1. Title : Paranormal Architecture [bkgnd: Willow Court photo, tpts: *inspired by the paranormal investigation tour and their use of devices. In thinking about this project, I looked at the miniscule and worked outwards before then reversing back.*]
2. Introduction (definitions) “para” “metric” “normal” “paranormal” “supernormal” [tpts: *in line with the Gormenghast element of the importance/leverage of language in the understanding of spatial consequences, also echoing some of the discussions of the shortfalls of parametricism or even parameters as the very definition of most of these words is in defiance of measument]*
3. Devices [bkgnd: examples of devices; tpts: *the other element I was interested in was the use of devices to engage with phenomena, not necessarily to measure but in order to communicate*]
4. “Broken Tech” [tpts: *read quote. In this take, I found a resonance with how parametric modeling is used with functions that randomize and introduce uncertainty in order to disrupt the prescriptive nature of designing by algorithm*]
5. Site
6. Theory/Epistemologies/Purpose
7. Gap
   1. Placemaking continues to be a heavily researched and intriguing field within the architectural discourse, however, the overwhelming focus is around good places and how to achieve positive placemaking. However, little attention is given to bad places, places which have a weightiness or burdensome sense of place. These dark places, former prisons, asylums, or sites of committed atrocities can be left to rot whilst no one picks up the burden of confrontation these sites demand.
   2. How do we understand and engage with dark places? (Erasure/destruction, Dark tourism, museums, monuments)
   3. Are these approaches critically analyzed and appropriate? Should these sites, and the memory of the people who dwelt there, be demolished or remembered?
8. Research Objectives and Questions
   1. How can parallel epistemologies help designers understand traumatized/dark spaces?
   2. How can paranormal and supernatural parameters be analysed and incorporated into spatial awareness?
   3. How can an understanding of negative placemaking translate into a better understanding of positive placemaking?
   4. How can understandings of historical home making in hostile locations better designer’s understanding of contemporary home making in an ever more hostile world of climate change and hostile political landscapes?
9. Literature Review
   1. Incarceration/Home/Dwelling
   2. Spirituality/Architecture
   3. Trauma/Architecture
   4. Dark Tourism/Placemaking
   5. Incorporating Novel Epistemologies (Paranormal, Indigenous)
   6. Relationship with all of these to Heritage Conservation
10. Methodology/Approach
    1. Define and document paranormal data sets (long time scales, sound frequencies, motion, historical narratives, atmospheres)
    2. Experiment with data visualization for a paranormal spatial understanding
    3. Conversations with a paranormal investigator, an indigenous elder, and a heritage architect
    4. Construct novel devices to translate paranormal architecture through drawing which is our medium [*pun intended*], ideally with parametric inputs and capacity for randomness, glitches, and blurs (exhibition space)
11. Practical Implications
    1. By expanding the parameters of spatial considerations, designers can broaden the profession’s understanding of placemaking be analyzing and understanding “bad places.”
    2. By understanding dark places, designers can reinvigorate the discussion around controversial or traumatized spaces.
    3. By documenting ways inhabitants found a sense of home in a hostile place, hostile place may be made into homeplaces.

(Light 2017; Stone and Sharpley 2008; Willis 2011) (McClanahan and Linnemann 2018; Clark 2015)

(Birch and Sinclair 2013)

(Hancock and Jewkes 2011)

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Interest areas

It’s a sacred place. It’s a spiritual place. And we go to those places very very respectfully and treat the land with a lot of care. Because we know I few do anything wrong on the land, go to sacred places at the wrong time of the day, something will happen to us. When I say something could happen to us, it could be that you will have a very bad night’s sleep, your body will ache all over, your feet will ache because you should not have gone there. And that’s a warning. And that kind of warning we try to pass on to the younger generation.

It reminds you that this is your place, be careful what you do.