

Ecological Injustice in the Anthropocene: Flooding in *Banjiha*, “Parasite”-Style Basement Housing in Seoul

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This paper explores the intersection of ecological injustice and socioeconomic disparity in light of the tragic flooding of Seoul’s *banjiha* (basement housing) in 2022. As the Anthropocene era advances, the impact of climate change, including the increased frequency and intensity of extreme weather events, is disproportionately affecting marginalized populations. This is particularly evident in Seoul, where *banjihas*—homes that are half-underground—have become critical sites of ecological injustice. The 2022 floods, which inundated *banjiha* homes during record-breaking rainfall, resulted in fatalities and severe damage, highlighting the vulnerability of disadvantaged residents who often live with disabilities or in extreme poverty. This paper analyzes how the structural and socioeconomic conditions of *banjiha* housing exacerbate the impact of climate-induced flooding. It argues that the 2022 tragedy was not merely a natural disaster, but a revelation of deep-rooted social inequalities. Through the lens of practical theology, informed by Pamela Couture’s social ecology of care, this study proposes a comprehensive response to address such ecological and social injustices. By examining the roles of individuals, families, community institutions, culture, economic conditions, and governmental policies, the paper advocates a multi-dimensional approach to mitigating the effects of climate change on vulnerable populations and to promoting equitable and sustainable living conditions. The aim of this approach is to bridge the gap between theological reflection and practical action. It does so by offering strategies for practical theologians and the churches to engage with as they support affected communities in the face of ongoing ecological challenges.

Introduction

We are living in the era of the Anthropocene, where the relentless expansion of human activities has wrought irreversible change in the natural systems of the world. This change is evident in various manifestations, such as carbon dioxide emissions, global warming, ocean acidification, habitat destruction, biodiversity loss, and widespread over-extraction of natural resources.

Among the many challenges we face in this era, climate change stands out as a significant threat. The concentration of greenhouse gases in the earth’s atmosphere, caused by human activities, has been steadily increasing, resulting in rising global temperatures. The recent release of the International Panel on Climate Change Report (IPCC) in 2023

draws attention to the fact that the risks and damage from climate change increase with each incremental rise in global temperature. As average temperatures rise, acute climate hazards, such as floods, hurricanes, storms, droughts, heatwaves, and wildfires, intensify and become more frequent (IPCC 2023). The climate crisis has emerged as a highly destructive force with far-reaching consequences, posing a serious threat to populations across the globe.

South Korea is not immune to the impact of climate change. There is now an increased possibility of heavy rains, short-term floods, and high-intensity floods, associated with tropical cyclones such as typhoons and hurricanes. A joint study conducted by the Korea Meteorological Administration and the IPCC estimates that if carbon emissions continue at current levels, South Korea’s average rainfall will in-

crease by over 70 % compared to the present rate by the year 2081. This increase will take in extreme rainfall events with daily precipitation exceeding 500–600mm in certain areas. It will be as if the sky has been pierced with holes (Jeong 2022). The 2023 IPCC report also predicts a significant increase in rain-generated local flooding due to global warming (IPCC 2023). Rain-generated local flooding occurs in specific regions or localities and is often caused by an excessive volume of water overwhelming the capacity of local drainage systems.

This is the type of flooding that occurred in Seoul in 2022, leading to significant damage and critical consequences, particularly for residents of *banjiha*, i.e., housing that is half-underground. This paper delves into ecological injustice in an era in which the climate crisis disproportionately impacts socioeconomically disadvantaged populations. The primary focus is a tragic event—the flooding of *banjiha*, which resulted in several deaths and raises critical questions. Was the tragedy of *banjiha* flooding a consequence of a natural disaster or of social inequality? How might practical theologians and the churches address ecological injustice in this Anthropocene era? Exploring these questions, this paper proposes a multi-dimensional approach, informed by Pamela Couture’s social ecology of care.

The *Banjiha* Flooding Tragedy

In August 2022, record-breaking rainfall—daily precipitation of 381.5 mm,¹—inundated Seoul and the surrounding metropolitan area with devastating consequences. This extreme weather event, attributed to global warming, overwhelmed the country’s infrastructure and caused unprecedented destruction. Thirteen people lost their lives in the flood, five remain missing, and twenty-six were injured.

