ANN RICHARDS: AN ADLERIAN
PSYCHOBIOGRAPHY

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

Mary Shields Pearson, B.A., M.A.
Denton, Texas
August, 1992
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This psychobiography used the framework of Individual Psychology to examine the life style development of the Honorable Ann Richards in order to provide insight into the creation of a life style by a successful, contemporary female leader. This single case study utilized a qualitative/phenomenological research methodology to examine from Ms. Richards' point of view the manner in which a highly visible and well-known individual created her particular style of life.

This approach involved examination of primary and secondary source materials, including video and audio tapes of speeches and interviews. The life style assessment, conducted according to the principles of Adlerian psychology, revealed the patterns Ann Richards created as a child to feel that she belonged and that she was worthwhile.

Data collection and analysis were interactive, and different concepts emerged and were examined. Six categories were explored at the outset, one was dropped, and three categories were added for a final total of eight. Each set of information gathered--family atmosphere and family constellation, early recollections, the tasks of life, law of movement, the only child, life style,
and social interest—served to corroborate one another in the identification of the final goal.

Ann Richards had a goal of personal superiority in her life, characterized by a dominant or ruling attitude which appeared in all her relationships. Her basic convictions appear to be that "I count only when I am in charge; others need to be taken care of; the world must be overcome." Her final goal, to rule or to take charge, while not verbalized nor wholly even in awareness, became the center around which she built her personality, her style of life.

In meeting the tasks of life, Ann Richards has operated generally in a way that has resulted in positive consequences for the individual and for society. The degree of cooperation she has evidenced in her public life makes her a worthy role model for women as well as future leaders.
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TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Related Literature</td>
<td>5</td>
</tr>
<tr>
<td>Introduction to Adlerian Case Study Literature</td>
<td>5</td>
</tr>
<tr>
<td>Adlerian Case Study Literature</td>
<td>11</td>
</tr>
<tr>
<td>The Qualitative/Phenomenological Approach</td>
<td>23</td>
</tr>
<tr>
<td>The Case Study as Research Design</td>
<td>27</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>31</td>
</tr>
<tr>
<td>II. PROCEDURES.</td>
<td>32</td>
</tr>
<tr>
<td>Subject</td>
<td>32</td>
</tr>
<tr>
<td>Research Focus</td>
<td>32</td>
</tr>
<tr>
<td>Data Collection</td>
<td>33</td>
</tr>
<tr>
<td>Data Analysis</td>
<td>40</td>
</tr>
<tr>
<td>III. RESULTS AND DISCUSSION</td>
<td>46</td>
</tr>
<tr>
<td>Introduction</td>
<td>46</td>
</tr>
<tr>
<td>Family Constellation and Atmosphere</td>
<td>48</td>
</tr>
<tr>
<td>The Only Child</td>
<td>57</td>
</tr>
<tr>
<td>Early Recollections</td>
<td>58</td>
</tr>
<tr>
<td>Life Style</td>
<td>64</td>
</tr>
<tr>
<td>Movement</td>
<td>65</td>
</tr>
<tr>
<td>Life Tasks</td>
<td>72</td>
</tr>
<tr>
<td>Love and Marriage</td>
<td>72</td>
</tr>
<tr>
<td>Occupation</td>
<td>82</td>
</tr>
<tr>
<td>Friends</td>
<td>92</td>
</tr>
<tr>
<td>Social Interest</td>
<td>96</td>
</tr>
<tr>
<td>Leadership</td>
<td>100</td>
</tr>
<tr>
<td>Summary</td>
<td>103</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>105</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>107</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Ann Richards moved to the forefront of the national political scene with her keynote address to the Democratic National Convention in Atlanta in the fall of 1988 (titan of texas, 1991; Kuempel, 1989). Her subsequent gubernatorial race, in which she ran against Republican businessman Clayton Williams, drew the attention of both Texans and politically minded non-Texans alike. During her campaign months and until the time of her election, she became the subject of curious speculation and rapt attention both in the State of Texas and throughout the country (Woodbury, 1991). Following the arduous, but successful, campaign, she became the second woman governor of the State. In her former position as state treasurer, she was only the third woman in the history of Texas to hold a statewide elective office (Moore-Lanning, 1986; Winegarten, 1986).

To have attained such political heights is an accomplishment for any person, but the odds are especially long for a woman. Ann Richards has set a precedent for countless women to follow. Her awareness of being a role model for future generations is evident in her statement that "when little girls open their history texts and see my
picture, they can say to themselves, 'If she can do it, so can I'" (Copelin, 1990, p. 6).

While much has been written concerning Governor Richards, no in-depth psychological study of this public figure has been found. Austin political consultant George Shipley (cited in Slater, 1991), commenting upon her election, noted that "the change in Texas leadership is the most significant . . . since . . . the late '60s." He added that "we are going to see . . . fresh vision in the state that amounts to a generational change" (p. 1). The possible impact of this woman upon thousands of lives made a study of her life style development appear to be eminently worthwhile.

According to Individual Psychology, each individual develops a set of beliefs about self, others, and the world, and evolves a unique style of life, a consistent way to confront the challenges of life (Adler, 1979). This study, a psychobiographical study, examined how these attitudes were created, thereby providing insight into Ann Richards and her achievements. A study of her development, initial and exploratory, may be used as a springboard for future studies of the governor and possibly contribute to the knowledge that may be useful to train future leaders.

