

**HIGH\_COUNTRY\_FILM\_PLATFORM\_TRANSCRIPT.xlsx**

<b>Item</b>	<b>Speaker Name</b>	<b>Start Time</b>	<b>End Time</b>	<b>Text</b>
1	Speaker 1	01:00:11:21	01:00:30:10	When you come here and you live here, you have an impact. And the whole question is, what kind of impact you want to have? Who do you really want to be with in this environment here?
2	Speaker 2	01:00:31:05	01:00:35:17	Community environment are one thing. We are not separate.
3	Speaker 3	01:00:37:22	01:00:53:02	the power of those mountains, of the mountains and the wilderness areas. There are a finite number of places like that in the world.
4	Speaker 2	01:00:53:14	01:01:00:21	When you have something as beautiful as this place, everybody wants a piece of it.
5	Speaker 4	01:01:04:10	01:01:17:13	The anatomy of our current culture and society is the anatomy of a cancer. So there are no limits to grow.
6	Speaker 2	01:01:17:13	01:01:22:06	This is just a piece of the puzzle called Our Planet. We have to say that all.
7	Speaker 5	01:01:27:01	01:01:37:11	It was almost a religious devotion that I felt. And I think a lot of people felt this was a sacred place, still is.
8	Speaker 2	01:01:42:19	01:02:07:09	I consider every tree here sacred, and we have to fight for it.
9	Speaker 6	01:02:07:23	01:02:23:21	In the mid-sixties, when I got here, I don't think I was the only one who felt like I had come to some place that was different and perhaps special in some way.
10	Speaker 5	01:02:26:01	01:02:34:20	I was just aghast at the beauty of the place I'd never seen any place like it.
11	Speaker 2	01:02:37:13	01:02:45:08	Was kind of like fantasyland because it was so different for everyone from where most people, so different from what they had come.
12	Speaker 7	01:02:45:08	01:02:46:06	From.
13	Speaker 7	01:02:49:18	01:03:01:14	I was literally blown away. I honestly had an epiphany, you know, where you feel, this is me, this is where I want to live.
14	Speaker 4	01:03:01:14	01:03:10:14	The power of the environment here. And the reality of it was compelling.
15	Speaker 2	01:03:10:14	01:03:24:17	And I just felt like it was kind of an old western town that and I'd grown up watching a lot of Westerns, you know, and and it just really appealed. Everything about it appealed to me.
16	Speaker 1	01:03:28:23	01:04:04:04	Crested Butte sits near the headwaters of one of the main branches of the Colorado River. It's a valley that that is by happenstance, almost a dead end, which in the process of American settlement and American development, left to protected and isolated. The peaks are, for the most part, 12 to some 13,000, and then a few 14,000 foot peaks.
17	Speaker 1	01:04:04:12	01:04:23:01	This is ancient summer hunting ground for the Ute Indians. I think many people came here seeing this as an untapped secret. Thoreau.
18	Speaker 8	01:04:23:20	01:04:39:16	Thoreau goes to Walden Pond and he says, I went to the woods because I wish to live deliberately to front only the essential facts of life and to see if I could not learn what it has to teach, and not when I come to die, I discover that I have not lived. Coming to Crested Butte was like that.

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19	Speaker 8	01:04:39:16	01:05:20:17	It was voluntary simplicity. It was a willingness to sever oneself from the mainstream. It was like being on the fringe of civilized nation. It's like what the frontier was for honing the American character. Always pushing against the crucible of wilderness formed us into the people who we are in a weight of risk takers, self-reliant people. And that frontier experience could be had here.
20	Speaker 7	01:05:23:06	01:05:24:09	My first impression.
21	Speaker 2	01:05:24:09	01:05:25:08	Was I walked down.
22	Speaker 7	01:05:25:08	01:05:31:22	Elk Avenue. Cold, cold. Everybody was black from the cold. Everybody.
23	Speaker 9	01:05:31:23	01:05:39:18	Everybody in the.
24	Speaker 6	01:05:39:18	01:06:04:17	I have tried to imagine what it must have been like living in Crested Butte when everybody in town was burning coal and in uninsulated buildings, or the only way to keep the place warm was to heat the stove to where it was glowing literally glowing. And in addition to that, you had cocoa beans cooking the impurities out of the coal.
25	Speaker 6	01:06:04:20	01:06:19:11	And where was those impurities going? Into the air along with everything else. They must have never seen the sun or winter.
26	Speaker 8	01:06:20:14	01:06:34:23	It was an industrial mining town. And what made it so interesting, though, was that they imported the miners from Eastern Europe and that they came in droves and they came as family units and immigrated here.
27	Speaker 4	01:06:35:08	01:06:45:02	Having traveled many times from Slavic countries and seen nothing of the world except being paid by the CFA and the mining company to come directly here.
28	Speaker 10	01:06:45:03	01:06:52:16	They came on the boat from Europe to New York City, got on the train in New York City and got off the train impressively.
29	Speaker 3	01:06:53:00	01:06:55:00	They come from Serbia, Croatia.
30	Speaker 1	01:06:55:00	01:06:56:21	Serbia, Croatia and Croatia.
31	Speaker 2	01:06:56:21	01:06:58:21	Croatia, Italy.
32	Speaker 1	01:06:59:04	01:07:00:10	The Austrian Empire.
33	Speaker 2	01:07:00:17	01:07:01:22	Had a lot of Italians.
34	Speaker 11	01:07:01:22	01:07:13:03	Slovenia, Italy could not speak the English language. We're all Catholic names like Merrill Lynch and Saya and Kriseman and Capuchin and so on. And they had to learn to be miners.
35	Speaker 6	01:07:13:09	01:07:25:00	They had come through when basically coal mining was men going down with picks, shovels, black powder and drills and attacking the coal.
36	Speaker 4	01:07:25:20	01:07:34:17	Almost all of them had worked their entire lives in coal mines from literally dark to dark underground, dangerous conditions.
37	Speaker 2	01:07:35:08	01:07:50:05	And it wasn't that they were hard workers because they were miners. They were hard workers because they were immigrants. And they came from places where it was truly difficult to survive and they were willing to do whatever they had to to survive.
38	Speaker 8	01:07:50:06	01:07:55:10	It's hard to fathom what that was like. It was incredibly hard and dangerous work. People died routinely.

