

The background features a vertical gradient from purple at the top to yellow at the bottom. Scattered across the left side are numerous five-pointed stars of varying sizes and colors, matching the gradient. The stars are semi-transparent and have a slight drop shadow.

H2 PORTFOLIO

Jeanette Melin 2023



Trykt Produkt
Typografi &
Grafisk Design

Trykt Produkt

Redegørelse

DESIGN OG ORSÆTNING AF: AFRICAN LEADERS' BIBLE

Mit første Bibeldesign, hvor jeg helt selv har kommet med idéer og udgangspunkt. Jeg har selvfølgelig fået feedback og assistance af vores designer. Biblen er målrettet afrikanske ledere og den har ekstramateriale omkring lederskab relateret til biblen.

ÅRSENDER

Kenya Bible Society er kunden og de fokuserer på at oversætte, udgive og distribuerer Bibler til deres læsere.

MODTAGER

Ærligt afrikanske kristne.

OPGAVE

Primæropgave designforslag til kunden. Kunden ønsker at udgive denne bibel med fokus på lederskab. Lederskabet er taget fra en bog, han selv har skrevet, og han vil bruge designet til at skaffe midler, så han kan få trykt denne bibel.

SPECIFIKATIONER

Trim: 140mm * 210mm

KVALITET/VURDERING

Jeg har sparret med vores designer i løbet af processen. Mit design er præsenteret for designteamet og resten af mine kollegaer, som har valideret det.

Key Themes

- The Lord hears prayer (1:4–6).
- The Lord works providentially through powerful rulers to bring about his greater purposes (e.g., 2:8).
- The Lord protects his people. Because of this, they need not be afraid (4:14).
- The Lord is merciful and faithful to his promises despite his people's ongoing sin (9:32–35).
- Worship is at the centre of the life of God's people. It includes the generous, joyful giving of resources (10:32–39).
- God's people need to be on their guard against their own moral weakness (ch. 13).

Outline

- Nehemiah Returns to Jerusalem to Rebuild Its Walls (1:1–2:20)
 - Nehemiah learns of Jerusalem's dilapidation (1:1–11)
 - Nehemiah gains permission to return and inspects Jerusalem's walls (2:1–16)
 - First signs of opposition (2:17–20)
- The Wall Is Built, Despite Difficulties (3:1–7:4)
 - The people work systematically on the walls (3:1–32)
 - Opposition intensifies, but the people continue watchfully (4:1–23)
 - Nehemiah deals with injustices in the community; Nehemiah's personal contribution to the project (5:1–19)
 - A conspiracy against Nehemiah, but the wall is finished (6:1–7:4)
- A Record of Those Who Returned from Exile (7:5–7:3)
- The Reading of the Law, and Covenant Renewal (8:1–10:39)
 - The law is read (8:1–8)
 - The people are to be joyful (8:9–12)
 - The people keep the Feast of Booths (8:13–18)
 - A prayer of confession, penitence, and covenant commitment (9:1–38)
 - Signatories and specific commitments (10:1–39)
- The Population of Jerusalem and the Villages; Priests and Levites (11:1–12:43)
 - Those who lived in Jerusalem and the villages of Judah (11:1–36)
 - High priests and leading Levites since the time of Zerubbabel (12:1–26)
 - Dedication of the walls (12:27–43)
- Nehemiah Deals with Problems in the Community (12:44–13:31)
 - The administration of offerings for the temple (12:44–47)
 - Ejection of Tobiah the Ammonite from the temple (13:1–9)
 - Dealing with neglect of the offerings (13:10–14)
 - Dealing with Sabbath breaking (13:15–22)
 - The problem of intermarriage again (13:23–29)
 - Summary of Nehemiah's temple reforms (13:30–31)



3 NEWS FROM JERUSALEM

1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, ²That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. ³And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

NEHEMIAH'S PRAYER OF REPENTANCE

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, ⁵And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: ⁶Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. ⁷We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. ⁸Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye* transgress, I will scatter you abroad among the nations: ⁹But *if ye* turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. ¹⁰Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. ¹¹O

^{2,6} queen: Heb. wife

Nehemiah 1–2

Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

NEHEMIAH COMMISSIONED TO GO TO JERUSALEM

2 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine was before him: and I took up the wine, and gave it unto the king. Now I had not been *beforetime* sad in his presence. ³Wherefore the king said unto me, Why is thy countenance sad, seeing thou *art* not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, ⁴And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire? ⁵Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. ⁶And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. ⁷And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. ⁸Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; ⁹And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertaineth* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. ¹⁰¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army

the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. ¹⁸And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

