

# Graphic Design for Public Administrators

**Why do *you* want to  
learn about graphic design?**

**Where/when do you use  
design in your job?**

# Design is everywhere

**Nearly everything you make is designed**

**Memos, reports, annual reports, research, data graphics, tables**

**Advertisements, posters, announcements**

**Office signs, signs on the shared fridge saying Friday is clean-out day**

# Design is critical for communication

**Good design enhances communication**

**Good design takes  
audience needs into account**

**Good design exudes professionalism**

**Good design is fun!**

# Who am I?

**Humanities as an undergraduate**

**Academic print design + web design**

§11 Now that we know the quiddity of truth through our knowledge of its definitions, let us learn the quality of truth, or how truth exists, and how it occurs and comes to be. We say that truth is a proposition with which the speaker's soul is tranquil,<sup>26</sup> knowing that what he said is indeed <as he said it> and that what he described is indeed as he described it. We also say that the truth is a proposition that the tongue articulates, whereby the soul informs another soul regarding something of which [the latter] is ignorant or of which it is content in knowing.<sup>27</sup> We also say that the truth is various modes that recount the form of beings and the existence of the intelligibles. We also say that truth is the ultimate verbal achievement of the soul // in its inquiry into whatever it did not know, as demonstrated in the following schema:

§12 •The quality of truth is one of four:•

The first: Truth is a proposition with which the speaker's soul is content, knowing that what he said is indeed as he said it and what he described is indeed how he described it. The second: Truth is a proposition that the tongue articulates, whereby the soul informs another soul regarding something of which it is ignorant or which it is content in knowing. The third: Truth recounts the form of beings and the existence of intelligibles. The fourth: Truth is the ultimate verbal achievement of the soul in its inquiry into whatever it did not know.

26. *Sukūn al-nafs*, meaning the state of "rest" that is a result of unwavering certainty (as opposed to the frantic searching "movement" that accompanies uncertainty), and hence, "tranquility" of the mind. Below (*LM* 2.11) al-Muqammaṣ contrasts this content state with ignorance rather than with falsehood. For many instances, see for instance, Abū 'Alī al-Jubbā'i, *sukūn al-nafs* describes knowledge; see 'Abd al-Jabbār, *Mughni*, 12:13. Al-Muqammaṣ's use of the term, and there is, therefore, no need for forcing it on Abū 'Alī, as suggested by Vajda, "151 and n. 10. See also Vajda, "Autour de la théorie," 139; *ibid.*, 12:43, lines 9–10; and compare al-Qirḡisāni in Hirschfeld, lines 8–13. On this concept, which has Stoic origins, see *speech*, 43 and n. 21, as well as 47–49; and Vajda "Saadya,"

used here as "informing," is the silencing of the opponent's logical dead end (see Pines, "A Note on an Early Use of the term" and n. 77; see also al-Qirḡisāni, *Kitāb al-anwār*, 484–86; and

(١١) فإذ عرفنا ماهية الحق بمعرفتنا<sup>٢٦</sup> حدوده،<sup>٢٧</sup> فلنعرف الآن كيفية الحق، أو كيف يكون الحق ويقع ويجب. ونقول إنَّ الحق مقال تسكن إليه النفس بعلمها<sup>٢٨</sup> بأنَّ ما قال كما قال - وما وصف كما وصف. ونقول أيضًا، إنَّ الحق مقال ينطق به اللسان بحبر،<sup>٢٩</sup> أعني النفس لانتطاع نفس أخرى في ما جهلت أو سكتت.<sup>٣٠</sup> ونقول أيضًا إنَّ الحق ضرور تحكي<sup>٣١</sup> صورة الموجودات ووجود المعقولات، ونقول أيضًا إنَّ الحق غاية ما إليه تصير النفس من // [القول عن لخصها عن ما كانت به جاهلة، وذلك على هذا المثال]:

(١٢) "كيفية الحق على أربعة أوجه"

[أ] حددها، أنَّ الحق مقال تسكن إليه النفس بعلمها بأنَّ ما قال كما قال وما وصف كما وصف. والثاني، أنَّ الحق مقال أنَّ ينطق به اللسان بحبر، أعني النفس لانتطاع نفس أخرى في ما جهلت أو سكتت.<sup>٣٢</sup> والثالث، أنَّ الحق يحكي صورة الموجودات ووجود المعقولات. والرابع، أنَّ الحق غاية ما إليه تصير النفس من القول عن لخصها عن ما كانت به جاهلة.

