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### News

## GU Holds Nationwide Cooking Contest



by Sang-ho Han, Ph.D

A nationwide students' cooking competition was held at the Culinary Arts building of Gyeongju University on October 12, 2013. This year's contest was in commemoration of the 50<sup>th</sup> anniversary of establishing diplomatic ties between Korea and Canada.



Administrators and students from participating schools

Participants who passed the initial screening from 200 applicants nationwide were divided into high school and college categories for the actual competition. Each pair of contestants was given two hours of cooking. Both the process and the product were evaluated by invited judges including Professor Kodake of Tsuji Culinary Academy of Japan, Kwang-ik Kim, President of Korean Cooks Federation, Sang Hoon Han, Head Cook for Presidential Secretariat Office.



Contestants preparing their dishes



A judge scrutinizing a food presentation

The grand prize for the high school category was awarded to Hyung-Geun Jung from Suseong High School in Daegu City and Han Ju Kim from Neung-in High School also in Daegu City. Meanwhile, for college category, GU students Seung Chul Shin and Sang Beom Lee bagged the prize. Each winning team was awarded with 3 million won-worth scholarship.



Contestants taking their sweet time

The said event aimed to facilitate employment opportunities for both Culinary companies and students.



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## Hoteliers Bag the Champ Crown



by Teresa Manabat, Ph.D.

The Hotel Management department snatched the championship title from last year's over-all champion - Adaptive Physical Education department at the recently concluded GU Annual Sports Festival held on October 10-11.

The said event was spearheaded by the university's student council and was participated by the following major departments: Adaptive Physical Education, Culinary, Hotel Management, Nursing, Social Welfare Administration, and Tourism Management.



GU students singing the national anthem during the opening ceremonies



Dr. Soon-Ja Lee, GU President, delivering the opening remarks

University president, Lee Soon-Ja, graced the opening ceremony by delivering an inspiring message to all student participants, and by showcasing her sports prowess as she kicked some soccer ball at the field.



GU members posing with the university president

A friendly soccer match between some International faculty members and GU staff versus the student union formally started the ball rolling.

Fostering unity and camaraderie among student organizations is this year's objective as students take part in the different events - soccer, traditional Korean wrestling (Ssireum), tug of war, cheering competition, and the concluding 10k marathon.



A friendly soccer game between professors and selected students



A Ssireum match between two students

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## GEC Faculty Joins Mt. Kaya Climb, Visit to Haeinsa Temple



by Massuline Antonio Ligaya, Ph.D.

Members of the Global Education Center (GEC) joined their Korean counterparts from the different departments of Gyeongju University (GU) in the climb to Mt. Kaya and visit to the Haeinsa Temple on October 17, 2013.



The GU contingent left the campus at 6:10 A.M. and reached the foot of the mountain 2 hours thereafter. The group was divided into three and started the climb at Baekwoon-ri (white cloud village). The main group reached the Sangwang or Wudu (king-shaped) peak then went down to the Haeinsa Temple where they were met by the groups who favored sight-seeing instead of climbing up to the peak.

The climbers were headed by Dr Soon-Ja Lee, the university President. School administrators who joined the activity include Dr. Seungchan Lee, General Affairs Dean, Dr. Bonki Koo, Student Affairs Dean, Dr. Larry Chong, International Cooperation Center Director Executive Adviser to the President and Dr. Sang Ho Han.



Mt. Kaya (or Mt. Gaya) which is located in the country of Hapcheon, Gyeongsangnam-do to the west and the county of Sungju, Gyeongsangbuk-do on the eastern side has two major peaks namely Sangwangbong and Chulbulbong with heights of 1,430 meters and 1,433 meters, respectively.



The Haeinsa temple is a head temple of the Jogye Order of Korean Buddhism. The temple is where the Tripitaka Koreana, a collection of patriotic Buddhist sutras of the Korean period, is preserved. It consists of 81,350 wooden printing blocks where the whole of the Buddhist scriptures was carved.

