

# Royal Road to wholeness

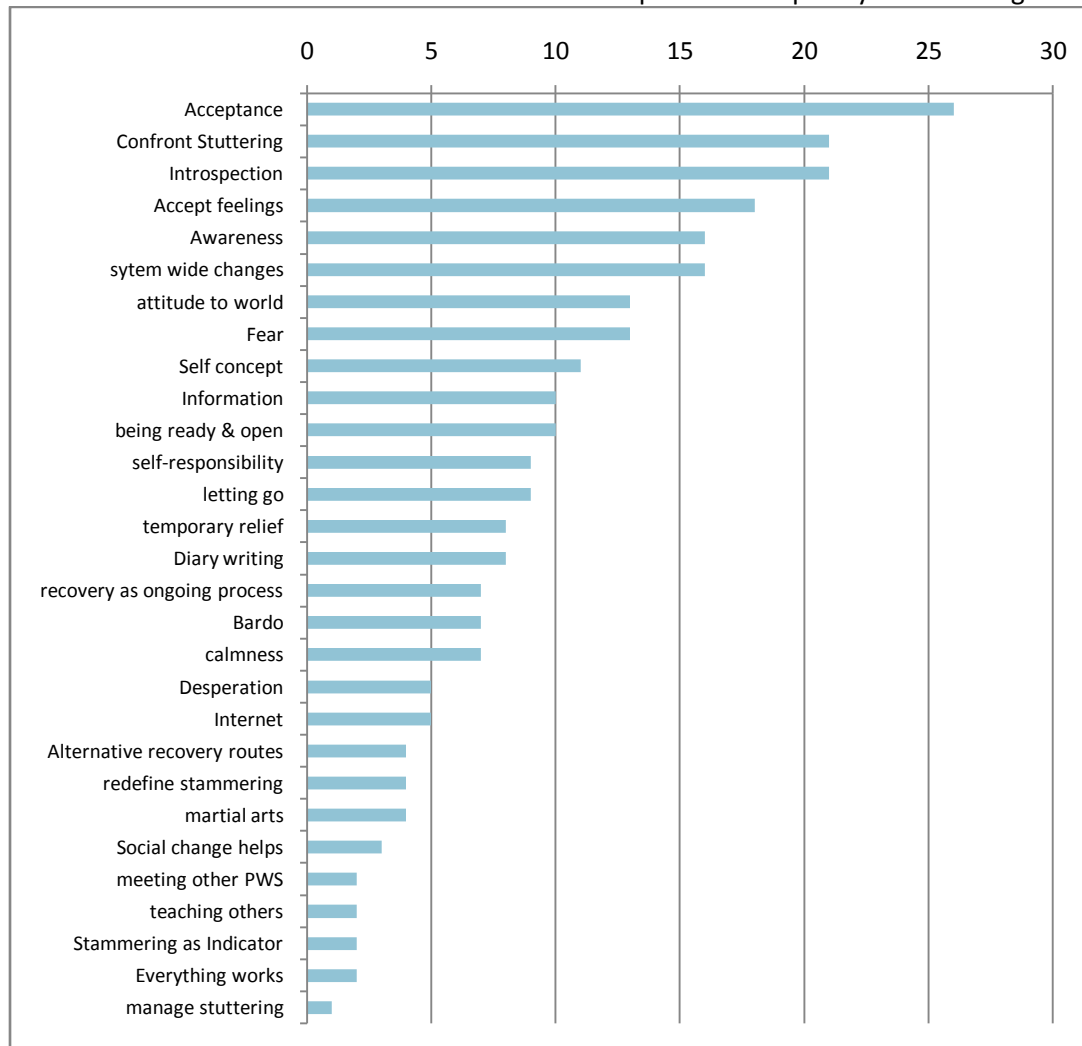
(Alternative<sup>i</sup> ways to recovery from stammering)

## Introduction

While trying to learn a qualitative analysis program- Atlas.ti, I went through ten personal stories of recovery from PWS<sup>ii</sup>. All these ten stories are from Kuster's home page and are listed in the appendix<sup>iii</sup>. One of these is an interview- Jack Menear, interviewed by John Harrison. Rest nine are first person accounts; Brief but quite in-depth sharing about what authors think, contributed to their recovery. My focus was to find out what factors got these ten individuals moving in the direction of normalizing their self-concept and their speech experiences. There was no way to find out personal details (like age etc.) beyond what is given in the document itself. It will be safe to assume that all of them are adults; four are women and most are from USA. They come from diverse backgrounds: Archeologist etc.