The framework used for this research was Alfred Adler's Individual Psychology (Adler, 1927, 1938, 1958, 1979; Ansbacher, H., & Ansbacher, R., 1956; Dreikurs, 1953;
Manaster & Corsini, 1982). The holistic Adlerian approach to understanding the human being provides fundamental insights into human nature. Through this framework the inner consistency of a life can be viewed. The established facts of an individual's life can be put together as one would the pieces of a puzzle to form a picture. A particular value of the theory, then, is the organization of the data in a manner that helps understand the life style of the individual (Ansbacher, H., Ansbacher, R., Shiverick, D., & Shiverick, K., 1967).

The form of this study is that of psychobiography, defined by McAdams (1988) as "the systematic use of psychological theory to transform a life into a coherent and illuminating story" (p. 2). Glad (1973) described the potential usefulness of psychobiography as documenting mature, rational, or creative responses to life situations. Anderson (1981) noted that this type of research "serves as a way of disseminating the findings of psychology" (p. 266), in this instance, the tenets of Individual Psychology.

Adlerian theory is a fitting framework for psychobiography. The theory, wrote H. Ansbacher (cited in Manaster & Corsini, 1982) is holistic, phenomenological, teleological, field-theoretical, and socially oriented....[and is] based on the assumption of the uniqueness, self-
Individual Psychology is an "understanding psychology," understanding the person in terms of the creation of the unique style of living (Ansbacher, H., & Ansbacher, R., Shiverick, D., & Shiverick, K., 1967; Pozzuto, 1982; Rom & Ansbacher, 1965). Merriam (1988) noted that "research focused on discovery, insight, and understanding from the perspectives of those being studied offers the greatest promise of making significant contributions to [our] knowledge base" (p. 3). The phenomenological, teleological, and interpersonal aspects of this theory formed the rationale for the qualitative case study approach.

This psychobiography is a single case study which provides for the intensive study of one unit of analysis, in this case, one individual. As qualitative research, the case study "does not survey the terrain," stated McCraken (1988), "it mines it" (p. 17). Stake (cited in Merriam, 1988) pointed out that what emerges in a case study often leads to a rethinking of the subject. The result is new "insights into how things get to be the way they are" (p. 13). Bogdan and Taylor (1975) noted that their research in
case studies "confirmed our position that all people have at least one important story to tell--their own--and that they want to share it with others." But, they added, "some people have better stories . . . and make better research partners than others" (pp. 101-102). This case study of a figure in both Texas and national history and politics can serve as a prototype not only for a successful individual but also for the study of leadership.

Related Literature

This section discusses the case study literature which utilized the Adlerian framework, focusing in particular on such concepts as the influence of heredity and environment on the individual, early recollections, inferiority feelings, the final goal, the style of life created to achieve that goal, the degree of social interest, private logic, and the accomplishment of the major life tasks. The research design is a case study using a qualitative/phenomenological approach.

Introduction to Adlerian Case Study Literature

Case studies long have been used by psychologists to demonstrate the merits of their particular theories (Kazdan, 1980; Goetz & LeCompte, 1984; Merriam, 1988), and the proponents of Individual Psychology are no exception. Those who formulated Adlerian case studies have concentrated on well known political, governmental, or artistic figures

Adler (in Ansbacher, H., & Ansbacher, R., 1956) considered classic literary creations fertile field for the psychologist. In using the classics as criteria for his theory, he found validation for the tenets of Individual Psychology. Adler praised the ability of the poets to "show the individual living, acting, and dying as an indivisible whole in closest connection with the tasks of his environment" (cited in Ansbacher, H., & Ansbacher, R., 1956, p. 329). Great writers came closest to discovering the style of life of a person; they were able to guess what lay behind the "expressive movements" one has. Adler wrote that this gift of intuition, what he called "correct guessing," is the "first step toward the mastery of our problems" (p. 329). It is, he noted, "through artistic and intuitive empathy with the essential nature of the [person]" (p. 328) that Adlerians gain insight into the meaning of the life style.

The basic concepts of Adlerian psychology most relevant to this study are:

1. Heredity and Environment. Adler (1979) wrote that neither heredity nor environment determined an individual’s
way of being in the world. "Heredity," he noted, "only endows him with certain abilities. Environment only gives him certain impressions" (p. 67). It is, however, how the person experiences heredity and environment that, for Adler, makes a difference. "Heredity and environmental factors are directed by the child, fumbling and groping around in the dark, as it were, toward possibilities of success, toward the successful solution of his problems" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 208). Adlerians postulate a psychology of use, rather than possession. What is important is how an individual uses heredity and environmental circumstances. Thus, Adlerians posit a creative self. Family and environment influence the individual, but within these limits the person has the power to create the life to be led (Adler, 1979; Manaster & Corsini, 1982).

2. Early Recollections. Early memories are an important source of information for Adlerians in understanding how an individual views self, others, and the world. These recollections may be incidents in a child’s life that actually happened or were told to the child. It is not the event itself, but what is remembered that is consistent with the way the person views the self and others in the present. Adler (1958) called such memories the "Story of My Life." He added that the individual retells the tale "to warn him or comfort him, to keep him
concentrated on his goal, to prepare him, by means of past experiences, to meet the future with an already tested style of action" (p. 73).

3. Inferiority Feelings. Adlerians believe that one strives to overcome inferiority feelings to find worthwhileness and attain significance. Adler (1958) noted that inferiority feelings are common to all of us in some measure, since "we all find ourselves in positions which we wish to improve" (p. 51). Manaster and Corsini (1982) stated that "feelings of inferiority are . . . normal, and functional, in that they serve as motivators to movement" (p. 15). But, they added, the behavior that results may be useful or useless according to the path taken.

