Since its emergence in the 1980s, the wave of neoliberalism has consolidated the competitive system of financial capital while leading economic globalization. One of the greatest ills of neoliberalism, however, is the creation of sudden unemployment and temporary employment in society. Having faced the 1997/98 Asian financial crisis, 2008 world economic crisis, Occupy movement, and recently European economic crisis, neoliberalism is paradoxically providing that globalization is no longer rosy and that the increasing reduction of jobs and the intensifying global polarization cannot be left to the empty promises of the market economy any more.

The present study proposes the need for the institutional introduction of basic income into South Korea as an alternative for recovering the right to live, which is the starting point of actual human rights downtrodden by neoliberalism. If the current trends continue in South Korea, the labour market will become even more distant from the principle of "equal pay for equal work", the employment structure likewise will regress due to the excessive creation of temporary employment, and the wave of automation, rationalization, and informatization in the production sector, too, is expected to accelerate even further. Such grim trends in a neoliberal labour market are expected clearly to make difficult the creation of jobs for all. Because an unspecified majority of the citizen will not be able to obtain jobs, plans for them to supplement insufficient income from other sources are imperative. In particular, not only existing socially marginalized groups but also the involuntarily unemployed and temporarily employed likewise will have to depend even more on selective welfare policies for survival. The results are expected to be an even more intensified polarization of inequality in wealth and serious human rights violations. Illumination on policy alternatives countering the social confusion that is thus expected to occur in the near future therefore is urgent, and one such alternative is the concept of basic income.

Adopted in December 1948 by the United Nations (UN), the Universal Declaration of Human Rights elucidates rights that are more active than the natural rights in the Declaration of the Rights of man and of the Citizen, which relied on the rights of individuals (males) in the 18th century. In particular, according to Articles 22-27, "Everyone, as a member of society, has the right ... to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment ... to just and favourable remuneration ... to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay... [to] food, clothing, housing and medical care ... to education ... to enjoy the arts and to share in scientific advancement and its benefits."
The only regret, however, is that the development of more active and practicable institutional programmes by and policy agreement among members of the community are necessary for such clauses in the declaration to the realized in actuality. Consequently, the present study the normative legitimacy for which universal basic income must be introduced as partial acknowledgement of the Realpolitik cynicism of those against human rights raised due to the abstract nature of human rights, the presentation of grounds for counterargument to overcome it, and a supplement to the lukewarm attitude of human rights advocates, who stop at humanitarian appeals.

Since the 1997 Asian financial crisis, South Korean society has witnessed the emergence of the problems of poverty line inequality as major issues in social integration amidst a wave of unemployment, recessions, and opening of markets. In particular, since the latter half of the 1990's, the flexibilization and the rationalization of the labour market through the global neoliberal market economy have combined with the problems of the invasion of foreign venture capital, unemployment, temporary employment, and polarization, and consequently the problem of inequality in possession has led to diverse phenomena of social deviation and alienation including poverty, suicide, family disintegration, and crime.

In relation to this social reality, social policy must be devised to promote social cohesion and solidarity among the members, to create mutual aid networks, and to enable people to maximize their capabilities so as to be able to take care of themselves. However, the social welfare system in South Korea today fails overall to universalize the guarantee of the minimal livelihood for all people, the gap between the rich and the poor is becoming wider with the passage of time, and psychological and physical hostility among social classes due to income inequality is expanding continuously. In particular, increasingly strong is the tendency for people not to be included in their society but to be excluded.

As for trends in jobs in relation to employment in South Korean society, the primary and secondary industries have declined dramatically and tertiary industry has come to take up a noticeable share in the past 35 years. In addition, in comparison with the share of blue-collar jobs, white-collar jobs in diverse services including wholesale and retail business, real estate, insurance, finance, and information technology (IT) take up a large share. The trade volume, too, has exceeded US$ 1 trillion thus transforming the country into one based on cognitive capitalism. In addition, prominent changes in the industrial structure have been the relocation of factories in uncompetitive manufacturing to Southeast Asia and China and the transition into a knowledge economy centering on knowledge and IT. As a result of such rapid growth, the national per capital income, which only amounted to US$ 69 in 1953, likewise has surpassed US$ 30,000, and the country is one of the top member nations of the Organization for Economic Cooperation and Development (OECD) in infrastructure investment and the distribution of the ultra-high-speed wireless Internet network and hightech mobile devices. South Korea has achieved a high average annual growth rate of 7.6% for decades when examined only in terms of figures and will continue a high-growth policy in the future even though the figure will decrease.

