

Influencing Change in Self, Culture, and Others

TRACY SKOUSEN

Excellent. Thank you very much. I'm honored to be with you today. I'm probably going to not stand behind this podium very often, and I'll get around and about. But I want to just express a couple of things here formally as I get started.

I want to express gratitude first to Brother Clawson—I had the opportunity to meet him several months back—and for him giving us the opportunity to spend this next brief time together.

I also want to express gratitude. I had the opportunity to come yesterday and listen and participate in the events and the teachings and the trainings that occurred yesterday. And it was outstanding, absolutely outstanding.

And I would tell you right now, in my ecclesiastical responsibility—I get a chance to be a young single adult bishop in Springville, Utah. And I was sitting there listening to everything yesterday going, “Boy, this would be fantastic bishops’ training.” Because this is what I get an opportunity to listen to every day.

The other thing that I guess I'll just start off with is in preparation, I did reach out to some relatives of mine that are more familiar with your life than I am. And so at times I might quote him, and I asked him if I could. He's a lieutenant colonel and a staff judge advocate at the 9th Reconnaissance Wing at Beale Air Force Base in California.

And so at times, I might say, “Well, here is some thinking that I've heard” that will be more relative perhaps than the experiences I have, because I don't have a lot of your experiences. And quite frankly, when I was pondering this for quite some time now, you're going to see, I'm going to approach this topic from a very organizational perspective versus a religious perspective.

I also was imagining myself following general conference, following the agenda that I've seen, and you know, the spiritual counsel and guidance I'm sure is more than sufficient.

On the organizational side, it strikes me also to be very critical. And I just want to tell you, from all of my experiences, which are getting to be a lot now, and part of it's because I've got gray hair—we've written lots of books on this topic. We've got lots of organizations that we've dealt with.

In my particular case, over international I've had the opportunity to interact with executive teams and organizations in over 50 of those 100 companies. And we've had the opportunity to present these type of principles, but also process. You'll see that by the end of our hour and a half together, it will be very processoriented. And it's created enormous amount of security for people—enormous amount of security.

What I want to do is I just want to tell you the Lord's hand is in all of that. Every morning. Every morning it's the same prayer. I'm getting to go interact with a group. I've done a ton of interviews. I think I know them pretty well, but I know there's something I don't know. And I'm going to be inspired by you.

And perhaps during our morning, I share some of those examples because some of them are really dramatic of knowing the right thing to say at the right time because the Lord had impressed that.

So I want to testify to you, to start off, that as you manage up—because you have a leader, whether it's regarding your mission, or changing leadership every couple years, etc.—you have a leader that's determining and dictating to you direction. That's their role. They're doing it probably sort of well, sort of not well. You'll see as we go through, there's ways to do really well at that. But you manage up.

We heard yesterday, relative to public affairs and interfaith outreach, that you obviously manage sideways, dramatically, to your peer. And then you obviously manage the people that you care for and you serve.

I want to testify to you that the Lord is mindful of all three of those audiences. And I'll actually—I asked my wife to come here today because perhaps I'll get a question on this, and I might turn some time over to her. In this career, I've traveled an enormous amount. I'll be four million miles on just Delta alone shortly. I'll be 2,400plus nights in not only a Marriott, but obviously there's other brands than Marriott. And we have six children. And there's been dynamics relative to the management of the home. And there's times when we did that extremely well, and there's times when we did that less well.

And there's a part of managing culture and managing change in self and others that is mandatorily based on humility. And my best source of whether I be humble or not on a daily basis is my wife. And I just want to tell you and testify to you that the Lord is mindful of those four audiences. We could probably add a fifth—your children, my children. They bring an additional perspective.

And so as we go through, I'm going to approach it from the organizational perspective and then I'll get your feedback as we're going through.

This particular process, it's been awarded very substantially throughout our 30 years as a consulting firm. And we're proud of that. But it's also something that you have to stay on top of because the learning processes of today, as I'm finding out, relative to my role as a bishop of a young single adult ward in Springville, Utah, it's amazing how much counsel goes over text nowadays, right?

I get a text that even before somebody's going to get conferred the Melchizedek Priesthood and ordained an elder, about a situation relative to a boyfriend or a girlfriend that very evening. And they want to know my opinion, and they want to know my feelings. And it's very interesting on how they want to listen or read or understand those opinions and feelings through text.

It's hard to manage tone in text. It's really hard. It's hard to manage urgency and it's hard to manage the experience in text. But in some cases it's the only way they want to communicate. And so there's a dynamic of having to continually update what we do on an ongoing basis relative to the audiences we're interacting with.

This was our first book that really set us apart in this industry. And this book, it's called *The Oz Principle*. It was released in '96. And it was the first book on the topic of accountability solely—solely addressing the topic of accountability. We used the metaphor *The Wizard of Oz*, and we use it on purpose because we think the metaphor is sort of fun but very much shows a very real dynamic on accountability, as you've got obviously, Dorothy, Scarecrow, Tin Man, and Lion. Dorothy—the tornado takes her, drops her in a land of Oz.

Scarecrow, Tin Man, and Lion actually think the same as Dorothy. They think something else got them into their problem. They think somebody made them without a heart, brain, and courage.

And so in that mindset of somebody else put me in this situation—which happens a lot, it happens a lot. Again, if you're changing leadership with any level of frequency, you're not in total control. Changes are happening frequently. And so a tornado or a storm comes in, and it drops you in a new world with your new leader. It happens in business all the time also, right? The average tenure of CEOs is now 18 months or so. So it's dramatic, the nature of change.

And so what happens is, "I didn't get myself into this problem." That's what the four characters were thinking. And so what do they do? They all look to the Wizard. They learned of the Wizard, they looked to the Wizard, and the whole wonderful movie and story is about getting to the Wizard.

Well, the problem is when they get to the Wizard, right? When they get to the Wizard, Toto does something very interesting: he jumps out of Dorothy's arms, runs up, bites the bottom of the curtain, pulls back the curtain, exposes the Wizard. His first sentence is brilliant. And in your leadership roles remember this first sentence, what? "Pay no attention to the man behind the curtain," right? "Don't look at the experience I'm creating for you, just listen to my words," right? That, we all know, that's rarely successful. Rarely successful for any sustainable period of time. And it didn't work for him either.

And then ultimately the four characters learn the power was within themselves to get them what they wanted, and they actually had it the whole time. They all had the power the whole time to actually demonstrate—and in many cases, as they refer back to, they did actually demonstrate—the attributes that they were desiring. And in this case, what role did the leader play? The leader played the role of connecting the dots, making them aware of what they were able to do.

So, we have a lot of experience, and then I'll speak of some international experience, some pretty dramatic ones for me, really quite dramatic recently with the largest company in the world, and they're in a joint venture with a large national oil company in southeast Asia. And now interacting with them both on a religious perspective, on a results perspective, on a nongeographic culture, but a company culture perspective, and on the changes that are needed by both because they've got, in this case, it's a \$27 billion investment. And this other company bought in \$9 billion of it and they're expecting certain things from that investment and aligning all of that. And we'll spend some time on talking you through that process.

So here is what I would like to start with—I'd like to just start on some business feelings on the role of culture and the value of culture. IBM, as you know, if you look back over its history, it's had some very substantial challenges. In this case, Gerstner came in and it was an interesting one. He came in to fix it.

Here is one of his quotes: "When I came to IBM, I probably would have told you that culture was just among several important elements in an organization's makeup and success—along with vision, strategy, marketing, financials, and the like. I came to see, in my time at IBM, that culture isn't just one aspect of the game; it is the game."

I would just tell you, what we're seeing more and more is organizations are adopting this kind of mentality because the nature of change is so dramatic, the sustainable aspect is culture—not even products, not even products. Go to the automobile industry right now, right? What are you all hearing about is mobility, mobility, mobility. And what do you hear in this case—this is all public. Ford, what did Ford just say three months ago? "We're going to stop making sedans. We're going to stop making cars."

The nature of the change of products is so substantial that organizations are determining where do I create stability and continuity, and it ends up being in the culture.

Here's another reason why though: it is Harvard Business Review—organizations that intentionally focus on culture. And what I'm obviously implying here is each one of you are an individual organization as you carry on your responsibility, whether it's in your family, whether it's for yourself, or whether it's for the mission and the people that you serve, the leader that you serve. But the evidence is overwhelming.

Organizations that intentionally focus on culture, which, if I were to open it up and say, "What are some organizations that you know of that have good cultures?" you would be able to tell me. Well, those organizations are also the ones that continually succeed by Wall Street standards, or by global standards.

One of the iconic leaders, right, Steve Jobs. “Steve couldn’t touch everything in the company when he was here. It’s the culture that does that. ... What he did more than anything was build a culture and pick a great team. Steve’s greatest contribution and gift in the company is its culture. He cared deeply about that.”