4. Final Goal. Early in life, in the quest to overcome inferiority feelings, the child "forms for himself a path, a goal" (Adler, 1938, p. 98). This goal is ultimately set to ensure belonging and safety (Dinkmeyer, D., Dinkmeyer, D., Jr., & Sperry, L., 1987). In Adler's words, the individual "builds constantly in the void of the future, driven by the urge of his necessity to overcome. He is driven on by his constantly increasing longing for a final goal of superiority" (p. 98). Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) noted that each human being sets a goal "which has for the individual the meaning of securing for him what he regards as his position in life"
This is the final goal around which the style of life is centered.

5. Style of Life. Once the life goal is set, the individual organizes a plan to achieve it. Thus, a cognitive framework (personality) is established that will filter everything according to the person's view of reality, and it is unique to the person. The word style is an "idiographic [sic] concept referring to an irreproducible phenomenon" (Ansbacher, H., 1981, p. 8). The life style is adapted early in life, and all behavior (even that which appears contradictory) becomes the means to the end.

Because the individual is also an indivisible whole, "there is essential consistency in all spheres of the psyche and in all dimensions of personality . . . all parts of the person are basically striving for the same goal of significance according to one's life plan and logic" (Lombardi, 1981, p. 31). Therefore, life style, wrote Mosak (1971), "may be assessed at any point . . . through a variety of behavioral manifestations, gestures, language, early recollections, or life narrative" (p. 80).

6. Social Interest. Adlerians view human beings as having an innate potentiality for social interest that must be consciously developed through training by others or one's self. Social interest refers to the attitudes an individual has in relating to the social world, to a way of operating that results in positive consequences for the individual and
the group, and to a striving for a better future for humanity (Manaster & Corsini, 1982). Way (cited in Manaster & Corsini, 1982) wrote that social interest "embraces the sense of relatedness, not only to the human community, but to the whole of life, and is therefore the highest expression of Adler's concept of Totality" (pp. 45-46). Way added, "social feeling is the ideal Goal of Perfection . . . since . . . the community is the fundamental concern of all. It is also the ideal norm of human behavior" (p. 46).

7. Private Logic. To overcome feelings of inferiority and to attain a sense of belongingness and worthwhileness, the individual devises a private logic. Private logic is unique to the person and makes sense to the individual. It is a "series of conclusions about life . . . [a] collection of personal concepts . . . which represent [an individual's] philosophy" (Manaster & Corsini, 1982, p. 10).

8. Life Tasks. An indicator of maturity postulated by Individual Psychology is the ability to meet the life tasks. Dreikurs (1953) wrote that there are three tasks for every person as part of the human community: "work, which means contributing to the welfare of others; friendship, which embraces social relationships with comrades and relatives; and love, which is the most intimate union" (pp. 4-5). Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) noted that these are "the three ties in which human beings are bound" (p. 131). These tasks are important, not only to the
individual, but also to society; thus, they require a degree of cooperation with others for their attainment (Manaster & Corsini, 1982). Simply, "living is the process of trying to find a solution to these problems" (Adler, 1936, p. 3). The case study literature utilizing Adlerian theory revealed how the subjects chose to deal with living.

Adlerian Case Study Literature

Adler (1979) considered the discovery of the importance of early memories one of the most significant contributions of Individual Psychology. An early recollection, he wrote, contains "the fundamental estimate of the individual and his situation . . . it is his subjective starting point, the beginning of the autobiography he has made up for himself" (Adler, 1958, p. 19). In his psychobiography of Marilyn Monroe, H. Ansbacher (1977) drew upon three sources: an interview she gave in Life magazine containing several early recollections, an account of a childhood dream that appeared in Time magazine, and reports from the media at the time of her death. He hypothesized from the foregoing that the actress had set a "godlike" goal early in life.

Ansbacher reviewed the facts of Marilyn Monroe's life, citing what appeared to be contradictions in her behavior. She was strong and ambitious, for example, even masculine, when she worked in a munitions factory, but later on as a movie star she was feminine and vulnerable. While her world
view and her goal could be inferred from her behavior, Ansbacher noted it was with the addition of early recollections that "these inferences become much more palpable" (p. 40). The early recollections confirmed Ansbacher’s hypothesis that the actress had established a goal of personal success quite early. And, Ansbacher added, she used both strength and weakness, masculine and feminine means, to pursue that goal.

Monroe appeared to be a neglected child, Ansbacher noted, but "there was also some pampering" (p. 49), and with her success as a movie star, the pampering became inordinate. He added that one characteristic of the life style of the pampered individual is a blaming of others, and as evidenced in her behavior and early recollections, Marilyn viewed herself as victimized by those close to her.

In the life style Marilyn Monroe created, little evidence existed of social interest. Her extraordinary ambition permitted limited cooperation with others. When she finally attained her success, Ansbacher wrote, it was so overwhelming that it seemed unreal. He concluded that with her goal of personal superiority increasingly threatened, she committed suicide in an attempt to retain her exalted view of herself.