## Feature

### MUSIC AND ITS GENRES



by Hermie Articon, MS Advertising

French poet and novelist Victor Hugo said, “Music expresses that which cannot be put into words and that which cannot remain silent”. Some of us may agree or disagree with Hugo's definition but certainly we have our own ways of defining music. The melody and lyrics engrave different impressions to the hearts of the listeners. It is like a complete person with inherent emotions, unique thoughts and purpose. Music is indeed complex that, more than just classifying the genres according to styles, we can also group them according to their origin, historical development, and to whatever purpose they were created.

Here is a brief discussion of genres according to their historical development and how society appreciated them over the years: The Greco-Roman music was originally created to bring more life in theatrical plays, religious and cultural ceremonies. The Hellenistic song in Dorian Mode “Seikilos epitaph” produced in this period is considered today's oldest surviving complete musical composition. The Medieval Music popularized songs that are mostly liturgical in nature like the Gregorian chant, while its counterpart secular songs became popular during the Renaissance period. The Baroque Style catapulted the creation of operas and concertos while the development of Classical Music that became prominent in the 1800s is considered one of the important milestones in music history. Concepts such as Homophony, orchestras and instrumental music emerged during this period.

The diversity of Contemporary music can be attributed to the technical enhancement and innovations of musicians. Rock genre alone features different types such as progressive rock, punk, grunge, experimental and a whole lot more. They share the same energy with unique variations of scale patterns created by a range of instruments that are further enhanced by post-recording software programs. On the other hand, genres like country music, folk, jazz and blues captivates its listeners based on smooth melodic patterns, soulful effects and relaxing tones. Pop Music appeals to lifestyle, culture and personal preferences of its listeners. Some of its sub genres like techno, ballads, hip-hop, and reggae are distinct to each other not only because of their compositions but because of the type of listeners and their unique way of appreciating the sound. Other genres can be classified according to origin like African music, Eastern, Western and Latin to name a few. They hold bits and pieces of their culture which are highly evident in the melody, lyrics and styles.



Whatever purpose it may serve in one's life or whatever genre it may appear, music will always be considered the language of the heart that represents the totality of a person. The challenge to our young generations today, both composers and listeners, is to keep the true essence of music as a tool of expression. Fame, revenues, business and power should not corrupt the true nature of music in order to sell out records. It should continuously uphold its status as one of the highest form of art created skillfully by talented musicians, an epitome of genuine artistry and a product of technical creativity.

### Crossing the Finish Line



by Maria Indira Bio, MS Environmental Science

I did not run at this year's Gyeongju International Marathon for the first time in three years. The recent persistence of hypotension and some personal circumstances have abruptly cut off the 12-week training for what would have been my half marathon. But I was there at gun time - to witness the rush of adrenaline as thousands of runners disperse into the distance, and to cheer for my two young daughters who proudly pinned a tiny Philippine flag on their race bib.

Two years ago, I also wrote an article about running as my life's metaphor. Running is all about endurance, and that is basically how I get through life's difficulties as well. What I like about running is the common ground among runners – the silent motivation to reach one's goals without the dictates of competition (except for elite runners). The race sets off and you race against time, and not against each other.







The elite runners at gun time

Korea is a perfect ground for running; the routes are mostly flat and the weather is cool in the fall and spring, making these seasons filled up with weekend marathons. In Gyeongju, the rich infusion of history and culture makes the city a great venue, especially for foreigners, who get to pass along several historical relics during the race.

Running is a favorite pastime among Koreans, being avid about wellness and sports. Their fondness for marathons draws admiration. You see flocks of spruced up girls running alongside, a couple at their senescence, a paraplegic on a wheelchair – all dauntlessly weathering the distance.

Their fondness for the sport is understandable. Running bears a significant part in the Korean history during the 1936 Berlin Olympics when **Sohn Kee Chung** took the gold. But Japan had the official gold credit since Korea was under the rule of the Japanese Empire. Sohn expressed his dissent by refusing to sign his name in Japanese characters and bowed his head in protest at the awarding ceremony. He later became a heroic symbol of nationalism and patriotic sentiments.



Sohn Kee Chung holding the oak leaves to cover the Japanese flag emblazoned on his chest.

