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The Power of a Calling (A): Insights from Joseph's Journey

Truly what is here preached is not simply a means of making one's way in the world, but a peculiar ethic. The infraction of its rules is treated not as foolishness but as forgetfulness of duty. That is the essence of the matter. It is not mere business astuteness, that sort of thing is common enough, it is an ethos. This is the quality which interests us.

—Max Weber on Calling
“The Protestant Ethic and the Spirit of Capitalism.” 1904/1992, p. 51

At the height of his career, with a wife, two children, and symbols of success, Joseph could hardly believe his life—and neither could his siblings. While separated from his family and working abroad, Joseph's many accomplishments catapulted him into a position of political and economic leadership. Years of dirty work, gang violence, and a fragmented family after his mother died were all a distant memory. Joseph was no longer just the big-mouth little brother. He was a highly capable, respected, and internationally renowned leader with real power. His counter-cyclical economic policies steered a nation through economic surplus, crisis, and recovery. So much had changed since they were kids—or had it?

When the family reunited after 22 years, past hurts and deceptions seemed to disappear. In reality, they just never mentioned old offenses, for the sake of peace and harmony. But family secrets, schisms, and drama are often amplified in the midst of a crisis, which is what happened when their elderly father got sick. As Joseph's father uttered his last words, smoldering sibling rivalries reignited. After the funeral, Joseph's siblings started conspiring once again.

In the prime of his career, it seemed that Joseph had it all—except healthy relationships with his family of origin. His extraordinary power and wealth further widened the gap between them. How could people from the same family be so different? When Joseph's siblings saw the fulfillment of his seemingly impossible childhood dream, they looked at him with awe and incredulity. When his nieces and nephews looked at him,

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they saw a hero. When his children looked at him, they saw dad, whose success they took for granted. But when Joseph looked at his siblings, their children, and his own, he, like his father, saw people with great potential that had not yet been realized. "If only they knew what it took to get here," he thought. "How can I explain that fulfilling my calling and becoming the transformational leader that they esteem (or envy) is no great mystery?" Nor was it easy.

Joseph feared that without their father, the family would devolve into factions and feuds instead of moving forward. But Joseph had come too far to go backward and he certainly did not want family drama to spill over into his new life. So he reached out to them, hoping to change their relationship dynamics and to share insights he had gained about flourishing in life and at work. Joseph contemplated how to seize this moment to launch a conversation that would simultaneously heal past rifts and inspire his family to live their own callings.

Case History

Joseph's compelling story transcends time and place. He could be from Detroit, Durban, or Delhi. His seemingly contemporary story about how to live your calling is nearly 4,000 years old! It is common to the Abrahamic faiths of Judaism, Christianity, and Islam, which have adherents around the globe (see **Exhibit 1**). Thus, Joseph's story is directly relevant for people in many established and emerging economies—and is indirectly relevant for people of various faiths and philosophies.

Although the Holy Torah, Quran, and Bible focus on different details of his story, all agree that Joseph (or Yusuf) was not an "average working Joe." Details from all three religious texts are integrated here to provide an inter-faith perspective of his life. Additional archaeological information provides historical context and details about his work. Together, these sources convey practical lessons about Joseph's calling, leadership, and talent development in organizations.¹

Joseph, a Hebrew shepherd from Canaan, left home and lived up to his Hebrew name, which means *to increase or may God add*. He was ultimately appointed Pharaoh's vizier and second in command over Egypt during the 12th dynastic era under the Pharaoh Amenemhat III.² At that time, Joseph was given an Egyptian name, Zaphenath-pa'aneah, which means *who is called to life*.³ As Egypt's top administrator, Joseph developed and implemented revolutionary economic policies that led the nation through a famine to fecundity.⁴ How did he do it? Joseph's résumé provides clues about how he lived and fulfilled his calling (see **Figure 1**).

Figure 1
Joseph's Résumé

Joseph, Son of Jacob	
Birth Date: 1700 B.C.E.	Previous Address: Canaan
Birth Place: Padan Aram	Current Address: Egypt
Work History: 1671–1643 (and beyond) B.C.E. Ruler of Egypt — Vizier, 2nd in command after Pharaoh. Administrator responsible for: infrastructure development and maintenance, agricultural policies, economic policies, human services, and foreign relations during Egypt's 12th and 13th dynastic eras.	
<ul style="list-style-type: none"> • Accomplishments: <ul style="list-style-type: none"> – Major reorganization of government administration. – Established counter cyclical economic policies to manage national resources during times of economic prosperity, recession and recovery. – Established and implemented the first national tax system. – Supervised infrastructure projects (e.g., construction of pyramids and hydraulic water system). – Developed and managed international relief programs. – Mentored immigrant workers. • Other responsibilities: material resource acquisition, management and distribution, accounting, social service provision, talent development, livestock management, land/real estate management, secretary of agriculture and ambassador. 	
1682–1670 B.C.E. Prison overseer — 2nd in command of Egyptian prison. Monitored all inmate activities; promoted from prison worker.	
1682 B.C.E. Steward in the home of the Egyptian captain of the guard; responsible for monitoring all household property, inventory maintenance and land management.	
1683–1682 B.C.E. Servant in the Egyptian captain of the guard's home; responsible for preparing and serving food and beverages. Promoted to steward.	
1688–1683 B.C.E. Shepherd in the family business. Cared for livestock (e.g. cattle, sheep) in Shechem, Responsible for inventory and reporting quality issues to the owner (dad).	
Service: Prison ministry, mentor, cross-cultural/interfaith ambassador	
Hobby: Dream Interpretation	
*B.C.E. = Before the Common Era, dates are approximate	

Source: V. Myers. Not your Average Working Joe. (2011)

What Is a Calling?

In Western societies, in Europe and North America, the idea of “calling” gained popularity in management due to scholar Max Weber’s famous book, *The Protestant Ethic and the Spirit of Capitalism* (1904). In it, he attempted to explain 16th century theologians’ views about the sacred significance of ordinary work in a variety of roles – job, career, family, community, hobbies and volunteer service. Calling is therefore, both singular and plural; many different callings comprise the calling of one’s life. Any activity can be part of one’s calling as long as it is not dishonest or injurious to society or to one’s own soul. Weber also recognized that other cultures, religious traditions, and philosophies espouse a work ethic that is comparable to the idea of calling.

Today, the word calling is often casually used as shorthand for “my ideal job”—work that I feel passionate about or destined to do. Although a sense of destiny is sometimes associated with a calling, that is only part of the picture. In fact, the idea of destined work was perverted in the West during the 1600s, when European traders used religion to justify their domination and exploitation of people during the slave trade. Since then, people have used the idea of destiny to rationalize stealing territory, claim unfair advantages, or maintain the status quo. Ideally, however, a person can pursue their calling through work that is aligned with their interests, aptitude, and sense of destiny. But for many, that is an unattainable luxury. Does that mean that they do not have a calling? No.

In recent years, narrow definitions of calling as a sense of destiny or passion ignore its deeper, enduring historic definition. Historically, the ultimate goal of a calling was to glorify God with good work – work that is both ethical and excellent. Ideally, that good work is performed by “specialists with spirit.”

Specialists with Spirit

There are two types of *specialists*—occupational and procedural. The occupational specialist is devoted to an occupation, branch of learning, or role because he or she desires it; however, that definition reflects an overly simplistic notion of a calling as a *destiny*. The second type, a procedural specialist, is devoted to using careful methods, purposefully centering his or her attention, and striving toward collectively held standards of excellent and ethical performance—not necessarily because it is your ideal work, but because it is *your* work. The procedural specialist fulfills their *duty* to do good work, even when it is not the person’s destiny or desired work. The problem is that, too often, we focus on specializing in an occupation without specializing in careful methods, regardless of circumstances. A true calling requires that we prioritize the latter, in hopes of pursuing the former.

Spirit, generally speaking, is the animating force or vital principle that gives life to what we do;⁹ it has generative and protective qualities. With regard to calling, spirit is a way of working and being that is virtuous and ethical and is enlivened by character strengths. *Spirit* is also a resource that enables a person to adapt, effectively cope, and be resilient when confronted with life’s vicissitudes—and to transcend them. The combination of character strengths (See **Exhibit 2**) and coping skills constitute the *disposition* on one’s calling. Joseph’s story illustrates how your personality, family of origin, and, sometimes, religious beliefs influence the spirit of your calling.