Central to Adlerian psychology is the phenomenological view of the person. Adler (1958) noted that "we experience reality always through the meaning we give it; not in
itself, but as something interpreted" (p. 3). Lowe (1977) found in his psychobiography of Richard Nixon another example of one who viewed himself as not subject to the standards by which others live. Drawing upon Nixon's autobiographical and biographical sources and media accounts, Lowe wrote that Nixon's early training in religious fundamentalism convinced the boy of the importance of planning, control, and authority. The author noted that fundamentalism also provided a basis for the idea evidenced by Nixon that "those who seek self-control through endurance of temptation and the adherence to strict rules . . . will be rewarded with the glory of self-righteousness" (p. 136). Lowe wrote that religious fundamentalism enabled Nixon to believe that "his godliness place[d] him above all mortals" (p. 136). Thus, the author concluded, Nixon formed an attitude at a young age that he would be exempt from rules.

Lowe found this idea of freedom from accountability for actions later illustrated in Nixon's behavior as president. One such example, noted Lowe, was the denial of any link between Watergate and the Committee to Re-Elect the President. The author concluded that Nixon's quest for authority and control masked deep-rooted inferiority feelings and an inability to find a place in the world.

Individual Psychology places great emphasis on the family as the initial social unit, the place of initiation into social living. The primary caretaker, usually the
mother, has a role that is particularly important, "standing as the first fellow creature at the gateway that opens on the development of social feeling" (Adler, 1938, p. 45). In an Adlerian interpretation of Lee Harvey Oswald, Ansbacher et al. (1967) wrote that Oswald's mother neglected him as a child, often leaving him alone while she worked. She placed him in a Lutheran home when he was three years old, and he lived there for two years.

Adler (1958) noted that "it is not the child's experiences which dictate his actions; it is the conclusions which he draws from his experiences" (p. 123). Ansbacher et al. (1967) found that Oswald's conclusions, his basic convictions, became that the world was a hostile place, others were enemies, and that he was alone.

Evidence suggested that, in a sense, Oswald also was a pampered child (Ansbacher et al., 1967). When the youngster got into trouble, his mother consistently denied any wrongdoing on his part or blamed others for his behavior. Therefore, he was always excused from responsibility for his actions. The authors of this case study found that his contacts with others decreased markedly, and they noted that as his inferiority feelings deepened, Oswald's goal was to be superior to everyone. Adler (1958) wrote that a child who is pampered is predisposed to a self-centered lifestyle. He also noted that the criterion for normality is social interest; Oswald had none (Ansbacher et al., 1967).
Oswald felt himself above society and wanted to do something that would make him known in history, his wife said, "whether good or bad" (p. 31). Thus, Ansbacher et al. concluded, he assassinated President John F. Kennedy to achieve that recognition.

The goal of striving for superiority over others, or useless superiority, according to Individual Psychology, by utilizing any means available, was detailed in case studies of Adolph Hitler (Brink, 1975; Rom, 1978). Rom labeled this "striving upwards" as neurotic, "for its goal was devoid of human solidarity" (p. 68). He traced the events of Hitler's life and concluded that this man had several forms of a "general superiority complex which, as Adler taught, is the other side of an inferiority complex" (p. 63). Hitler, he noted, was "in disaccord with mankind as a whole" (p. 68).

Brink (1975) acknowledged his own personal bias as well as difficulties in finding accurate sources in writing about Adolph Hitler. He noted that both these problems could be overcome by "rigid adherence to reliable sources" (p. 23), and these he found in the autobiographical accounts and the biographic writings of Speer and Hoffman.

These sources portrayed Hitler as pampered, overprotected, and dominated by his mother. He was the first of her children to live, and the only child until he was five years of age. Brink noted that Hitler's inferiority feelings were evident in his inability to meet
effectively the life tasks of friendship, occupation, and love. He had few friends, he was a part-time artist and then a tramp until he joined the military, and he remained a bachelor until he married Eva Braun shortly before their suicides.

Following his experience at the front in the German army during World War I, Hitler believed life was a struggle. He created a "superman fantasy" (p. 30), by which he denied all weakness, Brink wrote, and this served to overcompensate for his intense inferiority feelings. Brink cited the rage of Hitler whenever his personal competence was called into question. Hitler revealed what Brink termed a "Messianic Complex" in speaking of his "mission," given him by heaven to save the country. As the war appeared to be lost, Hitler planned for the disposition of the Jews. "It was one way Hitler could feel victorious, even in defeat" (p. 30).

Brink noted that using the psychological method to understand the life of historical figures could be viewed as worthwhile if the three criteria of "correspondence with reliable sources, internal consistency, and significance" (p. 31) were used. He added that data are handled easily and well with the Adlerian approach because such a study maintains "a high degree of internal consistency" (p. 31).

Because the life style is established early in life (Adler, 1979), an examination of the family constellation
and the family atmosphere helps to understand how an individual developed a unique way of looking at the world. The family constellation, the "sociopsychological configuration of a family group" (Shulman, 1971, p. 35) includes size of the family, emotional bonds between members, and personality characteristics. In her case study of Gordon Liddy, Lewis (1983) found that Liddy was "dethroned" by a younger sister when he was two years old. In writing about the effects of "dethronement," Adler (cited in Ansbacher, H., & Ansbacher, R. 1956) noted that "sometimes a child who has lost his power, the small kingdom he ruled, understands better than others the importance of power and authority" (pp. 378-379). Liddy, Lewis noted, was preoccupied with overcoming fear. He viewed himself when young as "slow, awkward, frightened, and a coward" and added "I was afraid of nearly everyone" (p. 262).

