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The Economic, Cultural, and Philosophical Effects of Universal Basic Income

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Abstract

Universal basic income (UBI) has emerged as one of the primary concepts in modern discussions on how modern society should deal with the increasing economic inequality, precarity, and social shocks associated with environmental degradation and digital technologies. The paper discusses the economic, cultural, and philosophical implications of UBI by reviewing journal articles that were published in the late 1980s to 2025 and that fell within the domains of economics, political theory, sociology, health ethics, environmental studies, social work, and technology governance. The study identifies a number of recurring clusters of argument using co-authorship networks, country collaborations, keyword co-occurrence, and citation patterns, which are economic and redistributive models of UBI; justice-based and citizenship-based accounts of social rights and freedom; and work that connects UBI to environmental governance, health-care rationing, and technological change, especially artificial intelligence and the digital economy. In these strands, UBI is either formulated as an anti-poverty tool or as a tool to decentralize the bargaining power, value unpaid and precarious work, and reclaim social rights, with strong critiques of it authorizing cuts in the social services and recreating existing hierarchies being exercised where it is applied under neoliberal (rather than resource-sustaining) forms of governance. On the whole, the discussion shows there is an institutional hinge between UBI as redistributive material, cultural recognition, and philosophic account of justice and human flourishing; and its real impacts on a particular welfare system are determined by the nature of its ecological environment and technological systems of operation.

Keywords: *Universal Basic Income, UBI, Economics, Philosophy, Cultural, Analysis, VoS Viewer*

Introduction

Universal basic income (UBI) is no longer on the fringes, but is now one of the most discussed concepts in modern justice and welfare discussions and the future of work. In its simplest form, UBI is the suggestion that all members of a political community ought to be given a consistent cash transfer, on an individual basis, and without any conditions, which is adequate to meet basic needs. The issue that this paper will deal with is not whether a policy like this is economically viable or administratively possible,

but how UBI would transform economic systems, cultural values, and philosophical conceptions of freedom and equality. Current welfare programs in most nations are a complex mix of means-testing, employment conditions and disjointed benefits that expose significant groups to income insecurity, precarious jobs, health and social protection loopholes. Simultaneously, structural inequalities, which are associated with class, gender, race, and citizenship status, and environmental injustice and the emergence of an AI-driven economy, cast doubt on the possibility of achieving a balanced allocation of resources and opportunities through incremental changes in existing policies.

The main issue, then, is the continuation of multidimensional inequality in societies that officially proclaim the principles of equal rights and opportunity (Suleymanov et al., n.d.). The disparities between income and wealth have increased, and a significant number of individuals are facing insecure or poor quality work, unpaid care responsibility, or lack of meaningful engagement in social and political life. These trends overlap with disparate exposure to pollution and climate risk, with health systems that are selective in providing care based on the ability to pay or inadequate funding of universally available services, and with shifts in technology that promise to displace or add to surveillance and control at work. UBI is frequently offered as the means to sever the close connection between survival and waged work, to appreciate non-market contribution like care work, to have a stable platform according to which people can refuse exploitative work, follow education or artistic endeavors, or participate in their community and politics. However, scholarship cautions that when UBI is modeled or positioned within a neoliberal rationale, it can and will just enable hierarchies to be legitimized, risk distributed among individuals, or a cash replacement to substantive social provision.

It is against this background that the research gap that this paper will be involved with is how to integrate the economic, cultural, and philosophical impacts of UBI in various literatures that are usually fragmented. Economic studies are inclined to model labor-supply responses, distributional effects and fiscal trade-offs separately of issues regarding recognition, power, and social meanings of work. Philosophical and political-theory discussions express very strong assertions on freedom, justice, and rights, but they fail to take into account institutional specifics and empirical limitations. Research on health ethics, environmental justice, social work, and technology ethics analyzes related issues, including rationing care, pollution, or regulation of AI, but does not necessarily look at how an unconditional income will interact with such areas (de Souza, 2024). This paper has unified these strands and can be read as a universal basic income as an institutional hinge holding together welfare-state design, cultural beliefs about work and care and rival visions of just and sustainable society. It is not meant to promote a particular blueprint or parameterization but rather to give a general, conceptually-based overview of how UBI could change social and economic life in different conditions in case it is implemented. The paper aims to explain what is at stake in the current propositions and what questions are still unanswered by mapping how scholars associate UBI with the issues of health-care rights, environmental sustainability, digital capitalism, and the ethics of automation. The goal is to determine the key arguments on both sides of the debate on whether UBI can help alleviate insecurity, redistribute bargaining power, and increase real freedom, and also point out the dangers of it becoming a tool to entrench new types of inequality or justify the elimination of other social protections. Such an integrated analysis has the potential to provide useful information to policy makers making plans to support incomes, to researchers who focus on building more comprehensive social policies, workers and communities who face uncertain incomes, precarious jobs and inadequate access to care and safety.

Finally, the paper suggests that universal basic income must not only be measured according to its direct effect on poverty or labor-supply data, but according to its relationship with more widespread structures of power and systems of provision. An unconditional income floor may give a new exit point and bargaining power to workers with income volatility or forced labor conditions; new recognition to the neglected caregiver and others in the unpaid but socially necessary work; and can be part of a broader shift to more stable and fairer setups in some cases, such as confronting climate change, technological disruption, and so forth. To set the discussion into perspective, the following are some key terms used in

the following sense: universal is to cover all members of a political community on an individual basis; basic is to cover them to a level of income that allows a decent, but not luxurious standard of living; unconditional is not to be conditional on the need to work, on means-tests or behavioral requirements; economic, cultural and philosophical effects are the changes in the distribution of material, social norms and identities, and changes in the current ideas about justice, freedom, and the good life.

Definitions of key terms in context of the paper

Economic inequality: Sustained disparities in income, wealth, and material security among people or groups which determine people to access housing, health care, education and prospects of progression.

Precarious work: Work that is in-secure, low-waged, or unprotected and other work types, such as temporary work, gig work, informal work, and work where the worker has little power over or control over the conditions.

Care work: Unpaid or low-paid work that supports the daily life and functioning of people (including children, the elderly, domestic work, and emotional work) and usually done by families (rendered more frequently by women).

Social rights: The rights to some of our most fundamental services and goods, including health care, education, housing, and income security, based on the willingness to belong to a political community and not in how well they market or perform as individuals.

Social legitimacy: The extent to which a policy or an institution is viewed as fair, warranted and reliable to the populace, which is defined by the existing welfare-state structures, culture, and conceptions of merit.

Environmental justice The novel that no population group should be disadvantaged with environmental harms or advantaged with environmental benefits, and that exposure to environmental risks, including pollution, should not follow class, racial, or neighborhood lines.

Digital capitalism: A model of an economy where the digital platforms, data mining, and algorithmic processes are at the center of profit generation, and their influence may make surveillance, market concentration, and income inequality more significant.

Responsible innovation Responsible innovation is a strategy of technology governance, particularly in the context of artificial intelligence, where the focus is on expected effects, the involvement of stakeholders, and compatibility with wider goals, such as freedom, fairness, and well-being.

Ius Existentiae: A normative concept of a right to life, which asserts that each individual has a right to material security to a decent existence, and to self-improvement and valuable social activity.

Social protection: The collection of government actions that are aimed at limiting life course poverty and vulnerability, such as income support, social insurance and services that assist people to deal with risks such as illness, unemployment and old age.

Importance of the Study

This works is of great importance to practitioners and researchers that may reconsider how social protection should be approached in light of a growing inequality divide, a shifting labor market, and a depleting environmental and technological imperative. Universal basic income (UBI) ceased to be a hypothetical concept and is currently being debated, experimented with in real-life policy discussions, and is taking up social movement positions as a method of ensuring material security, the recognition of unpaid work, and giving individuals greater real freedom over their time and life decisions. Meanwhile, critics are concerned that UBI might become part of the neoliberal government, so the tool to justify the reduction of state services, or be utilized in ways that reinforce rather than eliminate existing hierarchies.