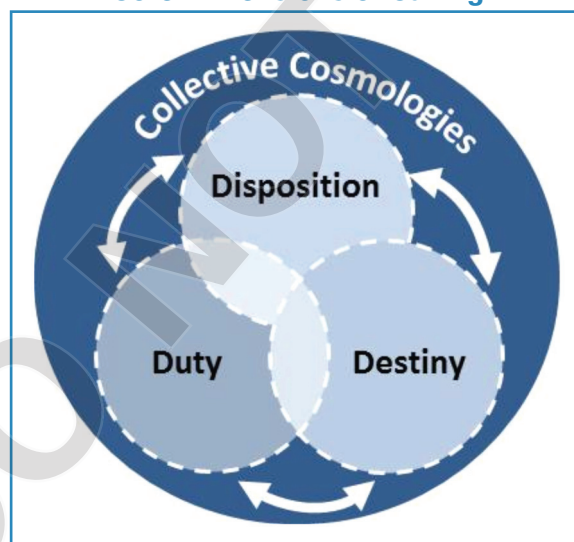
In sum, a calling is a way of living and life direction, not merely a destiny. Its core dimensions—destiny, duty, and disposition (See **Figure 2**)—are essential to be a *specialist with spirit* that does good work. Consequently, Weber believed, with good reason, that the calling ethic resulted in multiple tangible benefits including: (1) intrinsically motivated and engaged employees; (2) ethical, empathetic, and astute leaders; (3) shared norms to regulate the acquisition and distribution of wealth; (4) optimal organizational performance; and (5) valuable goods and services that enrich society. But he also recognized the risks of specialists *without* spirit.

Specialists without Spirit: Capitalist Countries Beware

More than 100 years ago, Weber predicted that as capitalism took root, the sacred calling would be diluted as it was disconnected from the highest ethical and moral principles, resulting in workers becoming “specialists without spirit.”¹⁰ Specialists without spirit pursue their “mundane passions” and treat business as a competitive “sport,” in pursuit of “quantitative bigness” (see **Exhibit 2**). Specialists without spirit compromise ethics and quality. They may be keenly focused on a destiny or desired career, but with a spirit that is apathetic, wounded, narcissistic, or malevolent. Specialists without spirit will do anything to “win” including lie, cheat, harm, and steal. They pursue short-term gains such as quarterly profits, power, and personal enjoyment, at the expense of long-term consequences relative to the environment, societal interests, harmonious work relationships, and issues of equity, fairness, sustainability, and genuinely useful goods and services. Specialists without spirit undermine and threaten the sustainability of capitalism. That is why a destiny-focused calling, instead of one that includes disposition and duty, is precisely what Weber warned against.

It is important to note that a calling is not anti-profits or anti-capitalism. Theologians and philosophers throughout the ages have encouraged using one's talents to pursue profitable goals. But profits were never meant to become sacred; they are the natural by-product of excellent and ethical work. Moreover, when profits become sacred or leaders behave unethically or carelessly, it is incumbent upon people who aspire to fulfill their calling to challenge prevailing beliefs and corrupt practices, transform the system, change directions, or leave tyrannical or oppressive conditions. So how do we become specialists with spirit who live their calling?

Figure 2
Core Dimensions of Calling



Source: V. Myers, 2014. *Conversations About Calling: Advancing Management Perspectives*. Routledge Press: NY/London. Pg. 111.

Origins and Evolution of Callings

The origin of a calling varies, although for many people it is first cultivated at home—in one's family, schools, social groups, religious organizations, and first jobs—in the home community. These institutions nurture the core dimensions of calling (duty, disposition, and destiny). A sense of destiny may come from insights, early interests, awareness of strengths, performing duties, engaging in leisure activities, failures, unavoidable circumstances, dreams, and other peoples' observations. However, it is important to note that a sense of destiny is highly variable and may surpass local role models in one's home community—which was the case with Joseph. Therefore, discovering one's destiny or inner longings to do certain types of work may occur at any time throughout the life course—and the path and passions can change. A sense of duty and the correct disposition are also nurtured in the home community, which provides formal and informal education about norms and meaning.

The home community provides the first guiding cosmology or meaning system that unifies core dimensions of a calling. This cosmology prescribes: the right way to do things; how to make sense of and cope with life events; what is sacred; and goals that are worthy of our strivings.

Beyond the home community, myriad factors will reinforce, dilute, or correct early lessons about calling and our orientation toward good work. More specifically, organizational culture, leaders, and colleagues create the conditions in which our callings unfold. Ideally, they help us develop, achieve our full potential, and contribute to worthy collective goals. In that case, everyone wins—individuals, organizations, and society. Conversely, society, organizations, and leaders can frustrate a person's calling by ignoring or constructing barriers to full engagement; exploiting a person's hyper-focus on destiny or commitment to duty with excessive demands; withholding fair wages, training, and promotional opportunities; subjecting the worker to dismissive, unfair, or abusive treatment; or by behaving unethically or pursuing vapid goals. In such cases, a privileged few enjoy short-term gains but everyone loses in the long run.

Joseph's story elegantly illustrates the origins, evolution and maturation of a calling over the course of a lifetime. His path is summarized in his résumé (**Figure 1**) and illustrated in **Exhibit 3**. The narrative reveals Joseph's first glimpse of destiny, as well as how various communities nurtured, or failed to nurture, core dimensions of his calling (i.e., disposition, duty, and destiny). We see how he worked as a *specialist with spirit* to produce *good work*. Joseph's story also highlights the role of leaders, colleagues, and organizational policies in the process of cultivating callings, as well as the implications of fulfilled callings for individuals, organizations, and society.

A Calling Begins at Home

Joseph's calling began with his parents, Jacob and Rachel. Jacob specialized in shepherd's work and he did it with spirit. God spoke to him through dreams—dreams that gave him visions and direction for his future. In his youth, Jacob fled his family home after he stole his brother's birthright. En route, Jacob said, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God."¹¹ On his journey, Jacob noticed a stunning shepherdess named Rachel, whose captivating beauty moved him to tears. She's the one! But it was not a straight path to the altar.

Rachel's father Laban agreed to the marriage on the condition that Jacob work for him for seven years. The years that Jacob spent tending Laban's flock seemed like only days as he imagined life with Rachel. Eventually, Laban presented a veiled bride to Jacob. On the wedding night, however, Jacob discovered that Laban had actually given him Leah to marry, Rachel's less attractive older sister. Jacob was furious! Laban

blamed his trickery on tradition (marrying the oldest first), then negotiated a deal. Laban exploited Jacob's passion for Rachel and allowed them to marry the next week, if Jacob agreed to work there yet another seven years—which he did.

Jacob's indifference toward Leah and passion for Rachel stoked a fierce rivalry between great fertility versus great beauty. Leah easily gave birth to four children, desperately hoping that each would inspire Jacob to love her—but he did not. Rachel, though beautiful and beloved, was barren. Her bitterness increased with each of her sister's pregnancies and she demanded of her husband, "Give me children, or else I die." Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"¹² Rachel wanted it all! She wrestled to win the reproductive race by offering her maid Bilhah as a surrogate mother. The surrogate's two children brought Rachel satisfaction—temporarily.

One day, Rachel discovered that one of Leah's sons had brought his mother mandrakes, a fertility drug. When Rachel tried to get them, Leah said, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?"¹³ Rachel appeased Leah by negotiating a deal. "Give me the drugs and I'll let you lie with our husband." But the drugs did not work for Rachel. Year after year, rueful Rachel watched her sister give birth to three more children while she remained childless. It is not surprising then, that when Rachel finally conceived Joseph, he was his father's favorite (see **Figure 3**).

These hands rocked the cradle in which Joseph's calling was nurtured.