## What helps

Here I will try to share the factors, starting from the most recurring themes to less frequent patterns. I will try to stick to a style of presentation suitable for ordinary mortals (like myself!), rather than academics. Here is a bar chart of the factors listed as per their frequency in ascending order:



You may look at the frequencies per author, below in the end notes<sup>iv</sup>.

So here are the main nine factors (clickable); other related factors have been subsumed in these; For example Calmness is discussed under Awareness and accepting feelings is viewed as a part of overall Acceptance.

1. **Acceptance**
2. **Courage**
3. **Awareness**
4. **Conceptual understanding of the world and 'Self'**
5. **Self-responsibility**
6. **Letting Go**
7. **Being Ready & open**
8. **Intelligence and Information**
9. **Alternative ways**

## Acceptance

Acceptance emerges as a very important factor in recovery. It seems that once, stammering has begun in childhood, it could go away on its own, if the child did not fight it. This indeed happens in a small number of cases. For rest of us, we conclude that stammering is bad and 'I must fight it'. *If I fight it, it might go away or at least come under control*. But the fact is- stammering is what we do in order not to stammer. It is an anticipatory struggle. Therefore fighting makes it only worse. Some of us who are able to accept the fact that we stammer and *will* stammer sometime are able to come out of the vicious cycle. Here are some relevant quotes hinting at the central role of acceptance in the recovery:

It has been about learning to accept myself and my stuttering unconditionally. (Kristin Chmela)

It is very important that the stutterer find a way to complete this mourning process, moving through denial to acceptance and laying aside both resentment and sorrow. (Louise Heite)

Until the stutterer can bow his head and gracefully acknowledge the power of the stutter to disrupt his life, he will never be able to deal with it successfully. (Louise Heite)

However, if they become submissive to the habit of letting thoughts go, stuttering will die. (Jack Menear)

With the knowledge I gained at Iowa, I was able to better accept what I could and could not do as a speaker. (Robert Quesal)

Acceptance has many shades and meanings; **Accepting Feelings** is an important part of this overall acceptance, because our resistance is linked to feelings and fueled by them: pain, shame, guilt & fear. One can change one's speech using techniques or 'tricks', but one cannot change these old emotions associated with speech easily. These are deep emotions and they easily sabotage any attempt to change

ourselves. Why don't we accept these feelings and deal with them directly? Our culture teaches us to be suspicious of emotions. Feelings are considered our soft underbelly, a weakness, a luxury at best. Many of us live in a kind of "unconsciousness" and therefore are not even aware of the presence of these emotions:

I think once people open up, if they're going to live their feelings, then they're on their way. If you're not afraid of your feelings, then they can't hurt you. (Jack Menear)

My feelings are a lot more accessible now. And consequently my self-image is a lot broader because I've accepted a lot more in. (Jack Menear)

I stayed with these emotions, became aware of them, and tried not to fix them. Instead of choosing to respond in old familiar patterns, I allowed myself to be in the great moments of uncomfortableness. (Kristin Chmela)

I'm still having a little bit of trouble feeling the emotions of true sadness and rage. Rage and anger. (Jack Menear)

Another aspect of acceptance is **accepting certain facts** about stammering- it's chronic nature, need for long term management and system-wide changes:

In a sense even a well-adjusted chronic stutterer must face a lifelong process of grieving on a low level. (Louise Heite)

In terms of stuttering, I view recovery as an ongoing process. (Kristin Chmela)

You've moved toward a whole other kind of thinking in your life. Not just about speech, but in your life in general. I think that's an important thing that people need to know, that if they limit their change only to their speech, they're in trouble. (Jack Menear)

I realized that if I was going to change the stuttering, I was going to have to change a little of everything. I was going to have to become a different person. (Jack Menear)

**Self-responsibility:** Finally, accepting that we have a role – a big role to play in our recovery - appears to be the last step in this direction.