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39	Speaker 1	01:07:55:15	01:08:03:04	You really never knew a true partner was going to come home or not. To make quite often.
40	Speaker 7	01:08:03:04	01:08:40:05	Did not used to get up at five in the morning and we go up say hill about six and get changed and go from get a mule and start in a mine at 7:00. And you was in there till 3:00 and you come out. That was a day's work. The coal company owned everything from the mines to the houses, to the grocery, to the bank, to the bars.
41	Speaker 7	01:08:41:03	01:08:51:01	It was a company town. The people were strong and tough. Getting ready for winter took all summer in 54.
42	Speaker 2	01:08:51:01	01:08:57:12	The mines closed and so a lot of the miners and their families had to leave and find work elsewhere.
43	Speaker 1	01:08:57:21	01:09:05:02	The town retreated in size. The mining communities, many of them just literally disappeared.
44	Speaker 2	01:09:05:15	01:09:09:00	We weren't quite a ghost town. We were near a ghost town.
45	Speaker 6	01:09:10:02	01:09:22:03	The kids of the mining generation left to get jobs elsewhere. Because there were no mining jobs. The old timers, they stayed on because they weren't going to assimilate in big cities elsewhere.
46	Speaker 11	01:09:22:21	01:09:28:04	It was a real desolate area and it really didn't look like it was going to survive.
47	Speaker 3	01:09:29:20	01:09:40:06	It was truly like a lost civilization.
48	Speaker 12	01:09:41:18	01:09:53:04	You have to blend the place with the time. This is the late sixties.
49	Speaker 4	01:09:55:17	01:10:02:15	That time in America, remember, was a time of chaos and distress.
50	Speaker 12	01:10:07:04	01:10:10:19	Politics in the sixties were just as bad as they are now.
51	Speaker 4	01:10:10:21	01:10:17:23	The war in Vietnam and the draft meant that people were being hooked right, left to go. And it was no joke.
52	Speaker 12	01:10:18:12	01:10:31:10	There were people that were running from the law, running from the draft, running from society, and people were looking for a place where they could get away from it all. Get about it all and not read the newspaper, not watch TV.
53	Speaker 3	01:10:36:18	01:10:56:23	We were downwardly mobile. That's what we were. You know, we were saying, we don't want to work on Wall Street and we don't want to get rich and we don't want to do this. We're not. So what do we want to do? Well, let's go to the mountains and create a new society.
54	Speaker 2	01:11:01:12	01:11:04:05	Basically, I got here because of skiing.
55	Speaker 5	01:11:04:09	01:11:05:10	I came here to ski.
56	Speaker 7	01:11:05:22	01:11:14:23	I came here to ski skiing powder. I mean, it changed my life.
57	Speaker 2	01:11:16:08	01:11:26:15	We were ski bums. I mean, that's what we did. We ski.
58	Speaker 11	01:11:31:01	01:11:47:10	Crested Butte never became a ghost town because a guy named Dick Eflin and his partner, Fred Ries, came in to the Valley in 1961, and that was the start of the Crested Butte area. And the age of snow Don and Crested Butte changed from the age of coal.
59	Speaker 7	01:11:47:17	01:11:56:14	To the age of snow.

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60	Speaker 2	01:12:00:16	01:12:05:00	We used to go to the Croatian Howl every Saturday night to dance.
61	Speaker 7	01:12:05:02	01:12:23:04	It was a fun town because it was predominantly Slovenian people. And there are there a fun bunch of people. They like to have polka dances and stuff like that.
62	Speaker 9	01:12:23:04	01:12:25:04	But you guys came here and.
63	Speaker 7	01:12:25:04	01:12:26:14	Pioneer to town.
64	Speaker 11	01:12:26:14	01:12:27:11	Pretty hippie.
65	Speaker 1	01:12:27:20	01:12:29:04	Which guy told the other.
66	Speaker 7	01:12:29:04	01:12:37:23	Guy that this is the place to be? Oh, I came here. For me, there was a place to go. And he grabbed me. Yeah. He told you to come here? I just came.
67	Speaker 13	01:12:38:15	01:12:40:08	Wall Street Journal. Wall Street.
68	Speaker 7	01:12:40:08	01:12:53:20	Journal. Little tiny and Handsome Wine Subscription book.
69	Speaker 11	01:12:54:02	01:13:06:03	When we moved there in 1970, there was still a big contingent of what we began to call the old timers, the people that had, you know, been born there had grown up there and lived there.
70	Speaker 5	01:13:07:17	01:13:12:04	There were about maybe 150 to 200 families who were left.
71	Speaker 3	01:13:13:02	01:13:22:06	It was never, never land to us, but to them it was their home. And here we're a bunch of hippies invading their home, so you can understand it was a little shocking to them.
72	Speaker 5	01:13:22:13	01:13:26:15	You know, we were different and young and intruding on their, you know.
73	Speaker 1	01:13:26:23	01:14:03:01	Yugoslavian town when young folks were coming here and meeting a group of Americans who were many of them still first generation Americans having arrived from overseas, immigrants who learned to love and make a home out of this place. They weren't so sure about the folks who were arriving. They weren't sure at all. But those who stayed were valued.
74	Speaker 5	01:14:03:01	01:14:17:12	After a very few months with, they could see that we were harmless. And gradually they invited us into their homes. We would go to their restaurants, of which there were only two.
75	Speaker 4	01:14:17:18	01:14:28:04	I think maybe some of them thought, Well, you guys will come and go, but you won't stay. And we stayed and took on many of the attributes of their lives.
76	Speaker 7	01:14:28:12	01:14:40:08	The nice thing about it is it created an interesting diversity here, which I think is part of the fabric of the town. It kind of infused the town with that history because the new people came here embrace the old timers.
77	Speaker 8	01:14:41:11	01:14:56:00	We newcomers saw them with a certain amount of amazement that they had lived here. All these all that time. And we felt so young and inexperienced in that. So they became like mentors to us.
78	Speaker 5	01:15:00:08	01:15:12:00	They taught us the core values of the town. And that was so critical to us because it was such a small community that we needed each other.