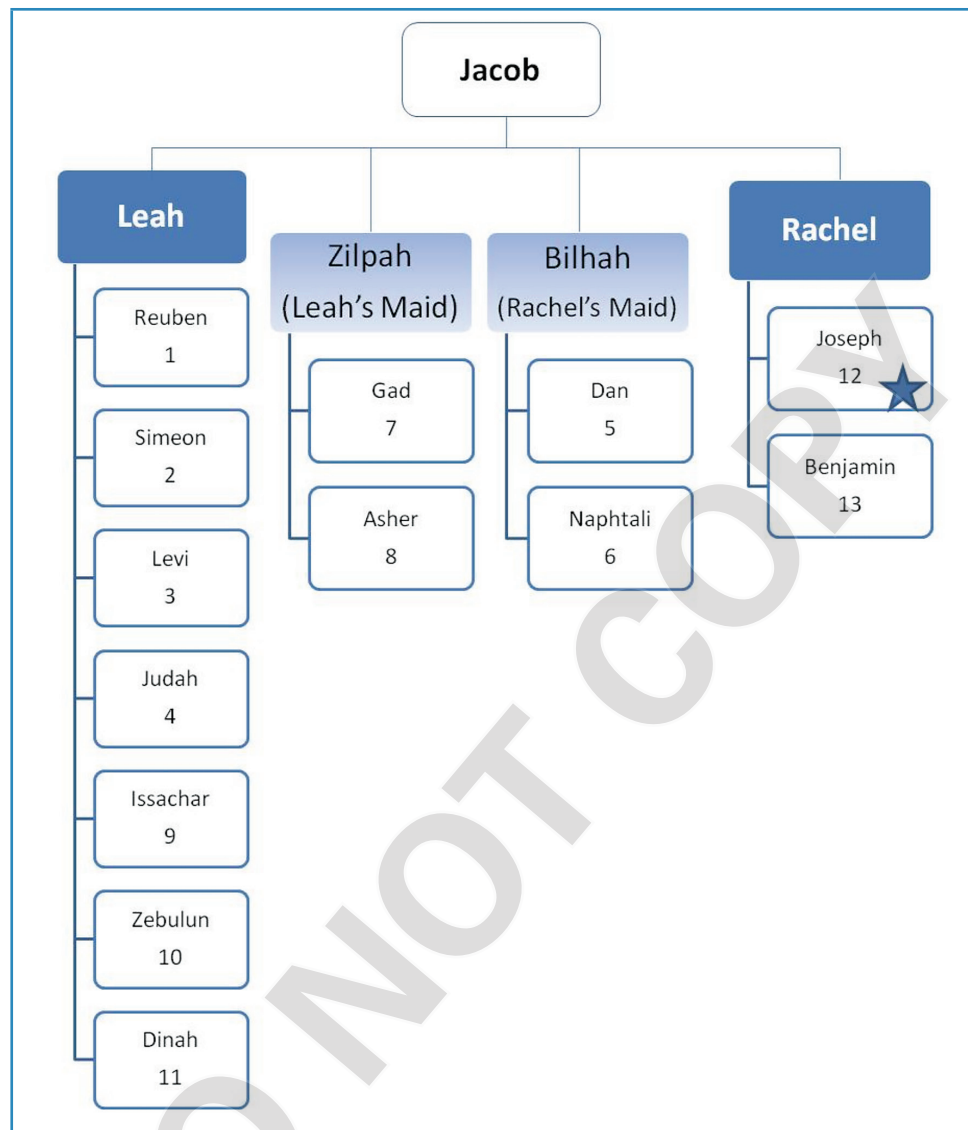
By this time, Jacob had worked for his Uncle Laban 20 years—20 years of deception, exploitation, and greed! Even though Laban profited greatly from Jacob's skillful shepherding, he repeatedly cheated Jacob out of his wages. Jacob threatened to quit. "But Laban said to him, 'If now it pleases you, stay with me; I have divined that the Lord has blessed me on your account.' He continued, 'Name me your wages, and I will give it.' But Jacob said to him, 'You yourself know how I have served you and how your cattle have fared with me. For you had little before I came and it has increased to a multitude, and the Lord has blessed you wherever I turned. But now, when shall I provide for my own household also?'"¹⁴ They agreed on a severance package.

Laban promised to give Jacob all of the speckled and spotted livestock, while he kept the solid-colored animals for himself. True to form, Laban told his sons to gather all of the spotted and speckled flock and hide them from Jacob. But Jacob skillfully outwitted Laban. He put striped sticks near the watering stream so that, when the hardy solid-colored livestock saw stripes and spots reflected in the water, they bred spotted and specked offspring. Meanwhile, Jacob allowed Laban's feeble solid-colored animals to breed as usual. Laban's sons were infuriated as they watched Jacob's wealth increase. The work climate was untenable.

"So Jacob sent and called Rachel and Leah to his flock in the field, and said to them, 'I see your father's attitude, that it is not friendly toward me as formerly, but the God of my father has been with me. You know that I have served your father with all my strength. Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me.'"¹⁵ In a dream, God assured Jacob that He saw Laban's chicanery and directed Jacob to go back home to Canaan and start his own farm.

Rachel and Leah watched their father's wealth diminish, while Jacob prospered. So they gathered their children and left secretly with Jacob and his livestock. As they left, Rachel stole her father's household idols (unbeknownst to Jacob). When Laban discovered that they and his household idols were gone, he hotly pursued them. Arguments and accusations ensued. Jacob vigorously defended his integrity and hard-earned wealth, while Laban wished death upon the anonymous thief in his camp. The two vowed never to have anything to do with each other again—ever!

Figure 3
Joseph's Family Tree



*Numbers denote the birth order of Jacob's children

Source: V. Myers. Not Your Average Working Joe. (2011)

Traveling back to Canaan, Jacob privately communed with God and wrestled with Him to get a blessing. Afterward, Jacob said, "For I have seen God face to face, and my life is preserved."¹⁶ To mark the transformations, God changed Jacob's name to Israel. Rachel conceived again, but died in childbirth with Benjamin. The rest of the family and their flock settled in Canaan.

Early Work Experience: Family Business

Everyone worked in the family business shepherding livestock, including Joseph. Their primary responsibilities included feeding, watering, mating, and counting the flock. But Joseph was *different*. He was his father's favorite child, the firstborn of his cherished favorite wife. Consequently, Joseph enjoyed

special attention and affection, special privileges, and a special multi-colored coat made just for him. Joseph was also different from his siblings: He evoked Jacob's favor, but his siblings evoked Jacob's fury. Reuben had sex with his father's concubine. Dinah's youthful wandering made her vulnerable to rape, which caused her brothers to disgrace the family. Dinah's rapist fell in love with her and tried to do the right thing by marrying her. But her brothers Levi and Simeon, according to custom, wanted to defend her honor and avenge the wrong by killing the rapist. Enraged, they massacred him and all of the men of his town! And Judah's penchant for prostitutes landed him in the middle of a sex scandal.

Second, Joseph was entrusted with *different* tasks. Sometimes he stayed at home with his father while his brothers went into the fields. Joseph also supervised his brothers' work and reported back to their dad. His brothers hated him.

Third, despite the family's agricultural legacy, 17-year-old Joseph dreamed of doing something *different*. He shared one dream with his family. In the dream, he and his brothers tied up bundles of grain. Then suddenly his bundle arose while their bundles gathered around and bowed to his. "So you think you will be our king, do you? Do you actually think you will reign over us?"¹⁷ And they hated him all the more because of his dreams and the way he talked about them. Then Joseph, oblivious of the impact that he had on his brothers, ignored his father's warning to be discrete and inflamed their anger by sharing another dream: "The sun, the moon, and eleven stars bowed down before me," he said. His brothers' hatred and jealousy grew even more. "Who has time to dream? There's work to do," they thought. Even Joseph's father was incredulous—the nerve of that kid! (But he secretly considered the possibility.)

Because of his dreams, Joseph believed that he had discovered his calling—leadership! But Joseph led only livestock. The prospect of leading anything else seemed remote. His vision seemed unattainable. Joseph soon learned that vision and passion are only part of a calling, and not even the most important part. The way forward was murky. Joseph did not have a guidance counselor or mentor to help navigate his path. So he just kept working.

One day, Jacob/Israel asked Joseph, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me."¹⁸ Joseph left the Valley of Hebron to search for his brothers in Shechem but they were not there. A stranger noticed Joseph's perplexed look and said, "Your brothers are about 20 miles farther north, in Dothan."