It reinforced in my mind, the fact that I and I alone have control over what I think and feel, and how I behave and speak. (Percy)

We will talk more of it a little later.

## Courage

Most of us spend a life time in fear, running away from and denying what may be quite obvious to others:

I didn't understand that by failing to enter into a situation, I had no idea what the outcome might be, but at that time, fear of failure was an important driving force in my life. (Robert Quesal)

I had a fear of not being good enough. And a fear of acting out of character with my passive self-image. (Harrison)

However, constructively working at changing dysfluency is less effort and frustrating than continuing to fear stuttering to the degree of expending enormous energy and concentration in attempts to hide and conceal. (Peter Ramig)

This running away in the long run becomes the bigger hurdle in our recovery. **Courage to confront** stammering emerges as the second most important factor. Courage here is more than the courage needed to face physical dangers, like a charging dog. It is almost a “spiritual” quality in this context. It is the courage to confront not just the fact that you stammer, but also the feelings, the fear, hidden behind it; the courage to go against social ‘norms’; to go beyond social approval or dis-approval.

I began taking risks, choosing to do things that I would never have done. At my first ASHA presentation I decided not to modify my speech. I made the choice to lose control and stutter. (Kristin Chmela)

I got into marketing because I felt I needed to talk to people and that was my way of getting at it (*..fear of stammering*). (Jack Menear)

Over several weeks, I telephoned numerous shops and businesses; making general and fairly short enquiries, whilst deliberately allowing myself to openly stutter. (Percy)

As I started to use deliberate dysfluency in every speaking situation and became even more open about my stuttering, I discovered just how empowering that was! (Percy)

Once I began to confront stuttering, my fear and apprehension lessened, (Peter Ramig)

I also took a big leap by giving a talk in my speech class about stuttering -- the first time I talked publicly about it. The reaction of the class was great. People were interested. I didn't feel like a weirdo, and it made speaking much easier for the rest of the semester. (Harrison)

Yes, there will always be some unknown factor inside you that's holding you back. If you don't have the guts to look inside...it's very difficult. (Jack Menear)

## Awareness

Awareness emerges as the third important factor: Unless we know what happens *before, during* and *after* stuttering, we cannot initiate a change - OR sustain it. Unlike physical pain or injury, where the “problem” and its effects are so obvious, in stammering everything remains hidden and mysterious. Even the grown up PWS fail to define and describe their “difficulties” when confronted for the first time with a therapist or counselor. Example:

Because I expended so much effort running from stuttering by avoiding situations and substituting words, I frequently did not even know what I truly thought. (Walter Manning)

A PWS has to become a good observer of inner phenomena- he has to develop this inner awareness, which comes through regular and deep introspection. It may come through practicing calmness, diary writing, meditation etc. Here are some relevant quotes:

So part of what you have to do is to assist people, first of all, in staying conscious. (Jack Menear)

Every night I wrote in my diary. Incidentally, I find it difficult to believe that anybody can break the stuttering habit without the direction of a diary. It's a very strong recommendation, because it ties things together. You see the trend. (Jack Menear)

This awareness helps you to understand deeper issues, for which stammering is only a symptom on the surface:

For the first time I realized that the block served a function, which was to keep those feelings out of my awareness where I wouldn't have to experience them, let alone deal with them. That was my threshold experience. (Jack Menear)

While calmness generates deeper awareness, it also helps in speaking better:

I could get to that calm spot and push my way through the words. (Jack Menear)

This awareness is not just limited to thoughts but also to what the body (tongue, jaw, lips) are doing during the moment of difficulties:

By learning to consciously cue into the kinesthetic (awareness of the movement and position of the tongue, lips, etc.) and tactile cues (sense of touch and contact) of speech production. I was better able to implement pre-block and post-block modification corrections. (Peter Ramig)

Williams's notion of "staying in the present," exploring what I did when I stuttered, made me much more knowledgeable about my own speech and stuttering. (Robert Quesal)

## Conceptual understanding of the world and 'Self'

A man sitting on the threshold of a hall can see both within and without (on the road). Chances are he / she will have a good view of both. Now, imagine that he is sitting precariously on a window ledge of a room on twentieth story of a high rise building. He still has both inside and outside view- but there is a new element added to his perspective: FEAR. This can change a beautiful scene into a feared one, a nightmare. Something similar happens to a PWS. His view of the world is full of fear, apprehension. Every interaction is potentially dangerous. His self-concept is similarly distorted with shame and guilt; Shame of failing at something 'as simple as talking'; Guilt of having let his friends and family down; having caused discomfort to listeners. Those PWS who adopt a new technique often face this problem:

..even though they've acquired a new skill, they're constantly fighting that skill because it doesn't fit into how they see themselves. (Jack menear)

I also saw the world as inimical and fearful (Mondlin)

I also used the weaknesses in people to have contempt--to feel I had better things to say than anyone, and these ordinary mortals were not good enough to hear me. (Mondlin)

For most of the writers, recovery started when they began seeing themselves and their world in a different light. I gradually began to change my perceptions of other people and in particular, of their reactions if I stuttered. (Percy)

I still blocked on occasion, but after interacting with hundreds and hundreds of people in a very intimate setting, I had a different perception of myself, my speech, and other people. (Jack Harrison)

Seeing the world and ourselves in a new light involves forgiveness too, to others and ourselves:

I also gave any hurt I still felt in relation to these, to my highest spiritual resource, and forgave the other people involved for any hurt they had inadvertently caused me. Of course I also needed to forgive myself.. (Percy)

## Self-responsibility

For many of us, it is very natural to blame factors outside of us for our problems. This pattern mostly starts in child hood when our capacity for accurate observation and analysis is limited. Some time we blame it on our parents, disciplining by teachers, on colleagues and sometime on God, fate or “karma” from past lives. As long as we hold others responsible for our stammering, we rarely make a serious sustained effort to change our speech. Therapies or self-help succeed when we realize that we are at the center of our cosmos and that only *I can change myself*:

It reinforced in my mind, the fact that I and I alone have control over what I think and feel, and how I behave and speak. (Percy)

I realized I needed to become proactive and responsible in order to change. (Peter Ramig)

It never occurred to me that I was the catalyst of success or failure and actually had control over my own destiny. (Tony Troiano)

And, maybe most important, I found that I could also change some of my attitudes about my speech and myself. (Walter manning)

I believe I finally had the maturity to understand and accept that my stuttering was not going to magically disappear; instead, I realized I needed to become proactive and responsible in order to change. (Peter Ramig)

All I'm proposing is a way that you can stop creating it (stammering). Because you create it every time. (Jack Menear)

Increasing my understanding of contributing factors within myself allowed me to start explaining my behaviors in more logical consequences. I became open and willing to change my belief system about stuttering and myself as a person who stutters. (Kristin Chmela)

When we realize that it is I who is creating stammering every time I stammer, I study my inner thoughts, attitudes and behavior and find the ways to manipulate them and eventually eradicate them. As long as I blame others- however justifiably, I create bad emotions (anger, hate, helplessness etc.), my perspective becomes even more clouded and change becomes that much more difficult.

## Letting Go

For many of us, struggling against disfluencies in our speech is a natural and a very old reaction. Harder we struggle, worse it becomes. But this is not obvious to us, because we rarely confront our stammering and as such know nothing about it- and its progression over the years. There are long periods of remissions (disappearance) of the problem, to further confuse the picture. But over many years a point comes in our life when we realize that fighting is no good and we let go- not because we have become indifferent, but because over the years we have learned our limits and we have learned to trust our instinct. The best changes come in our lives from this point onwards.

Instead of trying to write your script in life, just start giving it more fluidity. Just let it go. (Jack Menear)

I was, for the first time, able to let that protective wall down long enough to recognize and name the shame surrounding stuttering as well as myself. (Kristin Chmela)

It has been about eliminating "shoulds", "musts" or "have to's", letting go of judging, and learning to talk and even laugh about stuttering. (Kristin Chmela)

Of course the opposite of holding back is letting go, and I realized that by speaking in a louder voice, I would be doing just that. (Percy)

And Frank was totally fluent. At the end of the meeting, I asked Frank how he managed to let go so much. (Harrison)