Although the quantity of research has increased, a synthesized approach of comprehending the complete economic, cultural, and philosophical impacts of UBI does not exist yet. Certain issues of economic analysis — labor-supply responses, distributional effects, and fiscal costs, and philosophical analysis, the nature of ideals of justice, freedom, and rights, and empirical research in areas such as health ethics, environmental justice, social work, and technology governance explore related problems, such as access to care, pollution exposure, precarity, or algorithmic management. These threads often discuss across each other with unanswered questions as to how an unconditional income would interplay with health systems, environmental risk, the digital economy, or AI-inspired work changes and how it would be perceived in other welfare regimes and cultures.

This paper will seek to explain the relevance of universal basic income today and why it is a contentious issue by pulling these strands together to understand what is at stake in the debate, and why it is important today. It does not view UBI merely as an anti-poverty measure but as an institutional suggestion that may redistribute bargaining power between employees and employers and transform the societal value assigned to caring labor and other non-market work and would impact the societal reaction to climate change and technological destabilization. The originality of the study is in the interpretation of UBI as a unitary dimension that connects material consequences with recognition, legitimacy, and human flourishing challenges and issues instead of examining one of the facets in isolation.

Importance of such an approach is two-fold. First, it assists in specifying the circumstances in which UBI has the best likelihood of increasing autonomy and lessening insecurity in individuals who find it difficult to sustain or have low income, such as employees in precarious employment and those whose work is either not or unsatisfactorily currently being compensated. Second, it outlines the dangers of UBI being modeled or rationalized in such a way as that it is merely brushstrokes on deeper issues over time, like insufficiently funded health systems, environmental inequity, or economic monopoly. With a more balanced view of who benefits, what trade-offs policymakers have to face, and, in general, how the arguments surrounding basic income relate to larger debates on social rights and the good life, the paper provides a clearer picture of who benefits.

Methodology

This research paper follows a mixed methodology of both qualitative and quantitative bibliometric papers used from Scopus database to examine the discussion of universal basic income in the academic literature and to trace the development of economic, cultural, and philosophical forms of its interpretation. The analytic unit is the peer reviewed journal paper. A list of sources was compiled as a result of systemic queries on large scholarly databases with compound search terms like ubiquitous basic income, basic income, cash transfer, social rights, and similar terms. The sample was restricted by inclusion criteria of English-language articles released since the late 1980s to 2025 that discuss UBI or directly related debates of unconditional income guarantees, social protection, and justice, then unwanted duplications and irrelevant materials were filtered out.

VOSviewer was used to map the bibliographies. Co-authorship analyses were done on both the individual author and country levels: the number of authors per document was limited and a minimum citation minimum imposed to determine those scholars who had been influential and the collaboration and cooperation patterns, whereas document and citation minimum on countries revealed which country environment was a conceptual center and which one supplied most empirical cases studies. Such networks demonstrate the spread of discussions about UBI both through institutions and geographical locations and the influence of national traditions of welfare in defining questions.

The co-occurrence analysis of keywords gave a conceptual framework of the field. Where possible, standardization of author key words and index terms was done, and only those with minimum of four appearances were used. Maps generated by VOSviewer suggested patterns of clusters of words, that is, universal basic income, social justice, economics, care work, environmental justice, digital economy, and

artificial intelligence, identified three broad thematic groups, that is, labor markets and redistribution; rights and democratic freedom; and environmental and technological governance.

As the citation and bibliographic coupling analyses revealed, the most influential documents can be identified, and the different strands of scholarship can be shown as constructive upon the common foundations. The qualitative analysis of highly-cited articles was used to summarize its main assertions about the implementation of UBI in health systems, welfare-state reform, environmental policy, and democratic theory. Documents that mentioned and admitted reference lists more than once were grouped into themes including justice oriented health-care rationing argument, rights based and emancipatory UBI argument, and ideas of UBI as a solution to conservation or global social protection.

The quantitative patterns were accompanied by close reading and thematic analysis of the major texts that made possible the exploration of the meaning these three terms convey to the authors justice, freedom, and equality; the ways in which UBI is connected to work, care, and environmental sustainability; and how it is situated in the wider transformations of digital capitalism and social rights. A combination of these approaches results in a rigorous but interpretive picture of the UBI literature, revealing both areas of convergence and conflict between which the next generation of research and policy-making should work.

Analysis

Co-Authorship and authors

On the basis of co-authorship, with the unit of analysis as authors, the maximum number of authors per document was taken as 5, with at minimum 9 citations. Out of 113 authors, 39 met our threshold.

Cluster one, studies the impact of early reforms of the urban health insurance in China on the accessibility of medical care and finds that the reforms made by the state raised the use of outpatient health services by lower-income groups and reduced reliance on the expensive emergency and inpatient care, thus positively impacting the basic equity and efficiency but leaving access to high-quality services more uneven (Renhua et al., 2002). Cluster two examines the social legitimacy of universal basic income (UBI) in Germany and Slovenia and concludes that popularization is mediated by the already existing welfare institutions and norms of justice and that Slovenian discourses are more focused on simplification and reduction of fraud and that German discourses are more focused on critical issues of feasibility and long-term impacts, resulting in significantly different proportions of UBI support across socio-demographic groups and nations (Zimmermann et al., 2020). Cluster three contains the information of how the severe health inequities and environmental insecurity threaten the development of Zambia in accordance with the Millennium Development Goals, and states that high disease burden, deep-rooted poverty and the absence of basic resources require urgent evidence-based intervention measures to bridge the outcome gaps (Anyangwe et al., 2006). Cluster four does the same to environmental injustice in Korea and indicates that lower socioeconomic status (SES) groups are indeed subject to poorer air quality in a systematic way, which gives quantitative proof of environmental discrimination on a synthetic air quality index (Choi et al., 2016). Cluster five is normative vision of a future of work that has been transformed by artificial intelligence (AI) with the framework of Responsible Innovation to tie human freedom and justice to the safety and development of mental capabilities as core social resources (Santoni de Sio et al., n.d.). Cluster six provides the rationale behind the consideration of UBI as a means of ensuring the Ius Existentiae by saying that an unconditional minimum payment is the ability to enjoy practical freedom in the digital era, as it provides the basis of material security, and allows people to devote themselves to self-improvement and socially valuable actions (Allegri & Foschi, 2021). Cluster seven studies the relation between economic prosperity and quality of life in 101 economies and concludes that income is significantly related to most welfare measures but as well reports an increase in the rate of suicide and carbon emissions in wealthier societies making it hard to tell simple growth-based stories (Diener and Diener, 1995). Cluster eight touches on the moral foundations of medical services rationing through the establishment of a guaranteed minimum package and an open community debate on the issues of

priorities in health-care, with a focus on the duties, rights and participatory value-establishment within limited resources (Nelson & Drought, 1992). Cluster nine proposes the Non-market conservation tool of Conservation Basic Income (CBI) to allocate the resources more equally, empowering local communities, and eliminating the reliance on extractive economic models by giving unconditional transfers to people living in the conservation area (de Lange et al., 2023). Cluster ten defines UBI as the cash payment to all citizens without any conditions on the household status or other sources of income on the basis that such a program is aimed at satisfying the basic needs, substituting the scattered social assistance, and simplifying the administration (Misztal, 2018).

Taking a broad analysis of the clusters shows that, UBI-related scholarship is not an independent policy conversation but rather a highly interconnected set of debates on the design of health systems, environmental justice, AI-based changes in work, and the ethics of rationing and conservation. The patterns of co-authorship indicate that UBI has been re-framed many times as a part of bigger institutional reforms, either health insurance, restructuring of the welfare-state or ecological governance, which imply that its economic, cultural and philosophical implications cannot be fully reasonable without being embedded in the larger systems of inequality, sustainability, and democratic decision-making.