When the brothers saw Joseph in the distance, they started conspiring. "Here comes this dreamer! Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"¹⁹ When Joseph approached, they wrestled him and stripped off his colorful coat. Joseph pleaded with them in anguish. Then Reuben said, "Let us not take his life. Shed no blood."²⁰ Judah chimed in: "Instead of hurting him, let's sell him to those Ishmaelite traders. After all, he is our brother—our own flesh and blood!"²¹ So they tossed Joseph's coat aside and tossed him into a waterless pit.

Bruised, bewildered, and languishing in the dark pit, Joseph thought about: . . . his mother's death . . . being *different* . . . his family's drama . . . and his dreams, which had suddenly turned into a nightmare. Meanwhile, the brothers dipped Joseph's coat in goat's blood, then presented it to their father Jacob as evidence that wild animals killed Joseph. Jacob was inconsolable. Later, Reuben secretly returned to the pit to rescue Joseph, but he was gone. Traders had lifted Joseph out of the pit and sold him into slavery in Egypt.

First Job: An Immigrant in Egypt

Joseph entered the land of pyramids and discovered that he was *different* yet again. Egyptians spoke a different language, worshiped many different gods, and looked down on Hebrews. “Are you slave or born free?” asked Potiphar, the captain of Pharaoh’s bodyguard.²² Joseph concealed his identity and his brothers’ treachery by saying “I am a slave.” So Potiphar hired him as a servant, whose primary job was to prepare and serve food and drink.

Soon, Potiphar noticed Joseph’s different way of working. He observed Joseph whispering prayers while he worked and “saw that the Lord was with him and how the Lord caused all that he did to prosper in his hand.”²³ Potiphar benefitted because of it and began treating Joseph like a family member rather than a slave. He arranged for Joseph to study Egyptian language and the arts. Joseph was such a quick study that Potiphar promoted him to overseer or steward of the entire household. As steward, Joseph reported directly to Potiphar, who completely entrusted Joseph to manage all of his household belongings, servants, and agricultural holdings.

Joseph also looked *different*. Striking good looks that Joseph inherited from his mother caused women to exclaim: “This is not a human being. This is not other than some gracious angel.”²⁴ Who could blame Potiphar’s wife, Zuleika, for noticing him? But she did not stop with noticing. She stalked Joseph daily, saying “Lie with me.” “Wrongdoers never prosper,” he responded.²⁵ Joseph told her he did not want to betray Potiphar’s trust in him. When she persisted, he said, “How then could I do this great evil, and sin against God?”²⁶ Undaunted, Zuleika sexually harassed Joseph until one day, when no other servants were around, she cornered him in a room, bolted the door and preyed upon him. As Joseph fled Zuleika’s grasp, she ripped off his shirt. Furious and frustrated, she gathered the men servants and waved the torn shirt as evidence that “*that Hebrew* tried to lie with me.” “I’d rather go to prison than give in to what you’re urging me to do,” said Joseph.²⁷

When Potiphar arrived, Zuleika scornfully said, “the *Hebrew* slave, whom you brought to us, came in to me to make sport of me; and it happened as I raised my voice and screamed, that he left his garment beside me and fled outside.”²⁸ This type of offense was usually punished with death. But Potiphar noticed that Joseph’s shirt was torn from behind, so he sent him to prison instead.

Vocation and Avocation: Off Track or On Target?

Months turned to years as Joseph’s childhood dreams were eclipsed by the daily grind of prison work. Still, Joseph clung to his faith and continued to excel at his duties. The chief jailer noticed that “the Lord was with him; and whatever he did, the Lord made to prosper,”²⁹ so he appointed Joseph supervisor and overseer of all prison activities. This was hardly the kind of leadership that Joseph dreamed about. In fact, it was leadership that his brothers might find laughable.

When Joseph was not working, he made friends with other inmates. “Why do you look sad and confused?” he asked two inmates, who were Pharaoh’s former wine steward and chief baker. They both had disturbing and confusing dreams, so Joseph volunteered to help.

During his ten years in prison, Joseph practiced and refined his hobby of interpreting dreams—his own and others. He became skilled at interpreting even more complicated dreams than before, deciphering symbols, discerning timelines, and ascertaining whether a dream foreshadowed good or bad news. First, he explained the wine steward’s dream: “Within three days, you’ll be restored to your position as Pharaoh’s servant.” In return for revealing this good news, Joseph said, “think of me when all is well with you again,

and do me the kindness of mentioning me to Pharaoh, so as to free me from this place. For in truth, I was kidnapped from the land of the Hebrews; nor have I done anything here that they should have put me in the dungeon.”³⁰ Then, having heard the other inmate’s good news, the chief baker hopefully shared his dream. Unwaveringly, Joseph said: “In three days, Pharaoh will raise your head, hang you from a tree, and watch birds devour you.” Even though both dreams came true as Joseph had predicted, the wine steward forgot about Joseph.

Two years later, the Pharaoh had dreams that Egyptian magicians and staff could not interpret. “It’s just a jumble,” they said. Suddenly, the wine steward remembered Joseph from prison and told Pharaoh: “Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream.”³¹ Since Joseph was still a prisoner, Pharaoh investigated Zuleika’s complaint against him. She admitted, “We know no evil of him. . . . Now the truth is out. I asked of him an evil act, and he is surely of the truthful.”³² After 12 years of wrongful imprisonment, Joseph’s reputation was cleared.

Pharaoh summoned 30-year-old Joseph from prison. After Joseph bathed and shaved, he stood before the highest ruler in the land. “And Pharaoh said to Joseph, ‘I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it.’ Joseph answered Pharaoh, ‘It is not me; God gives me the interpretation.’”³³

Pharaoh explained that in his first dream, he saw seven plump and healthy cows emerge from the Nile River to graze in the grass. But the plump cows were devoured by seven ugly, pitiful cows that came out of the Nile after them; yet the scrawny cows still looked hungry and pitiful. In the second dream, Pharaoh saw seven hearty heads of grains growing into a single stalk. Then seven thin and withered stalks, scorched by wind and sun, grew up and swallowed the hearty stalks.

Joseph paused and then interpreted Pharaoh’s dreams. “Behold, seven years of great abundance are coming in all the land of Egypt; and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.”³⁴

Joseph explained that Pharaoh’s two dreams meant that the events would surely happen. In addition, Joseph recommended a comprehensive action plan to manage the coming events. He advised Pharaoh to hire an overseer to reorganize the government and store up surplus food during the good years, then have the overseer manage distribution of those resources during the famine. That was Joseph’s impromptu counter-cyclical economic policy.

Promotion: You Are Hired!

Despite their religious differences, Pharaoh said: “Can we find a man like this, in whom is the Spirit of God?” Then Pharaoh said to Joseph, “Since God has shown you all this, there is none so discerning and wise as you are. You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you.”³⁵ “I’m a skilled steward,” Joseph said enthusiastically.³⁶

Pharaoh appointed Joseph steward and vizier—Pharaoh’s representative and second in command over all of Egypt. He gave Joseph expensive garments, gold chains, a signet ring, a company vehicle (chariot), bodyguards, an Egyptian name, and a resounding public endorsement. In addition, Pharaoh commanded everyone, Egyptian and Hebrew alike, to respect and submit to Joseph’s authority.

Joseph began work immediately because the good years were already under way. First, he reorganized the government to create a Department of People's Giving and a Department of Treasury. Early on, Joseph kept careful records of the grain reserve inventory, but eventually there was more grain than he could count. In addition, his administration invested in massive infrastructure projects, including a complex, hydraulic water management system in Faiyum. (Egyptians had already used hydraulic engineering in the pyramids.) In the new system, they used hydraulics to channel excess water from the Nile River toward desert regions and other waterways, and away from farmlands. The system also served as a water reservoir that could be used during droughts. This canal, a sort of second Nile river, became known as Bahr Yussef—the Waterway of Joseph.³⁷ Joseph's work continued to flourish and prosper (see **Table 1**).