## Being Ready & open

It appears that impetus to recovery is the outcome of a complex interaction of MANY psycho-socio-physiological variables; may be even "spiritual" factors dealing with our beliefs and values are involved. So it is difficult to predict the "starting point" in a given case. This uncertainty brings in a new mysterious factor: the need to be ready and open to change at the earliest. To borrow a Buddhist concept: it is one of those moments wherein a lot of change in beliefs and attitude happens over a relatively short period- a bardo moment. A moment of rapid and deep change. Can we predict it? Probably not. Can we prepare for it? Yes, to some extent, by being open to change; by being ready to accept the discomfort of the change. These moments often coincide with deep stress. For Kristin it came as a devastating surgery, which ended her dancing career and a promising social life; she had opted for dancing career because no talking was involved:

The first real turning point in my process of recovery was the surgery I was forced to have during my Freshman year of college which ended my dancing career. I now realize then how much I had let stuttering control all of my decisions, dreams, actions, and relationships. (Kristin Chmela)

For others it may come as a growing realization, based on a series of events:

So I found myself at one of those nodes in life when I was able to look around and seriously consider the possibility of change. (Walter Manning)

Another important factor for me was the timing of treatment I received. I was at a time in my life where I was sick to death of stuttering. I had reached a point where changing myself and my speech was by far the most important thing. (Walter Manning)

See the kind of desperation which is needed to generate necessary impetus for change in many cases:

There was this burning gate, and I knew if I walked through it, I'd go crazy. But I thought, screw it, I'm just tired of this. I'm going to walk through it anyhow. (Jack Menear)

I believe the desperation I felt became a motivating force behind my eventual change. (Peter Ramig)

So while these windows of opportunity cannot be "planned" but when they do present themselves, one can take advantage by being open to suffering, stress and change- and by looking beyond them.

## Intelligence and Information

Our mind plays a central role in the genesis of stammering mindset: through intellect, we presume to understand many things like-

- *We know what the audience is thinking and feeling- and going to do..*
- *We know, to what exactly are they responding in that fashion..*

- *We know what we do when we stutter..*

After many years when we meet a good counselor or therapist, we discover that we could be wrong on all the three counts above. A false identification with our emotions (and hurt identity) leads to many complications over the years. A point comes when we start living in a “virtual reality” of our own creation. To see through this mind game, one needs to be really intelligent. Intelligence is also needed to do justice to all the free self-help information available on internet and elsewhere. Many people have used internet wisely and charted their course to recovery successfully.

I have had an opportunity to observe and to learn from the collective behaviors of this community through the media of interest lists and virtual communication. (Louise Heite)

The process of accommodating a stutter involves a great deal of learning. (Louise Heite)

One thing he did was to get out some books and pictures and explained to me how speech was created. It sounds like such an obvious thing, but nobody had ever done that before. For almost 20 years I had been totally in the dark about what was going inside my throat and chest when I spoke and when I blocked. (Harrison)

I started reading the articles there about blocking/stuttering and was soon addicted to reading everything I could on the subject! What I read made so much sense to me and furthered my understanding of blocking. (Percy)

For many of us Internet has been a very convenient source of this information:

I have had an opportunity to observe and to learn from the collective behaviors of this community through the media of interest lists and virtual communication. (Louise heite)

What I read (..on the website..) made so much sense to me and furthered my understanding of blocking. (Percy)

But high level of intelligence is needed to see through all the massive information and realize that knowing techniques and having all the information is not enough; one needs to transcend this “intellectual” barrier:

The paper I wrote about how to get past stuttering, if people understand it on an intellectual level, that's going to be their first hit. But if they get stuck on the intellectual level, nothing will happen.. (Jack Menear)

## **Alternative ways**

There are some lesser known factors, not a complete approach to recovery by themselves but which may affect the outcome favorably: learning martial arts, writing diary, opting for a challenging role or career, a change in residence or job, a new intellectual path or approach, rolfing etc. Jack Menear considers diary writing as a strong recommendation for recovery:

Every night I wrote in my diary. Incidentally, I find it difficult to believe that anybody can break the stuttering habit without the direction of a diary. It's a very strong recommendation, because it ties things together. You see the trend.