Well, as we all know, he becomes ill and he passes. Before though, he establishes the next leader. Well, that quote was by that next leader, who is the current leader, and we all know the nature of Apple in the sense that they’re the first trillion dollar company.

When asked why Jobs chose him as the CEO to replace him, Cook says it came down to one thing: Cook’s grasp of “Apple’s culture.” Culture.

One of the things that struck me yesterday as I was listening a little bit through these ears is over several times I heard, “You all represent the Church. You represent the culture of the Church.” We heard from our leaders yesterday relative to interfaith outreach, soliciting and then hearing wonderful stories—and we’re actually sitting in the same seat as yesterday—wonderful stories of walking down the street, handing out a loaf of bread. And then that turning into an interfaith outreach. Great stories of that.

And you heard, in this case, Brother Haws congratulating. And he kept using the word “paradigm.” He said, “We need a paradigm shift.” You’re going to see our thoughts around that. Because paradigm is a way of thinking. Because when you think differently, you’re going to act differently, and you’re going to make the bread, and you’re going to give it. And you’ll do the other things that you’ve represented.

What we know is that these three things become very, very critical. Whether it’s at a ward level, an elders quorum level, a Relief Society level; whether it’s at an area level or a Church level; or whether it’s at a functional career level, organizational level, or in a family level, the culture—your day-to-day thinking and acting and experiences—has to align with the execution of what your strategy is. And then ultimately that aligns with the formal set of deliverables or results.

Do you know it’s hardpressed in my little ward—and it’s a little ward, it’s not a big ward—in my little ward, brethren and sisters, it’s hardpressed to have somebody describe that they came from an effective and successful marriage, in their terms. In their terms.

And then we heard it, right? We heard in conference that the nature of marriage is taking on that responsibility, being extended out. Family starting is being extended out. Those are actions that are driven by a certain set of beliefs that these youth have, based on the experiences they have had, whether it’s firstperson or through the internet, it could be second- or thirdperson.

And so there becomes this dynamic at the very onset of approaching this and aligning all of that, that is very important. And this is principle—I’ll go through probably ten or so principles as we spend our time together—this is principle number one.

Principle number one is: What are you wanting people to take accountability for? If you ask them to just take accountability for actions, they’ll be very quick to tell you, they’ll tell you a job title. “I’m the busboy in a restaurant” or “I’m the operations legal executive.” They’ll tell you every time the actions that they take, and they’ll use their job title to describe it.

The challenge is, the results of the organization are usually not defined by a job title. The results of the organization are the outcome of how you’re acting, either the desired ones or the undesired ones. And so you end up with this dynamic. And by the way, in just a minute I’m going to ask you what are some of the outcomes or deliverables that your leader wants you to deliver? So start that thinking process.

And then I'm going to also ask you what is two or three of the outcomes that your spouse sitting next to you wants you to deliver this year? Because if those aren't aligned, which we've had this conversation many times. My particular responsibility requires me to travel. If what she was wanting was me to be home, then the career objectives and outcomes didn't meet the personal ones. And we've had to adjust, change, even restructure businesses in order to meet those personal outcomes.

It's because of this simple principle. The activities that you do, they produce outcomes. They either produce desired ones or undesired ones. As simple as that is, as simple as it is, it's a really, really important principle to understand. When you understand it, you get to this point, and that is what I'm doing is to be the delivery of those outcomes.

Well, when you get an organization thinking like that, results become very, very clear. One example is a very large food retail organization; you would know who they are if I told you their name. You probably frequent them often. They came to us and asked us—their stock was about \$6 at the time—and they said, "Hey, we would like to contract with your organization and have you get involved."

Well, we began with a very simple question: What are your top three key results? And one of them was, they ended up deciding after some debate, is that it would be a five percent profitability deliverable.

Well, then we were able to engage the entire—and it's 100,000plus people—in everybody knowing that it's five percent. It got all the way to the people who are cleaning the tables.

We had the opportunity to go in and visit, and when we do, to clients that we work with, we sort of test them. So the person cleaning the table came over, and we asked them "Hey, what are your top three results?" This person immediately said, "Well, our top three results, one of them is five percent profitability." "Well, how do you impact that?" "Well, the quickness of my cleaning of these tables allows us to seat more. Our average ticket cost is X, and so that gets us two or three more seatings, two or three more ticket costs contributing to the five percent."

Ultimately, you can imagine what the outcome was. They didn't hit five percent; they hit 11 percent. They doubled their outcome.

And so one of the questions that becomes really important at the beginning of managing culture in self, the organization, and others is what are the deliverables? What are the deliverables that you are to accomplish?

Let me show you this. This ends up setting up the difference between responsibility and accountability. If that server had just told me, "My responsibility was to clean tables," that server could do it very effectively. That server could even tell me, "I'm to do it quicker." But the difference was "I'm to do it quicker, more effective, in a way that gets five percent." That changed the conversation around what my responsibility is and what's my accountability.

What we're illustrating here is when you just dialogue around responsibility, the number one thing people ask for is more resources when things aren't being done. I need more people and need more help; I need more resources.

Instead of shifting that thinking to not only do I need more people and more resources when we grow, but I need an accountability change. And in the server and in the video I'm going to show you here in just a moment, that changes throughout the entire organization; you get a completely different outcome. And what happens is you get a sense of we're all accountable for this. We're all accountable for this.

And results that would've not been accomplished because of all the organizational gaps that are created—silos you hear them, over and over—by even adding people, those gaps allow tremendous amount of silos and balls to be dropped. And we all know in a sports analogy there's not a fumblepickerupper designated. Everybody's accountable to pick up that fumble. And that's when you get the unprecedented results.

Here is another organization, it's a brief video, just a couple minutes. What you're going to see is they pose the question to their people. This is Hilton Hotels. Hilton Hotels, subsequent to our work, was able to get Manpower's number one place to work for a number of years.

And you'll see how people answered the question first, "What's your job?" And then after introducing what we called the "Oz Principle" at that time, you're going to see how they changed their answer, and you can see how they continued to succeed.

[Video starts]

[What is your job?]

FEMALE: Hi, my name is (inaudible)

FEMALE: I work in food and beverage.

MALE: I'm an administrative assistant.

FEMALE: I'm a housekeeping supervisor.

FEMALE: My name is Alina Bodnia.

FEMALE: And I work in the restaurant.

MALE: Hi, my name is Jeff Disken and I'm the Hilton brand manager.

MALE: My name is Chen Jen. I'm the resident manager.

FEMALE: I work at the front desk.

MALE: I'm Benjamin Martinez. I'm a security officer.

FEMALE: I am a training and guest assistants manager.

MALE: I work as an electrician.

MALE: Hi, I'm Tom Spittler, Hilton's vice president for front office operations.

FEMALE: And I'm the vice president of brand performance and support for the Hilton brand.

[What's your job?]

MALE: I take care of all the cold items. I watch over the morning shift.

FEMALE: I take reservations, I make sure people are comfortable and happy.

MALE: We are here to help the guests and let them know something that they do not know.

MALE: I'm a bartender here in the lobby bar. That's my job.

FEMALE: [No response]

MALE: To make sure every single guest leaves satisfied.

FEMALE: Just here to help the people.

MALE: Make sure they get what they need.

FEMALE: I make sure people get drinks in a timely and professional manner.

MALE: And pay the bills.

[Who is responsible for achieving your hotel's results?]

MALE: The person who is responsible for achieving the results will be every individual who works here at our hotel.

[Do all of your team members know what those results are?]

FEMALE: We have a very good idea about what we're doing.

FEMALE: Um...

MALE: To make sure my team members are happy.

MALE: I had it earlier, hold on.

MALE: To get 5 stars.

MALE: To be a hundred percent all the time.

MALE: Uh...

FEMALE: Customer loyalty. We want the guests to return.

FEMALE: Maybe sell out? *(Chuckles)*

MALE: Okay, I remember now

FEMALE: Create an atmosphere where the client feels really comfortable.

MALE: To be the first choice of any traveler, any guest.

MALE: To make our place... [radio static]... *(chuckles)*

MALE: To help the guests do the maximum.

FEMALE: I would say another hundred billion this fiscal quarter? *(Chuckles)* I don't have the details.

FEMALE: Becoming a fivestar hotel.

MALE: To provide good services and when the people come, they feel like they are home.

FEMALE: And... also... let's see, I'm not sure exactly.

[How do we get all of our team members focused on the key results?]

[The Oz Principle]

[The Oz Principle focuses on specific measurable results]

FEMALE: My name is Ava Hershan. I am a training and guest assistants manager. My job here at the hotel is to achieve our three goals.