Table 1**Joseph's Counter-Cyclical Economic Plan—A**

Abundance: Joseph's First Seven Years as Vizier of Egypt	
	<ul style="list-style-type: none"> Managed government infrastructure projects including the construction of pyramids and hydraulic systems. Created the Bahr Yussef Canal (Waterway of Joseph), a 24-kilometer (15-mile) channel that collected and disbursed water from the Nile River, resulting in abundant crops. Primary functions of the canal: <ul style="list-style-type: none"> Control flooding from the Nile (to avert famine due to crop destruction) Regulate Nile water levels during dry seasons (to avert famine due to crop failure) Serve as a reservoir for surplus water Irrigate surrounding desert regions Developed a system to collect and inventory surplus grain from all Egyptian cities. Reorganized the government to create: <ul style="list-style-type: none"> <i>Department of the Head of the South</i>, which supplied exotic produce from Nubia and Punt <i>Department of People's Giving</i> to oversee farmers' agricultural labor for the state and grain collected by the state and distributed to people by the state <i>Department of Treasury</i> to manage revenue and land, and implement new tax policy

Source: V. Myers. Not Your Average Working Joe. (2011)

Pharaoh invited Joseph into elite Egyptian society in the city of On. On was an intellectual and academic center where physicians trained, as well as the location of a temple for sun worship. Here, Pharaoh honored Joseph with a choice bride, Asenath, the daughter of an On priest. Soon they had children, whom Joseph named Manasseh and Ephraim: Manasseh because "God has made me forget all my trouble and all my father's household" and Ephraim because "God has made me fruitful in the land of my affliction."³⁸ Life was good—but not perfect.

Despite Joseph's power, prestige, success, and high-society wife, he had daily reminders that he was still an outsider—a Hebrew in Egypt. "Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians."³⁹ Therefore other Egyptian cabinet officials dined together while Joseph ate alone.

Challenges and Tests

The Nile's water table rose 20% above normal levels, resulting in a flood that devastated crops in Egypt and surrounding areas. Joseph's work became more demanding—agriculturally and administratively. When people came to him for grain and bread, he sold it to them and deposited money in the Department

of Treasury. So far, his plan worked. Even people from neighboring cities came to Egypt in search of food. As vizier, it was Joseph's job to meet foreign emissaries entering Egypt. *That* is how he was unexpectedly reunited with his brothers; they came to Egypt in search of food.

Despite 22 years and 400 miles between them, Joseph immediately recognized his brothers, but they did not realize that the leader they bowed to was Joseph. Thirty-nine-year-old Joseph remembered his teenage dreams. Then he was jolted by the memory of his brothers' treachery. He devised an elaborate scheme to test their character, which unfolded in three phases.

First, Joseph used an interpreter to maintain his anonymity and speak harshly to his brothers. Joseph accused them of international espionage, which gave him an excuse to imprison them. Then, he stealthily inquired about their family background—more specifically their father and brother Benjamin. Next, Joseph negotiated a deal with them through his interpreter. "If you're honest men, one of you will stay here while the rest take grain home and bring your youngest brother back to meet me. Don't let me see your faces unless your brother is with you." As Simeon was dragged off to prison, "they said to one another, 'Alas, we are being punished on account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us.'"⁴⁰ They did not know that Joseph understood them.

Phase 2 began as the brothers returned home and found their money in their food sacks. They were unaware that Joseph's servant, according to orders, secretly returned the money they had paid for Egyptian grain before they left. When the brothers and their father discovered the money, they feared that they would be found guilty and punished for theft. Jacob was vexed by the fact that he had now lost two sons and might lose another—his beloved Benjamin.

The famine continued and the family's food supply eventually diminished. So Jacob/Israel sent his sons back to Egypt to buy more. When they reminded him that Benjamin had to go with them, tension escalated. "Why did you even tell him you had a brother?" Jacob asked. After a lot of back and forth, Reuben and Judah pledged to protect Benjamin and take responsibility if anything happened to him. Jacob, resigned to the desperate situation, sent all of his sons back to Egypt with twice the amount of money (to compensate for the last trip) and gifts to gain the leader's favor.

Phase 3 commenced when Joseph saw Benjamin with his brothers. Joseph could barely contain his joy—but he did. He ordered his steward to bring the family into his house and prepare a dinner for them. The brothers eagerly and anxiously offered to return the money that was in their sacks. The steward, feigning ignorance said, "All is well. I got your payment." Relieved, the brothers washed, prepared their gifts, and waited.

Joseph entered the room and asked, through the interpreter, "How is your father?" Then he approached Benjamin and the interpreter said, "Is this your youngest brother?" "Yes." Joseph quickly exited the room to weep aloud in private. After regaining his composure, Joseph returned and commanded, "Serve the meal." Joseph ate alone. The Egyptians ate separately. And the brothers ate alone together because it would have been detestable to Egyptians to eat with Hebrews. Still, the brothers ate, drank, and enjoyed themselves, and were not bothered by the fact that Joseph had given Benjamin five times more food than anyone else.

Satiated, the brothers mounted their animals and left with grain they purchased plus food from Joseph for the journey. Before they traveled very far, however, Joseph's steward pursued them and accused them of stealing Pharaoh's silver cup. The steward ordered each brother to empty his sack, from oldest to youngest, and asked, "Why did you repay good with evil?" Judah replied, "We even brought back the money from before. How can you accuse us of this? If one of us has the cup, he will die and the rest of us will become

your servants." "No," said Joseph's steward, "only the one with cup will be my slave; the rest can go free." When the cup fell from Benjamin's sack, they tore their clothes with grief! Did Benjamin have sticky fingers like his mother? No. Joseph had cleverly arranged it all.

When the steward escorted the brothers back to Joseph's home, Judah proclaimed, "All of us are as guilty as one of us. Let us all serve you." "No, just this one will stay and serve me," Joseph said. "How can we prove our innocence?" Judah pleaded. "I promised my father that I would take care of Benjamin. I cannot return without him. It would surely kill my father!" Judah said. Joseph ordered all Egyptians to leave the room. Then, overcome with emotion, he boldly declared: "I am Joseph!" His brothers were mortified. "Come closer. I am your brother Joseph that you sold into Egypt. How is our father?" Joseph went on: "Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance."⁴¹ They were stunned speechless.

But Joseph sobbed so loudly that Egyptians heard him and spread the news throughout Pharaoh's palace. "Joseph's brothers have come." Immediately, Pharaoh sent word for Joseph to take wagons from Egypt to collect their wives, children, and their father in Canaan. So Joseph said to his brothers, "Go tell my father that God has made me ruler of Egypt—hurry! Tell him everything that you've seen about my power and position. Bring him here immediately! And bring your children, grandchildren and everything that you have so that you don't suffer during the famine. You can see that it's me!" As Joseph wept in delight, he kissed and embraced each brother, finally melting the icy distance between them. Joseph gave them all food and clothes for the journey, with extra clothing and money for Benjamin, and reassured them, "Don't worry about your belongings. Come back to me and I'll give you the best of everything in Egypt! You'll live on fertile land." Joyously waving good-bye, Joseph said, "and don't quarrel on the way home."

"What?!? Joseph is still alive?" Jacob's heart was revived with the news. "Enough!" said Israel. "My son Joseph is still alive! I must go and see him before I die."⁴² Later, Jacob/Israel had a night vision and heard someone say "Jacob, Jacob." "Here I am," Jacob replied. God told Jacob not to be afraid to go to Egypt. "I will go with you down to Egypt, and I will bring you back again. But you will die in Egypt with Joseph attending to you."⁴³

Judah led the entire family—all of Jacob's children, their wives, and grandchildren out of Canaan. More than 70 family members traveled to meet Joseph in Egypt.

The Way Forward: Crossing Cultural Boundaries

Through their long tearful embrace, Jacob said, "Joseph, I never thought I'd see you again and now I've seen you and your children." Joseph said, "This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness."⁴⁴ "Now that I know you're still alive, I can die in peace," said Jacob. But he did not die. His new life had just begun.

Joseph knew that living in Egypt would be a big adjustment for his family. They did not understand the language, customs, and beliefs. They did not know that Hebrew shepherds were considered an inferior minority. Nor did they know how to find work. So Joseph helped them adapt to the new environment and exploit their talents. He gave them insider information about what to expect while living and working in Egypt, and coached them regarding what they should do.