A FEW VOICES OF OPPOSITION

¹⁷ ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. ¹⁸Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good work. ¹⁹But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? ²⁰Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise

nobles put not their necks to the work of their Lord. ²¹Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. ²²And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. ²³Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. ²⁴And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. ²⁵And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hatuth the son of Hashabniah. ²⁶Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces. ²⁷And next unto him repaired Shallum the son of Haloehesh, the ruler of the half part of Jerusalem, he and his daughters. ²⁸The valley gate re-

of Bani-Netai unto him repaired Hananiah, the ruler of the half part of Keilah, in his part. ¹⁸After him repaired their brethren, Bavaï the son of Henadad, the ruler of the half part of Keilah. ¹⁹And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. ²⁰After him Baruch the son of Zab-

beroud: After them the Levites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. ²⁸From above the horse gate repaired the priests, every one over against his house. ²⁹After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. ³⁰After him

^{13,30} Zababai: also called, Zaccal ^{13,36} dwelt... or, which dwelt in Ophel, repaired unto ^{13,36} Ophel: or, tower ^{13,31} going... or, corner chamber ^{13,32} going... or, corner chamber

DAILY INSIGHT

DEALING WITH BURDENS:

The Nehemiah Strategy

Nehemiah's heart was burdened by the report of the broken walls of Jerusalem. Nehemiah's story shows the strategy he used to operationalise the adventure to which God called him to restore Jerusalem.

Nehemiah did pray, plan and took action. Nehemiah documents stopping to pray 11 times. Nehemiah's exchange with the King reveals he had clearly done his homework and had detailed plan for his course of action. Nehemiah did put his prayed-out plan into action.

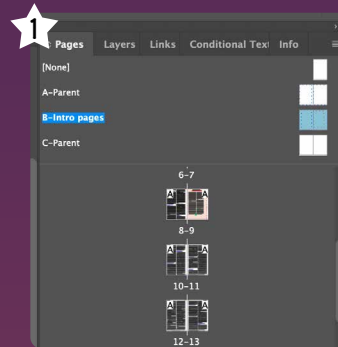
Your trajectory will be changed through the power of prayer, followed up with a detailed plan of action and you have to take action.

^{11,32} next unto...: Heb. at his hand ^{13,8} fortified... or, left Jerusalem unto the broad wall ^{13,11} other...: Heb. second measure

Typografi

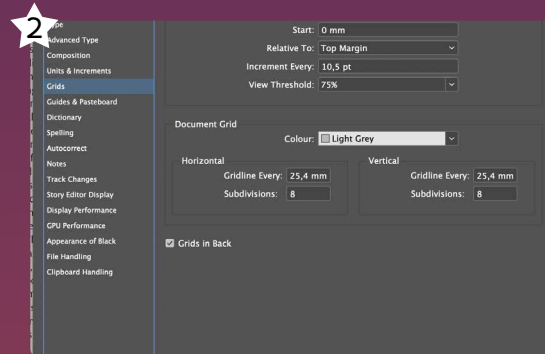
1 MASTER/IDER

- ↻ A-parent spread med running header og automatisk paginering
- ↻ Runningheader lavet med tekstvariabler, som bruger bogens titel f.eks. "genesis".
- ↻ B-parent uden headers og pagina til bogens første side.



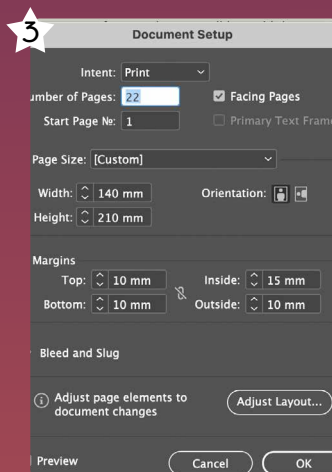
2 BASELINE GRID

- ↻ Indstilles med hensyn til margener, spalters bredde, papirets størrelse og skriftens størrelse.
- ↻ 10,5 pt skydning
- ↻ alle paragraphstyles er låst til baseline og mellemrubrikker justeres i stylen ved at hæve eller sænke skriften.