Figure 1

Co-authorship and authors visualization

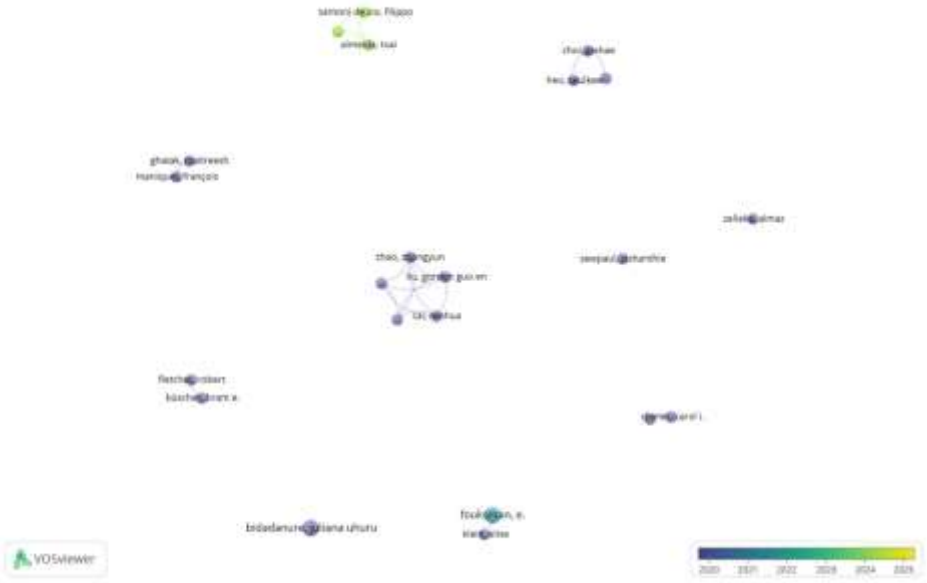

Table 1

Co-authorship and authors

author	documents	citations	total link strength
"almeida, txai"	1	13	2
"bidadanure, juliana uhuru"	2	21	0
"büscher, bram e."	1	19	1
"cai, renhua"	1	19	4
"choi, giehae"	1	112	2
"diener, carol i."	1	14	1
"diener, edward f."	1	43	1
"fletcher, robert"	1	112	1
"fouksman, e."	2	19	1
"ghatak, maitreesh"	1	23	1
"heo, seulkee"	1	190	2
"klein, elise"	1	190	1
"lee, jong tae t."	1	19	2
"liu, gordon guo en"	1	14	4
"maniquet, françois"	1	43	1
"santoni de sio, filippo"	1	13	2
"sewpaul, vishanthie"	1	38	0
"van den hoven, jeroen"	1	36	2
"yamada, tadashi"	1	16	4
"yamada, tetsuji"	1	12	4
"zelleke, almaz"	1	23	0
"zhao, zhongyun"	1	38	4

Co-authorship and countries

On the basis of co-authorship, with the unit of analysis as authors, the maximum number of countries per document was taken as 5, with at minimum 14 citations. Out of 34 countries, 13 met our threshold.

The South African paper criticizes a residual model of social policy and claims that tailoring support to small groups sets in stone unemployment and poverty, hence it proposes universal social security with a basic income grant as a structural realignment of the welfare state and not as a periphery service (Sewpaul, 2005). It is very different in comparison with the South Korean study since it is not discussing income transfers as such but shows that low-SES groups are systematically worse off when it comes to air quality and, therefore, displays an environmental aspect of inequality that can be addressed with income policy but not yet, as opposed to a UBI that may only help to strengthen the political and material resources of the impacted populations (Choi, Heo, and Lee, 2016). Combined, these two works demonstrate how the arguments about basic income in the Global South have become inextricably mangled with multidimensional deprivation: South Africa previews institutional design and coverage, whereas South Korea emphasizes the structurally unequal exposure to the risk of environmental effects.

The Italian group of contributions forms a philosophical register of UBI. Pisani supports basic income on the basis of liberation that aims at taking back the power of choice and disrupting the deep-rooted hierarchies, and the emphasis is to change the power relations rather than paying a price due to the

membership of a specific group in society (Pisani, 2022). Allegri and Foschi carry on this emancipatory theme by putting the UBI within the context of the Ius Existentiae, claiming that in a digital economy the real freedom is in the form of financial security that is stable and helps individuals to invest in personal development and socially valuable projects (Allegri & Foschi, 2021). Celentano, in his turn, puts such assertions into a longer history of political injustice that is organized around the existence of different types of inequality, suggesting that basic income should be considered as a part of a bigger historical battle, the battle over whose lives should be seen as worth guaranteeing (Celentano, 2020). The Italian piece thus associates UBI with profound inquires on authority, acknowledgment and conditions of human free agency.

The case study of Zambia is a twist as it assesses the progress of the Millennium Development Goals and concluded that, although there was a policy, most of the goals were still beyond reach due to the persistent poverty, maternal mortality, malnutrition, and poor health and environmental systems (Anyangwe, Mtonga, and Chirwa, 2006). Instead of discussing UBI as an abstract right, this discussion focuses on the magnitude of structural shortages that a basic income would face in a low-income environment and that cash may be one of the ingredients in a more developmentally inclusive policy.

German literature is an interconnected cluster of internally varied depths that links UBI with environmental governance, migration, attitudes of people, and global inequality. Conservation Basic Income is one of the papers suggesting how social protection can be combined with biodiversity and climate policy to provide unconditional transfers to local communities, so that conservation benefits are no longer based on extractive activities and conservation incentives are favored over living security (Fletcher et al., 2025). Another cautions that due to the shift in who pays and benefits to the system, as a result of migration, an unconditional basic income can redistribute burdens in manners that are both economically unsustainable and morally inequitable until it is combined with international coordination or migration controls (Loffler, 2021). According to a third study, the German backing towards UBI is mediated by prevailing welfare institutions and fairness standards, which demonstrates that the societies with robust contributory practices and meritocratic ideals can be ambivalent towards unconditional benefits (Zimmermann et al., 2020). Grimwalda and co-authors frame such debates in the context of a diagnosis of a new Gilded Age, they claim that the extreme concentration of wealth, combined with rising living standards, makes equality-enhancing policies, including universal welfare, redistribution of assets, and even global basic income, both needy and, under stricter governance, possible (Grimwalda et al., 2018). Then Sisler takes the discussion a step further and moves it into ethical space, demanding that UBI should be based on democratic intersectional decision-making and an ethic of interdependence that considers ecological limits or it will become a technocratic solution that only holds the status quo together (Sisler, 2014). The German contributions in this way transfer to the concrete policy designs to macro-structural designs and eventually to the moral basis of UBI that is needed to be truly transformative.

The contributions made by the United States and the United Kingdom explain how traditions at the national level influence the framing of basic income. The U.S. context Several works, proposing UBI as a philosophical application of basic rights, suggest that a society based on liberty should provide its members with a material floor that liberates them of the life-determining economic and physical stress. In this tradition, formal economic models by Hoynes and Rothstein and by Hanna and Olken discuss the incorporation of UBI in existing transfer programs; their constructs demonstrate that the design features of universality and phase-out rates can radically change the beneficiary of such schemes, with a generous canonical UBI redistributing resources towards childless, non-elderly, and non-disabled and middle-income populations, which casts doubt on whether these programs achieve the objective of anti-poverty or an egalitarian one (Hoynes and Rothstein, 2019; Instead, the U.K. literature focuses on UBI as a regional economic boost, which claims that unconditional transfers have the ability to renew struggling local economies by stimulating demand and providing precarious workers in deindustrialized communities. This framing sees UBI as a matter of less of a right and more of a tool of space and macro-economic policy.

Combined with other national-level works, these country-level works do not merely enumerate national experiences; they demonstrate how universal basic income is also co-produced with particular institutional pasts, normative traditions, and material circumstances. Much of the conceptual and design work is done in high-income countries such as Germany, Italy, the United States and the United Kingdom, where the appropriateness of UBI is in contention with migration regimes, welfare institutions and global justice and other countries such as South Africa and Zambia predict the urgency of structural poverty and multidimensional deprivation which UBI would have to address. The South Korean cases of environmental and health-justice and the German cases of conservation proposals further indicate that basic income is getting more and more involved in ecological governance, not only in redistributing income. Taken together, the usage trends in co-authorship and country center indicate that the economic, cultural, and philosophical implications of UBI cannot be evaluated abstractly; they will be determined by how each society will incorporate basic income into its current welfare system, gaps in its development, and ethical engagements, and whether UBI is deployed as a conservative stabilizer or as a lever for deeper institutional and ecological transformation.

