Honorable Madam Chair, colleagues from around the world, ladies and gentlemen,

I am Kim Joo-young, Member of the National Assembly of the Republic of Korea. I would like to begin by congratulating the Parliament of Tanzania and the IPU Secretariat on the successful organization of this 153rd Assembly.

Recently, a Korean film titled *Possible Love*, which tells the story of a couple whose lives are thrown into uncertainty after losing their jobs, received the Grand Jury Prize at the Venice Film Festival. The director explained that, living in an era in which the meaning of work is gradually fading with the advancement of technology, he wanted to use the film to explore how we should live, how we can survive, and how we can find our sense of self and identity

Having spent many years working on the front lines of the labor movement, and now serving as a Member of the National Assembly and as a member of the Committee on Climate, Environment, Energy and Labor, I would like to reflect on several important questions: What will work and human relationships mean in an age when AI is replacing human labor? How should we distribute the wealth and income generated by technological advancement? And how can we safeguard universal human rights and dignity amid the climate crisis?

The development of AI is already changing the way we work.

It has led some to envision a rosy future of explosive increases in productivity and wealth, and the liberation of human beings from labor. At the same time, however, there is growing concern about deepening inequality caused by the concentration of wealth, as well as the loss of income previously earned through work, a sense of identity as human beings, and social relationships.

As we live through this era of profound uncertainty, we must move beyond the traditional notion of work as merely a means of survival and ask ourselves what it means to work in pursuit of a life worthy of human dignity.

This is also the time to begin building a new social consensus on how the productivity gains and excess profits generated by technological advancement should be shared across society as a whole.

And this question extends beyond the issue of labor to the climate crisis as well.

Over the past several years, we have witnessed extreme natural disasters in many parts of the world, including wildfires, heatwaves, floods, and droughts.

Criticism has also been raised that while countries that have emitted large amounts of carbon through the use of technology since the Industrial Revolution have enjoyed economic prosperity, those who bear the least responsibility for carbon emissions are paying the heaviest price. The climate crisis, therefore, is not simply an environmental issue; it is also an issue of justice.

The same applies to what we call a just energy transition.

If workers in existing industries and local communities lose their jobs and livelihoods in the process of reducing carbon emissions, it cannot be considered a truly just transition.

We need to build social consensus on how the costs and benefits of the energy transition should be shared, how workers' rights can be protected during the process of industrial transformation, and how new jobs can be created.

To respond to these changes, the National Assembly of Korea enacted the AI Framework Act in 2025 to promote the sound development of AI and build a foundation of trust, while ensuring ethical standards and reliability in the use of AI.

The National Assembly has also enacted the Framework Act on Carbon Neutrality and Green Growth. This year, the Act was also amended to require the government to provide administrative and financial support for the research and development, facility investment, and commercialization of greenhouse-gas reduction technologies in order to achieve the country's medium and long-term greenhouse gas reduction targets.

The government has also announced plans to provide AI-related vocational training to more than one million people by 2030 and to develop models for reducing working hours so that AI and automation can contribute to shorter working hours.

While there may be differences from one country to another, the values we must ultimately uphold are human dignity, the value of labor, and the possibility of building a society in which we care for one another.

Even in an age when AI is replacing human labor, what human beings will continue to need is solidarity. Just as we need technologies that create greater wealth, we also need institutions that ensure that wealth is distributed fairly. And just as we need technologies that produce cleaner energy, we need to ensure that no one is left behind in the process of transition.

I sincerely hope that we can engage in a serious discussion about what kind of future we will choose and what kind of society we will build in this era of technological advancement and climate crisis.

Thank you.