This torrential rain that persisted for an extended period posed a significant threat to those living in *banjiha*. The term “*ban*” means “half,” while “*jiha*”

means “underground,” so *banjiha* can be translated as half-underground housing. Due to the *banjiha*’s unique architectural design, with windows positioned at street level, these dwellings are highly vulnerable to water infiltration and subsequent flooding.

In Joon-ho Bong’s Oscar-winning film, *Parasite* (2019), there is a vivid rendering of just such a flooding scene. This critically acclaimed film depicts the impoverished Kim family living in a *banjiha*. The flooding scene, sudden torrential rain in the middle of the night, submerges the lowest parts of the neighborhood. When the Kim family return to their *banjiha*, their home is flooded, and the rising rainwater reaches their necks, while their household belongings float around. They struggle to breathe while clinging to the floating toilet seat. Remarkably, three years after the release of this movie, precisely such a scene occurred in the *banjihas* of Seoul.

Unprecedented torrential rainfall of 140 mm per hour over three consecutive days threatened hundreds of thousands of Koreans living in *banjihas*. In the end, nearly 900 *banjiha* households were flooded (KBS 2022). Tragically, people drowned in their *banjihas* after being trapped by the rising water and finding themselves unable to open their doors because of the force of the water. A family with disabilities, consisting of a woman with Down syndrome, her sister, and her sister’s 13-year-old daughter, drowned in their *banjiha* in Gwanak-gu, Seoul, when a torrent of water blocked their only exit, leaving no chance for escape. According to one report, as the road filled with water, their home rapidly flooded and, within just two minutes, became completely submerged. Neighbors who received an SOS message from the family fought to open the door but were unable to do so because of the force of the water. They then attempted to tear off the metal security bars installed over the outside window, but their efforts were ultimately and tragically unsuccessful.

Another 52-year-old woman, living in a *banjiha* in Dongjak-gu, Seoul, also drowned when trapped by the rapidly rising water. According to a report, she was an impoverished individual with a development disability who depended on the government for meager basic livelihood support (Kwon 2022).

From War Shelters to Homes: *Banjihas* in Korean History

Because affordable, *banjihas* are common dwellings in Korea for those facing financial hardship. Howev-

1 The day that recorded the highest daily precipitation in history was not in modern times but during the Japanese colonial period on August 2, 1920. On that day, it set an unprecedented record of 354.7mm. The rainfall of 381.5mm on August 8, 2022 broke the previous record. But it was an unofficial measurement taken in Sindorim-dong, Dongjak-gu, not at the Seoul Meteorological Observatory in Songwol-dong, Jongno-gu, and so it was not included in official statistics.



er, this type of accommodation typically offers poor living conditions, such as inadequate ventilation and plumbing, high humidity, rapidly growing mold, limited sunlight, and weak cellular service, as vividly portrayed in the film *Parasite*.

Banjihas were originally created in the 1950s as a means of safeguarding citizens from the threat of war with North Korea. They were envisaged as underground shelters to provide protection in the event of a national crisis. In the 1970s, after North Korean commandos had infiltrated Seoul with the aim of assassinating President Chung-hee Park in 1968, the Korean government mandated the construction of *banjihas* in new buildings. These, too, were originally not intended for residential use. However, in response to increasing population migration to major cities such as Seoul between the 1980s and 1990s, these spaces were later opened up for residential purposes.

The relaxation of the Building Act in 1984 further fueled the rapid increase in numbers of *banjihas* (Ha 2023). According to data from the Population and Housing Census conducted by Statistics Korea, there are 327,320 households (about 600,000 Koreans) living in *banjihas* across the country, which represents 1.5 % of all households nationwide. Among them, 200,849 *banjiha* households (61 % of all such households) are located in Seoul (Statistic Korea 2020).

The unique bunker-style construction of the *banjiha*, with its street-level windows, makes it susceptible to flooding during heavy rains. Despite the persistent flooding, residents endure these conditions due to the lack of affordable options. Additionally, to mitigate crime risks and maintain privacy, most *banjihas* have metal security bars installed. However, these bars create significant problems during floods, as they hinder escape and trap residents inside. Clearly, the *banjiha* is not a suitable place for human habitation. This situation underscores the harsh reality that the financially burdened are compelled to live in flood- and crime-prone *banjihas* due to the lack of alternatives.