3 MARGER OG SPALTER

- ↻ Margener sat i mm: Top 10/ bund 10/ ydre 10/ indre 15
- ↻ 2 spalter med 3,528 mm mellemrum.
- ↻ Bibler skal ofte have en bred indermargen, da den er omfangsrig, og dermed har brug for plads til sidernes samling.

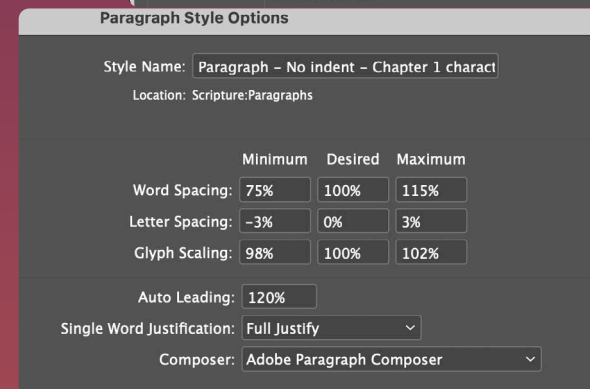
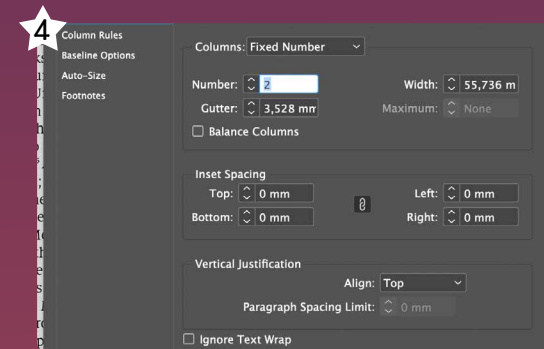
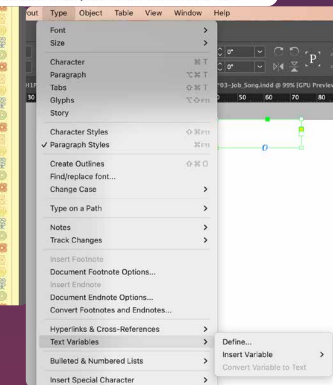
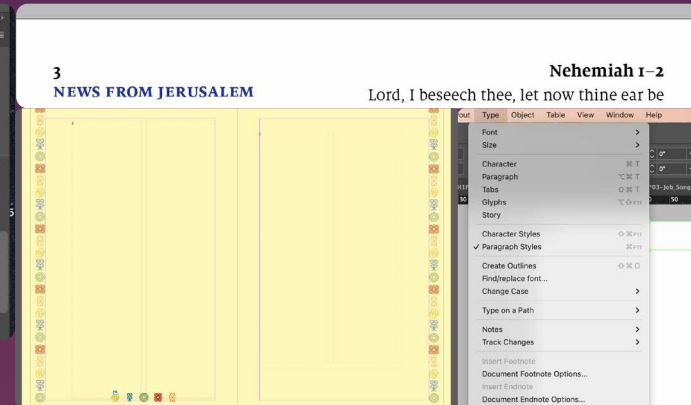


4 HYPHENATION OG JUSTIFICATION

- ↻ Fast bagkant for ro.

5 FONTE

- ↻ Rubrikker, brød, uncial - Milo serif pro (høj x-højde - god til bibler).
- ↻ Petala Pro.



Grafisk Design

1 BRIEF

Jeg modtog et designbrief fra kunden, hvor der stod beskrevet hvilket type af ekstra materiale biblen skulle indeholde og et forsøgsmanus til bogen Nehemiah.

Intro - en stor mængde information:

- Daily Insights en lille boks med tekst omkring en strategi for denne bogs type af lederskab.
- Leader Profile omkring hvilken leder Nehemiah var (artikel 500 ord).
- Lederskabs principper et karaktertræk som er godt at arbejde med, når man leder (artikel 500 ord).
- Lederskabsudfordring (artikel 500 ord)

2 IDÉER

Jeg startede ud med at researche på afrikansk kultur og vestlig kultur. Her fandt jeg for eksempel, hvor jeg kunne se at mange omtaler vestlig kultur som stringent og professionel, hvor den afrikanske er mere åben, varm og flydende i sit udtryk. Samtidig tales der stærkt for at kombinere begge sider altså det bedste fra begge verdner.

- Jeg kiggede på afrikanske klædedragter
- Søgte inspiration i historien og myter

3 DESIGN ELEMENTER

- HVAD HAR JEG AT ARBEJDE MED?

