

# Letter from the Editor

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The number seven may have a small numerical value, but it has a large presence in human culture. Seven can stand for luck: seven spots are usually found on the back of a ladybug; oppositely, a broken mirror condemns seven years of bad luck. Seven can stand for perfection or completeness: in the first chapter of Genesis, God rested on the seventh day and blessed it, deeming it the Sabbath.

In more spiritual contexts: the Hindu deity Agni rides a chariot pulled by seven horses; seven total branches make up the menorah used by Moses; the Titan Atlas had seven daughters, the Pleiades; the Catholic Church recognizes seven Sacraments; it is said that the Buddha took seven steps at birth; Japanese mythology has seven gods of Fortune.

The classical world identified seven planets: Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn. The mathematical world identifies seven as not just a prime number, but a Mersenne prime, a double Mersenne prime, a Newman-Shanks-Williams prime, a Woodall prime, a Leyland prime of the second kind, a factorial prime, a lucky prime, a happy prime, and a safe prime.

Likewise, there are seven colors of the rainbow, seven distinct notes in a musical scale. Seven continents, seven wonders of the world, seven seas. Seven overlapping circles make the flower of life in sacred geometry, seven is neutral on the pH scale, and seven is the number most likely to be picked between one and ten. There are seven dwarfs that befriend Snow White, seven books that comprise *The Chronicles of Narnia*, and seven wives for seven brothers.

In Ancient Greek education, students learned from seven subjects, separated into a group of three, or the trivium—rhetoric, grammar, and logic—and a group of four, or the quadrivium—astronomy, mathematics, geometry, and music. These seven subjects, collectively, were known as the liberal arts. How fitting, then, that the seventh volume of the journal for the College of Humanities and Social Sciences is comprised of seven undergraduate research publications.

Like the number seven, the researched topics are both similar and widespread. Madisyn Beilowitz analyzes the linguistic relationships of Eliza Doolittle, relating class and rank to dialect. Kiara Williams analyzes how sound can affect one's reading experience, specifically when reading the digital graphic narrative, *The Boat*.

Mental health proved to be of interest among students' submissions. Monique Boodram focuses on how a college major may significantly affect a student's mindfulness, as seen through data collected via the Mindful Ambassador Program. Ava Galarza and Amberley Payne similarly examine mindfulness, conducting research from the perspective of the diversity of the study's participants; moreover, Galarza and Payne present their findings through a poster, contributing a visual element to their research.

Students never cease to draw inspiration from the world around them. Jalen North discusses the intrinsic cultural values of the United States regarding America's criminal justice system. Cameron Walden explores the ethics of animal agriculture in an industrialized capitalistic society. And Ximena Minaya highlights the need for health promotion and disease prevention information offered in Spanish at Hispanic Serving Institutions; to emphasize this need, Minaya presents her research in both English and Spanish.

The following articles, arranged alphabetically by students' last names, offer worthwhile contributions to their respective fields of study. Each article, too, is presented in the general style and format of its discipline.

We hope you enjoy this seventh volume of *The Measure*, and we look forward to hearing your thoughts on the ideas presented within these pages.

Sincerely,



Christina Ellison  
Managing Editor

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