MALE: Improve our cando attitude all across the hotel, all the departments, by ten percent gap to perfection.

FEMALE: To achieve a ten percent gap to perfection on our (inaudible) variable of cando attitude.

MALE: To improve our team member survey by ten percent to gap to perfection from previous year.

FEMALE: To achieve a ten percent gap to perfection on our team member survey.

MALE: Decrease our expense by three percent across the departments.

FEMALE: And to reduce our department's expenses by three percent as well as spreading the light and warmth of hospitality.

MALE: Anybody who is part of health and family of team members are responsible for delivering the results.

[Specific measurability results for all team members]

FEMALE: Hi, my name is Chi Tran, I'm a coordinator of brand performance, and my job is to increase guest loyalty.

MALE: Increase the guest loyalty for the company.

FEMALE: To increase customer loyalty.

MALE: Improving guest loyalty by three points to 51 percent, top two box across our brand.

MALE: My job is to increase rev par.

FEMALE: Grow rev par.

MALE: Rev par growth

FEMALE: And help our hotels improve their rev par.

MALE: Increasing our rev par.

FEMALE: Grow rev par.

MALE: Improve our rev par by ten dollars, or nine and a half percent.

MALE: To have a cando attitude.

FEMALE: To have a cando attitude.

FEMALE: Have a cando attitude.

FEMALE: Cando attitude.

MALE: Have a cando attitude.

FEMALE: A cando attitude.

MALE: Improve our cando attitude all across the hotel, all the departments by ten percent gap to perfection.

[When we align our results we become Masters of the Art of Hospitality.]

[Video Ends]

TRACY SKOUSEN: So you can see the difference, the difference being pretty dramatic between when they started, "What is my job?" They all gave them their responsibilities, right, their job titles. What did it shift? And even to the people who were cleaning the rooms? The cando metric that they had as an organization.

So to sort of give you one more context on how this all fits together, I am going to perhaps have a little bit of fun with you. Is it all right if we do just a little bit of fun as we spend our hour and a half here? So here is what I need

you to do. Everyone stand up, if you would. You don't need your workbook or what you're writing on. And I'd like you to turn to probably your spouse and get a partner. So if you don't have your spouse here, find somebody else who doesn't have their spouse here, and get a partner, all right?

Let's just make sure everybody has a partner. Is there anybody that does not have a partner? Anybody not have a partner? All right, good, right here, come on up here, Chaplain, and this gentleman right here is going to be your partner. All right, anybody else not have a partner? Okay, we got a gentleman right up here, all right, come on up. You're with me. This is perfect. And it always is a bigger guy. It's always a bigger guy. All right, come on over here, come on over here.

All right, we're going to play a game. Now, what's typically the object of a game? To win, that's exactly right. The object of this game is to win. The way you win is you score points, all right? Now, the way you get your points is right like this. For those in the back, you might not be able to fully see.

We're going to turn and face each other. We're going to get right toe to right toe because there's a balance here that you need to have. And then we're going to get a firm righthand grip. Now I get a point if the back of my hand can get to Chaplain Facer's side. Now he gets a point if the back of his hand can get to my side. Come on, Chaplain, come on, Chaplain! Like that.

Now, I do want to say no one's ever been hurt in 30 years of doing this, so let's not have today be the first time, all right? So everybody, get a firm righthand grip. You have ten seconds to score as many points as you can. Ready, set, go! Go, go, go, go, go, go, go, go, go, go! Five, four, three, two, one! All right, good job, good job, give yourselves a hand, that was perfect. Very nice. Very nice! All right, go ahead, take a seat.

All right, as simple as that is, all right. All right. So in just a minute I'm going to pass out a handout; it has this model on it, so you don't need to write it down. But the reason why I waited is because I don't want you to see this until after I used this exercise to display this model.

Okay, this is our culture management model. Now, you can imagine, as consulting firms, one of the things that you might be challenged to do is come up with the most complex things possible in order to make yourselves look really smart. Well, complex doesn't get used. And so we've learned over the years, keep it simple and then work on the integration of it. And so you're going to see the simplicity illustrated by this game.

Okay, what was the object of the game? To win. In order to win, you had to score what?

ALL: Points.

TRACY SKOUSEN: That's exactly right. The object of your leader is to get some type of deliverables. And you're going to tell me some of those in just a minute. The object of your spouse in your relationship, there's some deliverables there. And the object, obviously, of your peer, again, the interfaith council yesterday, the suicide council, the pornography council—there's objectives there.

I'll show you one way that I'm choosing to handle it; I'm impressed to handle it as a bishop. And once I get this model fully out to you, it's just interesting to see how this might shift how you approach it.

In the game, the objective was to win, and to win you had to score points. In business they're called results. I'm sure there's objectives and results for you too. In order to do that, your hand had to go somewhere, where did your hand have to go? It had to go to the side. If your hand didn't go to the side, if your hand stayed like this, did you get any points? No. So there's very specific actions you have to do to get your points. Very specific.

Now, in the room, who here scored five or fewer points? Five or fewer, raise your hand. All right. You two, the young man and—please, come on up here. Come on up here. How many points did you two get?

RYAN: Zero.

TRACY SKOUSEN: Zero. All right, perfect. Come on up here with your partner. Bring your partner. Perfect. Now right now you can imagine I'm saving any husband and wife relationship issues right now, right?

Here is all I want you to do, gentlemen, just play the game the way you played it. All right. Come on up. What is your name?

BENJAMIN: Benjamin.

TRACY SKOUSEN: Benjamin, nice to meet you, Benjamin. And?

RYAN: Ryan.

TRACY SKOUSEN: Ryan, nice to meet you, Ryan. All right, come on, Benjamin, square off right here.

BENJAMIN: Is this your pen?

TRACY SKOUSEN: I'll use it. Awesome. Thanks. Right here, square off with him, and just play the game the way you did. Ready, set ?

BENJAMIN: Do I have to play it the exact same way?

TRACY SKOUSEN: The exact same way. It was perfect, it was a wonderful example. Ready, set, go! All right, good job, let's give them a hand. Good job. *(Applause)* Super good, Benjamin. Very good, thank you, Ryan, thank you very much. All right. Perfect.

So is there anyone in the room that scored more than five points? More than ten? More than 15, more than 20? Come on up here, you two. Absolutely, come on up here. How many points did you get?

MALE: 30.

TRACY SKOUSEN: 30 points. 60 points.

MALE: She got 30, I got 30.

TRACY SKOUSEN: 60 in total in ten seconds? Love it. Square off there, and show us how you played. Ready, set, go! Excellent! Give them a hand, awesome, that was awesome. *(Applause)* Super good.

All right, so it's really critical right here, it really is. This is a very important principle. There's not a wrong and a right. There's not a wrong and a right, right now, in this principle. The question is though, why? Why does one team play the game one way, and another team plays the game yet a different way when both teams heard the words out of my mouth? Both teams saw us set the example up front. Why is it done differently? Different idea of how to come up with the goals, interpretation.

MALE: There's one winner or two winners.

TRACY SKOUSEN: Okay, is there more than one winner or two winners. Yes, sir?

MALE: The first couple wanted to beat the other person, and the second couple wanted to (inaudible).

TRACY SKOUSEN: Awesome, the first couple wanted to beat the other person. It was not just only win/lose, it

was, “I’m gonna beat you,” type thinking, right? All right. So here is what the principle is: The way you believe affects the way you act. As simple as that is. It just played out right here.

Now, organizationally and individually it’s interesting to say, “Well, you’ve got a wrong belief, and you’ve got a right belief.” That’s a very difficult conversation. Yes, please?

FEMALE: We actually chose to do something completely different and instead of going back and forth we simply put each other’s side by side, and we didn’t count points because we got as many as we would need, because we were working together side by side.

TRACY SKOUSEN: Perfect. Perfect. Often that is called “infinity points,” right? Because you’re literally not, you’re not going back and forth, you’re just continuously connected. And again, why do they act that way? It’s because of a thinking. Now that thinking, it’s such an interesting point. When you start coaching individuals, when you start managing your own personal behavior to change, what is your thinking on change? What is your thinking on your new leader? What is your thinking on this particular mission, what is your thinking after 17 years of war? What is your thinking relative to the society? What is your thinking relative to the Supreme Court process we just went through? What is your thinking? And you’re thinking ends up absolutely impacting the way you’re going to act.

I’ll just tell you right now, and I totally appreciate Elder Funk here, and he can counsel me completely different because I’ll appreciate the training. Right now, when a youth, when a young single adult ward member comes to me and tells me about pornography and masturbation, my first question is: How often? When they tell me twice in a month, where do you think the adversary wants them to focus? On the 29 days they’re not, or on the two days that they are? The two days that they are.