- Farver
- Ikoner
- Treger
- Fonte

ALB BIBLE FEATURES

Book Introductions	Daily Insights	Leader Profiles	Leadership Principles	Leadership Issues
66 Leadership Principles, Leadership Summary and Book @ glance	365 Insights 75 - 100 Words	52 Biblical leader profiles with their successes or failures. 500 Words	52 Leadership Principles for Servant leaders 500 words	52 Topical issues on leadership in Africa such as corruption, tribalism, etc 1200 words

Book Introductions

- Leadership Principles
- Leadership Summary
 - Key People
 - Benefic
 - Leadership Passages
- Book @ a Glance
 - Author
 - Benefic
 - Time & place
 - Key Events, Key People, Key Themes

BOOK INTRODUCTIONS

2 page introductions

Page 1

Graphical summary of the book in an appealing design

- Leadership Principles
- Leadership Summary
- Book @ glance
 - Author
 - Benefic
 - Time & place
 - Key Events, Key People, Key Themes

Page 2

Detailed outline of the book content

- Key Themes
- Book Outline

2

Adinkra Symbols and Meanings

Adinkra are visual symbols with historical and philosophical significance originally printed on cloth which royals wore to important ceremonies. Originating from the Gyaman people of Ghana and la Côte d'Ivoire, the symbols have assumed global importance and are now found in logos, clothes, furniture, sculpture, earthenware pots, and many others.

Saturated with meaning, these symbols have come to symbolize the richness of Akan culture and serve as a shorthand for communicating deep truths in visual form. As an example, the fact that most universities in Ghana use at least one Adinkra symbol in their logo demonstrates the gravitas their use has come to symbolize.

List of Adinkra Symbols and Meanings

No.	Symbol	Name	Meaning
1		Gye Nyame	Except God. A symbol expressing the omnipotence of God. Probably the most popular Adinkra symbol. It is featured on Ghana's largest-denomination banknote, the 200 cedi note.
2		Sankofa	Go back and get it. A symbol of the wisdom of learning from the past to build for the future. From the Akan proverb, "Se wo were fi na wosan kofa a yenkyiri," meaning, "It is not taboo to go back for what you forgot (or left behind)."
3		Sankofa	Another Sankofa symbol

ADINKRA SYMBOLS

Grafisk Design

4 SKIT/ER

Mit første udgangspunkt var at lave en ren bibel med neutrale farver. Det gav ikke særligt meget dynamik og varme som i den afrikanske kultur. Jeg ændrede retning og fik flere farver ind, der også kunne adskille indholdet tydeligt fra hinanden.

5 ADINKRA SYMBOLER

I min research fandt jeg frem til de traditionelle adinkra symboler. Disse stammer fra hedensk tid men er i dag alment brugt i bl.a. tøj. Symbolerne har positive betydninger. Jeg har valgt symboler med betydning der kan relateres til boksens indhold. Jeg har rentegnet og farvelagt dem.