Dewey (1971) described the family atmosphere as "the characteristic pattern established by parents and presented to their children as a standard for social living" (p. 41). High standards were of the highest priority in the Liddy family, wrote Lewis. The family values, what is considered of importance to both parents, included a strong belief in the Catholic faith, the intellect, and patriotism. Also, Lewis added, people were to be strong and perfect.

Adler (1936) postulated that each individual holds a private logic. Although these beliefs are quite logical to
the person, sometimes they may not make common sense, "sense that can be shared" (p. 3). After hearing rousing speeches by Hitler on the radio, Liddy decided that to attain significance it was necessary to have power. Lewis described Liddy's private logic: "the weak will perish, and surely the strong will survive" (p. 272). Power pervaded all of Liddy's personal relationships. Thus, for Liddy, personal superiority lay in immense will power, a term similar to what Dreikurs called a "deceptive facade" (cited in Lewis, 1983, p. 271).

Burt (1970) concluded that writer Somerset Maugham's basic convictions, on which his style of life was based, were evident in what Maugham called an "autobiographical" portrayal of himself in Of Human Bondage. Philip Carey, the principal character, was a pampered child whose earliest memory was that of being carried to his mother's bed and nestling at her side, a memory in which he is "small, quite passive, and receiving and enjoying comfort" (p. 68). The image of the solicitous mother in an early recollection, noted Adler (in Lewis, 1983), generally indicates that the child has been pampered.

Burt found that in Maugham's real life the death of his mother, the consequent breaking up of his home, his difficulties at school, and his stammering all led Maugham to deepening feelings of worthlessness and, increasingly, difficulties in establishing contacts with others. The
private logic of Maugham (depicted in the character of Philip Carey) was that "because I have no mother or father, am weak and sickly, and have a clubfoot, I have a right to expect special treatment" (p. 72). However, Burt concluded that Maugham did contribute to others by virtue of his literary creations.

One example was found in the case study literature that presented a model of a well-adjusted individual. McLaughlin and Ansbacher (1971) found in Benjamin Franklin's Autobiography "a prescription for mental health" (p. 189) as they examined the work from the viewpoint of Individual Psychology. As a young boy, Franklin was trained in social feeling by his father who inculcated in him a sense of values and good judgment. His early recollections revealed Franklin's initiative, independence, and interaction with a group beyond the family, noted Ansbacher and McLaughlin. In rising from "obscurity to world renown," he formed a lifestyle that was "marked by ability to interact with others, leadership, and a hunger for education" (p. 206).

McLaughlin and Ansbacher found that for a time in his life, Franklin used his talents for personal gain at the expense of others. His striving for superiority, therefore, was on what Adlerians call the useless side of life. But Franklin came to two conclusions, noted the authors of this case study. He would not behave in a manner that would hurt or embarrass another individual, and he would be aware in
his thoughts and behavior of his own worth. Two of Adler's concepts apply here. First, Adler (cited in McLaughlin & Ansbacher, 1971) noted that every person strives for significance, but secondly, that people "make mistakes if they do not see that their whole significance must consist in their contribution to the lives of others" (p. 203). Thus, as Franklin matured, he became more concerned with the interests of others. Franklin gave freely of his intelligence and energy to people. The authors concluded that he is a prime example of social interest and demonstrates aptly "one of the simple truths of Adlerian psychology--[that] in taming lightning for others, one develops one's own greatest potentialities" (p. 207).

The Adlerian approach is concerned with "life as lived" and every detail of it, whether in the actual living of it or in the artistic imagination of a Shakespeare or a Goethe. Adler (in Ansbacher, H., & Ansbacher, R., 1956) wrote that great writers developed their characters so consistently and well that they added a depth of understanding to the world's conception of human nature. Believing with Adler "that the artist is the leader of mankind on the path to the absolute truth" (p. 329), a number of researchers examined classic literary works through the holistic theory of Individual Psychology.

In his Adlerian interpretation of Hamlet, Mairet (1969) surmised that the young prince, being an only child, was
quite close to his mother, and that she pampered him. Hamlet's basic convictions upon which he constructed his life style led him to trust no one; his attitude, Mairet noted, was one of superiority to others and the world. Mairet found in Hamlet's observations an "all or nothing attitude." Upon his discovery of the murder of his father, the Dane vowed to wipe out all that formerly delighted him. Rather than avenging his father's death as an act of justice, he would be the "ideal avenger." Mairet concluded that the tragedy of Hamlet was his inability "to join with others on an equal footing as co-conspirators . . . and enter the common battle for a desecrated crown" (p. 86). The situation demanded action with others, and Hamlet's goal of superiority over those around him by useless means prevented this from occurring. Those with a goal of godlikeness (Adler, in Mairet, 1969) isolate themselves from others and construct and nourish an unrealistic ideal to make up for the feelings of inadequacy.

Jean-Baptiste Clamance, a character in Albert Camus' short story, "The Fall," represents Adler's description of the neurotic individual who sought lofty goals to overcome feelings of worthlessness (Sachs, 1972). While Clamance appeared to possess a significant degree of concern for others, he prized personal superiority above all else. Rom and Ansbacher (1965) found the character, Paul Hilbert, in Jean-Paul Sartre's short story, "Hérostratus," an excellent
demonstration of the person who contributed little to the world. Hilbert avoided the life tasks, believing himself unequal to the solution of these problems.