Figure 2

Co-authorship and countries visualization

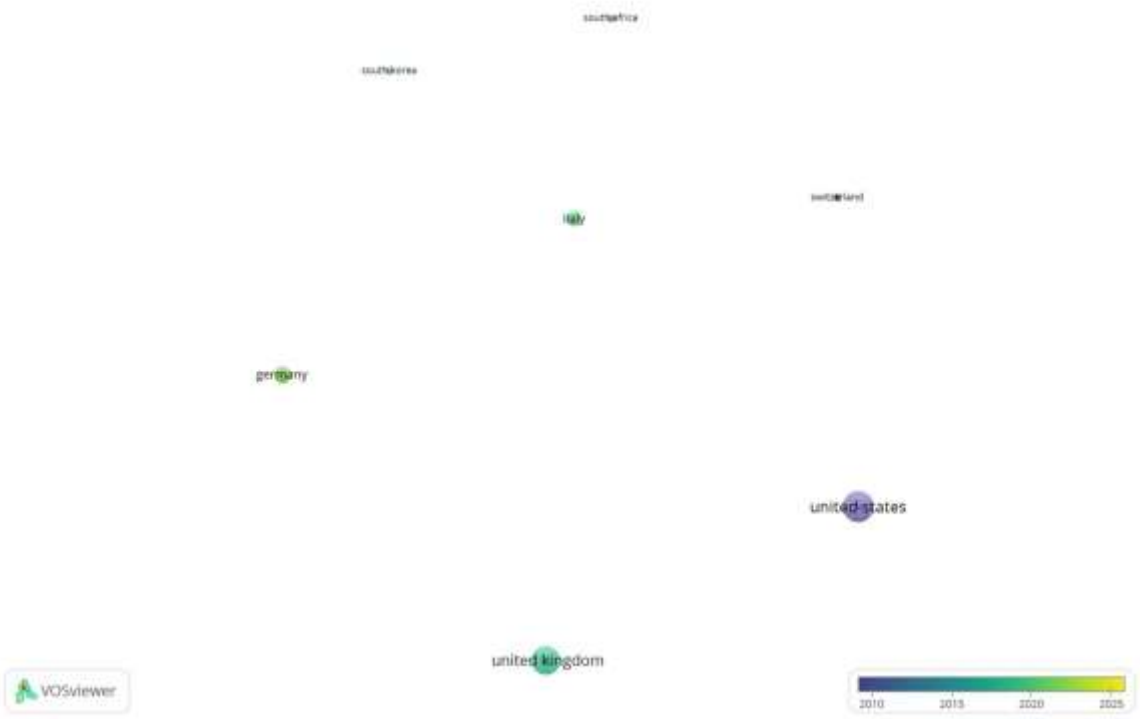

Table 2

Co-authorship and countries

id	country	documents	citations	total link strength
2	australia	2	38	1
4	belgium	1	36	1
14	germany	5	16	2
18	italy	4	15	0
19	japan	1	112	1
21	netherlands	3	51	1
27	slovenia	1	14	1
28	south africa	1	32	0
29	south korea	1	23	0
31	switzerland	1	19	1
32	united kingdom	14	123	2
33	united states	17	535	1
34	zambia	1	19	1

Co-Occurrence and all key words

On the basis of co-occurrence, with the unit of analysis as all key words, the minimum number of keywords per document was taken as 4, with at least 4 occurrences. Out of 513 keywords, 22 met the threshold.

"Universal basic income" was mentioned the most, then "social justice," "basic income," and "economics." This shows that the main focus of the field is still about debates on why UBI should be supported and how it should be designed and what effects it might have. When looking at words that appear together at least four times, it seems that conversations about UBI often bring together ideas about fairness and ethics with policies that affect the economy. The use of "social justice" links deeper philosophical ideas about rights and fairness with practical issues like how welfare systems, job markets, and overall economic performance are affected.

In a previous stage of the literature, UBI discourse centred on the main economic and institutional expressions of inclusion like welfare state, social security, poverty, redistribution, and unemployment, which represent an investment in the endogeneity of basic income into existing transfer systems and an assessment of its fiscal and labour-market impacts. Which had found that first work had a country-specific, labor-market-oriented focus then expanded out. With the maturation of the debate, other normative and philosophical keywords such as justice, freedom, rights, citizenship and Ius Existentiae become increasingly prevalent, indicating that instead of perceiving UBI as a technical instrument against poverty, it should be viewed as an institutionalization of basic rights and as a way of changing the relations of power, especially in the Italian and U.S. literature.

A third layer of keywords links UBI to related fields such as health, environmental justice, and conservation basic income, climate, care work, and artificial intelligence, and the newer step of integrating basic income into large-scale systems of ecological governance, health inequality, and the future of work. In this case, the fact that the term is co-occurred with such concepts as biodiversity, digital economy, or Responsible Innovation is indicative of the fact that UBI is being less thought of as a social policy and more as one component of overall adaptation to technological disruption and climate crisis.

The keywords taken collectively suggest a conceptual path of parsimonious economic problem-solving to comprehensive frameworks that view universal basic income as an instrument in multi-faceted assemblies of welfare institutions, rights-based discourse, and environmental and technological changes.

Figure 3

Co-occurrence and all key words visualization

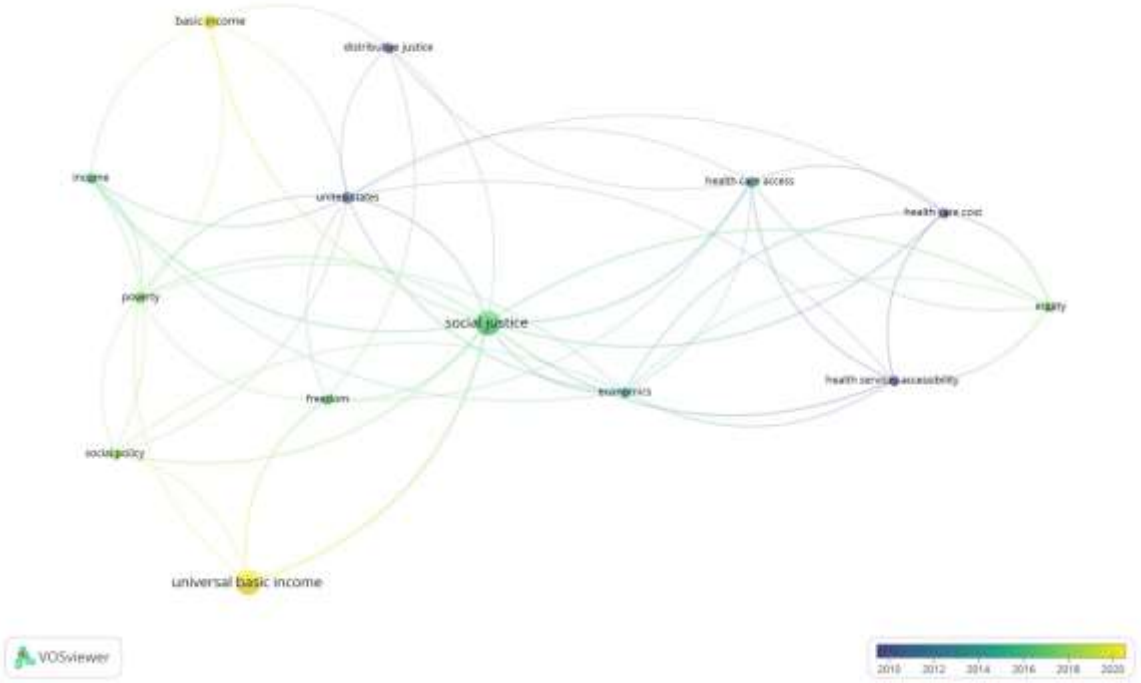

Table 3

Co-occurrence and all key words

Keyword	occurrences	total link strength
basic income	7	6
distributive justice	4	5
economics	4	15
equity	4	11
freedom	4	9
health care access	4	15
health care cost	4	14
health services accessibility	4	15
income	4	10
poverty	5	11
social justice	22	39
social policy	4	7
united states	5	16
universal basic income	22	11

Citations and documents

On the basis of citations, with the unit of analysis as documents, the minimum number of citations of a documents was taken as 7. Out of 72 documents, 20 met the threshold.