Where does hope come from? The focus on the two days or the focus on the 29? It’s just been—I’ve only been a bishop for a year, but it’s been fascinating. And to just watch these people shift to their hope of, “That’s right, I’m doing what is important to me 29 of those days.”

And then the next question is, “So how do you expect to expand it to 30? What do you want to do different to get it to 30?” We heard yesterday some of the comments—which I was told too when I was beginning to be a bishop—sometimes they just roll their eyes. Yesterday the quote was, “They roll their eyes if they think it looks like a Sunday School lesson on pornography.” I think it was the website. They roll their eyes if they think it’s a Sunday School lesson, okay? That’s a belief.

What is that based on? It’s based on their experiences. They unfortunately, perhaps, have been in a lot of Sunday School lessons that they didn’t enjoy. And so when they look at that website now, they don’t want anything that looks like a Sunday School lesson.

So, as we begin to shift thinking, and as we begin to align the organization—you, aligning your organization, aligning your organization with your leader, aligning your organization with your peer. I got some comments here—maybe I read them, maybe I don’t. But some of the comments from my first cousin, this lieutenant colonel, was in some cases you all are viewed differently than some of the other chaplains. And that he’s having to come in afterwards, sometimes relative to the imposition of beliefs, handling people of many faiths. Not just by you all, but also others.

And so it was interesting to hear him, really, quite frankly, he fully endorsed the thinking yesterday of your role relative to the brand of the Church is go out and make a lot of friends. He ends up quoting Joseph Smith, Brigham Young, and others and how the Church was very effective by exactly the quote that was read yesterday, by many people who were friends and even didn’t convert. They were just straight friends because we were friends to them.

I was really, I felt great to see him going there, relative to the teachings of yesterday. Unfortunately, what a lot of organizations do—we do as well—is when a company or when an individual, or when a family, etc., is not achieving the results that it wants, it ends up playing with a very small pyramid, just the top two levels.

We do it all the time with our children. I mean, one of the greatest compliments by my older children—because I've got 32, 30, 24, twins of 22, and 18. When my 30- and 32-year-olds say, “Hey, you're parenting them different than you did us,” I actually say “thank you.” Because it suggests that maybe I'm learning something, right? The experiences are different. It's the same here. Unfortunately, we go right to actions, we go right to actions.

Six months ago, ministering was introduced relative to home teaching and visiting teaching. What happened to the website later that day on elders quorum's design? It changed. Within less than 24 hours, an experience was created for 16 million people that the emphasis has changed. And the systems of the organization are going to support that. It was brilliant. And then what does President Nelson do in his very first comments? He thanks all the priesthood leadership for all of the process of going through and implementing that. It was masterful. Absolutely masterful.

Can you imagine if LDS Tools continued to represent elders quorums and high priests groups for two or three months after that? We wouldn't be where we are after six months.

So what did President Nelson and the Brethren and our auxiliary leaders do—Sister Bingham's talk on that was outstanding? They created verbal and physical experiences to drive the new belief throughout the Church of the role that ministering is a higher and holier way. It was brilliant. It was a complete shift in thinking. You can see where paradigm fits on here, right? Paradigm is beliefs.

So yesterday, as you heard the leadership talking about you all having a shift in paradigm, us having a shift in paradigm. And one of the shifts was, remember, one of the Brethren asked, “How many of you are in public affairs?” And there were three hands raised. In reality, how many of us are in public affairs? All of us. All of us would raise our hands there, when that is our thinking. When that is our thinking.

So I'm going to, well, I'll show you this last piece. There is the components that make up culture, and that's what you're managing. You're managing to the experiences and beliefs and the actions that are going on inside of an organization. Again, as you're managing up, managing sideways, and managing down. And then managing to your family, including spouse and children.

So I'm going to pass this out. And perhaps, if I could get a couple of helpers, that would be great to help pass this out. That would be fantastic. And what I'd like you to do is in box 1—here, let's go ahead and take some of those and pass them down, take some of those, we'll pass them down. Take some of those. If you have extras, we'll get them on the other side. Awesome, thank you so much.

What I'd like you to do, please, is, if you're here by yourself, great; do this by yourself. If you're with a significant other, your spouse, next to you, then great. I would like to give you four or five minutes on this. Because usually you either know it or you don't. After interviewing tens of thousands of people and executives.

By the way, just to let you know, it's 87 percent of executives who don't know the answer to these questions. And so it's very difficult to create a culture of accountability or intentionally manage a culture when people don't know this.

So, what I'd like you to do on box 1, at the top of the side that's got a pyramid, and then another model we'll talk about later—in Box 1, I would like you to write down what are the top three deliverables that your senior leader wants you to do? And I don't know all of your organizational structures and all that kind of stuff, so whoever that is.

Whoever you report to, whoever oversees you, what are the top three deliverables? And I'm going to give you the luxury of 2018, meaning we're already into October. If you don't know it, just put a question mark, and write down the name of the person you need to go ask. So what are the top three deliverables—results—that your senior leader wants you to deliver to them? Him or her. In 2018. Yes, sir?

MALE: In the little box or the big box?

TRACY SKOUSEN: Great question. Yes, just line 1 of the little box. Because we're going to use the other four boxes, or three boxes for something else. So just line 1—great question. Just line 1, write the three. And quite frankly, this is like a college test. If you're writing long paragraphs, it's not right. It's not right. It's usually really succinct, boom. Like, "well-being, ba, ba, ba." Whatever it is. Whatever it is. So what do you feel are the top three deliverables your senior leader wants you to deliver in 2018? Not even right now, sort of the time when everyone's setting up their strategy for 2019. So it's fair if you don't fully know that. But for 2018, we're into October. It's very probable that you should know it by now.

All right? In box 2, with your significant other sitting next to you, what are your two top three? Is it a financial one? Are you wanting some type of savings level? Are you wanting some type of sacrament meeting attendance by your children who are teenagers that are having a hard time? What is it? So take two, three minutes, and what are the two that you as a couple feel are important for your family to deliver in 2018? What is it? Is it date night? Is it more time as a couple? Is it a change in communication capability? I mean, there's some gray area in here. Is it go serve a mission by X, Y, Z date? What is it? There's also a lot of young people in here. So what is it? So put that all in box 2, the second line. The second line.

What we know is you can't manage the experiences and beliefs and actions if you don't know for what. You can't manage them effectively or ineffectively—ones you want people to hold, ones you don't want people to hold, if you don't know what the deliverable is. The Lord's really clear on His part, on His deliverable. Eternal life and immortality, right? Gets us all there, relative to covenants.

So the Lord follows this model all the time. Elder Hallstrom spoke of this model when President Kimball pulled him down—because Elder Hallstrom's tall—pulled him down, gave him a kiss. How many times had Elder Hallstrom been kissed by a priesthood leader? Probably not too many times. But to even reinforce it, what did President Kimball do? He turned back and did it again. But what was the belief he wanted him to have? I love you. It was brilliant. Our leadership is brilliant at model, because they're following the Savior's model.

We're also imperfect, and there's times when we do things that are very contradictory, relative to the experiences we create. It's very possible in your relationship with your spouse, there's contradictory experiences. It happens with certain levels of frequency. And it's because it's creating beliefs that you didn't want them to have. And then ultimately you know how that gets resolved. There has to be feedback and communication, and you'll see that as a part of this process.

All right, so the top two boxes. Now, on just the top box—excuse me, I don't need to know your personal one. Maybe I'll ask for a couple of you to share just to get an insight. But on the top box, if I had the ability to break you up by discipline or by whatever I would, and I'd have you all just talk about it and say, "What did you come up with?" But there's probably some commonalities here.

So, on the top box, what are some of the things you wrote? What are some of the deliverables your senior leaders want from the chaplains, from you? Please, sir.

MALE: To decrease attrition.

TRACY SKOUSEN: Awesome. And if you know this, it's great, if you don't it will be important. Is there a percentage, or some type of metric that they have assigned to that yet?

MALE: No.

TRACY SKOUSEN: Okay. Yeah, just make a note. Because ultimately the change is relative to the gap, right? It's relative to the gap. So great. But attrition is one of the topics. Let's hear another one. Please, sir?

MALE: For my entire unit it is mission-focused, professional, and competent.

TRACY SKOUSEN: Awesome. Mission-focused. And is there any particular metric of that that you're aware of yet? Okay, just make a note. It will be really good to get a metric on that. Okay, good, so mission-focused, attrition. Please, sir?

MALE: So I'm a hospice chaplain, and this does have a metric. We are asked to do point of care charting, in other words, document our visits on site or right close to there with 95 percent.