The Socioeconomically Disadvantaged: “Half-Buried” in Korean Society

Approximately 600,000 people live in *banjihas*. These residents are, metaphorically speaking, “half-buried” in Korean society, as the word *banjiha* literally translates as “half-underground.” In this

marginalized status, these people remain largely invisible and vulnerable. It is noteworthy that two of the families trapped by the 2022 torrential flood were socioeconomically disadvantaged, sharing several components of vulnerability:

- Families with disabilities;
- Low income and poverty;
- Female-headed households;
- Elderly mothers as heads of household who, despite being of retirement age, are compelled to work to support their families.

It is thus important to pay attention to the objective and statistical data of the social groups living in *banjihas*. According to the Population and Housing Census, *banjihas* are predominantly inhabited by (1) elderly households with impoverished elders, (2) households with disabled individuals, (3) households with low-wage workers, and (4) low-income households raising children. The common feature of all these groups is their low income. The only housing option available to them is *banjiha*. The average monthly income of households residing in *banjihas* in the metropolitan area is 1.82 million won (\$1,400 USD), which is half the average income of households living in apartments or regular houses, i.e., 3.51 million won (\$2,700 USD) (Statistics Korea 2022).

Those aged 60 and older living in *banjihas* account for 176,000 people, which is approximately 29.5 % of the total *banjiha* population (Statistics Korea 2022). This means one out of every three *banjihas* is a household with elderly residents. The Korean poverty rate for the elderly is the highest among the OECD countries and four-times worse than the average OECD poverty ranking of older adults (OECD 2013). At 47 %, this poverty of the elderly affects nearly one in two Korean seniors (Kwon 2019). What makes matters worse is that the poverty rate of the elderly increases with age: the rate of poverty of those aged 75 and older is 20 % higher than that of those aged 66 to 75 (Weon 2020). Furthermore, nearly half of the elderly in Korea receive no government pension and little to no support from family or relatives. Only a third of Korean seniors receive a state pension of \$200 per month, which is not enough to cover living expenses and impossible for dealing with high medical expenses. Many cannot afford to go to a senior facility or nursing home and live alone, mostly in *banjihas*.

The proportion of households with children living in *banjiha* is also significantly high at 22.1 % compared to non-housing rental households (1.9 %).

Banjihas serve as a last resort for low-income families raising children. Descending from above-ground housing allows them to find spacious accommodation at more affordable prices. According to a survey conducted by the Seoul Metropolitan Government last year, 61.6 % of low-income families with children reside in *banjihas*.

Households with disabilities account for approximately 21.6 % of the total *banjiha* households. This means that one out of every five *banjiha* households is a household with disabilities (Lee 2020). However, the percentage of the *banjiha* households receiving government assistance, such as basic livelihood support, i.e., only 15.5 %. This indicates a lack of welfare policies targeting this impoverished population (Gye 2022).

These socioeconomically disadvantaged populations have no choice but to live in *banjihas*, despite repeated and devastating flooding which poses serious risks to their safety and well-being. An interview conducted twenty-three years ago with a single-parent household that had been residing in a *banjiha* in a flood-prone area of Gyeonggi Province for twenty-four years vividly illustrates these ongoing challenges.

The flooding incident in 1999, just two years after the Kang family moved into their *banjiha*, was initially manageable. Although water seeped into the house, the damage was not severe. Most of their belongings could be salvaged, and their daily routine continued with relatively minimal disruption. However, the situation worsened significantly in the summer of 2001. The water inside the house rose to waist level, causing the refrigerator to float. Other appliances were damaged, and the furniture became soaked and distorted.

When asked why the Kang family did not leave their *banjiha* despite the recurrent floods, Ocksoon Kang responded: “In May next year, our lease term will end, and the landlord has asked us to move elsewhere. Well, they’re not exactly kicking us out, but they’re making a fuss about the basement rooms being flooded at their place too. They said they would refund the security deposit once we decide on a new place. But the problem is, where can we go? We have no money.... And do you know how much the rental prices have increased this fall?” (Kim 2022)

The prices of apartments in Seoul have more than doubled in the past five years, and the increasing interest rates and mortgages are making homeownership unaffordable for many residents. In addition, landlords have significantly raised rental

prices, forcing people to leave homes they can no longer afford. Consequently, *banjihas* serve as the only affordable housing option for socioeconomically disadvantaged groups, including the poor, the disabled, single parents with children, the elderly, and young Koreans.

