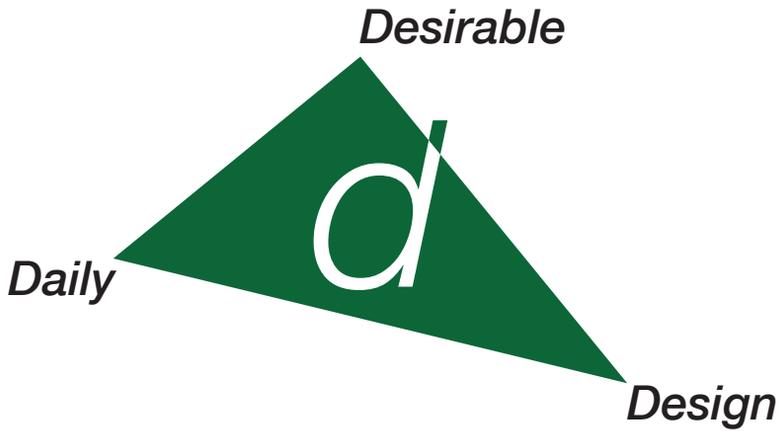


d-act

**Issue No.3
2018 Dec**

Karoshi





'd-act magazine' is a monthly magazine that portrays the actions done by Noam. Noam acts every month. The actions are meant to be Design based, done Daily, and Desirable.

“The third issue of d-act magazine is about Karoshi and Work-life balance. We're living in the era when The Fourth Industrial Revolution is drastically changing the value of human labor. And I'm a young, inexperienced creative worker who is from a country with the worst labor condition in the world. So how am I going to maintain both my work and life to reach happiness? Honestly, I haven't found an answer to that question yet, and the conclusion of this issue is a by-product of the question.”

The words of the publisher

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Karoshi

There was a remarkable economic growth in East Asia throughout the last century, but that wealth hasn't fully led to the improvement of the living quality.

'Karoshi' which means death from overwork is a significant problem especially in Korea and Japan. 1,456 people died from overworking in Japan only in 2016. That urgency made Work-life balance one of the most significant issues around young adults in East Asia.



2610

Relentless rhythm of collective life

“Official working hours have been declining in the modern era, yet over the last few decades the pace of work has intensified and started to invade the personal lives of workers. Individuals have more free time, but that doesn’t make them immune to the relentless rhythm of collective life. German sociologist Hartmut Rosa says they often spend their leisure time on activities they perceive as having little value, such as watching television, but are too inhibited to do what they really want to do.

The problem with time is not just quantitative, it's also qualitative: we no longer know how best to occupy it, to master it. Our conception of time comes from an originally Protestant, capitalist ethic, now largely secularised: time as an abstract resource that must be “turned to profit as intensively as possible”. The British historian E P Thompson wrote about the resistance of the first generations of those subjected to a working day defined by the clock, siren or time sheet, rather than the task to be accomplished. With this came the loss of the spontaneous alternation between periods of intense activity and periods of idleness, which Thompson considered to be our innate human rhythm. Strict division of time governed discipline in factories, and in the schools that aimed to break in the future workforce: in 1775 in Manchester the Reverend J Clayton disapproved of streets infested with “idle ragged children; who are not only losing their Time but learning habits of gaming.”

The repressiveness of the enterprise becomes clear when the theologian Richard Baxter suggests that everyone — in an age before watches were common — should live by their “interior moral time-piece”. In Germany in 2005 the Christian Democrat justice minister in Hesse proposed “keeping an eye on the unemployed” using “electronic handcuffs”, to re-educate them in “living according to a normal timetable”.

The logic of competition and profit (“the competition never sleeps”) has spread to all areas of life. Free time, more precious because it has to be earned, must be managed efficiently. But reluctance to risk wasting it exacts a high price at both ends of the social scale: “The exploited have no more chance of devoting themselves unreservedly to idleness than the exploiters,” writes Raoul Vaneigem. According to Rosa, to regain a grip on our collective and individual history, we must free up time for play, and relearn how to misuse time, since what is at stake is the possibility of “appropriating the world”; if we lose that, then the world becomes “silent, cold, indifferent and even hostile.”

