

Original Article

The effects of *Sijo*, Korean short lyric song on calm impatience is on YouTube (https://youtu.be/_Ua6p9S0o8) sung by Wol-ha Kim

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ABSTRACT

The aim of this article is to argue that a valuable tool to calm impatience is to listen to *Sijo*. The author seeks to argue that the best way to calm impatience is to listen to *Sijo*. *Sijo* refers to a slow and mellow music in the family of Han Ak (Korean music, 韓樂). The term slow is a revered keyword in our culture. "Slow" is a blank word in Han Ak (Korean music, 韓樂). The soul of Wol-ha Kim's *Sijo* is a beauty of space and easiness. Therefore, her voice will help relax the muscles of the listener and calm the soul. It is akin to the struggles of modern people competing for something excessively but ending up with nothing. We often find that gentle jogging is better than sprinting. Slow music is thus good for one's health. For example, we know that our skin can become beautiful and that real beauty can be obtained only when the body and mind are at rest and in comfort. Physical appearance depends on a healthy mind and body. The author believes that *Sijo* for music therapy is good for our mental health. If its effectiveness is confirmed after performing tests on animals and humans in an experimental study, we can use this type of music to treat patients with psychological illnesses.

Keywords *Sijo*, Wol-ha Kim, impatience, Han Ak (Korean music, 韓樂), music therapy

INTRODUCTION

In a phrase, *Sijo* is short for contemporary song in Korean. *Sijo* is a prototype of *pyungsijo*, and *pyungsijo*, referred to as a title throughout studies of music and in the literature. Beautiful singing is attained by the delicate gradation of intensity, dynamics, falsetto, and vibrato. The beat of *Sijo* is slow. 'Slow' is a mellow word in Korean music. It gives us a clear gaze, where spaces are emphasized. It also means that one makes room for the un-representable. For these reasons, it requires deep and slow breathing. Deep and slow breathing means abdominal breathing in Korean music. Abdominal breathing should be deep, slow, and rhythmic. Many studies have demonstrated that abdominal breathing help humans feel relaxed and that it reduces stress. According to the National of Teachers of Singing, focusing on abdominal breathing is one of the most prevalent instructions when teaching breathing back (Sauro et al., 2016). While impatience is a wish to have your needs supplied first, the author understands in modern times, people mostly consider impatience as a form of fierce competition. Therefore, as in the proverb about times of need: "more haste, less speed." Although we are all busy at our tasks, we need to take a roundabout way. *Sijo* is an effective method by which to manage impatience via music therapy. The author argues that the best way to calm impatience is to listen to *Sijo*.

Biography of Wol-ha Kim

The real name of Wol-ha Kim (1917 - 1996) is Deok-soon Kim (Fig. 1). She was born Yongsan in Seoul. She spent her girlhood in obscurity. Her mother, grandmother, and two brothers died of cholera when she was two years old. Her father lost his mind due to this, and she was therefore sent to the house of an aunt. A few years later, she was adopted by a Mrs. Yoo, who lived at Jongro Sagandong in Seoul, when she was still a child. She learned good manners and acquired culture in this family. At 16, she married a civil servant, but their marriage ended in tragedy when her husband was kidnapped by the North during the Korean War. She escaped the Korean War ended up in Busan. During life as a refugee, she was engaged in heavy labor and suffered from gastric ulcers. At that time, she would walk around a reservoir every day, and there she met elderly people who were reciting *Sijo*. They encouraged her to increase the capacity of her lungs via abdominal breathing to lead a healthful life. At this time, she was 35 years old. She met Ju-Hwan Lee, who was the top-ranked *gakok* (writer of traditional Korean classical lyrical songs) and took up music. She also learned how to play the *gayageum* and *yanggeum*, traditional Korean stringed instruments. He gave her the pen name Wol-ha. She was designated Important Intangible Cultural Property No. 30 *Yeochanggagok* (referring to traditional Korean classical lyrical songs sung by women) in 1973, indicating that her great achievement was recognized by

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Fig. 1. Wol-ha Kim (https://en.wikipedia.org/wiki/Kim_Wol-ha)

the public. From then on, she was devoted to Won Buddhism. She established the Wol-ha Cultural Foundation to promote and spread traditional Korean classical music, injecting her personal money to promote Korean court music. She went through the ups and downs of life, but she sublimated a severe hardship in art. In the end, she became the last brilliant master of Yeochanggagok.