TRACY SKOUSEN: Awesome. Yeah, so this one's a vague one in this industry, just the medical care. They're actually hiring now chief experience officers that are driving this whole mentality with an attachment to these kind of metrics. Awesome. Let's take a couple more, please, sir?

MALE: I serve as a public service—public safety for a city in Utah. Before I became a chaplain we had a sergeant who made a routine traffic stop, and the person in the vehicle shot him. And the two officers that responded shot the person in the vehicle. We lost three officers as a result of that incident. My police chief's marching orders to me, the results are, "Phil, I don't want to lose an officer." And so my responsibility is counseling with suicide and to assist our officers in the trauma that they face constantly.

TRACY SKOUSEN: Awesome. All right. So yes, please, absolutely.

MALE: As military chaplains our number one deliverable I think is to provide for the free exercise of religion. It seems kind of simple, but.

TRACY SKOUSEN: Awesome. Is there a metric to that? Is there like a reduced number of complaints about that? Nothing of legal issues on that? Yeah, come up here to Brother Boatwright. Thank you.

MALE: Yeah, in a deployed force, the metrics are: Did a base camp receive a worship service from a Catholic chaplain once a quarter, once a month, once a week, etc., and same for other worship services, how many were conducted when? And they'll chart that actually on a graph and tell you this unit is black because they haven't had a chaplain there for X amount of time.

TRACY SKOUSEN: Awesome. So point made, right? They're out there, they exist. And the importance of getting a metric to it. And it's possible, just as was described here, which is always the case in organizations—the metric exists somewhere, we just don't know. We just don't know. So it's really hard to take accountability for something you don't know. And it's even harder to hold someone accountable for something they don't know. And it just gets super frustrating and demoralizing.

Okay, is there anyone—and if you do, that's great, if you don't, then I'll move on—is there anyone willing to share one of two of the metrics that they wrote in box 2 that's important between you and your significant other? Please, your spouse. We'll go here, and then we'll come here, and here. Thank you.

MALE: She's not here, so hopefully she'll watch this recording and she can give me a grade on how well I listen. So the three measurables that I had is that we have five boys—so to have them as returned missionaries and married in the temple. To have our home more like the temple by reducing conflict by 50 percent—which includes yelling and screaming at the kids. And to memorize the Articles of Faith and the proclamation on the family for a spiritual foundation for our sons.

TRACY SKOUSEN: Awesome. Thank you for sharing. Right here, please, and then we'll come right here.

FEMALE: I'm single and so my goals are with me and my children: increase gospel study at home in preparation for the change that's coming with the meeting schedule and to help my children meet the specific goals that they've set for the school year.

TRACY SKOUSEN: Very nice. There's one more right here, please, thank you.

Female: Mine are very similar, just in different words. Better scripture study to go along with the new program, with the home study. Showing love and support to our adult children in their various circumstances. And we have some specific financial goals that we're working on.

TRACY SKOUSEN: Awesome. So point two, right? They exist. And the conversation is totally appropriate to have. It completely gauges the activity, or the experiences you create inside of your home. Box 3, box 3. Now, whichever one you are—the husband or the wife, or single obviously—what are your chaplain top three? And as you're writing them down, I want to see if they align to your personal ones as a family, and to the ones of your leader. So write down your chaplain top three. It could be the same as the leader one. Could be. And it probably ought to be pretty close to those. Yes, ma'am. We'll get a mic to you, please. And if you know the metric, write it. It's just super good if you do.

FEMALE: I have a point of clarification question. Those of us who are chaplain spouses, is it just our personal top three that you're looking for?

TRACY SKOUSEN: Yeah.

FEMALE: I just wanted to confirm. Thank you.

TRACY SKOUSEN: Actually, you know what, you could do two things. You could write down what you think your spouse's top three are in their job role, in their career. You're welcome to do that, absolutely. Because they ultimately, what this ends up doing, when you look at the younger generation—the younger generation is wanting things that enable them to have purpose. Most of the time what they're writing in that box 3 is purpose-oriented things. And it's very difficult to measure purpose, but it's very real when you know it and when it's not there.

And so there becomes this real dis-alignment or misalignment relative to the day-to-day behavior. And unfortunately, so beautifully, with the video last night, at the end of the day, which brought many of us to some emotional state, that misalignment in the life of a young person has really tragic consequences. Until you get the shift in thinking—choose to stay. It's a shift in thinking. And look at all of the experiences that they've represented the individual going through which enabled them to take the accountability, to choose their thinking, to choose to stay. All right?

So it's right through that process. All right. Okay, so not just the beginning, we've set a foundation. And the foundation relative to this model is be really clear on the top. Be really clear on the beliefs. What is the thinking that needs to exist illustrated by the individual on pornography? And then what are the experiences we're going to create? What's the experiences? Verbal experiences, and so on. Excellent.

MALE: Ladies and gentlemen, we have United States Chaplain (inaudible)

TRACY SKOUSEN: Wonderful. Thank you, Chaplain. We look forward to hearing from you later today.

So well done in this foundation. Now you can see where change would come, right? Change would come right here. You have, inside of your organizations, inside of your own personal life, you have a set of thinking. In the side of the people, again, managing up, managing to your peer chaplain and the relationships there, and managing to the people that you serve and care for.

You have a current way of doing that, and it's producing a current outcome. And that current way is what we're going to call C1, and the current outcome is R1, the results you're getting today.

Organizations that are looking for change, quite frankly, they all know the change. Any time you sit down with an executive leader and say, "What do you want this place to look like in the next two or three years?" Do you know almost every one of them can tell you? Almost every one of them. "I want this, and I want that, and I want this." The rest of the organization can't tell you; they haven't communicated well, but they can tell you.

And the problem is, is the executive leader at times is thinking, "I'm going to take those changes and put it on top of the current way of doing things." And it's inconsistent. It's literally impossible.

And so what you end up doing is deciding what does C2 need to look like? What does C2 need to look like? Now every one of you, you wrote down the key results or the deliverables that your senior leader wants you to have. Every one of you wrote down the deliverables that your family or your significant other wants you to have. And then you wrote down your own, and you're seeing a sense of alignment to them.

Typically, if you're not delivering on those right now, then it's your R1. You don't have R2; you don't have what you yet want to deliver. And so the question becomes: What are you going to change in order to deliver that?

And our counsel and suggestion to you is be careful on only changing systems, the small part of the pyramid. Because you will not get accelerated change; you'll get compliance for a short period of time. You will ultimately get sustainable change when you identify a different set of beliefs and a different set of new experiences if you create it on an ongoing basis.

If my wife has the opportunity to tell me, which at times we do, "Tracy, you're not spending enough time with me, and you're not listening to me." Okay, well that's not a belief I want her to have. Why is that? Because I want to stay married for another 33 years. And so, do I just tell her, "You just don't understand, I'm actually multitasking, and I've got a lot of individual responsibility relative to being a bishop. And when time permits, I'm giving you all of my attention." That verbal experience hasn't really worked well. That one hasn't worked.

And so what is it? I mean, here in the next 10 days or so, or few weeks, we're going to go to New York on some pleasure time and then she has a conference in San Antonio, and I've told all the clients, "No, I'm not available." And I'm going to go to that. These are all very intentional—very intentional to change the belief that I'm not creating enough time to be with her, very intentional. And brothers and sisters, there's an economic sacrifice to that. I'm telling clients no. She knows them; we know them.

There's also a personal sacrifice. I'm probably not going to go to a couple of football games or something like that. There becomes a mandatory process of prioritization when you get clarity on your R2 and your results. And then you shift the culture. You shift it by creating different experiences.

What I want to do is I want to address the second model as we spend our few minutes left here. The second model is set up by some realities and a little bit of funny things. The first one is when things—well, let me ask you—when does the word “accountability” typically come up in an organization?

ALL: When you’re in trouble.

TRACY SKOUSEN: When you’re in trouble. Okay? I want to know who’s accountable. And for those that are a little bit older and enjoy basketball, there happened to be a coach in Indiana who happened to do something with a chair when he was really upset on who was accountable for something. What did he do with that chair? He threw it clear across the court, right?

Some leaders communicate and create different experiences when that question, “I want to know who is accountable,” comes up. When that happens, that experience, it often creates what? What do people do? How do people answer the question “Who is accountable?” They get defensive. But defending what?

MALE: Themselves.

TRACY SKOUSEN: Themselves from what?

MALE: The punishment.

TRACY SKOUSEN: From the punishment. What happens very often in organizations is the word “accountability” becomes historical—looking backwards—blame-oriented and punitive. But then we get an executive leader stand up and say, “We need to take more accountability for...” and then they say something. And we hear it, and we go at times, “Wow, that’s going to be really hard and difficult to deliver. I’d better start preparing the blame now.” It’s amazing how many times literally, on January 2 the file starts, “Here’s the story I’m going to tell when I don’t deliver.” And it gets really thick.