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79	Speaker 2	01:15:15:15	01:15:37:19	I think the Crested Butte community was so strong because when people came here, they came because somebody had come before them, which actually mirrors how the old timers are, how the Crested Butte David Scott here. They got here because a family member had been here and said, Come here because there's work in the coal mines. It's a beautiful place.
80	Speaker 2	01:15:41:23	01:15:59:09	This whole town was founded on immigrants. And so because of that, people came from other places and were able to make a living and make a home for their families. And I think it's the core of what America was founded on.
81	Speaker 6	01:16:03:16	01:16:27:06	Community was not really a word that was in my vocabulary. The term entered my vocabulary because I was experiencing it.
82	Speaker 8	01:16:27:21	01:16:49:06	There was this innovation and experimentation and vitality, and that vitality was was contagious. You felt it and you wanted to be part of it. And I think also a refusal to judge a non-judgmental experience where you accept people for who they are.
83	Speaker 3	01:16:50:14	01:16:56:19	I'd say we were community is I mean, some people, you know, called it the People's Republic of Crested Butte.
84	Speaker 14	01:16:58:08	01:17:07:01	Almost all interaction was interpersonal and almost everything that got around town got around town because it was exchanged in front of the post office.
85	Speaker 1	01:17:07:22	01:17:36:05	When you walk down a small town street and you have a differing viewpoint or even a sharp disagreement with someone, well, there's a common view that we're going to keep living here together in town. So who you are is who you are. And you're not going to create something different. And and there's an honesty and a and a basic integrity that comes through from that which I felt I got from the older old timers.
86	Speaker 1	01:17:36:10	01:17:44:19	But the younger generation got it, too, and realized and you realize that you don't have to be perfect to make a contribution.
87	Speaker 2	01:17:45:07	01:19:05:02	I think, number one, many of us came for the skiing, so the beauty and the nature. But I think pretty much everybody stayed for the community and the people.
88	Speaker 2	01:19:08:20	01:19:21:02	That was kind of the turn over from the old days to the new days, you know, to new ideas from wanting to get Crested Butte rolling and moving forward into a new era.
89	Speaker 12	01:19:21:14	01:19:35:12	There was a lot of stuff to be accomplished and there was a lot of young energy to do it. And so when we first got started out and everything was kind of to build a utopia, it was kind of like building a commune, you know, where you go to the woods and you start cutting trees and clearing the land.
90	Speaker 12	01:19:35:16	01:19:37:14	Well, here we had an old mining town.
91	Speaker 6	01:19:38:08	01:19:42:18	And in effect, you were there on the inside of the formation of a society.
92	Speaker 7	01:19:43:13	01:19:53:22	It was the fact that we were missing that generation of parents. That would be the first to say, this is wrong. You got to stop this. It just didn't happen.
93	Speaker 6	01:19:55:10	01:20:12:00	The freedom was amazing and people acted out in somewhat outrageous and experimental and somewhat shocking ways.

