



# Building a Digital Archive to Support Post- Disaster Research: What Works and What Doesn't

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**canta**

DEAR EARTH,  
*You really think*  
**THAT**  
IS GOING TO STOP  
**US?**



Kirstin Golding's earthquake story

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**Title:** Kirstin Golding's earthquake story  
**Related to categories:** Social Science  
**Creator Party:** New Zealand Institute of Language, Brain and Behaviour  
**Collection:** Brooklands Stories, 9 September 2012 - 21 September 2012 Collections:  
**Creation Date:** 17/09/2012  
**Remote Identifier:** BR2045

**Description:** Kirstin Golding's earthquake story, captured by the UC QuakeBox project.

ITEMS: [List view](#) | [Gallery view](#)





# The QuakeBox

## *Korero Mai: Tell Us Your Story*



**Collected from April-December 2012**  
**8 different sites across the city**  
**722 stories collected in 13 languages**  
**120 hours of video, and 800,000 transcribed words**



**CEISMIC**  
Canterbury Earthquake Digital Archive



Te Kāhui Roro Reo • New Zealand Institute of  
**Language Brain & Behaviour**

# Retelling post-disaster stories facilitates

- Analysis of evolving narrative structure
- Understanding of the way people think, feel, respond and communicate
- Consideration of the changing relationships between people, spaces and places
- Investigation into how changes to stories relate to post-disaster factors

# Individuals' stories are

- Efforts to make sense of the world in crisis and uncertainty, to regain order and facilitate recovery
- Cultural performances that can foster dialogue, debate, and social action.
- Show us what is personal and absent in the languages of public issues, policies, and broad population studies

# Individual Stories vs Official Accounts

- Stories resist idea of disasters becoming safe and controllable over time
- In times of great grief and passion they have been employed or appropriated to covertly politicise disaster behind guises of nation building or patriotism.
- **Disaster Narratives vs Resilience Narratives.** A crucial distinction if 'resilience' depends on a progressive-oriented dominant narrative that views the devastation and rebuilding of cities as a version of capitalism's process of 'creative destruction'.  
*(Vale and Campanella, The Resilient City: How Modern Cities Recover from Disaster (2005) p.15)*
- Stories resist efforts to homogenise or valorise disaster by, for example, revealing disaster vulnerability, impact, response and recovery to be profoundly gendered or ethnicity-based.

# Narrative accounts of Māori experiences

- Resilience and rejuvenation within whānau and communities
- Cultural confidence, whanaungatanga (social capital) and individual experiences of mana motuhake (agency/self-determination) in disaster responses and recovery
- Impact of the pre-existing socio-economic disadvantage on experiences of community resilience
- More vulnerable to natural disasters when government policies 'fail to respect indigenous rights and fail to acknowledge the relevance of indigenous knowledge to both social and environmental recovery'



**Video of Tracey Taia's earthquake story**

'four days being at home with no power and water... you could hear the helicopters the police sirens ... [like] a war zone'.





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