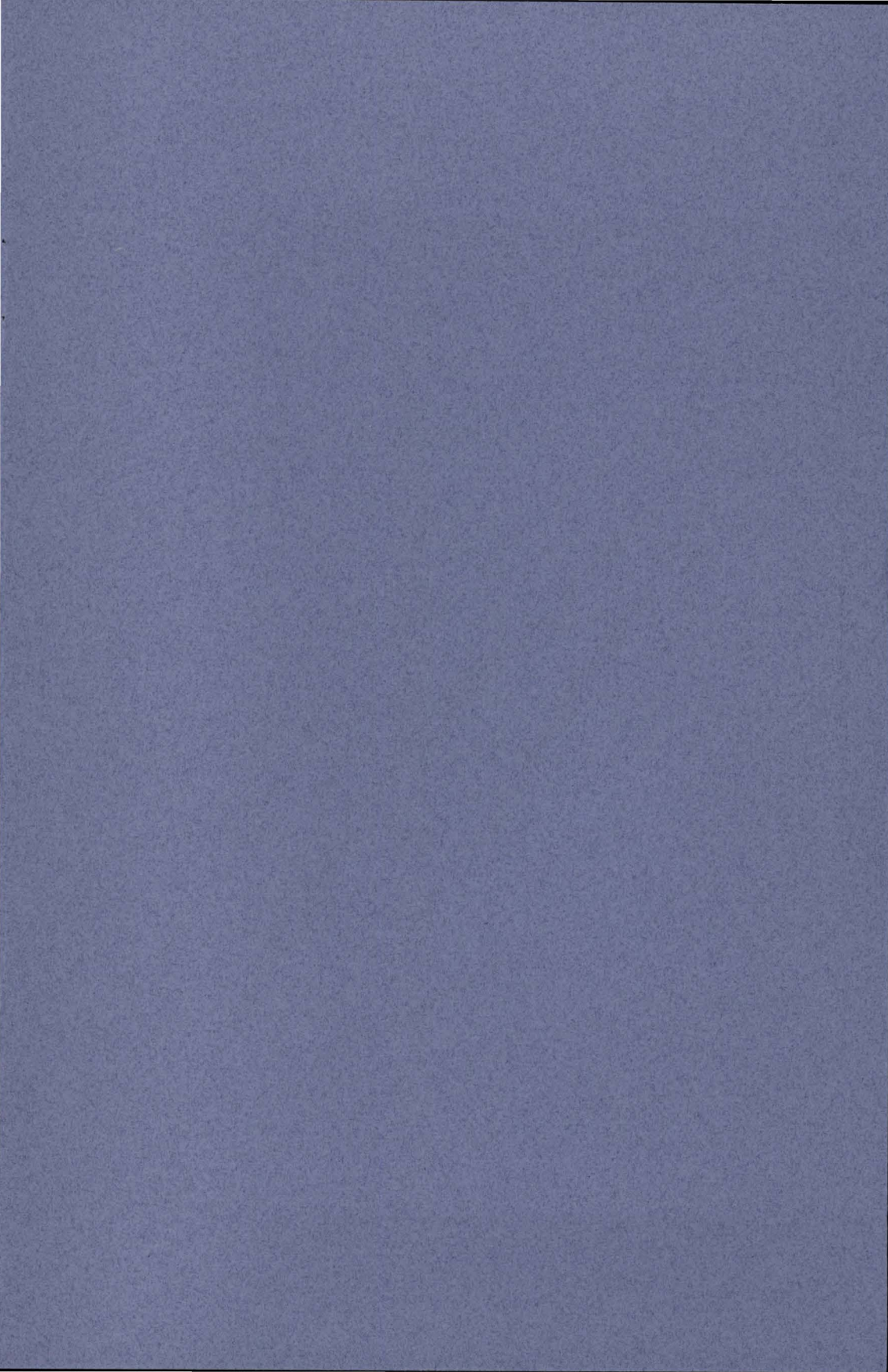
Wilderness Resource Distinguished Lectureships

1977	Sen. Frank Church	Wilderness in a Balanced Land-Use Framework
1978	Roderick Nash	Wilderness Management: A Contradiction in Terms?
1979	Cecil D. Andrus	Reorganization and the Department of Natural Resources: Implications for Wilderness
1980	Patrick F. Noonan	Preserving America's Natural Heritage in the Decade of the Eighties
1981	Russell E. Dickenson	Wilderness Values in the National Parks
1982	Michael Frome	Battle for the Wilderness: Our Forever Conflict?
1983	Wilderness Confer.	Issues on Wilderness Management (not a pub.)
1984	Brock Evans	In Celebration of Wilderness: The Progress and the Promise
1987	Jay D. Hair	Wilderness: Promises, Poems, and Pragmatism
1988	Ian Player	Using Wilderness Experience to Enhance Human Potential
1989	(Chief) Oren Lyons	Wilderness in Native American Culture
1992	William A. Worf	A Vision for Wildernesses in the National Forests
1992	Roger Contor	A Vision for Wilderness in the National Parks
1994	Bill Reffalt	A Vision for Wilderness in the National Wildlife Refuge System
1995	Mike Dombeck	Wilderness Management of Public Lands Administered by the BLM: Past, Present, and Future
1995	Jon Roush	A Vision for Wilderness in the Nation
1996	Steven Foster and Meredith Little	Wilderness Vision Questing and The Four Shields of Human Nature
1999	Larry D. Olsen and Ezekiel Sanchez	From Wilderness Survival to Urban Survival: Evolution of ANASAZI Wilderness Therapy











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