

The Clearness Committee: A Communal Approach To Discernment

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Many of us face a dilemma when trying to deal with a personal problem, question, or decision. On the one hand, we know that the issue is ours alone to resolve and that we have the inner resources to resolve it, but access to our own resources is often blocked by layers of inner “stuff”—confusion, habitual thinking, fear, despair. On the other hand, we know that friends might help us uncover our inner resources and find our way, but by exposing our problem to others, we run the risk of being invaded and overwhelmed by their assumptions, judgments, and advice—a common and alienating experience. As a result, we often privatize these vital questions in our lives: at the very moment when we need all the help we can get, we find ourselves cut off from both our inner resources *and* the support of a community.

For people who have experienced this dilemma, I want to describe a method invented by the Quakers, a method that protects individual identity and integrity while drawing on the wisdom of other people. It is called a “Clearness Committee.” If that name sounds like it is from the sixties, it is—the 1660’s! From their beginnings over three hundred years ago, Quakers needed a way to draw on both inner and communal resources to deal with personal problems because they had no clerical leaders to “solve” their problems for them. The Clearness Committee is testimony to the fact that there are no external authorities on life’s deepest issues, not clergy or therapists or scholars; there is only the authority that lies within each of us waiting to be heard.

Behind the Clearness Committee is a simple but crucial conviction: *each of us has an inner teacher, a voice of truth, that offers the guidance and power we need to deal with our problems.* But that inner voice is often garbled by various kinds of inward and outward interference. The function of the Clearness Committee is not to give advice or “fix” people from the outside in but rather to help people remove the interference so that they can discover their own wisdom from the inside out. If we do not believe in the reality of inner wisdom, the Clearness Committee can become an opportunity for manipulation. But if we respect the power of the inner teacher, the Clearness Committee can be a remarkable way to help someone name and claim his or her deepest truth.

The Clearness Committee’s work is guided by some simple but crucial rules and understandings. Among them, of course, is the rule that the process is confidential. When it is over, committee members will not speak with others about what was said and, equally important, will not speak with the focus person about the problem unless he or she requests a conversation.

1. Normally, the person who seeks clearness (the “focus person”) chooses his or her committee, with five or six trusted people who embrace as much diversity among them as possible in age, background, gender, and so on.

2. The focus person writes up his or her issue in three to five pages and sends this document to members of the committee in advance of the meeting. There are three sections to this write-up: a concise *statement of the problem*, a recounting of *relevant background factors* that may bear on the problem, and an exploration of any hunches the focus person may have about *what's on the horizon* regarding the problem. Most people find that by writing a statement of this sort, they are taking their first step toward inner clarity.
3. The committee meets for three hours—with the understanding that there may be a need for a second and even third meeting at a later date. A clerk (facilitator) and a recording clerk (secretary) should be named, though taping the meeting is a good alternative to the latter. The clerk opens the meeting with a reminder of the rules, closes the meeting on time, and serves as a monitor all along the way, making sure that the rules are followed with care. The recording clerk gives his or her notes to the focus person when the meeting is over.
4. The meeting begins with the clerk calling for a time of centering silence and inviting the focus person to break the silence, when ready, with a brief summary of the issue at hand. Then the committee members may speak—but everything they say is governed by one rule, a simple rule and yet one that most people find difficult and demanding: *members are forbidden to speak to the focus person in any way except to ask honest, open questions*. This means absolutely no advice and no amateur psychoanalysis. It means no “Why don’t you...?” It means no “That happened to me one time, and here’s what I did...” It means no “There’s a book/therapist/exercise/diet that would help you a lot.” Nothing is allowed except *real* questions, honest and open questions, questions that will help the focus person remove the blocks to his or her inner truth without becoming burdened by the personal agendas of committee members. I may think I know the answer to your problem, and on rare occasions I may be right. But *my* answer is absolutely no value to you. The only answer that counts is one that arises from your own inner truth. The discipline of the Clearness Committee is to give you greater access to that truth—and to keep the rest of us from defiling or trying to define it.
5. What is an honest, open question? It is important to reflect on this, since we are so skilled at asking questions that are advice or analysis in disguise: “Have you ever thought that it might be your mother’s fault?” The best single mark of an honest, open question is that the questioner could not possibly anticipate the answer to it. “Did you ever feel like this before?” There are other guidelines for good questioning. Ask questions aimed at helping the focus person rather than at satisfying your curiosity. Ask questions that are brief and to the point rather than larding them with background considerations and rationale—which make the question into a speech. Ask questions that go to the person as well as the problem—for example, questions about feelings as well as about facts. Trust your intuition in asking questions, even if your instinct seems off the wall: “What color is your present job, and what color is the one you have been offered?”
6. Normally, the focus person responds to the questions as they are asked, in the presence of the group, and those responses generate more, and deeper, questions. Though the responses should be full, they should not be terribly long—resist the temptation to tell your life story in response to every question! It is important that there be time for more and more questions

and responses, thus deepening the process for everyone. The more often a focus person is willing to answer aloud, the more material the person—and the committee—will have to work with. But this should never happen at the expense of the focus person’s need to protect vulnerable feelings or to maintain privacy. It is vital that the focus person assume total power to set the limits of the process. So everyone must understand *that the focus person at all times has the right not to answer a question*. The unanswered question is not necessarily lost—indeed, it may be the question that is so important that it keeps working on the focus person long after the Clearness Committee has ended.