In the article by Zimmermann, the author focuses on the social legitimacy of universal basic income (UBI) depending on an institutional and normative environment of various welfare states comparing Germany and Slovenia to demonstrate that the same policy concept may be interpreted as both a practical simplification of benefits and a radical departure of current arrangements, which generates different support patterns among socio-demographic groups (Zimmermann et al., 2020). Expanding the idea of structural constraints, the paper by Anyangwe reveals that in Zambia deep health inequities and environmental insecurity impede development of the country towards the Millennium Development Goals in that high disease burdens, poverty entrenched, and lack of basic resources make it challenging that any single intervention such as income transfers would bring development without broader evidence based interventions (Anyangwe et al., 2006). This paper by Gielens then shifts to the level of the macro-structures to public attitudes and shows that the support of UBI depends on how individuals perceive its three defining features, that is, universality, redistribution, and unconditionality, and the combinations of these aspects could provoke dramatically different judgments of fairness and practicability (Gielens et al., 2024).

Membership and entitlement questions are also complex in the paper by Bellamy, who posits that national citizenship remains a more basic concept than European citizenship, meaning that most rights and by extension any potential claims to basic income continue to pour so much more out of nation-states than supranational bodies (Bellamy et al., 2018). This focus on stratified inequality echoes the article by Choi, which records the environmental unfairness in Korea by demonstrating that the disfavored groups of the population are subjected to poorer air quality systematically, an aspect that highlights that the promotion of distributive schemes such as UBI has to be flanked by environmental standards, in case they aim to address the entire range of disadvantage (Choi et al., 2016). Santoni links these distributive and environmental issues to the idea of technological change in the paper, suggesting a Responsible Innovation model of artificial-intelligence-driven labor markets that revolves around the idea of freedom, fairness, and safeguarding mental capacities and implicitly is putting UBI as one of the possible tools in a larger capabilities-based response to automation (Santoni de Sio et al., 2024).

It is against this context of structural and normative dilemma that a number of authors explicitly question how UBI may change or reinforce current systems. The article by Sewpaul deplores the residual welfare designs that lock in aid to narrowly focused segments and advocates the universalism of social security including a basic income grant as a response to sustained unemployment and poverty through non-residual restructuring of the welfare state (Sewpaul, 2005). The contribution of Howard also defends an unconditional basic income against the accusation of moral laxity, which is construed as aiming at achieving equitable access to resources and lessening the dependency on exploitative labor in order to expand the effective freedom and redistribute economic power, as opposed to compensating those who do not work (Howard, 2015). Fouksman and Klein make this positive image more complex by cautioning that UBI, if presented as a restitution or democratic control in a neoliberal society, may be used to legitimize the current forms of accumulation and hierarchy rather than transforming them, which demonstrates the two-sidedness of justice-based accounts (Fouksman and Klein, 2019). The work by Bidadanure weaves these controversies into each other by creating UBI as a political theory of unconditional income based on freedom, respect, and fairness, and also demands that empirical research be done on how such a scheme would transform social relations, practices of care, and mental health, and in what institutional conditions it could implement its egalitarian promise (Bidadanure, 2019).

Additional input broadens the lens to include UBI and the overall economic and technological system in which it would exist. Kwan states that the digital economy is the fundamental element of neoliberal capitalism that is prone to increasing wealth and income inequality, and as a result, basic income could become embedded in an unequal system instead of changing it without any structural

changes (Kwan, 2023). A practical example Liu provides of how universalist design in another area of policy could enhance equity and efficiency is a health insurance reform in Zhenjiang, where primary care outside hospitals has been extended, thus reducing the necessity to access expensive emergency services and alleviating utilization discontinuities across income lines, providing analogies to how front-loaded, unconditional benefits in social protection in general might work (Liu et al., 2002). Allegri and Foschi revert to the foundations, stating that the Ius Existentiae in a digital era can be obtained not only through UBI but also because, in this case, only stable financial security can make true freedom possible and enable it to engage in personally meaningful and socially valuable activity (Allegri and Foschi, 2021). According to Zelleke, a reading of the Wages for Housework movement reveals that the logic of basic income was successfully predicted by demands to acknowledge unpaid care work since they read livelihood security as a right that people deserved irrespective of their place in the formal labor market (Zelleke, 2011).

Normative reasons to support UBI as a pillar of democracy are brought into focus when, in his argument, Goodhart states that the political and economic rights of the people in a democracy remain hollow when people have no material resources to exercise them and that a basic income is thus necessary to actual and not formal democratic freedom (Goodhart, 2007). Fletcher and Buscher take this further in governance of the environment by proposing Conservation Basic Income as a non-market tool to protect biodiversity by offering residents of conservation areas non-conditional transfers without making them mutually exclusive (Fletcher and Buscher, 2020). Nelson and Drought, in their turn, emphasize on the ethics of rationing medical care, which implies clearcutting on minimal levels of participation and deliberative participation in setting priorities during scarcity alongside a rationale that is congruent with the discussion of what degree of income UBI must secure as well as how it should correlate with other social rights (Nelson and Drought, 1992). Ghatak and colleagues introduce an element of comparison by saying that UBI is simpler to justify as an anti-poverty tool in less-developed nations than a more rigorous distributive system in more developed ones, thus pointing to the conflicts between sufficiency- and more radical distributive conceptions (Ghatak et al., 2019). Hamilton and Martin-West link these big discussions about UBI back to how social workers actually do their jobs. They see UBI as a possible way to replace the current welfare system that hasn't worked well for people who are out of work. They also highlight how social workers can support efforts to create better, more respectful ways to help people (Hamilton & Martin-West, 2019). Diener's study, which compares different countries, shows that while more money is often linked to better living conditions, it also brings problems like higher suicide rates and pollution. This suggests that just having more money doesn't always lead to a better life, so when thinking about UBI, we also need to look at how it affects people's mental health and the environment (Diener, 1995).

Research on welfare systems, health gaps, and environmental fairness lays the foundation for thinking about UBI in terms of freedom, fairness, and human dignity. At the same time, critiques of the current economic system and the digital age ask whether UBI can really change things without major changes to the system. Looking at different countries and social settings also shows how UBI might work in practice. The overall idea is that UBI is part of a bigger conversation about what makes a good life, who should have power, and how society should be organized, not just a simple solution on its own.