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94	Speaker 8	01:20:12:22	01:20:20:04	There was a sort of harmonic convergence here of individuals who just inserted themselves at a critical time.
95	Speaker 9	01:20:21:10	01:20:40:17	In their character.
96	Speaker 5	01:20:41:19	01:21:03:02	I believe that the sense of humor among the people who lived here was integral to our our purpose in life, which is to say, you know, fuck the business world from where we sprang. It was more important just to, you know, take it easy, kick back, smoke good doobie and enjoy life.
97	Speaker 4	01:21:03:03	01:21:08:15	The combined humor of it all, there were so many ridiculous things that would happen. It was just a funny group of people.
98	Speaker 2	01:21:11:13	01:21:15:20	We were all counterculture from the get go.
99	Speaker 6	01:21:17:02	01:21:23:07	We were not of the mainstream and didn't want to be.
100	Speaker 13	01:21:25:00	01:21:42:09	There wasn't any concern about making a living. What your career might be. Very concerned about River flows, hunting, peak bagging, wildflowers. All of the concerns about making a living and so forth came later.
101	Speaker 2	01:21:43:04	01:21:54:13	The priority of the middle timers when they came here was to have fun.
102	Speaker 7	01:21:55:18	01:21:56:10	I got here with.
103	Speaker 14	01:21:56:14	01:21:59:03	You know, basically a hundred bucks and a jar of peanut butter.
104	Speaker 7	01:21:59:11	01:22:05:16	You didn't have to have a lot of money to go skiing or run rivers or be in the out of doors.
105	Speaker 2	01:22:06:10	01:22:21:19	Money didn't really mean much of anything to me, and I just think it was the excitement of people who cared about the counterculture and came here to just be able to be themselves and be real in the people they needed to be.
106	Speaker 5	01:22:27:13	01:22:35:07	We all ski together. We ate together, we partied together.
107	Speaker 4	01:22:35:07	01:22:39:05	You know, all of us looked at far too many cowboy movies, too, when we were growing up.
108	Speaker 2	01:22:39:14	01:22:55:17	It was like a college campus without the academics.
109	Speaker 2	01:22:58:00	01:23:10:07	The whole Ken Kesey era. You were there on the bus or off the bus? Pretty much everybody. Crespi was on the bus. There were no rules. I knew there was work at all sorts of drugs. There was there no no rules here.
110	Speaker 10	01:23:10:09	01:23:23:18	Some people were smoking part of it. Other people were taking psilocybin with other mind extending drugs. But it was really just an excuse to go up in the high country, wander.
111	Speaker 9	01:23:23:18	01:23:36:17	Around in the flower.
112	Speaker 5	01:23:39:08	01:24:19:21	It wasn't considered in poor taste to, you know, occasionally get high and people always did smoke pot. Of course, we would take peyote sometimes and magic mushrooms. And it was generally accepted that people would take LSD to go skiing.
113	Speaker 5	01:24:23:11	01:24:36:08	We did LSD in the summertime to some people who must remain nameless, I suppose, were getting married up in the mountains and they and everyone, you know, dropped acid. And so the bride and.
114	Speaker 7	01:24:36:08	01:24:40:09	Groom got lost. It took like hours and hours.
115	Speaker 5	01:24:40:15	01:24:50:21	Of this widespread crazy acid search to go on and on. Finally, we found them and they had some a very nice family.

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116	Speaker 2	01:24:50:21	01:25:08:07	Now we had a situation where a dear friend of all of ours would make smoothies at the arts fair and you come up and you say, Do you want a special smoothie or do you want a smoothie? And basically they had mushrooms. If they became somewhat infamous.
117	Speaker 5	01:25:08:13	01:25:36:08	We'd do that. The end of the ski season for quite a number of years, there was a a mayor would take as many of us as could fit into a few vehicles. You know, we'd all drive over to Monarch together. And in the parking lot, the mayor would dispense this acid punch that had prepared for us staying together on LSD on the closing day of Monarch Ski area.
118	Speaker 5	01:25:36:23	01:25:45:16	It was fabulous. And guys would be hanging on the chairlift, swinging around like Tarzan, you know? It was really fabulous.
119	Speaker 9	01:25:46:00	01:25:50:20	You know, the day was said up to the desert floor that.
120	Speaker 7	01:25:51:11	01:26:11:12	There was a character here that put acid in the marshal's coffee that we all felt pretty invincible and pretty much isolated from the rest of the world. One of the big jokes was when the rumor of if a DEA person was coming to town hung a big banner across from the Grove stake. I said, Welcome, DEA. You know, it's like, Come on down.
121	Speaker 7	01:26:11:13	01:26:22:03	You know, you're not going to find anybody here because we're all in it together. Treat.
122	Speaker 7	01:26:25:15	01:26:35:20	And of course, there was the people flying through the grub stake window. You know, we'd go until two and then lock the door of the grub stake and keep going every week.
123	Speaker 6	01:26:35:20	01:26:44:08	It's a grub stake. Somebody did something just ridiculous. I mean, one guy drove his horse into the bar. Some guy drove through the window.
124	Speaker 2	01:26:44:10	01:26:47:02	It became the gathering place for the young people.
125	Speaker 6	01:26:47:04	01:26:48:12	One guy put up a.
126	Speaker 1	01:26:48:12	01:26:49:08	Wooden plank.
127	Speaker 6	01:26:49:13	01:26:52:14	And drove his motorcycle in through the window.
128	Speaker 2	01:26:52:15	01:26:54:18	Yeah, a lot of things went through the grub stake window.
129	Speaker 7	01:26:54:19	01:27:05:12	The bars were vibrant, people were having a good time. And we're staying up all night and getting up in the morning and skiing and going and working and staying up all night. Then I'm going skiing and it's like this, the cycle.
130	Speaker 5	01:27:05:13	01:27:12:02	Some people would sometimes ski naked for a whole day.
131	Speaker 2	01:27:12:04	01:27:15:04	In those days, nakedness was not evil.
132	Speaker 5	01:27:15:04	01:27:42:17	They'd come into the warming house and go through the cafeteria line, and then there'd be some regular people, you know, in for, you know, ski gear and maybe some ski patrol or and some ski instructors. And then there'd be a family of, you know, from Houston. There'd be a couple of guys naked. And the families would be just aghast.
133	Speaker 8	01:27:42:22	01:27:49:08	Miles Redmond, the town planner here during those days, he said, you know, this is the biggest insane asylum in the world here.