In 2018, the United Nations reported that South Korea’s shortage of affordable housing presented a significant challenge, especially for young people with lower incomes, despite the country ranking as the 11th largest economy globally. The rent-to-income ratio for individuals under the age of 35 has consistently stayed around 50 % over the past decade. As a result, *banjiha* housing has emerged as an affordable solution for young people. The monthly rent for these apartments amounts to approximately 540,000 Korean won (\$453), which aligns with the average monthly salaries of individuals in their twenties of around 2 million won (\$1,679) (BBC 2020).

The *Banjiha* Flooding Tragedy: Natural Disaster or Consequence of Social Inequality?

Is the *Banjiha* flooding tragedy a consequence of natural disaster or social inequality? Rain falls from the sky, but disasters rise from underground. The *banjiha* flooding tragedy reveals that the challenges of the Anthropocene do not affect everyone equally. Vulnerable groups, including socially disadvantaged individuals, older people living in poverty, low-income families with children, recipients of basic livelihood assistance, individuals with disabilities, and low-wage workers, are disproportionately impacted. Thus, the 2022 torrential flood was not solely a natural disaster resulting from the climate crisis but also a profound social catastrophe exacerbated by underlying social inequalities.

The *banjiha* tragedy sheds light on the critical issue of ecological injustice in the Anthropocene. This term, i.e., ecological injustice, denotes the unequal impact of environmental harm, pollution, and climate change on poor, powerless, and marginalized populations (Young 2021). Those who are most vulnerable and least responsible for causing environmental problems bear the greatest burden of the consequences.

The IPCC’s Sixth Assessment Report predicts that impoverished nations, impoverished populations, children, women, temporary and informal workers,



individuals with disabilities, and economically marginalized groups will be the primary victims of climate change. Studies consistently show that the most vulnerable to the impacts of climate change are individuals with disabilities, female-headed families, elderly people, migrant laborers, ethnic minorities, and other marginalized groups (The World Bank 2023). Correspondingly, the household most severely affected by the flood was a female-led family with a disability, struggling with financial hardship.

There is worldwide evidence of ecological injustice. The advantages of resources disproportionately benefit developed countries while developing countries bear the environmental costs. Developed countries in the global North contribute significantly to greenhouse gas emissions, yet developing countries in the global South are heavily affected by the climate crisis (The World Bank 2023). Furthermore, the disposal and exportation of waste from developed countries into poor and developing countries perpetuates environmental injustice on an international scale (Lucier and Brian 2015).

While the global North also experiences the impact of heatwaves, wildfires, and other climate-related disasters, impoverished and vulnerable countries and people who have contributed the least to climate change suffer the most. Poverty, land degradation, and deteriorating public health are particularly prominent in the global South and among socioeconomically poor and vulnerable populations in Asia, Africa, and Latin America. For instance, in South Asia, millions of people have been forced to leave their homes due to rising sea levels (Johansson et al. 2016). The World Bank has forecast that approximately 143 million people will be displaced by rising sea levels, and water and food shortages caused by climate change.

The susceptibility of vulnerable populations to the challenges of the Anthropocene era can be attributed to various factors, including their geographical location, socioeconomic status, cultural background, and access to resources, services, and decision-making power (The World Bank 2023). When we apply these factors to the *banjiha* tragedy, *banjiha* dwellings, those “half-buried” living environments, are geographically vulnerable to torrential rain. And as noted, those living in *banjiha* have no choice but to reside in these terrible conditions due to their precarious socioeconomic status.

Thus, the climate crisis goes beyond its environmental implications and has profound social consequences, exacerbating inequality and existing social

disparities between the rich and the poor, the powerful and the powerless, and wealthy and impoverished countries. Vulnerable people and countries are more deeply impacted by the Anthropocene challenges. The World Bank highlights that the climate crisis will worsen inequality, and a growing number of impoverished individuals will face mounting obstacles, such as extreme weather phenomena, health problems, food and water scarcity, threats to their livelihood, displacement and migration, erosion of cultural heritage, and other associated hazards. By 2030, climate change could push an additional 68 to 135 million people into poverty.

A Response from Practical Theology to the *Banjiha* Tragedy and Ecological Injustice

Despite growing human suffering caused by the devastating effects of climate crises, there has been limited research in the field of practical theology addressing the enormity of the situation. Pamela McCarroll comments critically on this lack of attention given to the environment. She discovered only four articles focused specifically on ecological crises out of 242 research articles published in the *International Journal of Practical Theology* over the last five years. This neglect led her to conclude that climate and environmental crises are not primary foci for researchers in the field (McCarroll 2022).