Well, Murphy’s Law happens, that’s why. If anything can go wrong, it will. O’Reilly has an opinion of it. O’Reilly, literally, while working in Ireland, they said, “Murphy’s Irish,” and we said, “Great.” And, “Well, have you ever heard of O’Reilly?” And we said, “Well, not really.” And they said, “Well, O’Reilly has an opinion of Murphy.” And here’s the opinion: that Murphy was even an optimist, right?

Well, at what age do people learn to start being defensive? At what age? Well, we’re going to show you one. Here is a young lady from one of our executives. She had, unfortunately, been writing on the furniture with some frequency. They had been out. The wife was taking a nap per se, or off doing something; the husband was out doing the lawn. And they just had a suspicion that there would be more writing on furniture.

So they came walking in with the iPhone videotaping. And this is the videotape. She gets caught writing on the furniture. She’s less than three. Watch how she handles it.

[Video Starts]

[The Blame Game—Early Roots]

MOM: I see something, what is this? There’s pencil on there.

GIRL: I didn’t.

MOM: You didn’t do it?

GIRL: No.

MOM: Who did?

GIRL: Lily.

MOM: Lily did it? Lily drew on the chair?

GIRL: Yeah.

MOM: Did she put the—she took the pencil and drew on it?

GIRL: Yeah.

MOM: When did you see her do that?

GIRL: Um, I saw her on the table, and that's about it. Lily only do that.

DAD: But how would Lily have reached this?

GIRL: Did.

DAD: She's only eight months old.

GIRL: No, Lily drew this.

DAD: She drew this?

GIRL: Yeah.

DAD: Oh, what do you think we should do to Lily?

GIRL: Lily? Um... in trouble.

DAD: She should go to time out?

GIRL: Yeah.

DAD: Yeah? Wow. We'll go get after Lily. Are you sure it wasn't you?

GIRL: No.

DAD: No?

GIRL: Nuuh.

DAD: Okay. Because I think Ray-Ray thought she saw you do it.

GIRL: No, Lily did it.

DAD: Lily did it?

GIRL: Uhhmm.

DAD: So she—you think she just walked right then and did it?

GIRL: Uhhmm.

DAD: Yeah, okay. Lily? Was that you that did it? Did you draw on the chair? We'll talk to her when she wakes up.

[Video Ends]

TRACY SKOUSEN: Oh, it's a classic, it's a classic. All right. From where did Lily learn to tell such wonderful excuses, from whom? Don't say the mothers; don't say that, that's not appropriate. From parents. That's exactly right. Here's evidence. These are real statements. These are adults who got into car accidents and these statements are taken right from the accident report, okay?

Number one, "Coming home I drove into the wrong house and collided with a tree I don't have." It's not my fault. Number two, "The indirect cause of this accident was a little guy in a small car with a big mouth." "The telephone pole was approaching fast. I was attempting to swerve out of its path when it struck my front." "The pedestrian had no idea which direction to go, so I ran him over." All right. "The guy was all over the road. I had to swerve a number of times before I hit him." Look at all that I'm doing. And then the last one, "I pulled away from the side of the road, glanced at my motherinlaw, and headed over the embankment." Right, it's my motherinlaw.

Well, here is a second model. It's on the page I just handed out to you. We introduced this definition of accountability quite a while ago. And it's been time-tested and it's been proven all over the world as effective at shifting from the historical blame and punitive definition. And by the way, here's one of the dilemmas inside of an organization—it's when the culture treats accountability as historical blame and punitive, but then if I take any one of you out here in this foyer, and I say individually, "Would you like to be known as an accountable person?" How many of you are going to tell me yes? Everybody. And so there's this positive definition of accountability you have in your mind when organizationally it's used as historical blame and punitive. And so it's mandatory that you redefine and introduce a different definition of accountability.

We have a statement that when you get accountability right, everything else goes right. Because now you get people engaged, they're asking "What else can I do?" And the execution of everything else is effective.

So here's our definition. It's got two components. It's got a below the line and above the line. Below the line is where you're not taking accountability. And ultimately that becomes really, really critical because when you can minimize the time below the line, you actually increase the resources of an organization immediately without any additional finances or people or restructure.

And then above the line: see it, own it, solve it, do it—that ends up being a process of managing accountability and taking accountability.

The below-the-line piece blown up here a little bit bigger—I know it's smaller on that page—becomes very, very interesting—is these six categories.

Now here's what I would like you to do is I want—because it's all right there on your page. Box one are the top three deliverables that your senior leaders want you to deliver. I want you to hypothetically think you don't deliver it. Or probably the chaplains don't deliver it. Because you're not the only one with who is asked to deliver that whole thing.

What happens or where can people go, or where do you see people go most often when results aren't being delivered? You see below the line, right? I want you to circle the two you hear the most.

Now, do it organizationally right now; don't yet go to the people you care for and you serve. Just do it organizationally, okay? So when results aren't delivered organizationally, which two do you see the most? Do you see ignore and deny? I'm going to have you raise your hand in just a second, and let's see which ones get the most hands.

Do you see ignore and deny—don't go there yet. Meaning people don't get it. They don't understand the deliverable, they don't understand their role, and they are going to just—they just don't want to think about it. "It's not my job, it's the leader's job" to organize the function, the mission, the etc., to do everything; "it's not my job."

Do you see them finger-pointing? Resources, people, the younger generation, the news, the politics—a lot of places. Do you see them confused? “I really don’t know what to go do here,” even though this is my 12th tour or whatever. I don’t know what to go do here. And then lastly, “cover your tail.” That’s that file. And ultimately the biggest disengagement which you probably know this, right? Gallop, pretty reputable, in the United States, it’s lower than 33 percent of the employee base is engaged. It’s lower, lower, lower when you go internationally.

So all right, everybody, you got two, right? How many of you circled “ignore and deny,” raise your hand. All right, probably 20 of you. Okay, great. How many, “it’s not my job”? Okay, that’s a lot, that’s probably 50, 60 percent so far. “Finger pointing”? A different, 40 percent probably. “Confusion, tell me what to do”? Lesser. Ten percent, 15 percent. “Cover your tail”? Probably back to 40. And then “wait and see”? Okay, not too many, right? Your culture probably not—it’s an action culture, right?

So you’ve got which ones? “It’s not my job,” “confusion, tell me what to do,” and I think “finger pointing,” if I remember right. So would you just make a note of those? Make a note of those because why? You’re going to hear those. You’re going to hear those. And your role obviously is to help people. And I’ll reference one of the tools that we’re going to give you here at the end on how you get people from below the line to above.

Obviously there’s a variety of ways the Savior did this. A woman in adultery, moved her right along. Moved her right from the pain, the shame, to “go and sin now more.” “I value you, I love you. My grace is sufficient.” I can go right through—you can do it better than I, based on your studies. The Lord is exquisite in the exemplary example of helping people go from below the line to above.

The below the line ends up being very demoralizing, it becomes very damaging, it becomes very results-reducing. It’s very problematic.

Imagine an organization that has three or four or five, let’s do easy numbers, 10,000 people. If 10,000 people spend a half an hour a week below the line, just a half an hour—it’s always more than that—that’s 5,000 hours. Divide it by a 40-hour week, and you’re going to get hundreds and hundreds of people, thousands of people, all right? And so you end up with this dynamic of organizationally you can immediately impact the performance by getting awareness of this. Why? Because the majority of you are telling me you want to be accountable.

When we go here, we don’t realize we’re being below the line. We feel justified and rationalized because it’s usually the truth that we’re saying. Budgets really were cut, resources really did go someplace else, the political environment really did do this. People really did leave. Retention, what a great result that one of the executive leaders that you report to is asking to have delivered. Retention. People really are leaving; good people are leaving. And it’s really easy to go do the finger point, the blame game, the confusion, tell me what to do, the cover your tail versus hold up the mirror and see our role in it, right?

This becomes really a common phenomenon. And you can see it in the newspapers, you can see it—it’s an interesting social dynamic globally right now. It’s not just here domestically.

So, these are real. I would counsel you in all the coaching that I do, this is on the desk. And as the individual tells me the result that they want and starts to tell me why they’re not being able to get it, I’m very clear to listen for this kind of behavior.

Is it wrong to go below the line? No. It’s just very wrong to what? To stay there. There’s absolutely the therapeutic dynamics and human behavior to let people just say all the dilemma and dynamics that have occurred to them. Listening is huge. But regardless of the circumstance, if people stay there, they don’t move forward. So just be

careful. Be careful and be aware. These are real. And it's not taking accountability for the outcomes that your leader, that your spouse, your significant other, yourself have. And it ends up being very below the line. It's an easy phrase.