However, what are the prospects of the lives of ordinary South Koreans in relation to the labour-based industries, home, housing, education, expectation of life, public health, medical care, social problems, and environment and ecology? Despite the government’s official stress on "shared growth", the polarization of large corporations and small and medium enterprises (SME’s), polarization in each commercial sector, polarization of the employment structure, and polarization of income have already become fixed and betray no signs of changeability. Amidst such a situation, prominent characteristics of alienated labour exhibited by South Korean society are automation, a very complex system of the division of labour, and the interdependence of tremendously increased duties on the one hand and employment instability and an increase in the precariat on the other
Omnidirectional employment and a decrease in full-time jobs, in which have struck South Korean society in recent years, have led workers holding diverse types of jobs to experience considerable psychological changes. Such phenomena in unemployment society imply the direction of future changes in the working world in relation to the realization of production efficiency, humane labour, and democratic workplaces. Above all, the most direct result of unemployment is the loss of fixed income. While the impact of unemployment can be somewhat different according to unemployment benefits and the duties that individuals performed previously, the emotional effects commonly manifest as shock and a seesaw game of optimism and apprehension regarding new opportunities. However, when the expected and optimistic (re)employment dose not occur, which is common, the individuals in question come to suffer from extreme depression and pessimism. In the end, those who experience long-term unemployment are exposed to the danger of arriving at diverse forms of the process of deviation, where they relinquish their selves in reality. High and long-term unemployment can even damage family bonds, cooperation, solidarity with the local community, and links between the self and networks, leading to fatal results as collective suicide in extreme cases.

Consequently, it is necessary to search for political alternatives to reduce actual working time linked to plans for the reduction of unemployment, to promote a better work-leisure balance and desirable gender equality, and to realize cooperative labour gradually while achieving 'sustainable development'. Jeremy Rifkin has thus elucidated our task: "Up to the 22nd century, we can expect that intellectual technology will replace human labour in the commercial sector to a considerable degree and most people therefore will have to receive education and training to have jobs in the cultural sphere. In the end, labor will be performed by machines. Labor only concerns the production of utility. On the contrary, people must be liberated to create intrinsic values and to reanimate a shared consciousness of social community. By being liberated from labor, people can make important contributions for the creation of social assets in civil society, which is dreaming of a great leap for humanity in the coming century. What are demanded now are the will and determination for beginning such an ultimate human journey."

The greatest points of contention related to the realization of basic income are: 1) how much basic income will amount; 2) how the financial resources necessary for the system will be obtained; 3) how the introduction of the progressive income tax on the amount to be shouldered by the super rich will be implemented institutionally; 4) how the transparency of the procedural methods for obtaining the people's consensus and consent for the introduction of such a system will be secured. It is difficult to say that the implementation of clear plans of the basic income movement has been established. Consider what kinds of social conflict and procedures for agreement have ensured surrounding basic old-age pensions, free-school lunches, free child care, and halved university tuition fees in South Korea!

At any rate, once supplementary basic income is introduced so that a fixed amount of money or in-kind payment is regularly deposited in one's bank account each month, a large number of people who previously held jobs for livelihood regardless of their aptitudes or talents will be provided with many opportunities for doing work in accordance with their talents and wishes. In addition, it will be possible for individuals to design their lives in a minimally systematic manner, to strengthen their capacity to reject the enforcement of long-wage temporary employment or unfair working conditions to a certain degree, and to be guaranteed the possibility of forming equal human relationships and maintaining a minimal livelihood, thus being guaranteed the minimal human rights. Besides, basic income paid to everyone is expected to act as a remedy that does not humiliate individuals as does selective welfare, strengthens solidarity with the community, and allows individuals to be free from current forms of alienated labor, thus contributing to a decrease in and the prevention of the rate of
crime and suicide.
The vision for the future needed by South Korean society depends on the presentation of policy alternatives regarding how inheritance capitalism, where the past determines the future, is to be overcome in the future and whether procedures for agreement are accepted. It is now time to search together for plans that will make possible the pursuit of community based on solidarity and capable of guaranteeing the minimum freedom and happiness of all members while supplanting the 'culture of exclusion' espoused by systems based on merit, performance, and results that we have hitherto accepted. Universal basic income is still little known in South Korean society. Moreover, more fundamental discussions are necessary for the publicity and consensus with all citizens. Of course, such attempts must be made amidst the movement to strengthen the political capacity of the multitude and political parties, both of which are subjects capable of initiating the ideology of basic income locally first in accordance with the principle of subsidiarity and in concert with expending it to the realization of global stability, peace, and human rights. The motto of that movement will be "Think globally and act locally!"