I will go up and tell the news to Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. The men are shepherds; they have always been breeders of livestock, and they have brought with them their flocks and herds and all that is theirs.' So when Pharaoh summons you and asks, 'What is your occupation?' you shall answer, 'Your servants have been breeders of livestock from the start until now, both we and our fathers' — so that you may stay in the region of Goshen. For all shepherds are abhorrent to Egyptians.'⁴⁵

Then Joseph came and reported to Pharaoh, saying, 'My father and my brothers, with their flocks and herds and all that is theirs, have come from the land of Canaan and are now in the region of Goshen.' And selecting a few of his brothers, he presented them to Pharaoh. Pharaoh said to his brothers, 'What is your occupation?' They answered Pharaoh, 'We, your servants, are shepherds, as were also our fathers. We have come,' they told Pharaoh, 'to sojourn in this land, for there is no pasture for your servants' flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen.' Then Pharaoh said to Joseph, 'As regards your father and your brothers who have come to you, the land of Egypt is open before you: Settle your father and your brothers in the best part of the land; let them stay in the region of Goshen. And if you know any capable men among them, put them in charge of my livestock.'⁴⁶

Joseph's brothers followed his advice and, as a result, obtained government jobs as agricultural workers. Egyptians did not mind because they considered shepherding menial work that was beneath them.

Next, Joseph introduced the head of his family to the head of state. Pharaoh asked Jacob, "How old are you?" "I'm 130 years old," Jacob replied. "But I'm young compared to my father and my years have been hard ones." After the family left Pharaoh's presence, everyone went to work because there was still a famine in the land.

Learning and Leading through Crises

Devastating effects of the famine tested Joseph's leadership capabilities. Each year challenged him to adapt his crisis management strategy as the situation changed. Early on, Joseph ordered officials to measure the Nile's water levels so that they could track trends over time.⁴⁷

During the first two years of the famine, people spent all of their money to purchase food from the government, which Joseph put in the treasury. The third year, Joseph devised a new plan to provide food. "Give up your livestock, and I will give you food for your livestock, since your money is gone,"⁴⁸ he said. "So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year."⁴⁹ Suddenly, Joseph's family had more work than they could have imagined—the "dirty work" of managing the Egyptian government's rapidly expanding livestock holdings. Shepherd's work proved vital to national security and sustainability. As the brothers' shepherding responsibilities increased, so did their wealth, their ability to acquire land, and their status in the community. The family prospered and grew.

In time, people ran out of money and livestock. So they suggested a new anti-starvation plan to Joseph: "There is nothing left for my lord except our bodies and our lands. Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate."⁵⁰ Joseph bought all of the

Egyptians' land—except for the priests, who were exempt and received a government allotment. In return, the people exclaimed: "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves."⁵¹ (See **Table 2**.)

Table 2
Joseph's Counter-Cyclical Economic Plan—B

Seven Years of Famine (approximate timeline)	
1	<ul style="list-style-type: none"> The land was inundated with floodwaters that devastated crops. To monitor the crisis, Joseph had officials measure the Nile's water level. Through the Department of the Head of the South and the Department of People's Giving, Joseph sold grain and bread reserves to starving Egyptians. He deposited all of the money into Pharaoh's new Department of Treasury.
2	<ul style="list-style-type: none"> The famine spread beyond Egypt. Joseph sold grain and bread reserves to starving residents of the region, beyond Egypt, including Canaan. Joseph reunited with his Hebrew family.
3	<ul style="list-style-type: none"> Joseph brought his family to Egypt to save their lives. He mentored his brothers so that they could obtain government jobs as shepherds. People spent all of their money to buy food.
4	<ul style="list-style-type: none"> In exchange for food, people traded their livestock. The massive influx of livestock from across the country suddenly increased Joseph's brothers' responsibilities and the significance of their work as shepherds. Hebrews specialized and excelled in work that Egyptians despised.
5	<ul style="list-style-type: none"> With resources exhausted, people desperately offered to sell their land and themselves for food. Joseph acquiesced to the people; he purchased their land and enslaved them to work it. Joseph did not purchase the land of priests, creating a special exemption from the government's tax.
6	<ul style="list-style-type: none"> The floodwaters began to recede. People worked for the government to prepare the land for sowing new seeds. In exchange for their servitude, Joseph gave people seeds to plant and harvest.
7	<ul style="list-style-type: none"> In return for receiving seeds to plant, people were required to give 20% of their harvest to Pharaoh, which was Joseph's revolutionary new tax plan for Egypt. With the new harvest, the famine ended. The tax system replenished the national reserve and Egypt was more robust than before and better prepared for future crises.

Source: V. Myers. Not your Average Working Joe. (2011)

Eventually, the flood waters receded and the people began preparing the land for sowing. In return for their labor, Joseph gave the people seeds to plant for food. Then he implemented the first tax policy in the country, which required everyone to give 20% of their harvest to Pharaoh; they kept the remaining 80% to nourish their families and to replenish the land by planting more crops. Joseph's 14-year plan succeeded in saving thousands of lives.

Transitions

Joseph's family had lived in Egypt for 17 years when their father fell ill and died. "Then Joseph fell on his father's face, and wept over him and kissed him."⁵² After the customary mourning period, Pharaoh allowed Joseph to honor his father's wishes and burial customs. Joseph hosted a massive state funeral that was attended by the entire community. Hebrews, Egyptians, and dignitaries of Pharaoh's court all mourned and wept for Joseph's father for 70 days,⁵³ despite their historic disdain toward Hebrews in general and shepherds in particular.

After the funeral, latent tensions among the brothers reemerged. Some brothers whispered among themselves, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"⁵⁴ Joseph overheard them and wept, saying, "Do not be afraid, for am I in God's place?⁵⁵ As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones."⁵⁶ And there were so many little ones, one of whom overheard the brothers' emotional exchange and asked, "Uncle Joseph, what did you mean when you told my dad 'you meant it for evil'? What were you talking about? How did you get to Egypt? And how did you become such a prominent leader here?"⁵⁷

That question, his brothers' fears and his own grief weighed heavily on Joseph's mind and heart. Even though Joseph was only 56 years old, he was now the leader of the family and he knew that what he said mattered. With the national crisis behind him and recovery underway, Joseph paused to reflect and consider his reply.⁵⁸

Reflections

In quiet moments, memories flooded Joseph's mind. Naturally, he wistfully thought about the bond with his dear father, which remained unbroken by time and distance. "Whatever happened to that colorful coat?" Joseph wondered, but he had done fine without it. Instead, Joseph cherished the intangible gifts from his father—a sense of duty to family, a refined work ethic, confidence, and a legacy of faith. Joseph recalled how his father sought divine guidance about all of life's transitions such as striking out to start his own farm and traveling to Egypt to reunite with Joseph. Jacob did not make the journey until he prayed and heard God say: "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."⁵⁹

During their last private moments together, Jacob said, "Joseph, I give you one portion more than your brothers,"⁶⁰ then he blessed Joseph's sons. But Joseph was disturbed by the fact that Jacob blessed his youngest son Ephraim with a blessing that should have been reserved for his firstborn, Manasseh. But Jacob believed that the youngest would be the greater of the two. Then Joseph remembered that Jacob was himself the youngest child and, with the help of his mother, used trickery and deception to steal his older brother's birthright. The rift between Jacob and his brother never really mended.

Then Joseph recalled the blessing that Jacob gave him in front of his older brothers:

Joseph is a fruitful bough, a fruitful bough by a spring; its branches run over a wall. The archers bitterly attacked him, and shot at him and harassed him. But his bow remained firm, and his arms were agile. From the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), from the God of your father who helps you, and by the Almighty who blesses you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have surpassed the blessings of my ancestors up to the utmost bound of the everlasting hills; may they be on the head of Joseph, and on the crown of the head of the one distinguished among his brothers.⁶¹

Naturally, Joseph was comforted by his father's pride in his resourcefulness, productivity, distinguished position and reliance on faith to overcome obstacles. Jacob died knowing that Joseph had absorbed and applied the many lessons that he taught him as a youth. In addition, Joseph allowed his father to die believing the best about his brothers, rather than upset Jacob with the truth that they nearly killed him and threw him in a pit when he was 17. Joseph let the myth stand.

