

Who has the privilege of time ?

The movie *Las Herederas*, Marcelo Martinessi's cinematic exploration of social class in 1980s Paraguay, tells the story of Chela, a 65-year-old woman who lives in a crumbling mansion in Asuncion. The film depicts Chela's social decline and shame as she falls down the socioeconomic ladder. We watch as her partner is imprisoned for fraud, forcing Chela to sell her family's heirlooms and to start working as a driver for wealthy ladies in her neighbourhood. In this job, she finds herself having waiting for hours at a time. She waits in her car, in the street, and in the corridor of her client's house. The hours are unpredictable, and she works late into the evening. At home, she herself is complicit of a similar economic exploitation. She has a working-class maid, Pati, who serves her, and takes care of the house. In the same way that Chela is at the disposal of her clients, Pati is at Chela's disposal day and night. Their servant/master relationship perpetuates the hierarchical Paraguayan class system through the binary of care taking and care receiving.

In the central industrial district Kreis 5, gig-workers like Chela and her maid Pati are everywhere. Waiters serve people in restaurants or cafés, couriers deliver food to people's doors, taxis and Ubers bring people from place to place, maintenance workers clean offices out of hours and, domestic care professionals work around the clock behind closed doors. Gig-workers offer a wide variety of services but what all gig work has in common is that it subjects the worker to time. This is because the worker often faces waiting periods and must always be available to others.

The waiting time and the effect of being 'on-call' to the needs of others puts these workers in a very precarious situation of financial and emotional insecurity, especially under zero-hour contracts. These contracts offer no guaranteed hours yet demand availability and typically exclude benefits like sick pay, holiday pay, and other entitlements. These contracts often pay minimum wage, however, the economic model that these contracts make possible has helped consolidate a huge amount of wealth and influence for a small number of people at the top of society. Since the rise of the gig economy in the early 2010s the situation has escalated. The increase of digital technology has incubated new forms of exploitation of labour. This exploitation takes advantage of flexible labour and shifts accountability of workers' rights from companies to individuals. Gig workers have no professional space dedicated to them other than their means of transport. This exacerbates their isolation and makes these deeply exploitative and often highly underpaid labour practices more invisible.

In our growth obsessed capitalist society old age is conventionally understood as synonymous with loss of productivity. However, for the exploited gig workers this is not true. Their exploitation makes them vulnerable and keeps them trapped in the cogs of production longer than other members of society. Another group whose experience of old age does not fit the social norm is that of the queer community. Because of a lack of government funded social infrastructure, the majority of old age care takes the form of unpaid reproductive familial labour. The queer community often are childless which puts them in a more precarious position than their cis-/heterosexual peers as they enter old age and makes them more dependant on other types of kinship and support structure. Without reproductive support, members of the elderly queer community are more likely to end up intersecting with the gig-worker population. This is because they either end up becoming precarious gig workers who are unable to retire, or because they become reliant on the gig workers for their productive/non-familial support. With the intersection of these two groups in mind, this project attempts to dismantle the binary nature of care taking and care receiving. It attempts to dismantle the class binary whereby the caretaker is working class, and the care receiver is middle/upper class. It also attempts to subvert the idea that gig worker support is in opposition to and inherently inferior to the familial support offered by the traditional nuclear family.

In the project, the elderly queer community and the gig worker community converge at Parkhaus Pfingstweid. The meeting of these two groups transforms Parkhaus Pfingstweid into a space of mutual care and interactions, where kinship can take place between them. The gig workers care for the elderly population by transporting them, delivering what they need, and providing them with healthcare. Meanwhile, the gig-workers have the possibility to spend their waiting time in the different community spaces that are provided in the building.

On the ground-floor, an *Äss-Bar* drive-through shop on the site of an old petrol station allows drivers who don't have time to stop, to have quick access to food and/or drinks. The products are collected from bakeries the day before and sold to them at a cheaper price. The other side of the building hosts a communal space for the more vulnerable workers and the queer elderly inhabitants. This space can be appropriated by the users for gathering, relaxing, playing, eating, changing, showering, and sharing cooking or laundry. The time the gig workers usually spend waiting can therefore be allocated for socialising, resting or any other activity they wish.

The accessibility offered by the existing structure is convenient for the ageing population in that it allows easy access for things such as cars, ambulances, wheelchairs or other mobility devices. It is also convenient for the care workers/gig workers as it allows easy access for their delivery vehicles and bikes. The ramp gives direct access to the four floors of apartments which the queer elderly community live in, and to a car park which generates money for the community, as well as a new public garden on the rooftop. A new external structure on the south facade creates new spaces connected by pedestrian ramps which link the two different sides of the building. These open and visible semi-private spaces serve as a space for social connection and take on a bridging function between the public services and the private sphere of the home. They provide a space for human connection to occur between the elderly inhabitants themselves, and between the elderly inhabitants and the gig workers who take care of them. Having a space for human connection between the two communities, dismantles the binary divide of care taking and care receiving, as it allows both groups the possibility to become a part of each other's social and emotional lives and to meet as equals.