↳ /ankofa - "Learn from the past" - daily insight

↳ Adinkrhene - "greatness, charisma, leadership" - leadership Profile

↳ Dwennimen - "Humility and /trenchth" - Leadership Principle

↳ Mmere Dane - "Time Changes" - Leadership Issue

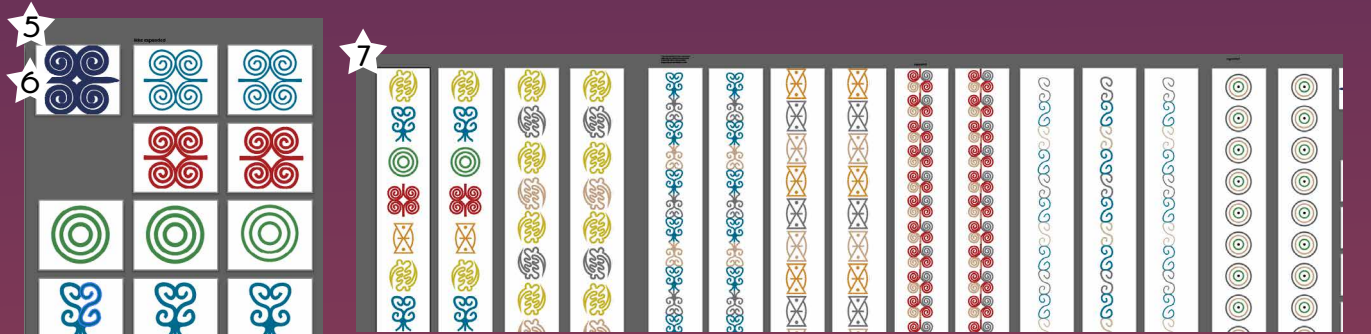
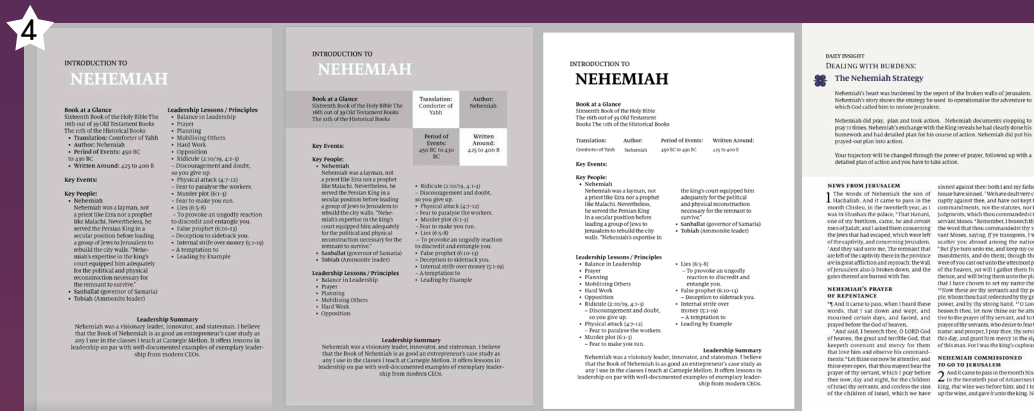
↳ Gye Nyame - "Except God" - Introduction.

6 FARVER

Jeg startede ud med mørkere farver, men da det er tyndt papir og mat bliver farverne hurtigt sværere at skelne fra hinanden. Jeg blev derfor anbefalet at lysne dem og gøre dem mere pang.

7 KANTER (BORDER/)

Jeg har lavet kanter med et grid af symbolet i forskellige farver, farverne er de farver, som jeg oprindeligt havde tænkt til boksene, samt symbolets grundfarve.



Adinkra symbols

- Sankofa**: "Return and get it". Learn from the past.
- Adinkrhene**: Chief of adinkras sign. Greatness, charisma, leadership.
- Dwennimen**: humility and Strength. Dwennimen, literally meaning "two horns" symbolizes that even the strong have to be humble.
- Mmere Dane**: "Times Change". Good situations are not permanent so the fortunate should not boast but situations are not permanent so the less fortunate should not give up. No condition is permanent, hence, man should be humble, cooperative and hopeful in all his endeavors.
- Gye Nyame**: "Except God". Gye Nyame, meaning "except for God," symbolizes God's omnipotence through the knowledge that people should not fear anything except for God. Another interpretation of "except for God" is that no one has seen the beginning of all creations, nor will anyone live to see the end, except for God.

Adinkra are visual symbols with historical and philosophical significance originally printed on cloth which royals wore to important ceremonies. Originating from the Gyaman people of Ghana and the Côte d'Ivoire, the symbols have assumed global importance and are now found in logos, clothes, furniture, sculpture, earthenware pots, and many others.

Saturated with meaning, these symbols have come to symbolize the richness of Akan culture and serve as a shorthand for communicating deep truths in visual form. As an example, the fact that most universities in Ghana use at least one Adinkra symbol in their logo demonstrates the gravitas their use has come to symbolize.

LEADERSHIP ISSUE: OPPOSITION

Opposition is almost synonymous to leadership. Whenever you try to accomplish anything significant for the Lord, there will always be opposition and sometimes it will be strong opposition. The enemy will try to get you sidetracked or to get you completely. Even though it was God's will for the work to be small, He did not remove the opposition. Even when you are in God's will, He does not remove the opposition. He will allow you to experience the opposition and know how to respond to it. When the enemy opposes you, you will gain an encouragement or see who a true friend is. When the enemy opposes you, you will gain an encouragement or see who a true friend is.

Threats and intimidation. If anger and ridicule don't work, the enemy gets more aggressive. Nehemiah's enemies had to be careful, since he was working under a Persian's permission. They couldn't just rally their troops and march on Jerusalem, or they would be charged with rebellion against the king. But they could and did use threats of violence (4:1, 10), which they circulated among the Jews in Jerusalem (4:3). Small bands of terrorists could strike in and out of the city, and Sanballat would tell Jerusalem that it was a rebellious band that didn't have control over it. He used the military model. The threat of terror, actually put the Jews under immense psychological pressure.