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134	Speaker 6	01:27:49:10	01:28:08:17	The grubs, they had a costume party. So one guy who's the local realtor had an office on the main street. He was a big time business guy, came to the party naked, wearing a pith helmet, carrying a bird cage, and he came as the character in the movie The King of Hearts.
135	Speaker 3	01:28:08:21	01:29:28:13	Crested Butte was a wonderful, open outpatient clinic. There's a famous movie that they used to show called The King of Hearts. You know, about sort of the inmates taking over the river like One Flew Over the Cuckoo's Nest to the same kind of idea. But that's what it was.
136	Speaker 4	01:29:33:03	01:29:41:16	The society was changing very much the way it is now, and people were wondering what's happening? What are we going to do? How are we going to live?
137	Speaker 8	01:29:41:18	01:29:49:15	Crested Butte was an uncut gem. It was it was a piece of clay that was beautiful. And needed some shaving.
138	Speaker 2	01:29:49:15	01:29:55:12	The younger people who had moved in were taking an interest in the government and what was going on.
139	Speaker 6	01:29:55:14	01:30:11:07	In 1972, there was a big political changeover in the community. The town council was almost entirely made up of newcomers. The mayor was 31. Everybody else was in their twenties. Every single.
140	Speaker 5	01:30:11:12	01:30:11:23	One.
141	Speaker 6	01:30:12:01	01:30:12:23	Was in their twenties.
142	Speaker 14	01:30:13:15	01:30:26:12	They changed from sort of just being a government that was taking care of sewer and water, whatnot, to be a government that was more activist oriented and they wanted to be part of the future to guide that development.
143	Speaker 13	01:30:26:12	01:30:44:19	Back then was the beginning of it. Understanding that the environment was a fragile resource, had to be protected, had to be managed, and that growth could spoil the situation. Kill the goose that laid the golden egg, so to speak.
144	Speaker 3	01:30:45:07	01:30:58:02	We were strongly influenced by people like David Browder with the Sierra Club, Edward Albee, who wrote Desert Solitaire. I had come up and speak a number of times, and it was as.
145	Speaker 6	01:30:58:02	01:31:12:06	If somebody had said to kids of that generation, the sixties, here's a town, let's see what you can do with it.
146	Speaker 14	01:31:12:19	01:31:25:00	We want our streams where people can come and fish in them. We don't want air pollution. We don't want to look from the sky and see mountains of smoke coming from mines. We don't want tailings that in any way pollute our atmosphere.
147	Speaker 6	01:31:25:22	01:31:45:17	One always has to remember that people are dependent on the functioning of natural ecosystems, which they're not really conscious of most of the time for their very lives and certainly for the civilization that we have. One of the things that I've learned in my almost 20 years at high altitude in Gunnison County is that things grow very slowly in lower areas.



Item	Speaker Name	Start Time	End Time	Text
148	Speaker 6	01:31:45:17	01:32:05:11	If you if you peel the place back to bare ground, the natural process of succession and invasion of a series of different kinds of plants and animals will often restore the ecological system to its original state in 25, 50 years up here, things are very, very slow. It is extremely difficult, even under ideal conditions, to get any revegetation at all.
149	Speaker 6	01:32:05:11	01:32:47:05	And when you get it, it grows very, very slowly. One only has to look around at the remains of the mining operations of a hundred years ago to see that even after 100 years there has been very little restoration. And the notion that you can somehow with the kinds of things that the large mining companies have been tried, restore areas that are, for instance, tailings ponds with very strange, highly powdered remains of mining in them and get them to grow into natural ecosystems is absolutely absurd.
150	Speaker 2	01:32:47:05	01:33:10:01	And related to me is a sentinel mountain on the east side of town. We have Crested Butte Mountain on the west side of town we have Red Lady and they both just seem to look over us. It encompasses everything that this town is all about. It just feels it feels really good to look out your window and see this beautiful mountain.
151	Speaker 2	01:33:10:01	01:33:23:07	Looking back, it really was threatened by a large mining company, AMAX Inc..
152	Speaker 14	01:33:23:18	01:33:40:02	We had just spent two years working to get wilderness designations and all of a sudden you wake up one morning and we're going to build a \$3 billion mine right on the edge of town. Believe me, it created a serious upheaval.
153	Speaker 2	01:33:40:12	01:34:00:00	We were a town of 500 people and we were told that probably 8000 people would be moving to the area. And it just blew us all away. And we were like, No way. So we started as a grassroots group to fight this, the High Country Citizens Alliance. The idea was we didn't want to see subsidence. We didn't want to see the mountain just collapse in on ourselves.
154	Speaker 2	01:34:00:01	01:34:19:08	We didn't want to see Alkali Basin filled with toxic waste. We didn't want to see a whole new city of temporary workers grow up. So we put ourselves out there and said no. And little by little, we started getting, you know, some notoriety. Wall Street Journal, New York Times.
155	Speaker 3	01:34:19:14	01:34:32:02	However, the old timers who supported the mining again, you know, and we were, you know, as we got into we said, yeah, you know, the mining is a little different in the 1970s as it was in the 19 tens and twenties.
156	Speaker 2	01:34:32:08	01:35:00:00	While mining is happening, everybody's making money and they think they're, you know, living the life. But when it turns around and leaves, you're left with nothing, got investments. You're you're going bankrupt. And we knew that that happened in a lot of different places. And so we didn't want to see that happen here. It already happened once, you know, when the coal mines shut down, they threatened ranching a lot.