Myths. Joseph suddenly realized that his father had concocted a heroic myth about Joseph's survival that had no basis in fact. There was no archer's bow or any weapon for that matter, just the brute force of Joseph's bitter brothers. Joseph did not triumphantly thwart an attack. He was vulnerable, vanquished, and stuck! "Just how many times has dad told that story to the family," Joseph wondered. Jacob's final words swiftly brought a confusing past into keen focus, causing Joseph to question his father's leadership and to reexamine his own.

Joseph's thoughts then turned to his boyhood dreams of leadership, his path to becoming a leader, and the actual demands of leadership that he could not have foreseen. His mind darted from . . . his boyhood in Canaan and learning shepherd skills from his dad . . . feeling special . . . his dreams . . . his faith . . . his pathway to Egypt . . . his first job and promotion . . . being different . . . discrimination and harassment . . . prison . . . interpreting inmates' dreams . . . being summoned by Pharaoh . . . and his meteoric rise to power. Joseph could not have imagined the extraordinary responsibilities that lay ahead, the difficult decisions that he would make, or the circumstances that he would navigate to literally save peoples' lives (see **Exhibit 3**). What a journey it had been. Looking back, Joseph was satisfied that he had lived in a way that was befitting a calling. But his life was not over yet and his nephew's question needed to be answered.

While Joseph gathered his thoughts and emotions, his steward gathered the family for dinner. Around the table, they listened as Joseph answered his nephew's questions. With the benefit of hindsight, insight, and greater self-awareness, Joseph did not merely focus on his power, position, or fulfilled dreams. Instead, he shared insights about his ascent that sparked the first of many conversations about calling.

Exhibit 1
Religions and Geography

Worldwide Adherents of All Religions by Six Continental Areas, Mid-2009										
	Africa		Asia		Europe		Latin America		Northern America	
Christians	483,376,000	48%	345,188,000	8%	585,357,000	80%	542,293,000	92%	280,659,000	81%
Affiliated	459,515,000		340,984,000		560,519,000		536,509,000		225,155,000	
Roman Catholics	164,242,000		136,507,000		275,506,000		473,684,000		83,845,000	
Protestants	133,740,000		85,944,000		67,754,000		56,039,000		61,315,000	
Independents	96,500,000		138,905,000		10,534,000		41,282,000		72,820,000	
Orthodox	47,284,000		15,737,000		201,276,000		1,040,000		7,101,000	
Anglicans	49,466,000		853,000		26,260,000		883,000		2,866,000	
Marginal Christians	3,520,000		3,108,000		4,165,000		11,083,000		11,708,000	
Doubly affiliated	-35,237,000		-40,070,000		-24,976,000		-47,502,000		-14,500,000	
Unaffiliated	23,861,000		4,204,000		24,838,000		5,784,000		55,504,000	
Muslims	408,001,150	40%	1,066,329,000	26%	40,836,000	6%	1,836,000		5,647,000	2%
Hindus	2,848,000		928,531,000	23%	996,000		777,000		1,788,000	1%
Nonreligious	6,041,000		491,203,000	11%	81,450,000	11%	16,900,810		39,867,600	12%
Buddhists	287,000		456,709,000	11%	1,820,000		783,000		3,614,000	
Chinese folk-religionists	68,800		453,052,000	11%	409,000		188,000		755,000	
Ethnoreligionists	105,478,000	10%	146,271,000		1,150,000		3,685,000		1,572,000	
Atheists	611,000		117,487,000		15,503,200	2%	2,867,000		1,878,000	
New religionists	129,000		60,126,000		374,000		1,794,000		1,655,000	
Sikhs	69,500		22,932,000		502,000		6,500		663,000	

Exhibit 1
Religions and Geography, continued

Worldwide Adherents of All Religions by Six Continental Areas, Mid-2009, continued						
	Africa	Asia	Europe	Latin America	Northern America	
Jews	130,000	5,865,000	1,847,000	930,000	5,668,000	2%
Spiritists	3,600	0	144,000	13,477,000	178,000	
Daoists (Taoists)	0	8,833,000	0	0	12,300	
Baha'is	2,124,000	3,492,000	142,000	923,000	518,000	
Confucianists	19,800	6,359,000	18,400	490	0	
Jains	90,300	5,458,000	18,700	1,300	97,500	
Shintoists	0	2,713,000	0	7,900	61,900	
Zoroastrians	850	152,000	5,700	0	20,700	
Other religionists	85,000	225,000	275,000	120,000	690,000	
Total population	1,009,363,000	4,120,925,000	730,848,000	586,590,000	345,345,000	

Source: Encyclopedia Britannica <http://www.britannica.com/EBchecked/topic/1581715/Religion-Year-In-Review-2009/286517/Worldwide-Adherents-of-All-Religions>