Discouragement and evaluation. There was discouraging news about the work that circulated among the workers. The people were weary and they were not taking it very much, but they were still working. They had lost their earlier zeal for the work of rebuilding the wall. They were discouraged and they were not taking it very much. They were not taking it very much. They were not taking it very much. They were not taking it very much.

They hid their voices in prayer. When we face opposition, we first respond to it by going up and looking for our hearts. But our first response should always be prayer.

They kept their eyes on the Lord. Remember the Lord who is great and awesome, and fight to your leaders, your sons, your daughters, your wives and your houses. The people were discouraged because they had gotten their vision and mission, and they had to go back and all the work left to do. Nehemiah didn't let them get discouraged. He kept their eyes on the Lord.



Digitalt Produkt
Billedbehandling &
Produktionsforståelse



Digitalt Produkt

Redegørelse

BACKING VIDEO AF AFRICAN LEADER'S BIBLE

Kunden ønskede med designet af biblen at skaffe midlerne til at udgive den. Derfor har jeg udarbejdet denne backing video på eget initiativ (skoleopgave).

AFSENDER

Kenya Bible Society en afrikansk bibeludgiver.

MODTAGER

Potentielle investorer med interesse i emnet.

BAGGRUND

Videoen har fokus på produktet og en stemning af udforskning og opdagelse.

KVALITET/VURDERING

Mine 3d bibler kunne bestemt blive meget bedre med øvelse, som førstegangs resultat er jeg ok tilfreds.



Billedbehandling

1 COVER TIL BIBLEN

Jeg valgte at lave et lædercover til biblen. Læderet er et billede af læder med to farver, hvilket giver læderet et mere exotisk præg.

- ↳ Overskrifter i sort
- ↳ Grafik og logo i guldpreg

2 LYS

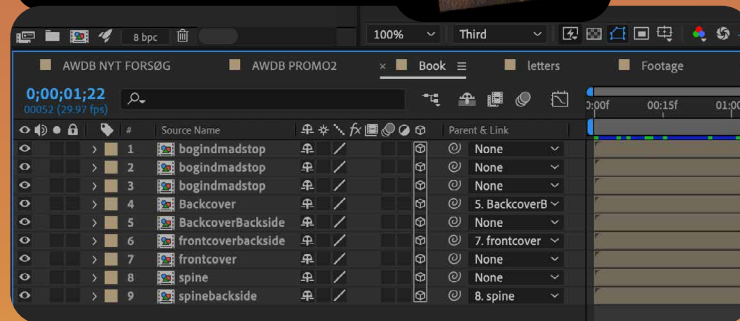
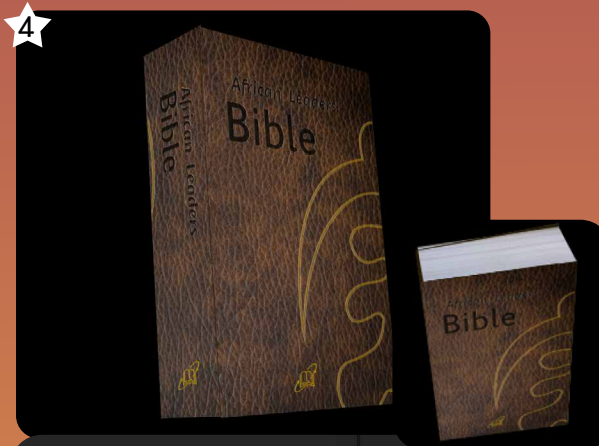
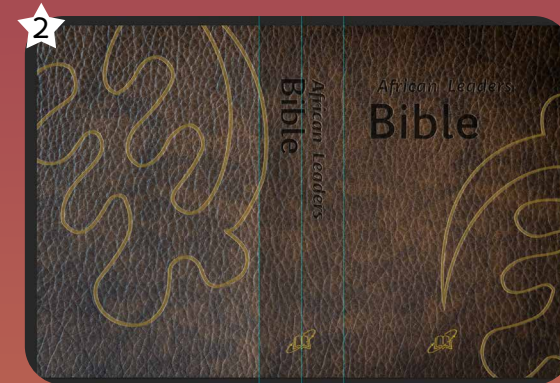
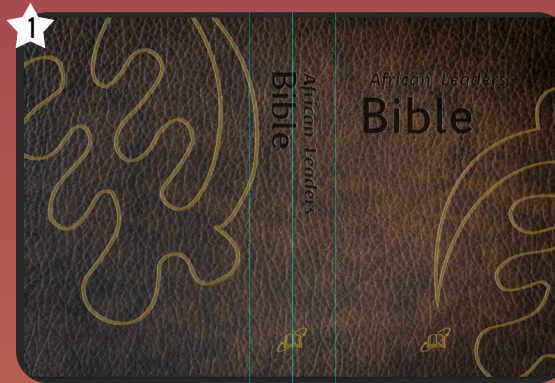
- ↳ dæmpning af lys med burntool - midtones og highlights.
- ↳ dæmpning af lys/skær med gennemsigtigt mørkerer lag.