Irving (1976) examined the overall themes in the life of Holden Caufield, the 17-year-old protagonist in J. D. Salinger's *Catcher in the Rye*. In recounting his story, Holden revealed extreme discouragement and large-sized inferiority feelings which contrasted with exalted goals of superiority. A pampered child, Holden had not learned to cooperate with others. Another example of one unable to deal with life tasks, Caufield suffered from "profound discouragement about growing up" (p. 92).

In Individual Psychology the word individual connotes an indivisible whole. Thus, Adlerian psychology recognizes "the coherence of the personality and . . . the unity of the individual in all his expressions" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 175). Citing a primary emphasis on the whole individual rather than on a single action as hallmarks of both Adler's theory and H. G. Wells' *The Invisible Man*, Skorburg (1975) detailed the account of Griffin (the invisible man) as one with a life style focused upon excluding himself from others. The fate of the invisible man corresponds to Adler's prediction of what befalls the person who attempts to shut out the human family in the striving for personal superiority. Thus does the invisible man ultimately "die out and disappear" (Adler,
The "ability to cooperate, social interest and empathy . . . will best enable the human race to survive and progress; without these traits [human beings] must perish" (Adler, cited in Skorburg, p. 95).

Huber, Widdifield, and Johnson (1989) found in Mary Shelley's *Frankenstein* a character who lived a life virtually without social interest. In creating life in the laboratory, Dr. Victor Frankenstein aspired to be like a god. This was an attempt, the authors noted, to compensate for deep inferiority feelings often found in the pampered child and adult. This striving Adler (cited in Huber et al., 1989) described as in the neurotic who "tries to represent himself . . . as a demigod, who exalts himself above humankind" (p. 267). Frankenstein's grandiose goal resulted in a useless life and led to his destruction.

### The Qualitative/Phenomenological Approach

Qualitative research is conducted from the philosophical orientation of phenomenology, that phenomena must be understood from the subject's point of view (Rychlak, 1981). This approach, therefore, "has the aim of understanding experience as nearly as possible as its participants feel it or live it" (Sherman & Webb, 1988, p. 7). Thus, noted Taylor and Bogdan (1984), "the phenomenologist views human behavior, what people say and
do, as a product of how people define their world" (pp. 8-9). Owens (1982) maintained that the phenomenological view is a holistic one, with each part influencing the other. With its holistic view of one "in process," the phenomenal method of research involved in this study was a continuing, conscious pursuit of the meaning of the world as Ann Richards has constructed it.

Strauss and Corbin (1990) defined qualitative research quite simply as "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification" (p. 17). The qualitative research paradigm posits that there is not one objective reality "out there," but numerous realities of individual perception and interpretation (Filstead, 1979). The objective, therefore, is not for measurement, but rather the ferreting out of meaning. The result is "descriptive data: people's own written or spoken words and observable behavior" (Bogdan & Taylor, 1975, p. 4). The phenomenological/qualitative approach yields what Geertz termed "thick description" (cited in Owens, 1982, p. 7). As Sherman and Webb (1988) noted, because their research is anchored in real-life situations, "for qualitative researchers, life is not a dress rehearsal; it is the real thing" (p. 4).

Nothing is a foregone conclusion in Adlerian Psychology. Individual psychologists, who postulate a
psychology of use, not possession, take note of Adler's (1938) words that:

types, similarities, approximate likenesses are often either merely entities that owe their existence to our poverty of speech . . . or events of a statistical probability . . . evidence of their existence should never be allowed to degenerate into anything like the setting up of a fixed rule. (p. 27)

For qualitative researchers the "understanding is an end in itself" (Patton, cited in Merriam, 1988, p. 16). While not attempting necessarily to make predictions, qualitative researchers seek "to understand the nature of that setting--what it means for participants to be in that setting, what their lives are like" (p. 16). Data are analyzed inductively. The theory that emerges as the picture of the phenomenon takes shape is grounded in data (Glaser & Strauss, 1967).

Qualitative research is sometimes called naturalistic research, for it involves close-up observation of the natural world. It is important to view behavior in context. "To divorce the act, word, or gesture from its context is, for the qualitative researcher, to lose sight of significance" (Bogdon & Biklen, 1982, p. 27).

Anthropologists label their study of culture, also qualitative research, as ethnography. Several aspects of
ethnography apply to general qualitative research. One is the "thick description" (Bogdan & Biklen, 1982) in depicting the richness of meaning inherent in a situation. Another is what Wax (cited in Bogdan & Biklen, 1982) described as the phenomenon of "shared meaning" (p. 36). The researcher who shares meaning begins to gain the "insider's view." There is, Wolcott (1987) noted, "something of the perceptive ethnographer in each of us" (p. 44). But, Wolcott added, quoting Frake, "the trick in everyday life, as in history or in ethnography . . . is to sort out those strands, and discover those events, [sic] that have crucial significance for coping with the present situation and anticipating its outcomes" (p. 44).

McCrakin (1988) noted that "the 'fits and starts' development, and heterogeneous character, of the qualitative community has [sic] discouraged the creation of robust research agenda and well-worked theoretical models" (p. 15). Therefore, Bogdan and Biklen (1982) emphasized that hard and fast rules are not the hallmark of qualitative research. Rather, there are general guidelines to follow, and these guidelines remain open and flexible. Merriam (1988) pointed out that rigor in qualitative research "derives from the researcher's presence, the nature of the interaction between researcher and participants, the triangulation of data, the interpretation of perceptions, and rich, thick description" (p. 120).
The qualitative/phenomenological approach was appropriate for this study because the focus of the investigation was on the meaning of Ann Richards' world as she created it. In keeping with this method, the insights and perspective of one individual were examined. The result is a descriptive account of the life style of Governor Richards. The theory of Individual Psychology is in itself a phenomenological approach to the study of a human being, so this method is well suited to this type of inquiry.