Running also brings a patriotic wave for me. I wear my flag conspicuously above my race bib - my tradition each time I run in Korea - which is the best part of the race. I hope to get back to running soon. Again, I will run against myself and my own time. I will also run with others who live the same metaphor as mine. After all, it is a discipline that has nothing to do with speed, social status, educational achievements, or political affiliations. It is about enduring the painful process of getting to the finish line that bears witness to the persevering spirit.

Photo credits: <http://www.eurowon.com/2011/10/sohn-kee-chung-la-gran-leyenda-del.html>  
[http://marathon.donqa.com/img/qyong\\_poster.jpg](http://marathon.donqa.com/img/qyong_poster.jpg)

## A Trip to Istanbul, Part 2 (New Gyeongju on the Silk Road in Pursuit of Global Prosperity)



by Sang-ho Han, Ph.D



Statue of Military Officer Image at King Wondong's Tomb

My trip to Istanbul made me more knowledgeable and informative. It also gave me an enlightened approach to the world history and culture, especially in terms of the origin, functions of the Silk Road and its future perspectives. Let me continue my story of trip to Istanbul, the meeting point of Eastern and the Western cultures, and venue of International symposium on encounter between ancient East and West Capital Cultures held in Istanbul, Turkey last September.

It was put into my mind from the high school that Silk Road was just a route where caravans travelled to the West and East with goods and commodities for trading purposes. Now, it is revealed to me that the Silk Road was not just for silk trade. It was where paper, spices, and gunpowder as well as science, culture, and philosophy spread to the other parts of the world.

The third speaker, professor Li Lei from East China Normal University asserted that the Silk Road was initially called so by a German scholar named F. von Richthofen from 1877, while it existed since before the Common Era. Dr. Li also added that the Silk Road was called by others in many different names including jade road, treasure road, Buddhism road, pottery road, etc. According to him, the Silk Road originally referred to the route from Chang'an to Inner Asia, West Asia, and Europe. However, in a broader sense, it includes all the trade routes from East to West such as the Desert Silk Road, the Prairie Silk Road, and the Ocean Silk Road.

Surprisingly, it was said that Gyeongju was the end of the Silk Road. It came to me as an eye-opener. Quoting from several ancient Arabic documents, Professor Li noted that in ancient times Arab people saw land as a kind of bird whose chest and head were respectively Arab world and China. They thought of Silla as a country at the end of the bird's head, that is the end of the world. In many ancient Arabic documents also Silla is described as a country consisting of many mountains, where huge amount of gold is produced. It is also referred to as a country where the land is so fertile and has such a scenic beauty that once foreigners get settled, they never want to return to their homelands.



Glass ware Found at Hwangnamdaechong similar to Roman Glass



Ornamented Golden Sword

It was also stated that there was such a plenty of gold in Silla lands that people made necklace for dogs and monkeys. They even sold clothes made of golden strings. Moreover, Silla was well known for its fresh air, fresh water, and auspicious soil that no one laid down with epidemics. A document even claimed that people of Silla were of white skin and their body constitution and appearance was superior.

The last speaker in the symposium was Dr. Bang-ryong Park, former Chief Curator at Buyeo National Museum, Korea. His presentation was about famous royal castles, tombs, Buddhist temples, and architectures in the city of Gyeongju and its environs.

What attracted my attention was about golden crowns and glass wares excavated from the royal tombs. According to Dr. Park, the glass wares excavated from Hwangnamdaechong are similar to those found in the realms of the Western Roman Empire. He added that an ornamented golden sword excavated from King Michu's Tomb area (National Treasure #635) is said to be similar to those found in Persian area of the West Rome Empire. Finally, the tomb of the King Wonseong, 38th king of the Silla Dynasty (785-798), has a statue of a military officer whose facial expressions and beard reveal that he is from West Asia or Southern European areas. In fact, there is a legend which says he is a foreigner who came to live in Silla.