3 EFFEKTER

- ↳ Bøvel og emboss for at give effekt af prægning.
- ↳ Forstørret adinkra symbol fra det indre i biblen for grafisk effekt - giver et åbent design.

4 3D

Jeg besluttede at udarbejde en bibel i 3d, som mock up til videoen. Forside, bagside og bogryg er alle i en komposition for sig selv i aftereffekts. Hver komposition er sat sammen og rettet til i forskellige vinkler.

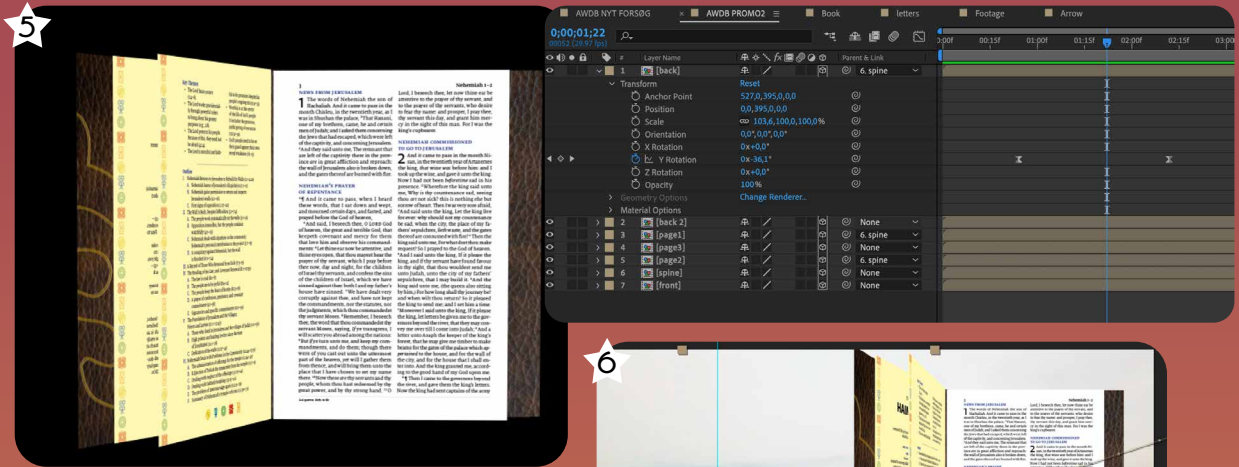


Billedbehandling

5 3D FORTÆT

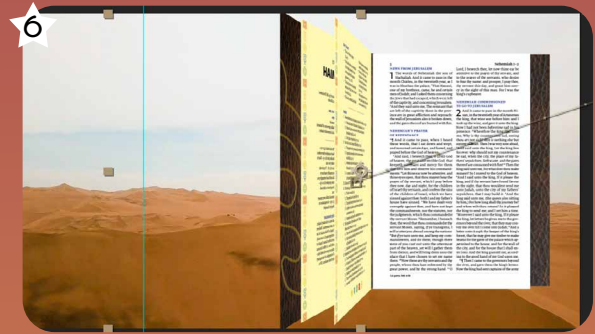
Jeg havde en idé, om at jeg ville bygge en 3d bibel der kunne åbne sig. Det fungerede ikke, derfor lavede jeg istedet to kompositioner en med en lukket 3d bibel mock-up og en der åbner sig op og viser noget af designet indvendigt.

- ☞ Jeg har linket lag med hinanden for at få dem til at følge hinanden, når bogen åbner sig.
- ☞ Jeg har lavet easy ease for at få en glidende bevægelse.