Item	Speaker Name	Start Time	End Time	Text
157	Speaker 2	01:35:00:06	01:35:19:07	You know, that's controversial because a lot of the mining families were very of more mining. It's just it's their it's their heritage. But the ranchers could feel threats to water quality because they own the land. They work the land, they steward the land. And just their way of life would have changed. God would have brought in a lot of people.
158	Speaker 2	01:35:19:16	01:35:36:21	It would have been a very tough thing for us. There are a lot of heavy metals in the ground inside a mountain. When mines churn up that stuff, bring it to the surface, it oxidizes when it oxidizes and then meets water, it can really impair the streams. When I first moved here, Coal Creek was running orange.
159	Speaker 14	01:35:37:02	01:35:43:05	The majority population of town that had the political power said, We're going to do everything we can to fight this.
160	Speaker 2	01:35:43:05	01:36:01:22	The town council understood what an effect a mine like that would be on our town. And so they directed the lawyer West Light to look into water law. And so that was one of the main reasons we held the mine at bay was because of the old water laws.
161	Speaker 14	01:36:02:01	01:36:30:17	I was a technocrat. I was doing legal work. I was figuring out ways to make it miserable for the mining company and delay them because the strategy was to make this project. But the mitigation that was forced on them more expensive than getting molybdenum anywhere else, and it worked.
162	Speaker 2	01:36:30:17	01:36:53:09	I was really proud of all of us. It was a really big deal, was kind of like the people that called it the David and Goliath kind of thing, you know, for this little town to stand up and fight a max left in 81. And then they were followed by four or five other, you know, companies that tried to mine and and were driven away basically by the public, by by our opposition.
163	Speaker 2	01:36:53:14	01:37:14:15	Two of my things that I wanted to see happen in my lifetime in Crested Butte was to make sure the mine never happened and to preserve as much ranch land and open space as we could. I think the mine fight may have been the thing that really woke everyone up to see that if you have something really special, you're going to have to work to protect it.
164	Speaker 2	01:37:15:12	01:37:24:03	If AMAX had destroyed that, I don't think you would see the utopia that we have that other people come in and want to live here for.
165	Speaker 14	01:37:33:04	01:38:01:22	What had happened. Then, as during that period, the town had said, in essence, because we don't want an industrial future, we don't want a mine, we are willing to embrace the fact that this is a tourist community. And once that got there, then the dynamic, if you will, of growth in the community and so forth, I think became more controlled by external economic factors.
166	Speaker 14	01:38:01:22	01:38:08:01	They wanted the place to grow, but I did want to do it, you know, kind of with respect to what it really was.
167	Speaker 3	01:38:08:06	01:38:12:07	We said if we like other people are going to like this too. They're coming. You know, we.

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<b>Item</b>	<b>Speaker Name</b>	<b>Start Time</b>	<b>End Time</b>	<b>Text</b>
168	Speaker 5	01:38:12:07	01:38:32:23	All love this place for what it was, but the only way this place was going to survive was with tourism, was with people coming here and bringing money.
169	Speaker 14	01:38:32:23	01:38:39:23	I think there was a sweet spot where Crested Butte was kind of emerging as more of a resort, but the people weren't here yet.
170	Speaker 7	01:38:41:00	01:38:56:19	Once the skiing started, that's when the business started. But, you know, when you think about the in business, there's a big impact on our community from the standpoint of our are wilderness areas. It could be devastating if you're not careful.
171	Speaker 1	01:38:57:03	01:39:07:20	There was a sense that there was increasing pressure on the valley and the question of are we just going to love the place to death? Was already beginning to percolate.
172	Speaker 11	01:39:08:21	01:39:22:22	I think a very real and serious danger of the tourism business is if you invite people in as tourists and they come and they like it, ultimately they buy your community from it.
173	Speaker 6	01:39:23:02	01:39:28:10	You know, you lose some of yourself if what you do principally is cater to the tourists.
174	Speaker 1	01:39:29:04	01:40:50:10	Building a ski area was not without its own consequences for the environment and for the National Forest.
175	Speaker 4	01:40:50:10	01:41:03:23	So the question is how do we balance growth and preservation and how do we balance maintaining a natural environment with the numbers of people want to enjoy that natural environment?
176	Speaker 10	01:41:04:18	01:41:13:17	It was apparent everyone that, you know, we really had to do something as a community, as a town, as a valley.
177	Speaker 7	01:41:13:17	01:41:16:14	To protect these this wonderful space.
178	Speaker 10	01:41:17:00	01:41:24:12	And that's when we started putting together planning and zoning and coming up with That's it about how to preserve this place.
179	Speaker 8	01:41:24:22	01:41:48:13	Planning was the first thing. How do you plan a community? What is the vision? Where are you going with a community? And collectively it was to go slowly to change if you know, if at all, very minutely, and so that you could maybe reverse course if we could push it this way or that way. But certainly not to eat up the land that was buffering the town.
180	Speaker 4	01:41:48:21	01:42:04:10	If we're going to preserve the appeal of what it is the true people here in the first place, there have to be those limits.
181	Speaker 8	01:42:04:10	01:42:22:05	They knew what could happen if you didn't take care of a place. They came from Eastern population centers where they had seen sprawl, they had seen overdevelopment that was inhuman and didn't work, and they didn't want that to be replicated here no matter what.
182	Speaker 2	01:42:22:20	01:42:34:07	We didn't want to be just like everywhere else. And we encouraged local entrepreneurship. So there was a common thinking process that said, No, we don't, we don't want corporations here.