Alice Médigue writes of a “phenomenon of disappropriation”, which keeps people estranged from the world and their own existence . Before the reign of the clock — which, according to Pierre Bourdieu, Algerian peasants called the “devil’s mill” — ways of measuring time linked human beings naturally to their bodies and their physical environment. According to Thompson, Burmese monks got up when there was enough light to see the veins on their hands. In Madagascar, an instant was defined as the time it took to fry a grasshopper.

The roots of the time crisis go deep into the history of modernity, and superficial solutions won't resolve it. We should be cautious in our response to the European slow movement: Slow Food for gastronomy, Slow Media for journalism, Cittaslow for urbanism. In the US, Stewart Brand is supervising the construction of a "Clock of the Long Now" in the Texas desert, intended to run for 10,000 years and give humanity a sense of the long term. But the project loses some of its charm when you discover that it is being financed by Amazon founder Jeff Bezos. His employees, rushing about all day in their overheated warehouses, are unlikely to be comforted by it."

Written by Mona Chollet

Translated by George Miller



Work till Die?

Work till Die? is a graduation project of Sayo Kato at the Design Academy Eindhoven, MA Information Design course. The project addresses an issue of long working hours and the phenomenon of “Karoshi”.



What A narrative installation raising awareness and inviting discussion about the gruelling office hours that are the norm in Japan and the phenomenon of ‘karoshi’: death from overwork.

5

Thursday

It's been decided that I have to go to work this weekend again. I seriously want to die.

23:58

Twitter, I'm using it so I'll have evidence for when I sue the company after I quit.

23:59

I thought I couldn't. I hate

Why “When you’re at the office 20 hours a day, you don’t even know what you’re living for anymore,” tweeted Matsuri Takahashi, a young woman who worked at a top Japanese advertising agency. She killed herself a week later. It’s one of too many similar stories.



まつり @matsuriri

12月17日

1日20時間とか会社にいるともはや何のために生きてるのか分からなくなって笑けてくるな。

← ↻ 360 ♡ 167 ...



まつり @matsuriri

12月17日

@happy_boy_asada 身体壊すとかで明らかに辛そうな状態になって休みたい笑

← ↻ 7 ♡ 2 ...



まつり @matsuriri

12月17日

@marrupo 優しさにMK5。労働時間の長さにMY5。

← ↻ ♡ 1 ...



まつり @matsuriri

12月17日

今から帰るんですけど、うけません？

← ↻ 55 ♡ 25 ...