All these evidences signify possible cultural exchanges between Silla and the West which are represented by Rome since before 500 ACE, the era Silla began to trade with Tang Dynasty of China. After listening to presentations, I get this impression that Silla was a very dynamic country with liberal attitudes toward foreign countries including those in the West, and this was the reason it could unify the three Kingdoms of Silla, Baekje, and Gogurye leading to the contemporary period.

I think this tradition of embedding new in the old as the ultimate meaning of the word Silla (신라, 新羅) needs to be continued. Noting the support of scientific and technological developments, I hope Gyeongju, the capital city of this magnificent kingdom, will expand the spirit of openness and spontaneity for the global prosperity, and uses a dynamic interchange with the world on the path of the 'New Culture' as happened in Silk Road.

## About Korea

### The Day The Sky Opens for Korea



by Engelbert Pasag, Ph.D

On October 3 of each year, the flags of the Republic of Korea are hanged in some homes and all over the streets to commemorate the National Foundation Day of Korea. According to the legend, there was a bear and a tiger who wanted to become humans. They were told to stay and live inside a cave and eat only mugwort and garlic so their wish will come true. Only the bear lasted for 100 days and became a woman who bore Dangun Wanggum.



Dangun was the founder of Gojoseon, the first state of the Korean nation in 2333 B.C.. According to Professor Jeong Yeong-hun of The Academy of Korean Studies, there were memorial services dedicated to Dangun during the Goryeo and Joseon Dynasties. The services were on October 3 of the Lunar Calendar. It was in 1949 when it was moved permanently to October 3 of the solar calendar.

Dangun Wanggum is also remembered with the "Hongik Ingan" or universal welfare of mankind philosophy. Ancient Koreans recognize the fact that all should live in harmony with great emphasis on family ties. They also live harmoniously with their neighbors and with the environment, which is a combination of Confucianism and Asian values.

For students and working families in Korea, October 3 is another holiday they enjoy. In Hangul, it is called "Gaecheonjeol", which means the "day when the sky opens". It is connected to another legend when Hwanung, the father of Dangun Wanggum, descended from heaven and stayed on earth, where he came to serve the people, and not to rule and be served and worshipped.

We can all learn from the Korean values of living in harmony. By being of service to others, we also realize that we are all connected to each other.

## Professor's Lounge

### Thinking About The Right Thing To Do



by Alexander Edward Vos, MA Philosophy



Dealing with ethical dilemmas is a part of life. Yet it is often not clear how to answer the question "what should I do?" Normative systems such as etiquette, law and religion seem to come up short of the answers we desire. Etiquette tells us how to avoid causing needless offence, or how to be polite, but it does not address the deeper ethical issues. Moreover it is culturally relative to an unobjectionable way, which is why we can easily say "when in Rome, do as the Romans." Morality, we like to think, is not culturally relative. Nor do laws provide us with definitive answers because we know that laws can be unjust. People worthy of our admiration, such as

Gandhi and Martin Luther King Jr., spent time in jail for expressing their disagreement with unjust laws. On what was their disagreement based? Many will turn to religion for answers. But while religious traditions are full of moral insight worthy of serious study, religion itself does not help us with the application or evaluation of moral claims. For example, it is easy for us all to assent to the commandment "Thou shalt not kill," but there is little agreement even within religious communities about how this applies in cases such as just war, self-defense, capital punishment, euthanasia and abortion.

Philosophy, on the other hand, provides us with frameworks or lenses for evaluating various solutions to ethical dilemmas. A study of philosophy might not yield easy, definitive answers, for there are a diversity of opinions even among philosophers, but it will give us a deeper appreciation of the issues in question. At the very least, it is helpful in separating better answers from worse answers.