Bonnie J. Miller-McLemore counters McCarroll and other practical theologians’ claims that practical theology remains silent on the crises of the earth, however. Drawing on research in the field from the 1950s to the 2020s, she argues that practical theologians have already shown significant concern for ecological crises and have actively advocated for environmental justice (Miller-McLemore 2022).

In recent years, there has, in fact, been growing recognition of ecological issues within the field of practical theology. Ryan Williams LaMothe sees climate change is detrimental to both human and non-human life and proposes that we reimagine political and theological frameworks to foster a more inclusive and caring approach to both human and environmental well-being (LaMothe 2022). Joyce Mercer examines the effects of climate change on children’s mental health, emphasizing the need for practical theology to address this issue. She advocates for incorporating ecological awareness and care for the environment into religious education to

support children’s well-being and foster their commitment to ecological justice (Mercer, 2022).

Ted Peters addresses the contemporary ecological crisis by invoking the prophetic call to “do justice, and to love kindness, and to walk humbly with your God” (Micah 6:8). He asserts that the Christian response to climate change should be grounded in a beatitudinal life, as articulated in Matthew 5:1–12, where the blessings of the eschatological kingdom are already present in the here and now. Peters introduces proleptic principles as a framework for addressing climate crises and environmental injustice. He underscores the role of the public theologian in envisioning a hopeful future that bridges Christian eschatological promises with the secular aims of a just and sustainable earth. By applying these principles, public theologians can guide moral deliberation and inspire actions toward creating an equitable and environmentally resilient planetary society. Peters calls for bridging the gap between the Christian imperative to love and the concrete actions necessary to address the ecological crisis, asserting, “To love in our moment of ecological crisis is to strive for a just, sustainable, participatory, and planetary society dedicated to the common good” (Peters 2023).

Pamela Couture’s work represents a significant effort to bridge this gap. Both McLemore and McCarroll recognize Couture’s contribution, particularly her integration of the natural environment into her social ecological methodology for practical theology. Her social ecology of care is notable for emphasizing the natural environment as a crucial component, thereby enhancing the application of theological principles to ecological challenges.

Couture expresses deep concern about the impact of climate change and environmental degradation on vulnerable populations, such as children living in poverty. In her book *Child Poverty: Love, Justice, and Social Responsibility*, she argues that separating humanity from nature threatens human well-being. She notes, “When we destroy nature, we also destroy parts of ourselves” (Couture 2007, 111) and then calls for a renewed commitment to caring for the earth. Couture further states, “If we think of humanity as part of nature, and nature—as well as the universe—as having integrity as God’s creation, then children are also part of God’s good creation” (Couture 2007, 122).

This perspective underscores the connection between social concerns and ecological well-being, highlighting the importance of addressing problems in both human communities and the natural world.

Couture’s approach draws attention to the reciprocal relationship between social justice and environmental sustainability, and in so doing makes a valuable contribution to practical theology (Couture 1992).

Couture also points out the limitations of focusing solely on the intrapsychic world and the inner lives of individuals in pastoral care. She challenges practical theologians to address the sociopolitical, socioeconomic, and cultural issues that significantly influence contemporary society. Couture argues for expanding the scope of practical theology to include not only individuals and microsystems (families) but also mesosystems (local communities), exosystems (government), and macrosystems (global economic and cultural values). She proposes seven dimensions of the social ecology of care: the individual, family, community institutions, government, culture, economics, and nature. Couture likens this framework to a camera that allows practical theologians to view and interpret the world more clearly, focusing on aspects that might otherwise be overlooked (Couture 1998).

Despite the growing recognition of ecological issues within practical theology, there remains a significant gap in the research in terms of addressing the full scope of the Anthropocene impact. Couture’s social ecology framework provides a valuable method for expanding practical theology to encompass these broader environmental and socio-political contexts, and in so doing, offers a comprehensive approach to contemporary challenges.

In response to these insights, I propose a multi-dimensional approach to the *banjiha* flood tragedy, informed by Pamela Couture’s social ecology of care. Practical theologians and the churches can engage with each dimension of the social ecology of care to address the implications of the tragedy. The following section outlines how they might do so:

The Individual

Practical theologians and the churches need to understand thoroughly the personal experiences and needs of individuals affected by the *banjiha* flood. They can then provide pastoral care that acknowledges these unique challenges and that supports people’s emotional and spiritual well-being.