**The Case Study as Research Design**

Merriam (1988) defined the case study as "an intensive, holistic description and analysis of a single entity, phenomenon, or social unit" (p. 16). She described the design as comparable to an architect's drawing with its plan for gathering and organizing components and building toward a specific product. Bogdan and Biklen (1982) envisioned the case study as a funnel in which the beginning of the study is the wider part. The funnel narrows as the study progresses and takes on focus and more purposive collection of data.

Merriam (1988) also pointed out that, increasingly, references and explanations of the case study are found in the literature on qualitative research. But, she added, the impression must not be given that "qualitative research equals a case study or that one cannot use quantitative data
in a case study" (p. 16). It is that generally the case study is informed by the worldview of qualitative research wherein meaning is of utmost importance.

In utilizing the qualitative approach, the single case study seeks to describe and explain rather than to predict based on cause and effect (Yin, 1984). Process questions (such as how and why) elicit the myriad complexities of a situation. Rather than statistical generalization, Yin pointed out the investigator's goal in a qualitative case study is analytic generalization in the expanding and generalizing of theory. Frey (1973) noted that all data for description in an ideographic study are found within the person, and "any generalization, therefore, necessarily springs from the individual character of the data" (p. 35). Wolcott (1987) stated that small n's had never deterred him, "since anthropologists ordinarily work with one of whatever they study" (p. 49). But he cautioned that the researcher must stay close to what is heard or observed. It must be kept in mind, he added, that meanings are always inferred and never observed directly.

Frey (cited in Tracey, 1983) described three types of N of l research, or single case research, as: psychohistory, case study, and intensive design. "The purpose of a psychohistory is to understand the life patterns of historical figures . . . similarly, the purpose of a case study is understanding the life of contemporary clients" (p.
In his definition of case study, Yin (1984) also underscored the contemporary aspect of this type of empirical inquiry. Thus, it is contrasted with history which, in dealing with the past, has no direct access to participants. Case study research has the advantage of direct observation and systematic interviewing of subjects. But as Frey (cited in Tracey, 1983) emphasized, both case study and psychohistory involve similar processes. They are "largely rational, qualitative attempts aimed at organizing massive data to reach conclusions" (p. 187).

For this research design, Merriam (1988) observed, it would be well to select a sample from which one could learn the most. She noted that often an individual is selected as a unique case to explain, test, or refine a theory. Strake (cited in Merriam, 1988) outlined the salient aspects of case study knowledge as being "more concrete," "more contextual," "more developed by reader interpretation," and "based more on reference populations determined by the reader" (p. 15). He stressed that because the readers think of a population as they read, they take part in extending generalizations.

Numerous single case studies in the form of psychobiographies have been written. Freud's Leonardo da Vinci and a Memory of His Childhood, which appeared in 1910, is widely accepted as the first work in the field (Anderson, 1981; Carlson, 1988; McAdams, 1988; Runyan, 1988;
Winter & Carlson, 1988). A variety of psychobiographical studies have appeared in the years since (Runyan, 1988).

Psychobiography is particularly well suited to the theory of Individual Psychology. Adlerian psychology recognizes the individual's self-consistency over time reflected in the coherent pattern of a unique life style (Ansbacher, 1978). The theory provides a "larger context for the reported facts . . . to facilitate fitting all the various, partly incomprehensible and sometimes apparently contradictory actions into a meaningful whole" (Ansbacher et al., 1967, p. 34). As a public figure, Ann Richards is a sample from which much can be learned in a psychobiographical study. She has attained a prominence and stature that few individuals have achieved and as a woman is a role model for others. In coming to an understanding of this individual, readers can recognize the inner consistency of a human life and perceive the tenets of a psychological theory in a manner that heretofore was not available.

In summary, the psychobiographical studies based on Individual Psychology have largely focused on men, and these well-known individuals reveal little evidence of social interest, which Adlerians equate to mental health. Only one psychobiography (Benjamin Franklin) documented social interest in the life styles of the subjects. A psychobiography of a female who is a public figure, who appears to demonstrate a strong degree of social interest in
her life style, and who can serve as a model of mental health adds a new dimension to psychobiographical investigation.

Statement of the Problem

One contemporary political figure whose life style development provided insight into a positive perspective is Governor Ann Richards of Texas. This single case qualitative phenomenological study examined her life style within the framework of Individual Psychology and attempted to add to the psychological literature information about the manner in which a highly visible and well-known individual created that life style.
CHAPTER II

PROCEDURES

This section contains the criteria for the selection of the subject, the description of the research focus, the discussion of data collection, and the analysis of data.

Subject

The individual used for this case study was chosen on the basis of several criteria. The person is female, a public figure, and appears to demonstrate a strong degree of social interest. As governor of the state, she is a contemporary political leader.