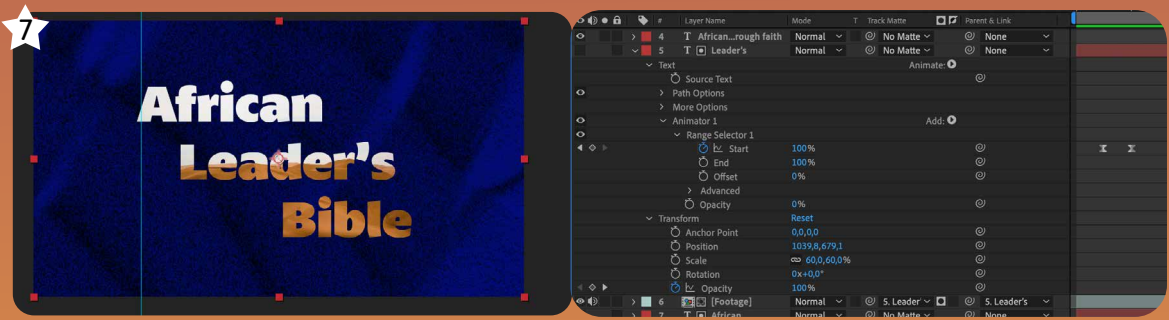
6 ØRKEN FILM OG EPISK MUSIK

Jeg ønskede at fokus skulle være på design elementer og tekst i filmen, derfor fandt jeg en rolig baggrunds-film som understøtter dette. Ørkenen passer til en afrikansk setting og dens gule sand giver en rolig ensformig baggrund. Musikken er episk, rolig og den passer med filmens tempo. Den giver en fornemmelse af at man udforsker ørkenen.



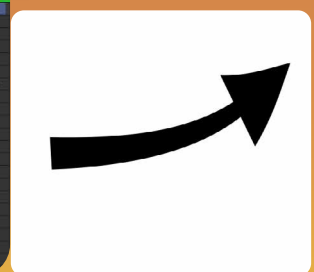
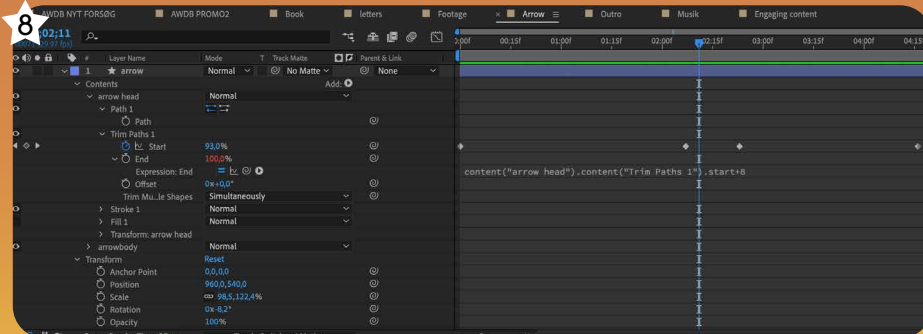
7 INTRO MED TRACKMATTE

Jeg har brugt trackmatte på intro teksten for at give fornemmelsen af at man kigger igennem teksten og ind til den ørken som fører en igennem Biblen



8 ANIMERET PIL MED TRIMPATHS

Jeg har animeret en pil med trimpaths. Den følger en vej og bugter sig videre. Den kommer under "engang content" for at understrege budskabet lige inden biblen åbner sig. Jeg har brugt lidt expressions flere steder :D.



Produktionsforståelse

1 KOMPOSITIONS INDSTILLINGER

Da det er en backing video, vil den blive sendt rundt per link til mulige backere. En video som denne vil lægges på Vimeo og embeddes på kundens hjemmeside kun synlig med link.

↳ Opløsning HD 1920*1080

2 PRECOMPOSE - FOR OVERBLIK

Da jeg har arbejdet med mange lag, har jeg valgt at precompose hver eneste afdeling af filmen, sådan at jeg har dem samlet og jeg har indstillet dem sådan, at jeg kan se hvor i filmen de kommer.

3 MAPPESTRUKTUR

Jeg har ikke været god nok til min mapestruktur, da jeg ikke i starten vidste, at jeg ville bruge mine 3d bibler på denne måde, som kompositioner i en ny komposition. Fremadrettet håber jeg på at kunne samle det hele i en mappe.