* Dominant religions or philosophies are highlighted

Exhibit 2

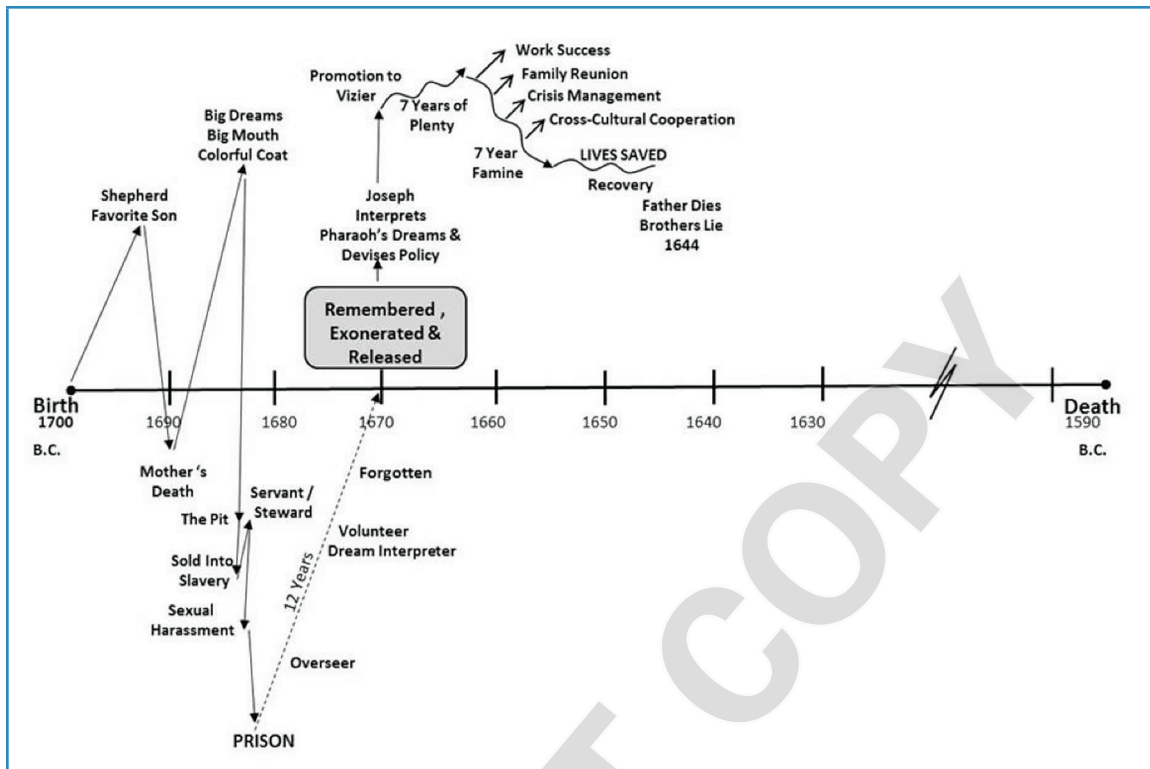
Contrasts in Character Traits

Virtues and Character Strengths	Undesirable Opposites
Wisdom and Knowledge Cognitive strengths that entail acquiring and using knowledge such as creativity, curiosity, open-mindedness, love of learning, perspective/wise counsel	Dull, boring, insipid, monotonous, unimaginative, and uninspired; disinterest, ennui, world-weary; inflexibility, rigidity, dogmatic, prejudiced, intolerant, ethnocentrism, authoritarianism, stereotypes; intellectual resistance and inertia, foolishness, thoughtlessness, idiocy
Courage Strength to exercise will to accomplish goals in the face of opposition, internal or external; honesty, bravery, persistence, integrity, vitality	Cowardice, spinelessness, laziness, sloth, giving up, not trying, losing heart, losing interest, taking shortcuts, cutting corners, going for the quick fix and vacillation, deceitfulness, lying, insincerity, phoniness, pretentiousness, and falseness; sluggish, depressed, subdued, dull, jaded, listless, limp, lethargic, and lifeless
Humanity Interpersonal strengths that involve tending and befriending others, such as kindness, love, social intelligence, + empathy	Alienation, estrangement and loneliness, hatred, loathing, spite and abhorrence; clueless, self-deceived, lacking insight, stereotyping; selfishness, stinginess, mean-spiritedness
Justice Civic strengths that underlie healthy community life, including citizenship, fairness, leadership, + teamwork	Selfishness, self-centeredness, egotism; prejudice, caprice, bias, poorly guides, neglects tasks, + abdicates responsibilities
Temperance Strengths that protect against excess, including forgiveness and mercy, humility/modesty, prudence, self-control	Unforgiving, spiteful, punitive, vengeful, merciless, and hard-hearted; arrogance, pride, pomposity, grandiosity and self-centeredness; recklessness, foolishness, thoughtlessness and irresponsibility; undisciplined, out of control, impulsive, explosive, wild, raging; a root of all emotional disorders
Transcendence Strengths that forge a connection to the larger universe and provide meaning, including appreciating beauty and excellence, hope, gratitude, humor, faith/spirituality	Oblivious, unmoved, unmindful, philistine, ignorant, or insensible; crude, coarse, prosaic, clichéd, shallow, uncultured, trivial; pessimism, hopelessness, gloom, helplessness; humorless, grim, sour, dour, tedious or boring; spiritually empty, godless, profane, life of quiet desperation, fidgeting until death, anomie, alienation; entitled, rude, ungrateful, unappreciative, unthankful

Source: Mainly from Valerie Myers., *Conversations About Calling: Advancing Management Perspectives*, p. 107. Routledge Press, 2013. Material is derived from Christopher Peterson and Martin E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification*. New York: Oxford University Press, 2004, 29–30, ff. (Note: + denotes a strength added by Valerie Meyers.)

Exhibit 3

Timeline of Critical Events in Joseph's Life



Source: V. Myers. Not Your Average Joe. (2011)

Endnotes

Direct quotes from religious texts are indicated in endnotes. Additional quotes in the case are paraphrased for the sake of readability.

- ¹ This story is found in the Book of Genesis, chapters 37–50, in the Holy Bible; in the Torah; and in Surah chapter 12 in the Holy Quran. To review the details presented here, it is necessary to read the Quran, the Bible, and the Jewish Publication Society's Tanakh version of Genesis 37–50.
- ² Due to limited archaeological information from an Egyptian perspective, the timeline and historical details presented here are derived from: Rohl, D.M. *Pharaohs and Kings: A Biblical Quest*. New York: Crown, 1995; Kitchen, K. A. <[http://www.biblearchaeology.org/post/2009/03/The-Joseph-Narrative-\(Gen-372c-39e2809350\).aspx](http://www.biblearchaeology.org/post/2009/03/The-Joseph-Narrative-(Gen-372c-39e2809350).aspx)>; and Aling, C. "Joseph in Egypt" (in 6 parts). *Bible and Spade*, 15:1. 2002.
- ³ Kitchen.
- ⁴ Buttonwood. "Spin and Substance: What the G20 did and did not achieve." *The Economist.com*. 8 Apr. 2009. <<http://www.economist.com/node/13447131>>.
- ⁵ Weber, M. *The Protestant Ethic and the Spirit of Capitalism*, New York: Routledge, 1904/1992.
- ⁶ Baxter, R. (1664/1665). "Directions about our labor and callings," *The Practical Works of the Rev. Richard Baxter*. London: James Duncan, 1830, —. 577–587.
- ⁷ Albertson, T. *The Gods of Business: The Intersection of Faith in the Marketplace*. Los Angeles: Trinity University Alumni Press, 2007.
- ⁸ Carving of scripture on the wall of a Dutch chapel within Elmina Castle, Ghana, where captured Africans were housed before transport to the Americas as slaves; observed by the author. See Anquandah, K.J. *Castles & Forts of Ghana: Ghana Museums & Monuments Board*. Paris: Atalante, 1999.
- ⁹ Myers, V.L. (2014) *Conversations About Calling: Advancing Management Perspectives*. Routledge Press: NY/London.
- ¹⁰ Weber.
- ¹¹ Genesis 28: 20–21. New King James Version of the Bible (NKJV).
- ¹² Genesis 30: 1–2. New American Standard Bible Updated (NASU).
- ¹³ Genesis 30: 21 NASU.
- ¹⁴ Genesis 30: 27–30. NASU.
- ¹⁵ Genesis 31: 4–7. NASU.
- ¹⁶ Genesis 32: 30. NKJV.
- ¹⁷ Genesis 37: 8. New Living Bible Translation (NLT).
- ¹⁸ 18 Genesis 37: 14. NKJV.
- ¹⁹ 19 Genesis 37: 19–20. NKJV.
- ²⁰ 20 Genesis 37: 21. NKJV.
- ²¹ 21 Genesis 37: 27. NLT.
- ²² 22 Pharaoh is the title of a government official, similar to President. However, the Pharaoh's name is not given in any religious text.
- ²³ Genesis 39: 3. NASU.
- ²⁴ Surah 12: 31.
- ²⁵ Surah 12: 23.
- ²⁶ Genesis 39: 9. NASU.
- ²⁷ Genesis 39: 17–18. New American Standard Bible (NASB).
- ²⁸ Genesis 39: 17–18. NASB.
- ²⁹ Genesis 39: 23. NASB.
- ³⁰ Genesis 40: 14, 15. Tanakh, *The Holy Scriptures*. Philadelphia, Jerusalem: Jewish Publication Society, 1985.
- ³¹ Genesis 41: 12. NASB.
- ³² Surah 12: 51.
- ³³ Based upon Genesis 41: 15–16.

³⁴ Genesis 41: 29–31. NASU.

³⁵ Genesis 41: 38–40. English Standard Version Bible (ESV).

³⁶ Based upon Surah 100: 55.

³⁷ Rohl.

³⁸ Genesis 41: 51–52. NASU.

³⁹ Genesis 43: 32. NASU.

⁴⁰ Genesis 42: 22. Tanakh.

⁴¹ Genesis 45: 5–7. NASU.

⁴² Genesis 45: 28. NASU.

⁴³ Genesis 46: 4. NOT.

⁴⁴ Surah 12: 100.

⁴⁵ Genesis 46: 31–34. Tanakh.

⁴⁶ Genesis 47: 1–6. Tanakh.

⁴⁷ Rohl.

⁴⁸ Genesis 47: 16. NASU.

⁴⁹ Genesis 47: 17. NASU.

⁵⁰ Genesis 47: 18–19. NASU.

⁵¹ Genesis 47: 25. NASU.

⁵² Genesis 49: 18. NASU.

⁵³ Genesis 50: 3. NASU.

⁵⁴ Genesis 50: 15. NASU.

⁵⁵ Genesis 50: 19. NASU.

⁵⁶ Genesis 50: 20–21.

⁵⁷ This detail is completely fictionalized for the educational purposes of this case and has no theological or historical basis. There is no record of an exchange between Joseph and his nephew. This detail has been added for educational purposes only and has no theological or historical basis.

⁵⁸ This section about Joseph's reflections is not recorded in any religious text. These details are completely fictionalized and were inserted for educational purposes only. There is no theological or historical basis. However, the family's work legacy in the region, subsequent career paths, and (a)moral actions suggest that such reflections and related conversations may have occurred.

⁵⁹ Genesis 46: 2–4. ESV.

⁶⁰ Genesis 48: 22. NKJV.

⁶¹ Genesis 49: 22–26. NASU.

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