Figure 4

Citations and documents visualization

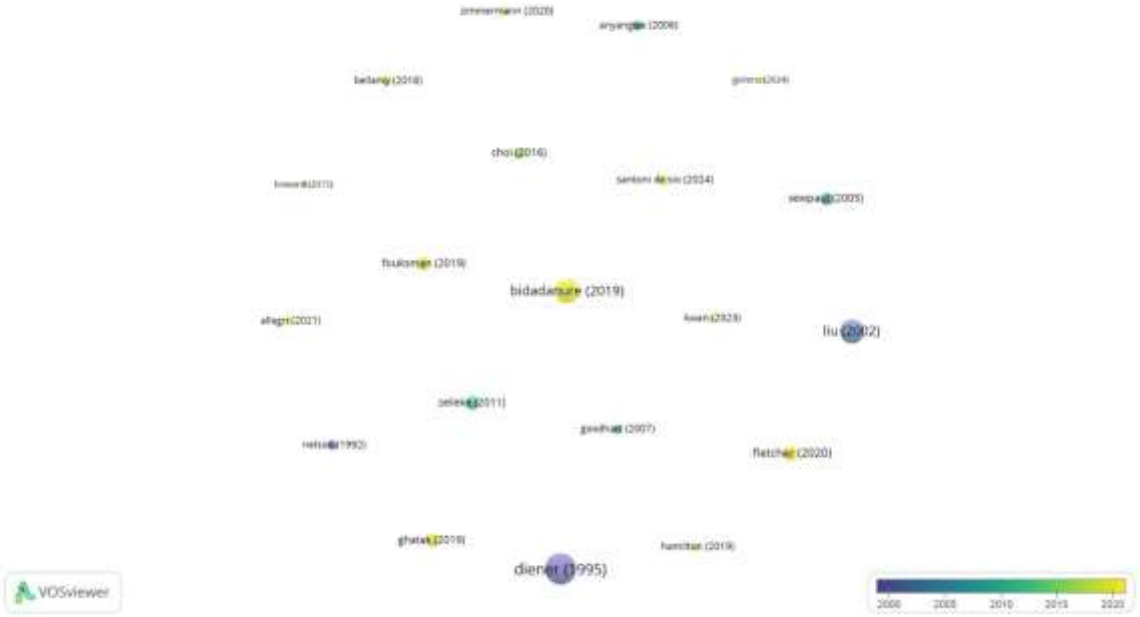

Table 4

Citations and documents

document	citations
gielens (2024)	8
santoni de sio (2024)	21
kwan (2023)	11
allegri (2021)	13
zimmermann (2020)	14
fletcher (2020)	43
hamilton (2019)	12
fouksman (2019)	38
ghatak (2019)	36
bidadanure (2019)	112
bellamy (2018)	19
choi (2016)	23
howard (2015)	8
zelleke (2011)	36
goodhart (2007)	16
anyangwe (2006)	19
sewpaul (2005)	32
liu (2002)	112
diener (1995)	190
nelson (1992)	19

Citations and Authors

On the basis of citations, with the unit of analysis as authors cited, the minimum number of documents was taken as 1, with at least 21 authors cited. Out of 130 authors, 22 met the threshold.

Universal basic income (UBI) is a product of this literature that is a polyvalent institution that occupies the space between economic redistribution, cultural recognition, and philosophical discussions on justice, freedom, and human flourishing. The mentioned works all indicate that the way the UBI is justified, designed, and implemented within the wider welfare and environmental regimes is a critical factor that can either reduce or replicate the existing inequalities.

According to Fouksman and Klein, to base UBI on justice claims like restitution or democratic control, in conditions of neoliberalism, may deepen existing structures of hierarchy and accumulation instead of disrupting them, which implies that the normative narrative of UBI may radicalize its own transformative potential or moderate it (Fouksman and Klein, 2019). This is consistent with general conclusions that policy tools that are oriented to opportunity-enhancing may continue to increase structural inequality in the context of the asymmetric power relation, which means that UBI has to be considered not a neutral cash transfer but a political project, the effects of which rely on underlying institutions and the dynamics of classes. Environmental injustices in Korea show that people with low SEI have a higher rate of pollution, which shows that material inequalities are also multidimensional and mostly associated with spatial and ecological deprivation (Choi, Heo, and Lee, 2016). In this regard, UBI can alleviate income poverty, but cannot alone remedy spatial, environmental, or service-access disparities, a finding that shows that income shocks cannot equalize opportunity when structural constraints exist. The notion that UBI would be most egalitarian when integrated into a wider universalist framework addressing unemployment, care needs, and service delivery instead of being a thin layer over existing strong and effective public goods is supported by the critiques of residual welfare regimes and demands that UBI be a basic income grant as part of universal social security (Sewpaul, 2005).

In his account of the Wages for Housework movement, Zelleke makes it clear that the claims to compensate unpaid care work implicitly describe a proto-UBI logic, that is, the social reproduction produces values that are not taken by the markets but forms the basis of economic life (Zelleke, 2011). This is similar to anthropological narratives of immigration where feminized unpaid labor sustains household strategies and flows of remittances and does not exclude the fact that UBI is culturally and philosophically applicable to acknowledge historically invisible contributions. The fact that Bidadanure highlights the possibilities of UBI to transform caring relations, mental health, and choices about paid versus unpaid labor also contributes to the point that UBI is not a matter of cash only but a matter of renegotiating social demands in the areas of dependency, reciprocity, and autonomy (Bidadanure, 2019). The suggestion of Conservation Basic Income by Fletcher and Buscher is an example of how UBI-like tools could be introduced as part of non-market environmental governance repositioning local populations as the stewards instead of hindrances to biodiversity (Fletcher and Büscher, 2020). This is reminiscent of climate-migration studies that a larger and better-planned ecologically driven movement can be an option rather than a desperate survival mechanism, implying that UBI can become a means of aligning ecological and social goals. The Responsible Innovation framework of AI-based labor markets by Santoni, van den Hoven and Almeida emphasizes freedom, equity, and mental capabilities as the key capabilities, meaning that the UBI is supposed to be assessed according to whether it increases the true option set and safeguards human agency in technologically transforming economies or not (Santoni de Sio et al., 2024).

The experience of the health insurance reform process in Zhenjiang demonstrates that inequality may be reduced and efficiency enhanced with universalist, decentralized access to primary care, which is an analogue of the way unconditional, broadly accessible transfers such as UBI can even out the distribution of access to basic resources across income groups (Liu et al., 2002). However, the cross-national study of income and quality of life by Diener and Diener with remarkably high correlation rates between money and most well-being measures and increased rates of suicide and carbon emissions in

more affluent societies warns not to think of increased income as overall prosperity (Diener, 1995). The fact that UBI is more readily explained as an anti-poverty tool in the low-income countries than as an egalitarian tool in the high-income societies, as Ghatak and Maniquet argue, foreshadows an important conflict between minimalist and maximalist conceptualizations of basic income (Ghatak and Maniquet, 2019).

Collectively, these papers imply that UBI must not be viewed as one, unconditionally progressive policy, but as a versatile tool, the economic, cultural, and philosophical implications of which are extremely contextual. Embedded within universalist welfare regimes, which are associated with an acknowledgment of unpaid and care work, and (also) coupled with both environmental and labor-market reforms, UBI can potentially increase autonomy, and cut some types of inequality, in addition to sustaining more sustainable ways of living. However, UBI can be used responsibly in a narrow way when it is understood as part of neoliberal rule, when it is not accompanied with structural modification, when it is used as a safety net, when it does not adequately support the more radical ideas of justice and prosperity that many of its advocates hold dear to their hearts.