7. The Clearness Committee must not become a grilling or cross-examination. The pace of the questioning is crucial—it should be relaxed, gentle, humane. A machine-gun volley of questions makes reflection impossible and leaves the focus person feeling attacked rather than evoked. Do not be afraid of silence in the group—trust it and treasure it. If silence falls, it does not mean that nothing is happening or that the process has broken down. It may well mean that the most important thing of all is happening: new insights are emerging from within people, from their deepest sources of guidance.
8. From beginning to end of the Clearness Committee, it is important that everyone work hard to remain *totally attentive* to the focus person and his or her needs. This means suspending the normal rules of social gathering—no chitchat, no responding to other people’s questions or to the focus person’s answers, no joking to break the tension, no noisy and nervous laughter. We are simply to surround the focus person with quiet, loving space, resisting even the temptation to comfort or reassure or encourage this person, but simply being present with our attention and our questions and our care. If a committee member damages this ambiance with advice, leading questions, or rapid-fire inquisition, other members, including the focus person, should remind the offender of the rules—and the offender is not at liberty to mount a defense or argue the point. The Clearness Committee is for the sake of the focus person, and the rest of us need to tell our egos to recede.
9. The Clearness Committee should run for the full time allotted. Don’t end early for fear that the group has “run out of questions”—patient waiting will be rewarded with deeper questions than have yet been asked. About twenty minutes before the end of the meeting, the clerk should ask the focus person if he or she wants to suspend the “questions only” rule and invite committee members to mirror back what they have heard the focus person saying. If the focus person says no, the questions continue, but if he or she says yes, mirroring can begin, along with more questions. Mirroring does not provide an excuse to give advice or fix the person—that sort of invasiveness is still prohibited. Mirroring simply means reflecting the focus person’s language—and body language—to see if he or she should have a chance to say, “Yes, that’s me” or “No, that’s not.” In the final five minutes of the meeting, the clerk should invite members to celebrate and affirm the focus person and his or her strengths. This is an important time, since the focus person has just spent a couple of hours being very vulnerable. And there is always much to celebrate, for in the course of a Clearness Committee, people reveal the gifts and graces that characterize human beings at their deepest and best.

10. Remember, the Clearness Committee is not intended to fix the focus person, so there should be no sense of letdown if the focus person does not have his or her problems “solved” when the process ends. *A good clearness process does not end*—it keeps working within the focus person long after the meeting is over. The rest of us need simply to keep holding that person in the light, trusting the wisdom of his or her inner teacher.

The Clearness Committee is not a cure-all. It is not for extremely fragile people or for extremely delicate problems. But for the right person, with the right issue, it is a powerful way to rally the strength of community around a struggling soul, to draw deeply from the wisdom within all of us. It teaches us to abandon the pretense that we know what is best for another person and instead to ask those honest and open questions that can help that person find his or her own answers. It teaches us to give up the arrogant assumption that we are obliged to “save” each other and learn, through simple listening, to create the conditions that allow a person to find his or her wholeness within. If the spiritual discipline behind the Clearness Committee is understood and practiced, the process can become a way to renew community in our individualist times, a way to free people from their isolation without threatening their integrity, a way to counteract the excesses of technique in caring, a way to create space for the spirit to move among us with healing and with power.

Modifications for Retreats

When we practice the Clearness Committee process at a retreat, several of the preceding guidelines are modified given the brevity of the time available and the need to give all participants an experience as members of a committee:

- At a retreat, I will assign members to committees, but before doing so, I will ask each focus person for a confidential list of any persons he or she especially wants to work with or feels unable to work with.
- At a retreat, focus persons are not required to write a lengthy statement, but are simply asked to reflect on the three areas (see #2, above) so they can present them orally to the committee at the start of the session in a concise—10 minutes or so—but helpful way.
- At a retreat, meetings normally last only 1.5 to 2 hours, and the “clerking” is done by everyone involved rather than a specially appointed member. Committee members who do not find it distracting to take notes during the process can make a gift to the focus person by giving him or her those notes when the meeting is over.