<sup>٢٦</sup> ف: بمعرفتنا<sup>٢٦</sup>؛ ف: حدودها<sup>٢٧</sup>؛ ف: بعدما<sup>٢٨</sup>؛ ف: بقايتها<sup>٢٩</sup>؛ ف: بظن لاحقًا للفترة ١٢. <sup>٣٠</sup> ف: موجود للمقابلة، ينظر لاحقًا للفترة ١٢. <sup>٣١</sup> ف: بما يجدر التصويب؛ سكتت. <sup>٣٢</sup> ف: بما يجدر التصويب؛ سكتت. <sup>٣٣</sup> ف: بما يجدر التصويب؛ سكتت. <sup>٣٤</sup> ف: بما يجدر التصويب؛ سكتت.

al-Maqdisi, *Kitāb al-bad'*, 1:51, line 11ff.). It seems, therefore, that this definition is intended to explain in what sense one can speak of truth in a disputation. The last part of the definition—which includes *juhūl* and *sukūn*—is somewhat awkward. With a minor correction (see n. 48 to the text) this sentence would read "... in order to help another soul out of a state of being either ignorant or silent (*sakatal*) about something." On "silence" in disputation, see, for instance, al-Qirḡisāni, *Kitāb al-anwār*, 485, line 19.



NEALE A. MAXWELL  
INSTITUTE for  
RELIGIOUS SCHOLARSHIP

MR. STEVEN L.  
PECK'S  
THE TRAGEDY OF  
KING LEERE,  
GOATHERD OF  
THE LA SALS.



WITH EXPERT COMMENTARY BY  
MARY O'BRIEN

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ACT I

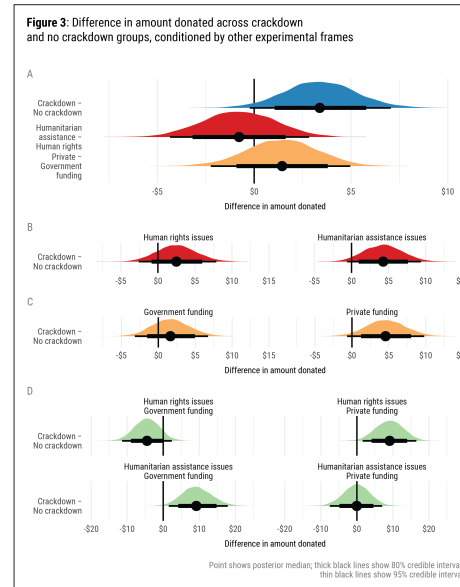
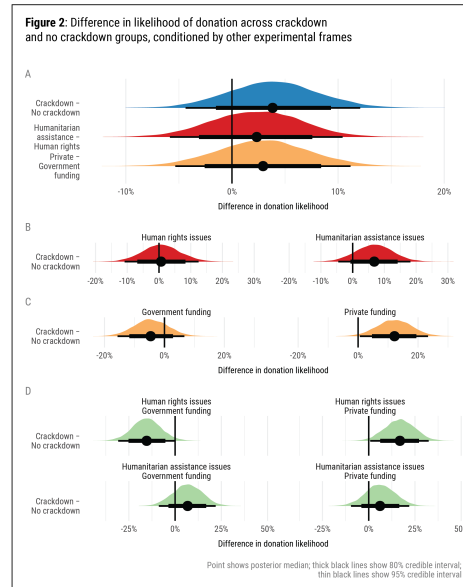
CASTLE VALLEY NEAR  
MOAB, UTAH

ASMODEUS' REFLECTIONS

*Cloudy days in late autumn are scarce in this thirsty part of the world. The thick gray canopy seems to lift rather than oppress in its promise of one of those rare after-monsoon season rains. As the advancing evening slides into the darkening canyon, the unfolding gloaming brings a muted quiet as varying shades of red and black disclose a new canyon to my senses. One that, although I see daily, is one I've never seen before. I think you know what I mean—every cloud, each angle of the sun, an individual act of light precipitation, all bring me to a place I've never been before, conditioned on a mood of temperature, or the voice of a particular bird, or even what humor I find within myself. All of these things flavor which colors and hues I see. So this unfolding landscape is born anew at this very moment, and, although, bearing a close family resemblance to the other canyons I observe here daily, it is nevertheless a novel thing in the world if only from my perspective.*

# Accidentally fell into public policy studies

## Design is a crucial part of my research



(and I still dabble in book design on the side)



# Plan for today

**Truth and Beauty**

(30 minutes)

**Creating Beauty**

(45 minutes)

**Designing with Canva**

(45 minutes)

**Designing text with Word**

(45 minutes)

# Resources

All workshop materials  
and a ton of additional resources  
are available here:

<https://andhs.co/gpl-design>