Figure 5

Citations and authors visualization

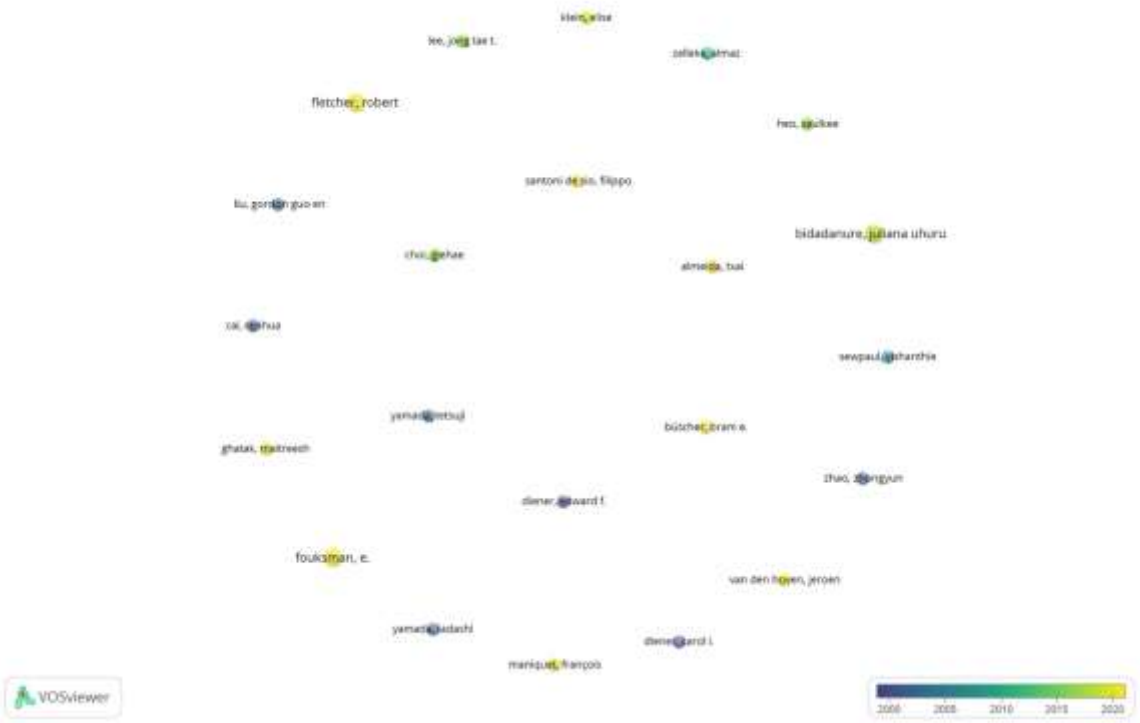

Table 5
Citations and authors

author	documents	citations
"almeida, txai"	1	21
"bidadanure, juliana uhuru"	2	112
"büscher, bram e."	1	43
"cai, renhua"	1	112
"choi, giehae"	1	23
"diener, carol i."	1	190
"diener, edward f."	1	190
"fletcher, robert"	2	43
"fouksman, e."	2	38
"ghatak, maitreesh"	1	36
"heo, seulkee"	1	23
"klein, elise"	1	38
"lee, jong tae t."	1	23
"liu, gordon guo en"	1	112
"maniquet, françois"	1	36
"santoni de sio, filippo"	1	21
"sewpaul, vishanthie"	1	32
"van den hoven, jeroen"	1	21
"yamada, tadashi"	1	112
"yamada, tetsuji"	1	112
"zelleke, almaz"	1	36
"zhao, zhongyun"	1	112

Bibliographic Coupling and documents

On the basis of citations, with the unit of analysis as documents, the minimum number of citations of a document was taken as 5. Of 72 documents, 28 met the threshold.

The documents in this strand are united by the thought that the issues of health care and universal basic income (UBI) are not issues of technical design but of justice. Other contributions contend that liberty and equality do not necessarily conflict in social policy in defense of hybrid institutional forms involving the combination of individual choice and egalitarian commitments and of priority rules that put urgent and life-saving need first before less urgent quality-of-life advancements (Menzel, 2003; Barrera, 1997). Others apply this same argument to the health systems in less developed societies arguing that apparent health worker shortages are due less to lack of absolute supply and more to policy priority and underinvestment in the public sector and unequal planning and leave the market to free market forces (Roemer, 1988).

Based on this justice-focused base, a second body of literature ties basic income more directly to structural transformation efforts. In this instance, UBI is described as a reform of liberal social-justice, politically viable, but radical in practice, since it reveals the limitations of capitalism, allows the proletariat to reject exploitative labor, and creates opportunities to remake the economic order itself (Major, 2016). The complementary analyses package the concept of basic income as a human right based on international norms, and that the proliferation of UBI experiments could help to create global systems of social protection that would facilitate sustainable livelihoods and inclusive development (Wijngaarde et al., 2021). Historical research of previous attempts to reform through income and credit suggests that the same notion has been mobilized in different forms over time to increase access to economic opportunities by women and other marginalized groups, thus showing that UBI-like ideas may be found within a longer history of economic justice and recognition movements (Hutchinson et al., 1997).

Combined, this wider range of bibliographically linked texts suggests that powerful scholarship does not discuss health-care ethics, income guarantees, and historical credit experiments as distinct debates, but as a unity of efforts to achieve reconciliation of liberty and equality as well as to attain non-negotiable frontiers of survival and autonomy. An overlapping set of themes in these works of putting the most urgent needs first, opposing the domination of basic services by the market, basing income security on rights, and employing unconditional transfers to redress the balance of bargaining power, makes it appear that the economic, cultural, and philosophical argument of the necessity of universal basic income is most persuasive when it is placed within this broader justice context instead of being viewed as a limited anti-poverty tool.

Figure 6
Bibliographic coupling and documents visualization

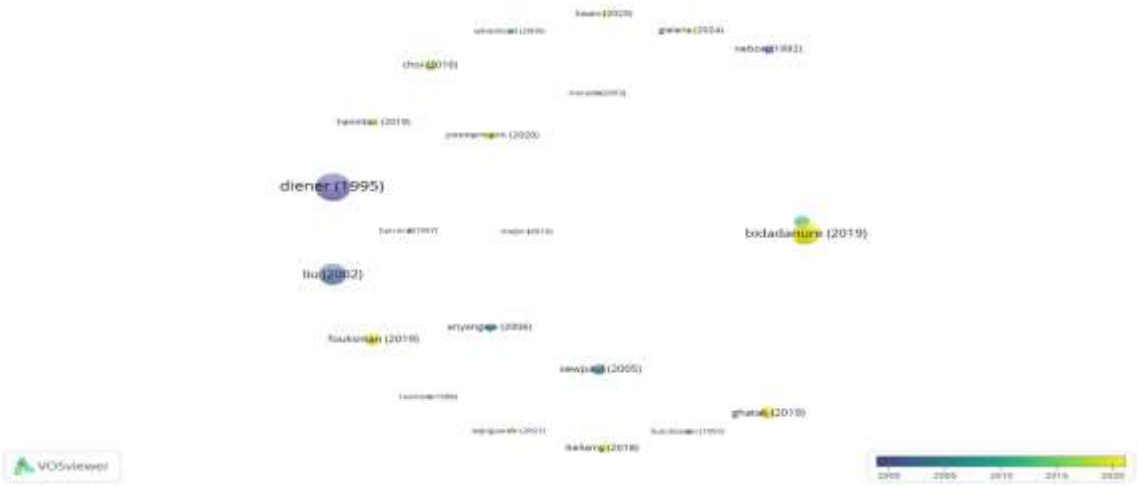

Table 6
Bibliographic coupling and documents

id	document	citations	total link strength
8	gielens (2024)	8	0
13	santoni de sio (2024)	21	3
16	kwan (2023)	11	0
26	wijngaarde (2021)	6	0
32	allegri (2021)	13	2
33	zimmermann (2020)	14	0
34	fletcher (2020)	43	2
40	mcdonough (2019)	5	3
41	hamilton (2019)	12	0
42	fouksman (2019)	38	0
44	ghatak (2019)	36	0
45	bidadanure (2019)	112	4
49	bellamy (2018)	19	0
52	major (2016)	5	0
54	choi (2016)	23	0
57	howard (2015)	8	4
61	zelleke (2011)	36	1
62	whitehead (2009)	6	0
63	goodhart (2007)	16	3
64	anyangwe (2006)	19	0
65	sewpaul (2005)	32	0
66	menzel (2003)	5	0
67	liu (2002)	112	0
68	barrera (1997)	6	0
69	hutchinson (1997)	6	0
70	diener (1995)	190	0
71	nelson (1992)	19	0
72	roemer (1988)	5	0

Discussion

Throughout the entire corpus, the discourse of universal basic income (UBI) shifts away towards a welfare-state mindset of tinkering and towards a large-scale endeavor of equating income safety with justice, wellness, ecology, and technological transformation. The five-year broad bands can be used to demonstrate how economic, cultural and philosophical issues come in and then interact with each other rather than supplant each other.

Since the late 1980s to the early 2000s, health-care justice and welfare-state ethics dominate work, and UBI remains on the periphery of discussions concerning priorities and social rights. The authors of this era claim that health policy may exist with liberty and equality, justify the existence of hybrid systems, and invent principles according to which scarce health resources are allocated to the urgent needs to survive rather than to the marginal quality-of-life benefit (Barrera, 1997; Menzel, 2003). Meanwhile, health-worker shortage studies in the low-income world suggest that deficits are not caused by absolute lack of professionals but by policy decisions and inadequate public policy and investment, and it is asserted that health care has to be a social right, with clear justice-focused objectives and sufficient public expenditures (Roemer, 1988; Anyangwe et al., 2006). It is during this initial stage that a normative template or template of rights, needs, and equity is formed that subsequent UBI work will inherit even in the absence of the centrality of income policy.