See it, own it, solve it, do it. Simple. Typically you don't spend the same amount of time in all the steps. All of the steps are based in certain behaviors. These behaviors typically on "see it," you'll see here in a moment, "see it" has more to do with your ears than your eyes.

"Own it" is what's my contribution to the problem? "Solve it" is, am I still asking what else can I do or am I tired and I don't want to know what else I can do? And then lastly, what's the "who is going to do what by when, and what's the execution?"

Brother Clawson yesterday talked candidly during lunch, and he mentioned multiple times the importance of trust. You can see trust is this number four best practice on "do it." It's literally the outcome of the whole process. "Am I really seeing reality? Am I seeing my role in it? Am I enabling? What else can I do?" And then, "Am I moving? Am I executing on what we decided?"

We believe trust is an outcome of an effective process. It's really difficult to just train on trust. But what you can do is have an effective process that then establishes trust.

What we do here in this piece is we redefine accountability. This is literally from Webster. So this definition of accountability—is that a below-the-line or an above-the-line definition? Where would you put it? It is below. If you're subject to somebody else, who has the power, you or them? They do. And if you're having to report, explain, and justify, what does that sound like? Above the line or below? Below.

Now, we agree with the words "responsible and answerable." The dilemma there is that it always happens after the fact. And so what we're doing is we're bringing a different definition of accountability to you—one that is away from after the fact, to one that's on the front-end. And what you wrote at the top of this page is what you're telling me, or yourself, is what you want to take accountability for. Now, the subjective word there is "want." And we're going to play with that in just a second.

So here's the definition of accountability that we introduce in organizations now for these last 28 years. It's a personal choice. And obviously you all have personally chosen to be at a place where you would be appointed in this role by the Church and by your service and by the country.

To what though? "To rise above the circumstances." So we don't take away the circumstances. We don't. We don't put on rose-colored glasses; it doesn't become Pollyanna. The market really changed; we really do have people in their 17-year mentality of war. We really do have those things.

But then what do you do? You demonstrate the ownership necessary for what? For delivering on the reduced retention. And you do it by executing what? And we put our short words in there: "see it, own it, solve it, do it." Lots of examples on this you all, lots of them relative to personal life as well as professional.

I mentioned the Hormel thing in the bio. I mean, Hormel's a really good example of this. They have sustained double-digit growth for a number of years. And they come out with a new budget all the time, and the budget's double-digit reduction, etc. The whole deliverable of it. And they apply this over and over and over, and the creativity of their 23,000 people, they find a way to do it every time. It's really a pretty cool example.

Here is one of the reasons why "see it" is so important. I want you to look at this graphic, and I want you to tell me everything you see in it. And I'll give you four seconds. Ready, set, go.

Now, the objective will be to re-create the graphic. So let's see what you saw. What did you see? German shepherd. All those that saw a German shepherd, raise your hand. Okay, so maybe 10 percent of you. Pizza. We're going to get lunch here in a little while. So all my pizza people, raise your hand. Oh, yeah, see, look at that, that's like 60 percent.

Okay, what's another item? The baby, all those that saw the baby? Yeah, look at that. That's sort of interesting. Everybody saw the baby except a few of us. But I think I heard the Sydney Opera House. How many saw the opera house down in the bottom? Okay, great.

The guitar. Okay. What was another one? The globe. Okay, skis. Coke. Cigarettes. Okay, so why did we all see different stuff? Okay, it is, it's based on our experience. It's based on our experience. And in some cases we might even see stuff that's really not up there, right?

What we know is with limited resources, which we all have, we quickly see something, and we see only what's based on our experiences. Well, to be candid with you, I've never been a teenager in the 2000s. Nor the 2010s. I've never been that. And so when we hear people say that things are being faced in a very different way, well, it is. It's very different for me because I've never been there. That doesn't mean I don't know principles and things that can apply, but it does mean very often I don't see the things that's being seen.

And so what we know is that seeing things has more to do with your ears, meaning are you asking people what's in the picture? And we heard the importance of listening all day yesterday. How effective of a listener are you to be able to see the whole picture? We suggest feedback is pretty important. I'm going to show you this video. I know time's precious right now, but I think you'll get it. You might recall this.

We were asked to get involved with Domino's Pizza at a time when their stock was really, really, really low. I think it was in the threes. And they had just got a new leader and they had just got all of this.

[Video Starts]

["Pizza was cardboard"]

["Mass produced, boring, bland pizza"]

["Processed cheese!!"]

["Microwave pizza is far superior."]

MALE: There comes a time when you know you've got to make a change.

[The pizza turnaround]

MALE: You know, you can't lead a company like this unless you love food. I love food; I love pizza. It was about 50 years ago that they started the first store just about five miles from here.

MALE: Two brothers had a great idea, and they also said they wanted to get it delivered within 30 minutes. And that's something that no one said could be done. In fact, the first pizza delivery vehicle for our company is that vehicle right there.

MALE: Around in the '80s, we were exploding, we were the fastest-growing company in the history of franchise business; nothing had ever grown like that.

MALE: Now we're almost 9,000 restaurants around the world. We love what we do at Domino's.

FEMALE: Pizza, where's the love? How hard? It's bread, sauce, cheese, fresh ingredients. Doesn't feel like there's much love in Domino's Pizza.

FEMALE: Domino's Pizza crust to me is like cardboard.

MALE: Is this hard to watch this stuff?

MALE: Yeah.

FEMALE: Yeah, it's hard to watch.

MALE: I hear what some folks are saying about our stuff.

FEMALE: Oh, this one's bad. "Worst excuse for pizza I've ever had."

FEMALE: The sauce tastes like ketchup.

FEMALE: "Totally void of flavor."

MALE: You know what, when you first hear it, it's shocking.

MALE: The cardboard complaint is the most common one.

FEMALE: This we hear over and over and over.

MALE: I mean that hits you right in the heart—this is what we've done, this is what I've done for 25 years now.

MALE: You can either use negative comments to get you down or you can use them to excite you and energize your process of making a better pizza. We did the latter.

FEMALE: Most companies hide the criticism that they're getting, and we actually faced it head-on.

MALE: Some people didn't give us credit for the taste of our product; that's what we're fixing.

FEMALE: We listened to our consumers, and they want us to be better, and we want them to be happier. We want people to love our pizza.

MALE: This is what's driving us. This is what's lit the fire under us. This is what's making us want to get better.

MALE: Who are we?

ALL: Domino's Pizza!

FEMALE: It's been crazy down here. We had our best chefs working hard to find the best combination, looking at 10 crust types, 15 sauces, dozens of cheeses.

FEMALE: You can't just add a little salt or add a little something to the recipe. I mean, we basically had to start over with a new recipe.

MALE: And they were working day and night and weekends to get it done.

MALE: You know, this is Roxane, she's one of the lead chefs for pizza, and she's constantly trying new stuff, and she's saying, "Try this, and try that." You know, the day she put this in front of me, I said, "Dang, this is the real deal."

MALE: We changed everything: The crust, the sauce, the cheese. Now it tastes better.

MALE: We started working on the cheese.

MALE: We've got shredded cheese.

MALE: Cheese, it's cheese! It's tastier. When you smell it, it's got an aroma to it. I mean, this is what cheese should be.

MALE: We started working on the sauce.

MALE: New sauce is bright, it's spicy, it's robust.

FEMALE: We've got garlic in here, we've got oregano, we've got basil, we've got [bleep]. And a little bit of red pepper just to tingle on your tongue.

MALE: It's a bold flavor.

MALE: When you bite into that, that's what pizza sauce should taste like.

MALE: We started working on the crust.

FEMALE: A nice rich buttery crust with some garlic and some herbs in there.

MALE: It gives it a nice finish for ya. Great taste from the first bite to the last bite on every single slice.

MALE: Now we've got great food, we've earned the swagger, right? We're going to do an end zone dance on this one.

MALE: I can't wait to have people try it. And it's not even about being right; it's about us having great food.

MALE: No, it's about us being right.

MALE: *(Chuckles)*

MALE: And you know, I can't wait for Adrian to try our new pizza.

MALE: So, I think she's going to be surprised.

MALE: We're going to bring her the new pizza, see how she likes it. She has no idea we're coming.

[Knock on door]

FEMALE: Hey?

MALE: Adrian?

FEMALE: Yeah.

[To be continued]

[Domino's Pizza. Oh, yes we did.]

[Starring actual Domino's employees, shot on location in Ann Arbor, Michigan]

[Special thanks to our loyal fans. Inspired by our harshest critics]

[Pizzaturnaround.com]

[Video Ends]

TRACY SKOUSEN: So team, if you hadn't—so this is what they did. You'll see the outcome of it. If you'd invested a thousand dollars in these companies, you can imagine what the answer is, probably the reason why I'm doing it. Netflix, Google, Tesla, or Domino's, which one would be a better investment?