Item	Speaker Name	Start Time	End Time	Text
183	Speaker 14	01:42:34:20	01:43:04:05	The town government became more, instead of an activist, confrontational sort of thing with development, more thing that was designed to guide and channel it in ways that they thought would help to protect the greater values that existed. And then as far as what was around town, all that work on the wilderness areas, no, that's still to be protected because that's what creates the tourist economy.
184	Speaker 11	01:43:04:12	01:43:40:17	The wrap always was that the town of Crested Butte was anti-development. That was never true. We were always anti development for the sake of development. If it was going to contribute something to the community, we might not oppose it. But we weren't out there beating the drum, telling people, you know, to come and do whatever they wanted to do in town, you know?
185	Speaker 3	01:43:40:17	01:44:01:16	So we tried to to scale what we were doing to the place that we were. And we said, this is a small scale place and it's a national historic district. I mean, we had designated that. So we just thought that there was something worthy of preserving there, especially the landscape. And we didn't want the urbanization of the town to overwhelm the landscape.
186	Speaker 14	01:44:02:00	01:44:31:19	The historic preservation ordinance was adopted with the purpose of protecting existing historic structures and making sure that new construction fell in a range of appropriateness that wouldn't detract from the existing historic structures. And the idea was, is, wait a minute, we got these historic buildings from the 1880s and 1890s. We're not going to let somebody come in and build a glass block building in between them.
187	Speaker 14	01:44:32:17	01:44:41:21	So the idea was to protect the development from being either excessively similar or excessively dissimilar from what's there.
188	Speaker 5	01:44:42:07	01:44:53:21	That was really important when that happened. We were at that cost. Where had it not been done? People would have done whatever they wanted. We wouldn't have those really cool Victorian facades that we have, which is.
189	Speaker 8	01:44:53:21	01:44:57:11	The character of the town.
190	Speaker 1	01:44:57:11	01:45:20:01	The preservation of the mining heritage of the town was an accomplishment by the young people who arrived in town. The old timers didn't stand up and say, You've got to build the way we used to. It was the newcomers who came in and said, Look at this. There's an interesting bit of history here.
191	Speaker 3	01:45:21:02	01:45:33:09	Too. So this is something that's quickly disappearing across the globe. And here's a chance. You know, it's still small enough. We control it a little bit. We run the government, we can do something.
192	Speaker 8	01:45:33:17	01:45:42:08	And I think that's what those early visionaries for Christy saw was this organic community. And you didn't want to lose that organic expression.
193	Speaker 14	01:45:42:20	01:46:00:11	Most people really thought that there was something unique here worthy of protection. And it wasn't just buildings. It was, I think, a social fabric that just was enveloping like a large family.

Item	Speaker Name	Start Time	End Time	Text
194	Speaker 3	01:46:00:11	01:46:32:15	The view eyes outside the edge of the American dream. And so much of the American dream is synonymous with progress and with pavement. And just where the pavement ends is where Crested Butte begins or poise between the pavement and the wilderness problem is that there's lots of pavement. There's not much wilderness left.
195	Speaker 2	01:46:32:15	01:46:36:23	I think now the town faces more of a challenge from.
196	Speaker 4	01:46:36:23	01:46:37:23	So many people.
197	Speaker 14	01:46:41:08	01:46:50:07	Right now. You know, it's kind of at a crux point. You know, we are changing really fast. People discovered it. It's easier to get to than it used to be.
198	Speaker 2	01:46:50:14	01:47:08:15	We're really seeing a lot of pressure in our wilderness of people coming and, you know, enjoying it. And then some people not even knowing how to treat it. And I think that's where we're finding a really hard time right now. This valley is finite. The water supply is finite. It's just not the kind of place that can sprawl internally.
199	Speaker 4	01:47:09:02	01:47:24:16	We don't have an infinite amount of time and there aren't an infinite number of people that can enjoy without destroying the natural. Well, we have to be really careful.
200	Speaker 2	01:47:24:16	01:47:38:11	We have shown that by the numbers, by the dollars. It's the environment that keeps us valley alive. And it's not the destruction of the environment, which is a short term thing and you can never bring it back.
201	Speaker 1	01:47:39:00	01:47:56:14	And we don't currently have a mine proposed and sort of threatened over our heads as we have for a while. But we very much have all of the issues related to loving the place to death.
202	Speaker 2	01:47:56:14	01:48:11:13	Beauty can be ruined by too much love or not enough consideration. And that's happening to the environment here. And that's part of greed, not knowing when to stop.
203	Speaker 14	01:48:12:07	01:48:31:00	You come back here in the seventies and eighties. You know, there still miners, old miners walking around. So there's that history. And the people that got here in the seventies and eighties, you know, they were different. You know, they were outlaws. They were real smart, real creative. And now we're it's money. It's because you need the money to be here.
204	Speaker 14	01:48:31:00	01:48:33:08	It used to be you needed the the attitude.
205	Speaker 3	01:48:33:18	01:49:25:11	So you're seeing an uber rich crowd now. And most of the resorts who have been able to move in and buy, that's not bedded in and of itself other than the fact that so many of them are using it as a second or third place. So you have really a ghost town, you know, so the people who are really inhabiting it aren't inhabiting it.
206	Speaker 12	01:49:25:11	01:49:39:20	Now. Tourists come, they buy a place, they chase out the family, they live there or whatever with money. And then they put it on VR bio and it takes away from the housing stock, so it creates a problem.