Michael J. Sandel's book "Justice: What's the Right Thing to Do?" is based on a popular course he has taught at Harvard University for many years. In this book he introduces the general reader to the major theories in ethics and political philosophy, from utilitarianism (the view originating from Jeremy Bentham's argument that justice is what generates the greatest pleasure for the greatest number) to communitarianism



(a controversial label applied to a number of critics of John Rawls, who think that Rawls' liberal theory of justice overemphasizes the autonomy of the individual and underemphasizes the role of community in defining justice). One of the book's virtues is its frequent use of real ethical problems and dilemmas to illustrate and evaluate the competing theories of justice. For example, in 1884 a group of English sailors found themselves stranded at sea in a lifeboat. After many days, with their meager food supply dwindling, they faced a difficult choice. Should one of them die so that the others could live? It was decided that a young, orphaned cabin boy named Richard Parker would make the ultimate sacrifice. Parker was apparently already going to die as a result of drinking seawater. The sailors fed on Parker's body for several days before they were rescued. How do you judge the action of the sailors? Is there any justification for their actions? Next time we will examine the case through the lenses of some competing ethical theories.

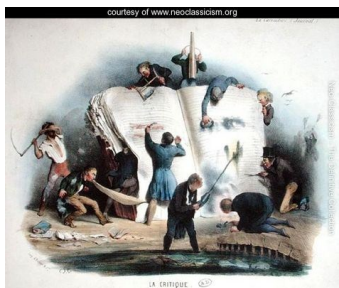


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## INFORMAL CRITICISM OF LITERARY WORKS



by Massuline Antonio Ligaya, Ph.D.



courtesy of www.neoclassicism.org

People often times react to a literary work quite differently. Even if they enjoy reading the same story, their reactions and opinions regarding it may vary. And these reactions may also depend on whether or not they have knowledge of literature and literary criticism. But that notwithstanding, people will naturally want to say something about a story after reading it. Such a reaction is instinctive and indicates that literary criticism is a natural response to any literary work.

A critique of a literary work may be done either formally or informally. A formal criticism has a definite objective and direction. This kind of analysis adheres to the established standards of literary criticism and is anchored on a certain literary theory. This may be done in the classroom as a course requirement, in a

journal or magazine for purposes of publication or on a website.

Conversely, the informal version is but a simple discussion of the merits and demerits of a certain work in prose or poetry done perhaps by friends in a cafeteria while sipping coffee or even while riding on public transport or in a private vehicle. If two people have read the same story or watched the same movie, expect that a discussion will ensue.

Nowadays, advances in technology have given writers more opportunity to reach their audience. The invention of social networking sites, blogs and websites are new places where writers can post their stories and poems.

This has given literary criticism a new dimension from which to operate as well. Friends and followers of certain writers can easily turn into critics or supporters and have the opportunity to say a thing or two about their writing. Such comments are considered as informal criticism of such work. Whatever may be said about a story or a poem is essentially an evaluation of those or written materials.

But we tend to think that an informal analysis of a literary work as being only a personal expression of views bereft of any academic worth for literary theories are not used to guide a reader in developing well-informed arguments. We dismiss informal analysis of a story or a poem, especially if it's made by people not familiar with the nitty-gritty details of literary criticism, as being purely misguided opinions, which are basically subjective and disorganized.

However, when we carefully scrutinize people's comments and expressed opinions related to literary works they are actually, but perhaps unknowingly, towing the line of the established literary theories just the same.

For instance, if an author pens a story or a poem about "sadness," his friends would readily think that he has a problem. If it's about "separation" the presumption would be made that the creator just "called it quits" with someone. If such a write-up were posted on any of the social networks, we would expect that it would generate a thread of comments asking what had happened or expressing sympathy in some way.

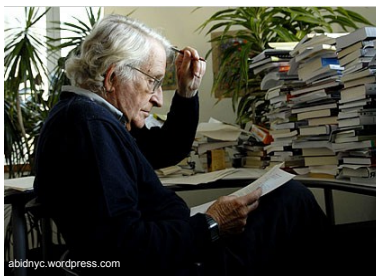
The previous paragraph is a case of "analyzing the author through his work." This in literary criticism is called "Psychoanalytic theory." The theory maintains that a story or a poem gives insight into the mental processes of the author. Things read in a writer's work are believed to reveal his feelings and thoughts. Those who subscribe to this theory maintain that it's difficult to separate the author from his work; simply saying, any literary work is said to be a mirror of the state of mind and emotions of the author.