Domino's, the stock—I think, and someone could go online, I didn't do it before, but it's been over 200 and growing. I think have a quote from them. This is what it does. When you get accountability right, you're listening—all that feedback. On the results pyramid, all that feedback was people's what? It was their—say it, what was it? It was their beliefs based on their experiences.

And what they chose to do was to not filter out the beliefs. They choose to say, "If everyone thinks it tastes like cardboard, then it must taste like cardboard, and we're going to now go address that." And as a result, they opened themselves up to the appropriate changes in their organization, and now they're just tremendously successful and continuing and growing.

"See it" is a process. And we have a simple model. It's not here, and I'll give you my email. I'm happy to give you whatever you would like in support of this. This model is really simple, but it's super effective, and that is "What feedback do you have?" It implies that it's there, and it implies I want it.

"Here is where I see you demonstrating something." "Here is where I feel you can demonstrate even more." Feel, my opinion. And then people are just "thanks for it." You're not thanking them for being right; you're thanking them for sharing what they know about you.

And then you walk away and decide what you're going to go do with it. The owner of feedback is the receiver. Right now, if people aren't walking up to you pretty regularly and saying, "Hey, I got some feedback for you," then I can pretty well predict the beliefs that they have about you as a leader. And the beliefs are, probably, based on experiences, that you're not open to it, you don't want it, you don't do anything with it, etc., and so they've now chosen to disengage and not offer it anymore.

"See it," it's a fun thing to do. It's a fun thing to get better at; it's a fun thing to coach people on. It's a fun thing to get movement. You can imagine in all the people you care for, getting them to see things in a different way becomes critical.

All right, number two, "Ownership." We know there's different levels of ownership. There's different levels of ownership in organizations and in individuals.

When an individual comes to me right now with a dilemma on any type of personal behavior, the first question I start asking, right, is, "What's the result that they want? Do you really want to stop or do you really want to be better?" If they're apathetic, and I don't want to stop and don't want to be better, then the next place I go is, "Okay, let's find out what your ownership is." And very often, they don't feel involved in it. And that's what you see here.

Below, where there's low ownership, it's because people are uninvolved. They see it happening to them. They don't see their involvement in it. When you get to higher—so I can go back to results. Again, and I'm using the attrition one because that came up in a lot of the comments with my cousin. The attrition piece, it's very possible that you might see less of your involvement, maybe, in the attrition. Maybe you see tons of involvement, and you've got high levels of ownership, right?

My cousin also mentioned some recent communications by Secretary Mattis relative to discipline and execution. It's interesting on how he describes how he has to get involved from a staff judge perspective, staff judge advocate; he has to get involved in helping reinforce legally the sides of a discipline and execution. Those are typically beliefs—beliefs that are to be turned into some type of activity. It will be interesting to hear your thinking and, maybe in another environment, of how you see yourself playing a role in proving the discipline and execution throughout the services.

My cousin goes into more vocal, more visible, standing firm on the support that we provide. Often called in to advise chaplains, how to best manage themselves, again, with the ecclesiastical beliefs that they fulfill and the duties in providing religious assistance to all faiths. It's very difficult in modern day priorities, he says, relative to gender transition and same sex, and other items. Very difficult for you. And to me, the feedback piece and the ownership piece would be massively critical.

What we know is your ability to tie where we have got on the retention issue to the role of chaplains is really important because then you become a component of the future. If right now, the retention—and again, I'm just playing with it still—I could go to the others—if the retention issue you still see outside of you, then as chaplains you're not owning it. When you see our ineffectiveness or our ability to communicate, etc., or whatever, to the people we care for as a contributing factor, then you have the ability to own the future. And this is a simple phrase, but you can see it in people. "If people can't make that tie, then they're not going to own it." It's because they're still externalizing change. They're externalizing it.

So, in conclusion, let me finish these last couple of pieces. The whole essence of "solve it," the whole essence of it is asking, "What else can I do?" As soon as that phrase stops, which, again, very little of you raised your hand on "Wait and see." I know this is part of your organizational structure and mentality, it's your culture relative to missions, etc., and execution, is to constantly ask, "What else can I do?"

If any of you get into a point where though you're busy and you're maxed, and you've stopped asking, "What else can I do," then we know you can own, but your creativity is going to diminish and your execution's going to be really low. We all know the whole dynamic of this story of Apollo 13. We know the dynamic of, they never stopped asking, "What else can I do?" They had limited resources. The door's locked, no one was going home. They came up with the solutions. It had never been done before. And ultimately people get home safe. Lots of stories, you can imagine, you have them too, of "what else can I do," and not stopping that.

The "do it" piece is pretty simple, but very difficult and apparently to Secretary Mattis again, bringing out the importance of discipline, it's often grounded in the "do it" mentality. And what we know is "do it" ends up being a process as well. And there are some pieces to "do it" that are very, very important. In those pieces, "What's the reality I need to acknowledge?" "How am I contributing?" "What else can I do?" and "What am I accountable for?"

My conclusion is this, you all. Accountability and culture in yourself, in the others, and how you manage the culture of an organization is a very real and intentional process. Culture never goes to sleep, it never takes a holiday, it never goes on vacation. Why? It's because it's created by the experiences of individuals. This whole conference is an experience. Several of you have come up and said the way it was 15, 20 years ago. Many of you have been very vocal in your compliment of Brother Clawson and his leadership and how things have progressed under his leadership and vision.

Much of you have told me about experiences you've had over the years, as that has progressed, and how your beliefs in the Church's role of you, the importance of you, etc., has continued to grow. It's the whole model. It's the whole process.

The Oz Principle is one that we wrote many years ago, but it seems to be still very relevant to today. And that is, "Only when you assume full accountability"—and the word "full" a lot of people argue with, but watch how that plays out—"Only when you assume full accountability," for what? The way you think. Again, we're going to hear from executive leaders here very shortly. "How do you think about that? How do you think about the time dedicated to this? How do you think about the whole thing? How do you think about the examples, etc.? How do you think?"

Well then, that affects how you feel and the way you act—and being able to take accountability for the way you think, the way you feel, the way you act. But you can't stop there. You have to associate the way you think, you feel, and act with some outcome. And when you take accountability for all of that, then you do just what that says, is you direct your own destiny. When you don't, you allow that destiny to be affected by somebody else. You allow it to be by somebody else.

So, I'll conclude with sort of where I started, and where I started was right here, from the podium, and that was that the Lord is involved in all of the aspects of our lives. I mentioned that I would tell a brief story. I will be very brief.

This is Southeast Asia, these are countries that are tremendously religious, very different than ours. And I'm in the highest levels. These are chairmans of the board. The entire countries are funded by the performance of these companies. And the first question is: "Where are you from?" "Well, I live currently in Utah, because I moved up here because my grandchildren are up here. I'm originally from Arizona." And every once in a while I wonder, you know, which state am I going to use right now? And I said, "I'm from Utah right now."

And this chairman, he cocked his head a little bit and he goes, "Is that the Mormon area?" And I said, "Yes, it is." At the time I didn't say, "It is the place where The Church of Jesus Christ of Latterday Saints is." And he said, "We have a lot in common with you guys." And right at that moment I got thinking, okay, what's the experience I need to create right now? "Oh, no, we stopped some of those practices back in the 1800s." Or do I say, "Yes, absolutely, we do"? And I said, "Yes." I said, "Absolutely we do. We have some very common beliefs, and it's exciting to be here."

Well, that subsequently progressed to a wonderful, wonderful relationship that still exists today and it's several years old. Every time I go back to that country, I get an opportunity to visit with this man.

Brothers and sisters, I'll finish with my testimony because of where we're at. And even though we've talked organizationally, my testimony is that Jesus is the Christ. My testimony is these younger people, as you know, young single adult, 18 to 30, in that case for me, they are very special. And they're beat up. And the Savior's grace heals them. And I don't want to ever be anyone that gets in the way of that. I want to be a conduit of that. And I bear testimony that you in your role, me in my role, ecclesiastically, we enable the Savior's grace to heal people.

We just heard two days ago in Elder Holland's talk where, in this particular case, it maybe wasn't handled super well. That hits me to the core of potential times when I might not handle something well. Because there's a mirror right there. And that mirror hopefully helps me see myself of when I'm getting in the way of the Savior's grace and healing and when I'm facilitating it.

I testify that His grace and His gospel, the doctrine of Christ, is true. And I testify that we play a role in serving the people that we care for in a very dramatic way, and it's needed today. And I bear that testimony in the name of Jesus Christ, amen.