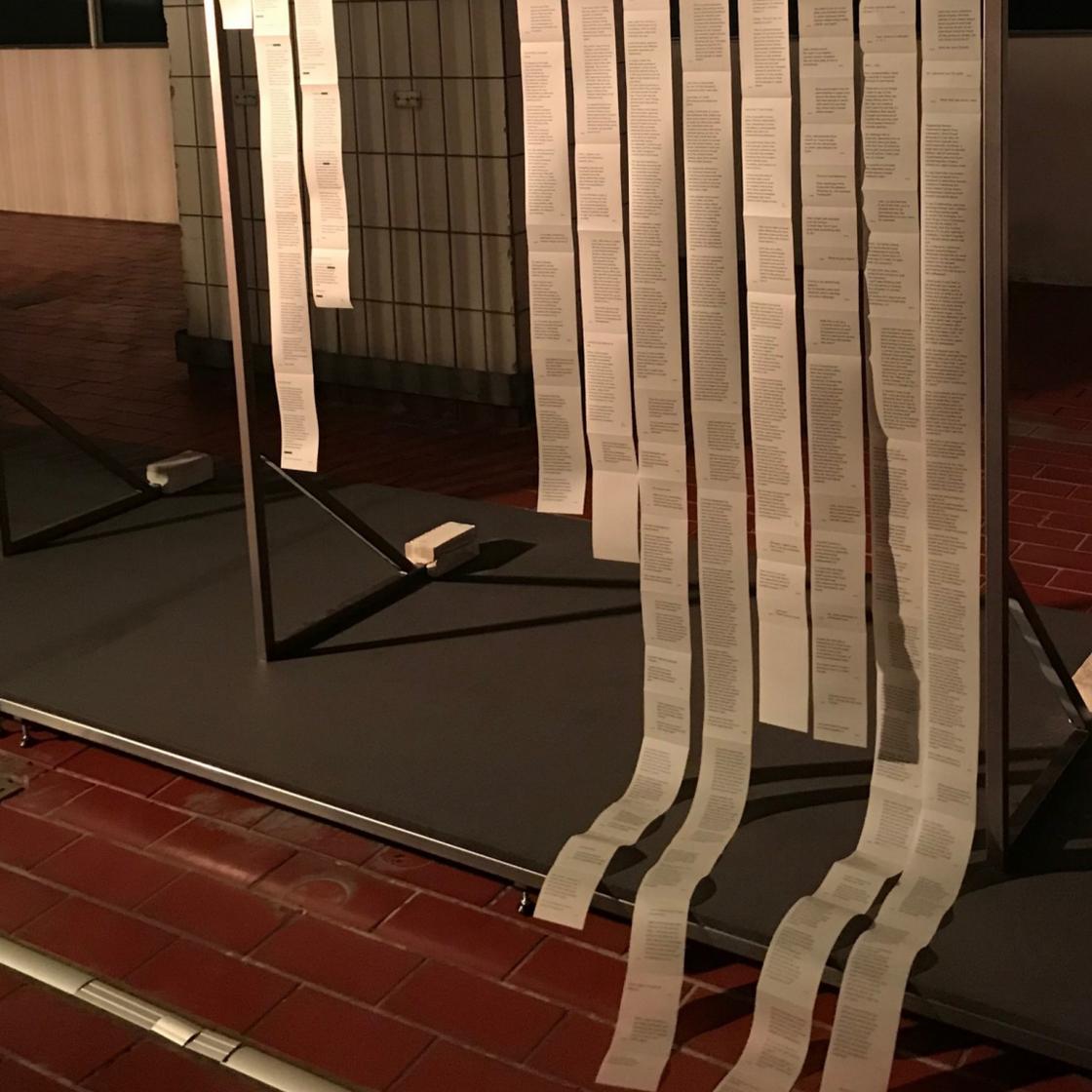
まつり @matsuriri

12月17日

先輩～！できた時はきちんと褒め、ダメな時は優しく怒るのやめてくれ～(><)つらすぎる毎日の中で唯一の希望の光みたいな存在になるのはやめてくれ～(><)このままでは好きになりかねない～(><)

← ↻ 15 ♡ 23 ...

How Sayo Kato came up with a plan to address this issue. What if employees could empower themselves by conveying Matsuri's Twitter posts for all to see, via the façade of her huge former office building simply by moving the window blinds to form the letters and words?



Sayo Kato writes “The big image in the center says “it’s just way too painful to work” in Japanese. This word is quoted from one of the twitter posts by Matsuri Takahashi, one of many Karoshi victims. In order to raise awareness and open a discussion about this issue in Japan, I came up with an idea – what if employees could empower themselves by conveying Matsuri’s Twitter posts for all to see, via the façade of her huge former office building simply by moving the window blinds to form the letters and words? The narrative installation tells a story around this design proposal, starting with tracing Takahashi’s twitter posts and it continues to the collection of correspondence with Japanese working people.”



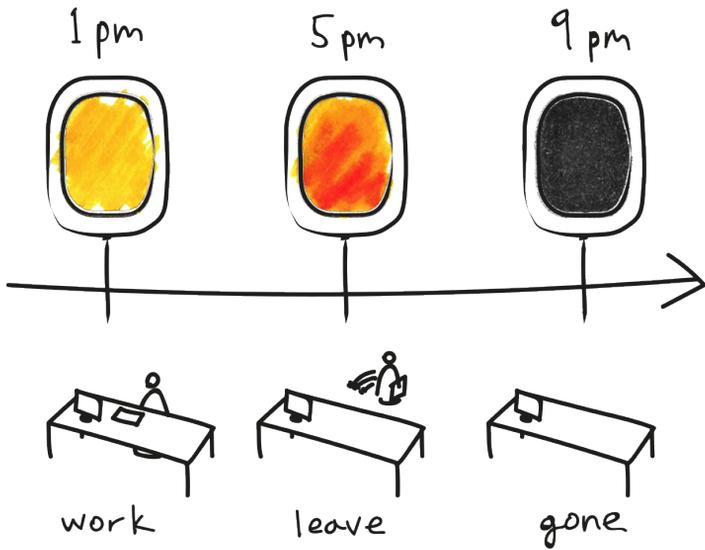
Worker's sun

Noam Youngrak Son designed Worker's Sun which is a light and timepiece to tackle overworking.