Family

Families residing in *banjihas* often face compounded vulnerabilities due to their living conditions, so-

cioeconomic status, and limited access to resources. In light of the flood's devastating impact on such families, it is essential for practical theologians and churches to provide targeted support. This includes offering financial aid, counseling services, and spiritual guidance tailored to the needs of affected families. Additionally, churches can advocate for systemic changes that prioritize safe housing and disaster preparedness to prevent similar tragedies. By equipping families with tools for resilience—such as community networks and educational opportunities—churches and theologians can help them rebuild their lives and navigate future challenges more effectively.

Community Institutions

Effective collaboration with local communities is essential in supporting *banjiha* families impacted by the flood. It is important to explore how communities provide social capital by fostering connections among vulnerable populations. As a key community institution, the Church can play a significant role in providing support and care.

Culture

Examining cultural factors that exacerbate the suffering and isolation of *banjiha* families is vital. Korean cultural elements, such as *chemyon* (face-saving) and shame culture, may hinder individuals from seeking help and thus exacerbate their isolation. Conversely, positive aspects of Korean culture can aid in the healing and resilience of *banjiha* families. Practical theologians and the churches can work toward identifying damaging cultural attitudes and reinforcing beneficial ones.

Economy

The task of addressing the economic factors that contribute to the vulnerability of *banjiha* families includes advocating for equitable economic opportunities, ensuring access to essential resources, and promoting fair wealth distribution. These measures are crucial for improving the socio-economic well-being of affected individuals and families.

Nature

Practical theologians need to examine the impact of climate change, environmental degradation, and

the disproportionate environmental burdens borne by vulnerable populations, including those in *banjihas*. Advocating for policies that address ecological injustice, and engaging in environmental education and collaboration with environmental organizations are essential steps. This process may include joint research, community projects, and policy advocacy to promote environmental sustainability and social equity.

Governmental Policies

Evaluating existing government policies and proposing viable alternatives to support vulnerable populations residing in *banjihas* is essential. For instance, the Seoul Metropolitan Government's plan to eliminate 200,849 *banjiha* houses within a 20-year timeframe, by purchasing and repurposing them as non-residential facilities, has seen minimal progress. To date, only 72 households have been acquired, amounting to a mere 0.03 % of the total number of *banjiha* households. This policy fails to address the underlying issues, as many residents may end up relocating to similarly precarious housing options due to financial constraints. It is crucial to consider alternative strategies that more effectively meet the needs of *banjiha* residents and prevent their displacement to even more vulnerable housing situations, such as 옥탑방 [rooftop rooms], 쪽방 [small single rooms], or 고시원 [dormitory-style accommodation].

According to data from the previous year, out of a total of 1,669 households that moved into public rental housing through the housing promotion program in Seoul, only 247 households (14.8 %) were from *banjiha* units. The severe shortage of public rental housing makes it nearly impossible for *banjiha* households to secure these units. Consequently, policymakers need to address the rapidly escalating housing prices in Seoul and the metropolitan area, as well as the limited availability of public rental homes.

Conclusion

The 2022 *banjiha* flooding in Seoul illustrates the intersection of environmental crises and social inequity in the Anthropocene era. As demonstrated by the devastating impact of the flood on the vulnerable residents of *banjihas*—who are disproportionately from low-income, elderly, and disabled back-

grounds—the calamity is more than a mere environmental disaster. It is a profound reflection of systemic socio-economic injustices. The *banjiha* tragedy underscores how climate change exacerbates pre-existing social inequalities, thus highlighting the urgent need for a nuanced response that integrates both environmental and social justice perspectives.

Practical theology needs to evolve to confront these multidimensional challenges effectively. Pamela Couture’s social ecology of care offers a robust framework for this task, by advocating for a holistic approach that considers the intricate relationships between individuals, families, communities, and broader societal structures. By incorporating this framework, practical theologians and faith communities can engage in meaningful advocacy and support efforts that address the immediate needs of those affected, while also challenging the structural injustices that perpetuate their vulnerability.

Ultimately, confronting the ecological and social ramifications of the Anthropocene requires a concerted effort in promoting systemic change and fostering resilience among the most marginalized. Through compassionate engagement and proactive policy advocacy, we can work toward a more equitable and sustainable future, ensuring that no one is left to bear the brunt of climate-induced suffering alone. The *banjiha* flooding serves as a call both to theologians and society at large to recognize and rectify the systemic inequities that exacerbate the impact of ecological crises.

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