The story of this *Sijo*

Jini Hwang is the author of a certain form of *Sijo*. Byukgyesu (meaning blue valley water) is symbolic of Hwadam Seo, and Myungwol (meaning bright moon) is symbolic of Jini Hwang in this *Sijo*. Jini Hwang (1520c - 1560c) is the most legendary gisaeng of the Joseon Dynasty (1392 - 1910). Literally, gisaeng means flower that understands words. Gisaeng were female entertainers of the sixteenth century known for their femininity, talents, and intelligence. She is also known by her gisaeng name Myungwol (bright moon). She was noted for her exceptional beauty, charming quick wit, and extraordinary intellect. She is also known for her *Sijo* (a three-verse Korean ode) and geomungo pieces. The Korean six-stringed zither, geomungo, is one of the oldest stringed instruments in Korea. Her life has inspired movies, TV series, operas, and numerous novels. Due to her assertive and independent nature, she has become a modern popular cultural icon of Korea.

Kyung-deok Seo (1489 - 1546) was often known by his pen name Hwa Dam. He was born in Gaekyung Hwanghae province in 1409, and he passed the civil service examination through self-study. Upon discovering that corruption was rotting our country, he did not want to serve as a government official. During his lifetime, he considered that people's desire for money, honor, power and other earthly things was the very source of their unhappiness and tragedies. Hwadam Seo shows the unyielding spirit of seonbi and the dignity of a highly educated scholar. For seonbi during the Joseon Dynasty, the spirit is more important to human spirit than wealth. He was broadly tempted, but he unintentionally ignored the temptation. He is above self-interest, as if he stands aloof from the world. Thus did a high priest who has cultivated his religious sense for 30 years violate the Buddhist commandments earlier. Deeply impressed with his great spirit and humanity, a request finally arrived to become a disciple. Overall, it was a life devoted to searching for his footprints.

The characteristics of *Sijo*

In 2000, 'Korean Music Historical and Other Aspects' held that the short lyrical songs of the *Sijo* type are more popular than gagok (traditional Korean classical lyrical songs), particularly

among the older generations. The formal structure of this type is divided into three 'chang', or sections; each is sung with an entire line of *Sijo* text. *Pyungsijo* is the basic melody, and it has a number of variants, such as *jirumsijo* and *saseol sijo*. The format is made up of three verses, the first known as chojang, the second jungjang, and the last jongjang. Jangdan (a rhythmic cycle) of *Sijo* is composed of five ($\downarrow = 30, 5/4$) and eight ($\downarrow = 30, 8/4$) beats. *Pyungsijo* refers to the *Jireumsijo* is a poem recited with the first verse especially high and that *saseolsijo* is a form of *Sijo* with the middle verse having an unlimited length. *Pyungsijo* starts by reciting *Sijo* but not with up or down musical scales. It begins as jungrye (sol sound) and is composed of hwangjong (re sound) and imjong (la sound) in a gyemyunjo (minor) key. It sings simply.

DISCUSSION

Music is said to give gladness, and a health advantage, as a result of the managed alternation between arousal and relaxation (Valeria et al., 2014). Stress can be caused by noise, vibration, heat, improper lighting, and rapid acceleration of an individual's work pace. Other factors are anxiety, fatigue, frustration, and anger (Lolita et al., 2016). Musical parameters (e.g., tempo, rhythm) are manipulated according to changes in a listener's attention or arousal levels, when incorporating salient content, such as the patient's name, into the musical material (Caroline et al., 2016). Listening to coative music could manufacture psychophysical results such as enhanced mood, reduced perceptions of effort, and changes in arousal (Marek et al., 2014). The clocklike practice of slow-paced respiration provokes a drop in sympathetic nervous activity. The enhanced care of chronic states such as hypertension is associated with surplus sympathetic tone (Alison et al., 2015).

"Slow" is a blank word in Han Ak (Korean music, 韓樂). The soul of Wol-ha Kim's *Sijo* is a beauty of space and easiness. Consequently, her voice will help relax the muscles of listeners and calm them.

CONCLUSION

Sijo is slow and mellow music in Han Ak (Korean music, 韓樂). It gives us a clear gaze and brings calm. It means to leave a space to enjoy happiness. Therefore, the authors think that listening to *Sijo* is an effective method to calm impatience via music therapy. Moreover, the authors believe that the deep, calm, and warm sound of Wol-ha Kim's voice has the power to appease people and heal their impatient hearts.

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CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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