In reality, it's only the creator of the sad story or separation poem who knows if it's his own emotions and thoughts that are being discussed in the piece.

Other readers would simply remark that "it is a good story (or poem) but sad." In the foregoing remark, the focus was on the work or text itself. The author was not part of the equation.

This approach to literary criticism is called Formalism. The theory of Formalism tells us that a literary work has its own intrinsic value. The words weaved together form their own meaning divorced from the state of mind and emotions of the author and the reader. The poem or the story ought to be scrutinized from within and not consider socio-cultural influences, authorship or historical background. The focus of the analysis should be on the words in the literary work and not related to its author. The things considered should be the structural elements of the story or poem, including linguistic devices, literary devices, style, imagery, tone and genre.

Sometimes poems and stories will elicit comments like "That's what you call irony" or "Enchanting words woven together to almost perfection to which every poet can relate." These are examples of "formalistic" reactions.



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There can also be more profound comments like "I like *green thoughts sleep furiously*" which is in reference to CHOMSKY's Syntactic Structure. Obviously, the one who commented has a solid background in linguistics. But a reader who has a limited background (or none at all) in literature, much less literary criticism, will find it difficult to use this lens when critiquing a literary work. Rare are the informal criticisms that focus on linguistic and literary structures of a poem or story.

Normally, the reaction of readers in their informal criticism would be based on their schema (prior knowledge) activated as they interact with the words of the writer. Each person has a wealth of knowledge and experiences that control their

thoughts and decisions. It can also be assumed that the schema enables a reader to give the text its meaning, or the author's own meaning.

There's also a theory that holds that readers are the ones that give meaning to the literary work. The body of words which the author has created are meaningless until such time that it was read and interpreted by the readers. This theory is called Reader-Response theory.



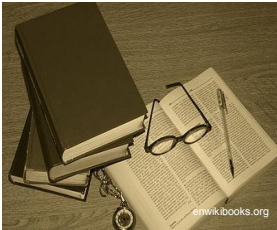
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The proponents of this theory contend that both poems and stories are not considered finished until they're read and interpreted. And the meaning of the literary piece is what the reader brings to it. This means that a reader interprets literary works in the manner that his schema will dictate.

The role supposedly of a background theory or philosophy, if the reader has it, is to moderate his interpretation. But even in the absence of a background in literary criticism, whatever a reader says about a literary work will always have philosophical underpinnings that may be connected to a literary theory.

At the end of the day, how to react to a literary work is always a matter of choice (and a matter of whim) on the part of the reader. The reader can be any of the following: psychoanalytic, judging the author through his work; formalist, accepting that words put together have a meaning divorced from the author and the environment; or a subjective reader, giving the work his personal meaning.

Furthermore, a reader can be a Feminist or a Marxist in his informal criticism. There are also other hats in literary theory that can be worn if one wishes to. Some readers may not be bridled by any theory when responding to a literary work. That doesn't matter for literary criticism which is more of a natural human response to literature than an intellectual undertaking. So, readers should be allowed to respond naturally to literary works and to express opinions as evoked by their knowledge and experiences.



Sports

We're Just Warming Up



by Trevor Sim, MA Integrated Studies



A lot of people believe in the importance of stretching before workouts, particularly 'static' stretching. Runners, for example, will reach down and grab their toes, holding them for 30-60 seconds. Or they will pull a foot to their rear, stretching their quads, or lean forward against a wall for a protracted calf stretch.

According to Gretchen Reynolds, in her book, *The First Twenty Minutes*, however, recent studies suggest that, not only is this kind of pre-workout stretching unnecessary, it's probably counter-productive. A 2010 study of ten male college athletes at Florida State University, for example, compared having the athletes either stretch for sixteen

minutes or rest quietly before engaging in an hour long run on a treadmill. The study found that stretching before exercise reduced their performance "significantly". Not only were the men unable to run as far, but their exertion was less economical, forcing them to consume more calories and oxygen.

Other studies have found that the strength of a muscle can be decreased by as much as 30% through stretching. A study involving basketball players found they were unable to jump as high after stretching. And a recent study of runners in a 10K event found that the fastest and most economical runners were those with the *least* flexibility in their hamstrings.