Item	Speaker Name	Start Time	End Time	Text
207	Speaker 11	01:49:39:20	01:49:49:00	The economic model in Crested Butte is not going to be sustainable unless they can find adequate low cost housing for the people.
208	Speaker 7	01:49:49:03	01:50:01:12	Who work there. You got to have somewhere for the people who are waiting on your tables and cleaning your laundry. It's a.
209	Speaker 5	01:50:01:12	01:50:09:14	Very jagged line between development, progress and growth and one that's very difficult to control at.
210	Speaker 6	01:50:09:14	01:50:17:13	All. Progress is too often not fitted with steering and brakes.
211	Speaker 2	01:50:18:12	01:50:25:01	The toughest question we face right now is how to make our growth and our economy and our recreation sustainable.
212	Speaker 7	01:50:25:01	01:50:33:18	That's the biggest challenge facing this community today is all related to scale. And is it sustainable?
213	Speaker 2	01:50:34:03	01:50:46:18	I think the challenge facing everyone today is how to make that balance.
214	Speaker 3	01:50:46:18	01:51:17:03	And if you talk about community involvement, it's really incumbent on those who are there to inculcate those who are coming are just recently involved. If you turn your back on them, then they don't know and they don't know. It's because you didn't tell them and therefore those who are there have to take the time and the effort and set up the institutions to make sure that you transfer some of that perspective.
215	Speaker 1	01:51:17:03	01:51:58:05	I don't think there's a there's a right recipe to sustaining the right balance. I actually think that the way we sustain the balance is by establishing government institutions, town councils, boards of zoning regulators that have sufficient common participation to where we trust the outcomes. Another thing we can do is try to set up those institutions and policies in such a way that they require us to think long term.
216	Speaker 6	01:51:58:05	01:52:17:00	When you learn that there are things that can be done, you start getting organization. And so I think and the Coal Creek Watershed Coalition that really dig into these things and start doing things that improve the situation.
217	Speaker 2	01:52:17:05	01:53:03:04	Pikka, which is high country conservation advocates, started out as a citizens alliance and more recently in the last few years we upgraded our name so that it would better reflect what we do, which is advocate for our environment. It feels so rewarding to know that we've made such a difference in keeping this place from turning into something that could be unrecognizable otherwise, if you regard your environment as sacred, it's really necessary to make other people see the sacredness of it.
218	Speaker 3	01:53:03:04	01:53:21:04	I like to think of Crested Butte as an intentional community of people came here for a good reason. They didn't just get stuck here somewhere. If you come to Crested Butte, you have to want to come to Crested Butte. It's at the end of the road and it's not an easy place to pass through. You have to want to come here and stay here.

Item	Speaker Name	Start Time	End Time	Text
219	Speaker 3	01:53:21:14	01:53:45:20	As the people have done what they were doing was seeking the small atmosphere. They're seeking the closeness that the community could bring. They were running away perhaps from most of urban America and what was going on and this is a town that has a history of booms and busts. It was founded in the 1880s and then silver was mined here and that gave out town almost died.
220	Speaker 3	01:53:45:20	01:54:25:08	Coal was discovered. That was mined until 1952. The mine closed, town busted again. White gold was discovered in the form of snow, a ski area open. And ever since then it's been up and down, up and down. People make large investments here and then those investments seem to dissipate and yet the community hangs on. And I think it's the sense of adversity, the sense of fighting the elements, not only the physical elements, but the economic elements of the country that have forged a very dynamic community here.
221	Speaker 1	01:54:25:08	01:54:37:07	I can't think of anything more hopelessly romantic than Crested Butte. Love it by leaving it the way you found it, because it's impossible. I mean, all of us who come here change the place.
222	Speaker 2	01:54:37:17	01:54:45:15	All of us were here the first time, at least as a tourist. And so we have to kind of put ourselves in their place.
223	Speaker 11	01:54:45:20	01:55:11:10	We moved to Crested Butte. We being the newcomers in the late sixties and seventies, and we changed Crested Butte for those people that were living there. Crested Butte is now changed from what it was in the sixties, seventies, eighties. And those of us who have this romantic recollection of what Crested Butte was have a hard time dealing with what it is.
224	Speaker 11	01:55:12:07	01:55:28:22	But that doesn't mean it's a worst place time. It's just different.
225	Speaker 3	01:55:28:22	01:55:37:22	This place is ours to share and we don't own this place. You know, we founded the other people were here before we were, but we have a structure to it.
226	Speaker 2	01:55:38:06	01:56:00:08	The old timers were interlopers to the Utes. Probably didn't want them here. I know they didn't and they were here anyway. No, we can't tell anybody not to come here, but we can make them when they come here. We want to do the best that they can to understand that it is sacred. You know, it's not something just to use and throw away.
227	Speaker 9	01:56:00:08	01:56:07:07	And move on.
228	Speaker 1	01:56:07:07	01:56:19:02	I have always seen this valley since at least since I am was watching what the leaders in this valley then were doing. I am always view of this valley as an educational instrument more than anything else.
229	Speaker 7	01:56:20:03	01:56:22:15	The old timers told us how they lived here.
230	Speaker 2	01:56:23:11	01:56:25:16	And we tried to hold on to their.
231	Speaker 7	01:56:26:01	01:56:43:18	Values. The important thing was keeping what little bit of nature we have left as it was, as it is, as we should be.

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<b>Item</b>	<b>Speaker Name</b>	<b>Start Time</b>	<b>End Time</b>	<b>Text</b>
232	Speaker 1	01:56:43:18	01:57:07:14	Crested Butte, for me, is is a microcosm of an American debate. I mean, who do we want to be and who do we want to be against? Against the backdrop of a landscape that is actually unique and what sets our country apart. Landscape, it's the encounter of our people with the landscape.
233	Speaker 2	01:57:07:14	01:57:35:00	I think people need to remember that this area is really fragile. It doesn't exist just on its own anymore. It takes intention. The future generations need to keep on protecting it. The way the previous generations have.
234	Speaker 8	01:57:35:00	01:59:31:17	We live in wilderness settings a thousand times longer than we've lived in industrial civilization, so all this is an experiment. And and we need places that that are able to reflect the deeper values of a connection with nature, a deeper value with connection with each other, because we're losing that. I think as a culture and society, we need to remember what our roots are.
235	Speaker 9	01:59:31:17	02:02:03:19	The root of.