He also refers a lot to his insights derived from martial arts:



Be more part of a bigger picture. Don't see yourself so much as the center. Now, that's very oriental in thinking. But in the martial arts you have to be that way. I guarantee that in a sparring match if you can mentally verbalize a thought while you're sparring, you're going to get beaten. (Jack Menear)

Miriam Mondlin attributes her recovery to insights received while studying Aesthetic realism. This is truly unusual and shows the truth of the old saying: Stuttering is like a bog. Many paths lead to it. Many paths lead OUT of it. Mondlin, while pursuing Aesthetic realism, hits upon the notion that her stuttering could be because of a contempt for the world: *world is not good enough to hear me. So let me not communicate*. This leads to stuttering. Once understood, her stuttering vanished.

The very fact that I can  speak  on the subject of expressing oneself, I owe to Eli Siegel, the great American poet, critic and founder of the education, Aesthetic Realism. As a person who stuttered painfully from the time I was three years old, my ability to express myself was very much hindered before I began to study Aesthetic Realism. Then, because Mr. Siegel explained the cause of this most troubling impediment to expression, my stuttering ended.

Aesthetic Realism shows that what interferes most with our self-expression is contempt, which Mr. Siegel defined as /"the lessening of what is different from oneself as a means of self-increase as one sees it" /-- this includes the feeling that the world is not good enough for us to express ourselves in. And Aesthetic Realism shows that the self-expression everyone is looking for is the doing all we can honestly to like and respect the world.

Sometime "teaching others" can become a route to recovery:

In fact, as a supervisor, I had an opportunity to "practice what I preached": when I made suggestions to a client, I had to be sure that /I/ could do what I was asking that client to do. I became more willing to try different things when I spoke, and became a better student of my own speech. (Robert Quesal)

Helping others too can sometime become a route to recovery:

Very slowly I was starting to change how I saw myself. And that accelerated in a big way when I became involved with the Synanon Foundation. ..Synanon was a unique 24-hour, residential, self-help rehabilitation program. (Harrison)

Sometime changing job, company and moving to a new city can help much more than "therapy" itself:

At the age of 25, I left New York and a safe job in my father's ad agency and got on a plane and went to California. Smartest move I ever made. I needed 3,000 miles between me and my family, not because they controlled my life, but because I needed them to tell me who I was. In California, I didn't have that crutch. (Harrison)

In retrospect, it became clear that over time, my friends expected me to show up as shy and unassertive, and they related to me accordingly. I, in turn, related to them the way they related to me, and presto! I was locked in a role I couldn't get out of. (Harrison)

Even changing posture & rolfing seems to have helped Jack Menear tremendously:

One thing that really helped was that I changed my posture. I would literally stand around the house, and I would assume the posture of a very confident person. I would see what that felt like..

I changed my mind, and I stopped the stuttering, but my body hadn't caught up yet. That was why I did the rolfing. Several evenings every week I used to do a lot of stretches, twists and hard exercises to straighten myself back up.

Just meeting other PWS was also helpful for some:

One of the big surprises was how much I was like everyone else. In the beginning, I felt different, in part because I stuttered. But week after week of listening to other people's stories, I began to see that we were all pretty much the same. (Harrison)

Coping with stuttering took another turn last year when I attended my first National Stuttering Project convention in Denver. There was no shortage of role models and I came away from the experience with the ability to look at myself in a truly positive way for the first time. (Tony Troiano)

## Conclusion

Stammering is truly a unique phenomena: many of us believe that it should not be seen as a disease (to be cured or endured), just a diversity (transfluency)<sup>v</sup>. Some believe that it is not a pure and simple speech disorder: it has elements of neurology (delayed impulses from brain), physiology (of speech and breathing), psychology (of cognition & affect), metaphysics (view of self vs world), ethical dilemmas (is hiding our stutter a sin?), politics (How can 1% influence, educate and inform 99%?).

Finally what matters most and is undeniable is the suffering, especially that of children. We can help them only after we have helped ourselves and have understood the processes involved in stammering and recovery, to some extent. While we cannot predict what will initiate that homeward journey, we can certainly prepare ourselves for it by being ready, open and well informed. So, if you were to ask me which two tools I will pack in, for this journey, my answer will be **Acceptance** and **Courage**, without any doubt!

Satyendra Srivastava  
The Indian Stammering Association (TISA)

## Endnotes

<sup>i</sup> Alternative- as in alternative to formal therapy.

<sup>ii</sup> This was a trial version of the software, hence I could analyze only ten documents.