The reason for this has to do with the fact that the power of a muscle lies in its elastic energy. The effect of protracted stretching is to remove that elastic force from the muscle. An over-stretched rubber band is a good example—having been over-stretched, it no longer snaps back when extended.

There is also a neurological dimension. When you stretch, you provoke a 'fear reaction' in your nervous system, what is called a 'neuromuscular inhibitory response'. Prompted by the stretching, your nervous system actually weakens the stretched muscle to prevent a powerful contraction, which might seriously damage the muscle.

Meanwhile, there is little proof that stretching before exercise will decrease the likelihood of injury. In a large-scale study following US military recruits during basic training, stretching before runs was not shown to reduce the incidence of overuse injuries. And in another large-scale study, 1,400 recreational runners were divided into two groups: those who stretched before workouts and those that didn't. At the end of the three month study, there was basically no difference in the amount of injuries sustained by the runners. So if stretching isn't the answer, what should one do to warm-up up before a workout?

When you are inactive, says Reynolds, your muscles and tendons stiffen due to decreased blood flow. So what you want to do, according to one expert, is "make tissues and tendons compliant before beginning exercise." And the best way to do this is to create heat in the muscles through movement while ensuring an adequate range of motion in the joints that will be used in your workout.

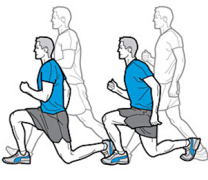
To do this, you might want to warm up your body through some light aerobic activity— jogging or cycling for five minutes. Then you might try a short, dynamic warm-up. This involves putting your muscles through movements which elongate them but don't stretch them to the point where it becomes counter-productive. (In fact, studies suggest that, instead of inhibiting the muscle, dynamic movements 'excite' the nerves in muscle tissue, preparing them for action.)



The toy soldier



Running butt kicks



The walking lunge



Side leg swings

If your are going running, for example, you want to focus on warming up your legs, hips, knees, and ankles. Some good examples of dynamic warm-ups for this would be 'running butt kicks'—running while trying to kick yourself in the butt with the heel of your foot; 'the toy soldier'—essentially 'goose-stepping' and kicking your leg straight out in front of you as you walk; or doing walking lunges, leg swings, or glute bridges—lying on your back and thrusting your hips forward while contracting your glutes as much as possible for about 10 to 15 repetitions.

LOAD | DOUBLE LEG GLUTE BRIDGE

This movement will help strengthen your gluteal muscles while stabilizing your lower back and core. The goal of this exercise is to raise your pelvis high enough so that there is a straight line between your knees, hips and shoulders.

01  
Start



Lie on your back, bend your knees and place your feet flat on the floor. Initiate an abdominal brace and contract your pelvic floor. Maintain this braced position throughout this exercise.

02  
Movement



Lift your toes toward your shins so only your heels rest on the floor. Lift your pelvis up off the floor and squeeze your gluteal muscles. Raise your pelvis high enough so that there is a straight line between your knees, hips and shoulders. Maintain this position for a few breaths.

03  
Return



Slowly lower your hips to the ground. Do not lose your abdominal brace and avoid tilting your hips. Repeat for one minute. Focus on smooth controlled motion while you keep your heels on the ground. Keep your abdominal brace and contract your glute muscles.

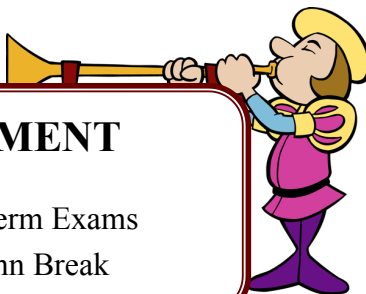
www.feelingprettyremarkable.

All of these are great ways to put your joints through a range of motions while preparing and exciting your muscles. Maybe try out some of the dynamic movements below. And save the stretching for *after* your workout.

# ANNOUNCEMENT

October 21-25 - Mid-term Exams

October 28-29 - Autumn Break



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