Overworking is an invention of modern society. In pre-industrial society, work-life balance was automatically managed by the weather. People simply couldn't work when there wasn't any sun.



Worker's Sun doesn't have any switch, and its brightness and colors are synchronized with the sun at each moment. It's usually most bright at 1 pm. It turns red at the setting of the sun. It brings back the sense of time that the office building took away from us. Use this light as a parameter of your work-life balance.



17:00



13:00

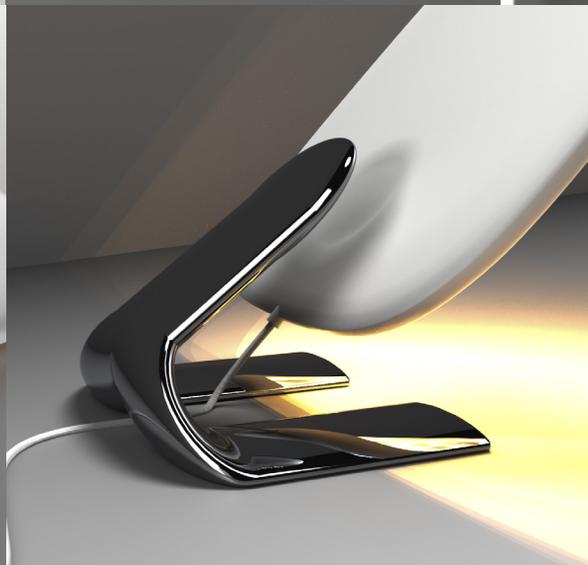
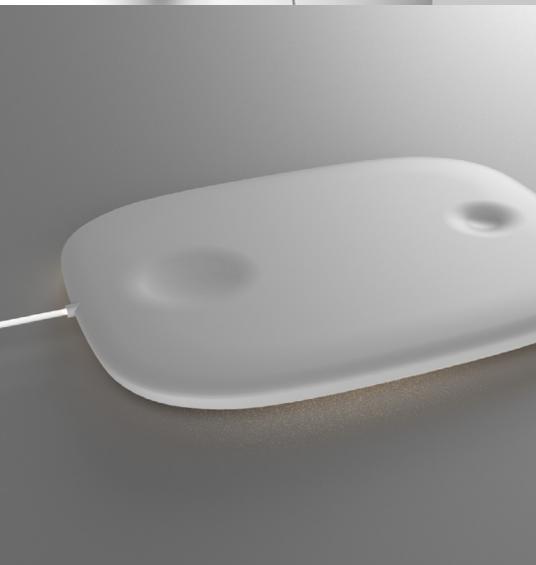
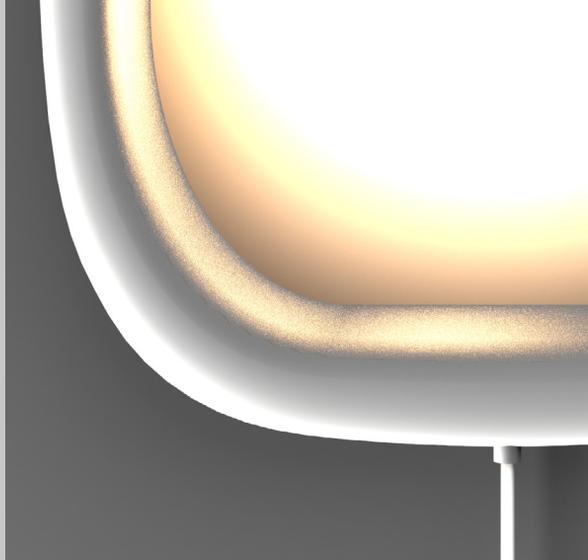


21:00



Work only when the sun's there!





Credit

5 Coal Miki @ Flickr.com **7** Reuben Stanton @ Flickr.com **8-13**
Mona Chollet, Le Monde diplomatique **14** Peter Sibbald **15-23**
Sayo Kato **24** Issei Kato/Reuters

d-act



Issue No.1
2018 Sep
*#metoo and the
secondary victimization*



Issue No.2
2018 Oct&Nov
Made in Egeilia



Issue No.3
2018 Dec
Karoshi