However, in the period between around 2005 and 2010, focus is then placed on critique of residual welfare and on increasing inequality and on initial explicit formulations of basic income as a component of a rights-based social protection system. Directing its criticism towards the means-tested programs, South African work recognizes them as insufficient and proposes universal social security, a basic income grant, to meet mass unemployment and poverty (Sewpaul, 2005). Growth and well-being Cross-national research indicates income growth is positively related to a variety of quality-of-life indicators yet is also associated with increased suicide levels and carbon emissions in developed nations, a fact suggesting that income growth is not enough to promote prosperity (Diener, 1995). In the historical account of social credit and early twentieth century reform, it is demonstrated that the schemes of income-type are already being utilized in order to increase the access of women to economical resources as well as to destabilize the existing hierarchies in order to suggest that the modern UBI initiatives belong to a longer history of attempts at democratizing access to resources (Hutchinson et al., 1997).

Since circa 2010 to 2015, UBI solidifies itself as a distinct philosophical and political initiative and the discourse turns more distinctly tripartite, i.e. economic, cultural, philosophical. Political theorists introduce UBI as the question of freedom, respect, and fairness and suggest that the whole population should have the right to earn an income regardless of whether they are working or not and that most of the current jobs are not only unpleasant but also not closely related to true well-being (Bidadanure, 2019; Howard, 2015). Care-based and feminist work demonstrates that previous social movements, including Wages for Housework, did succeed in promoting a basic-income reasoning by demanding that unpaid care and domestic work should be acknowledged and be provided with unconditional support (Zelleke, 2011). Simultaneously, the critical approaches caution that integrating UBI into neoliberal governance and conceptualized in terms of restitution or democratic control can justify the status quo and established hierarchies and accumulation patterns instead of eliminating them, which makes the risk of UBI turning into a technocratic solution to a problem instead of a radical reformation apparent (Fouksman and Klein, 2019; Kwan, 2023). Empirical studies of the attitude of the population start to break the support down into a perception of universality, redistribution, and unconditionality, where minor design modifications can have a significant impact on perceived fairness and feasibility (Gielens et al., 2024).

The literature on UBI combined with environmental justice, health-system design, and supranational governance is more integrated in the period between approximately 2015 and 2020, and the comparative work makes it clearer where UBI is least controversial to justify. Research on environmental discrimination reveals that low-SES groups in the city receive systematically poorer air quality, and this

ecological aspect gives the inequality that cannot be addressed solely through income policy a new dimension (Choi et al., 2016). Other proposals like Conservation Basic Income propose the use of unconditional income to compensate the meeting of biodiversity protection and climate objectives with local livelihood security, where it is proposed that more ecological stewardship should be achieved through non-market means (Fletcher and Buscher, 2020; Fletcher et al., 2025). The comparative normative debate states that UBI is easier to defend as an anti-poverty tool in poorer nations than one of full egalitarian justice in richer ones, anticipating conflicts between sufficiency and more challenging distributive principles (Ghatak et al., 2019). Meanwhile, health-insurance reform case studies provide examples of how universalistic, decentered access to primary care can ensure quality inequality reduction and efficiency and provide parallels to how unconditional transfers could work in the social protection context more generally (Liu et al., 2002).

Since 2020, UBI discussions become multi-systemic explicitly, as digital capitalism, AI, citizenship, and global social protection are brought together. The digital economy claims that platform capitalism is a systematic amplifier of wealth and income inequality that increases the stakes of the question of whether UBI will be merely assimilated into the platform capitalism or serve to reverse it (Kwan, 2023). The concept of responsible Innovation in AI-based labor markets focuses on safeguarding freedom, fairness, and mental abilities, and does more and more to consider UBI a constituent of a broader capabilities-based response to automation and precarious employment (Santoni de Sio et al., 2024). Empirical research on social legitimacy reveals that the support toward UBI is sharply dichotomous across countries, including Germany and Slovenia based on legacies of welfare-states and predominant norms of justice, where UBI is seen as a simplification and control of fraud in some contexts and radical/threatening discontinuity in others (Zimmermann et al., 2020). Rights-based arguments associate UBI with Article 25 and imagine a worldwide expansion of UBI experiments as a contribution to a globalized floor of social protection as an alternative to punitive and conditional welfare systems in a jobless era (Wijngaarde et al., 2021), whereas professional literatures, especially in the social work field, propose UBI as a viable alternative to punitive and conditional welfare systems in a jobless age (Hamilton and Martin-West, 2019).

In these five-year bands, one can see a certain linear pattern: the economic case of UBI (as anti-poverty policy, labor market stabilizing, or fiscal reform) is increasingly laced with cultural and philosophical reasons of recognition, care, citizenship and environmental accountability. The newer themes of digital inequality, environmental justice, AI, and global rights add to the rights-and-welfare base of the previous decades, instead of replacing the older ones. The main idea is that universal basic income, in this discussion, works like a key that connects several efforts to create a fairer society: making sure people have basic needs like health and money, changing how we value work that isn't paid or is unstable, putting economies back in line with nature's limits, and trying out new ways of supporting each other nationally and around the world. So, when people really study the effects of UBI on money, culture, and ideas, they need to look at where a specific plan fits in with these different goals. They should also check if the plan is just keeping things the same under the current system or if it's a real step toward a more fair, democratic, and environmentally friendly way of living.

Implications

1 Researcher

The existing literature on the topic of universal basic income (UBI) demonstrates that economic, cultural, and philosophical arguments have not developed in isolation and instead experience a parallel development which opens the chances of more comprehensive research agendas. Available empirical studies regarding the attitude of the public and social legitimacy reveal that the Swedish levels of support on UBI differ considerably across countries and welfare states, and thus scholars could use longitudinal and cross-national data that would establish a relationship between the design characteristics of UBI, including universality, level, and conditionality, and evolving views on fairness, reciprocity and rightness.

2 Societal

Combined, the literature suggests that UBI may transform social relations in the following way: de-linking survival and wage work, valuing unpaid care work, and enhancing the material foundation of democratic participation, although these benefits are not automatic. Empirical and normative studies have emphasized the fact that in the absence of strong environmental regulation, state services, and focus on biased inequalities, unconditional income may hurt or even support environmental injustice, digital precarity, and embedded wealth inequalities.

3 Practical Implications

The findings of the research to the policymakers are that the tangible effects of UBI are extremely sensitive to the choices of the design and institutional setting. Reform piloting experience in health-systems and pilots of conservation-income have shown that when universalistic and front-loaded, such benefits can minimize inequality, enhance efficiency when they are anchored in supportive service infrastructures and aimed towards other purposes, like the work done in primary care access or protection of biodiversity. Concurrently, distributional simulations and comparative work caution that large UBIs with small amount of phase-outs can shift resources toward some demographic groupings and be fiscally or politically vulnerable other than supported with progressive taxation, labor-market coordination and explicit policies on how to deal with the wins and losses. The literature suggests this dual role to practitioners, like social workers, in that they should promote UBI as the means of a replacement of punitive, conditional welfare and come up with on-the-ground practices that assist recipients in the translation of income security into better health, care arrangements, and community participation.

4 Conclusion

Overall, this corpus makes universal basic income not a single technocratic proposal but a hot institutional one, which may be viewed as the convergence of social rights considerations, environmentalism, gender and race division of labour, and the future of work. Most influential contributions tend towards the fact that UBI is normatively most persuasive and feasible in a justice-oriented architecture, comprising of sound public services, environmental policy, and democratic and participatory politics, and where the format is overtly concerned with the hazards of restoring neoliberal hierarchies and unequal bargaining power. This implies that in the case it is an economic, cultural and philosophical impact paper, this must be judged by the abstract value of cash to a lesser degree and more by how specified proposals redistribute the time, risk as well as voice of social groups and whether it brings societies closer or farther towards ideals of substantive equality, authentic liberty and sustainable group prosperity. Future researchers must interrogate UBI in addition to health care, environmental regulation, labour standards and digital governance reformation and put the experiences of those most vulnerable to precarity and exclusion at the centre of its work. In this way, the discussion of universal basic income will be able to change the abstract thought experiment to the grounded experiment of creating an institution that will actually enhance the freedom of people to live, care and be involved on equal terms.

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