<sup>iii</sup> Here are the ten documents reviewed and analyzed; these are available at Judith Kuster's home page under link:

[Personal Paths Toward Recovery & Case Studies:](#)

1. [How My Stuttering Ended](#) by Miriam Mondlin
2. ["How Did The Traffic Light Turn Green?" - My Journey Towards Overcoming Stuttering](#) by Hazel Percy
3. [Factors most responsible for my change](#) by Peter Ramig, one of several contributions to "Various Paths to Long-Term Recovery From Stuttering," a seminar presented at the 2nd World Congress of Fluency Disorders, San Francisco, CA.
4. [The Origin of My Point of View](#) by Robert Quesal, from an essay first presented at the 1996 American Speech-Language-Hearing Association Convention in Seattle, as part of a panel presentation entitled "Successful Treatment of Fluency Disorders: Examples of Long-Term Change."
5. [Stuttering: the Concept of Cure](#) by Tony Troiano.
6. [My Story of Achieving Fluency: Progress Under the Surface and Over Time](#) by Walter H. Manning, one of several contributions to "Various Paths to Long-Term Recovery From Stuttering," a seminar presented at the 2nd World Congress of Fluency Disorders, San Francisco, CA.
7. [How I Recovered From Stuttering](#) by John C. Harrison, A keynote speech to the Annual Meeting of the British Stammering Association London, September 8, 2002
8. Jack Menear [A Personal Interview With a Recovered Stutterer -- Jack Menear](#) by John C. Harrison
9. [Thoughts on Recovery](#) by Kristin Chmela, one of several contributions to "Various Paths to Long-Term Recovery From Stuttering," a seminar presented at the 2nd World Congress of Fluency Disorders, San Francisco, CA.
10. [Stages of Coping: A Stutterer's Journey from Denial to Integration](#) by Louise Heite. A paper presented for the International Stuttering Awareness Day conference, October 1998

<sup>iv</sup> Here is the frequency of various factors (codes) occurring in the narratives.

Primary Document	Acceptance	Confront Stuttering	Introspection	Accept feelings	Awareness	system wide changes	attitude to world	Fear	Self concept	Information	being ready & open	self-responsibility	letting go	temporary relief	Diary writing	recovery as ongoing process	Baro	calmness	Desperation	Internet	Alternative recovery routes	redefine stuttering	marial arts	Social change helps	meeting other PWS	teaching others	Stammering as Indicator	Everything works	manage stuttering	Total
mondlin.txt	0	0	0	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	6	
percy.txt	3	4	1	2	2	0	3	1	1	2	1	1	1	1	1	0	0	0	1	2	0	0	0	0	0	0	0	0	27	
peterramig.txt	1	2	0	0	2	0	0	0	0	0	0	1	0	0	0	2	0	0	1	0	2	0	0	0	0	0	0	0	11	
RobertQuesal.txt	7	1	1	0	3	0	0	1	2	2	1	2	0	0	0	2	0	0	1	0	0	1	0	0	0	1	0	0	26	
tonytroiano.txt	0	2	0	1	0	0	1	0	1	0	1	1	0	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	9	
Waltermanning.txt	2	1	0	0	1	0	0	0	2	0	2	1	0	3	0	1	0	0	1	0	1	0	0	0	0	0	1	1	17	
Harrison	1	3	2	1	0	2	4	0	3	2	0	0	1	0	0	0	0	0	0	0	0	1	0	2	1	1	0	0	24	
jackmenear2.txt	6	3	16	7	6	10	0	7	1	0	3	1	3	1	6	0	1	7	1	0	0	1	4	1	0	0	1	1	87	
kristinchmela.txt	2	2	1	3	2	4	0	4	0	0	2	2	4	2	0	1	5	0	0	0	0	1	0	0	0	0	0	0	35	
louiseHeite.txt	4	3	0	4	0	0	0	0	1	4	0	0	0	0	1	1	1	0	0	3	0	0	0	0	0	0	0	0	22	
Total	26	21	21	18	16	16	13	13	11	10	10	9	9	8	8	7	7	7	5	5	4	4	4	3	2	2	2	2	1	264

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<sup>v</sup> <http://www.mnsu.edu/comdis/isad12/papers/loriente12.html>