Research Focus

The focus of this study was the development of a psychobiography of the Honorable Ann Richards. Due to the developmental nature of this study, no research questions were formulated. Instead, the development of the psychobiography was the purpose of the study and included exploration of the following:

1. the influence of heredity and environment criteria for selection: history of extended family and descriptions of early surroundings
2. the family constellation and the family atmosphere
   criteria for selection: size of family, emotional bonds, personality characteristics, interactions among family members, values, patterns established
3. early recollections
   criteria for selection: stories of specific incidents from early childhood recalled by subject
4. the final goal and the life style chosen to reach that goal
   criteria for selection: a hypothesized final goal and personality created to attain it, and evidence of behaviors that supported final goal
5. the approach to the tasks of life
   criteria for selection: all information pertaining to work, friendship, and love
6. the demonstration of social interest
   criteria for selection: information that indicated an interest in, and cooperation with, others for the good of the whole

Data Collection
A wide variety of primary and secondary sources was investigated. Included with the primary sources were Ms. Richards' autobiography, Straight From the Heart: My Life in Politics and Other Places (1989), correspondence and
speeches penned by her, and personal interview tapes. Secondary sources included tapes and transcripts of her speeches, public documents, journal and news articles, and reports and correspondence concerning her. Primary and secondary sources examined are listed in the Appendix. The particular sources utilized in this study are listed in the References.

First the researcher read the subject's autobiography and selected and classified pertinent information according to the six selected categories. Entries for each category were placed in a separate folder and labeled; entries of overlapping categories were duplicated and filed appropriately. The same procedure was followed for each set of source materials.

A second title of a work by Ann Richards, High Heels and Backwards, did appear in the publisher's listings of books. However, no one in several libraries or bookstores could locate the book, and telephone calls by the researcher to the publisher, Simon and Schuster, and to the governor's office confirmed that High Heels and Backwards had not been published.

The researcher then examined the five file boxes of material which comprise the Ann Richards collection located in the Woman's Resource Center on the campus of Texas Woman's University. All material in the folders in each box was studied. The materials used in this research are listed
in the reference section by the title of the document and by the box and folder in which it is located. A computer search of information pertaining to Ann Richards displayed various magazine and journal articles of interest for this study. Newspaper articles were also examined.

Through persons professionally and personally close to the governor, the researcher made numerous requests for a personal interview. However, even through these approaches, a session could not be arranged. Video tapes of interviews of the governor were borrowed from the office of political consultant George Shipley in Austin. Included was the interview of Governor Richards by Morley Safer on 60 Minutes. The researcher telephoned the CBS offices in New York to inquire about the release of any additional source material gathered for that interview and was informed by Mr. Safer's executive assistant that such information could not be given out. Additional videos of the governor's public appearances and campaign speeches were also borrowed from Dr. Shipley and viewed for this study.

According to its director, Leadership Texas, headquartered at the Texas Foundation for Women's Resources (TFWR) in Austin, had no files of interest for this study. Leadership Texas, an organization which educates future female leaders, is under the auspices of TFWR of which Ann Richards is a founding member. The researcher was also informed that approximately 22 boxes of records and
memorabilia of Ann Richards were stored currently in the basement of the Governor's mansion and were not available to researchers.

From the information gathered, general ideas and hypotheses concerning Ann Richards' creation of a style of life were formulated. "Everything could be different," stated Adler (cited in Manaster & Corsini, 1982, p. 28). Therefore, ever mindful of the uniqueness of each individual, the researcher made no attempt to force data to fit preconceived ideas, although the information was initially categorized based on the six aspects of the psychobiographical study.

In one of his psychobiographical studies, Ansbacher (1977) noted

the holistic Adlerian approach proceeds phenomenologically and teleologically to arrive at explanations. The crucial heuristic device is the working hypothesis of an overall goal, a guiding image toward which the person strives and of which he is not really aware. (p. 39)

One must trace, he noted, the "consistency of a life style" (H. Ansbacher, personal communication, February 22, 1991).

Primary and secondary source material was examined and categorized as follows:

1. family constellation and family atmosphere
2. the only child
3. early recollections
4. the life style chosen to reach the final goal
5. the line of movement
6. the approach to the tasks of life, subdivided as (a) work, (b) friendship, and (c) love
7. social interest
8. leadership

The life style was assessed to determine basic convictions, and attitudes toward self, others, and the world. A first step was the examination of the family atmosphere and the family constellation. Through study of the family and from repeated readings of her autobiography the researcher gained a picture of how Ms. Richards felt, thought, and acted with family members in early life. These studies indicated how the governor interpreted the significance of early experiences. It was possible, then, to uncover the pattern she created as a child in order to feel that she belonged and that she was worthwhile.

Early recollections were gathered from the autobiography and examined next, and these served to verify the picture Ms. Richards has concerning herself, others, and the world. If the goal is correctly inferred from the investigation of the family constellation and atmosphere, the early recollections serve as corroboration of the goal and the life style. Goetz and LeCompte (1984) noted Campbell’s insistence that the researcher use systematic
methods of exploration into the data to reduce researcher bias and/or to increase confidence in research results. "As the study unfolds and particular pieces of information come to light, steps should be taken to validate each against at least one other source" (Lincoln & Guba, 1985, p. 283).

Data were also gathered on the three life tasks: work, friendship, and love. Adler (1979) recognized that these were life’s problems and wrote that the degree to which an individual solved these problems revealed the degree of social interest possessed and thus the degree of maturity.

The researcher formulated then, with the examination of family constellation and atmosphere and the early recollections and other data, an idea of the overall goal toward which Ms. Richards is striving. The life style is created to achieve the final goal.

An effective way of recognizing life style is lengthy direct observation, since according to Adlerian theory the actions of an individual are generally in line with the goal. Adler (1958) noted that each human being has decided upon a meaning of life, and that one’s "postures, attitudes, movements, expressions, mannerisms, ambitions, habits and character traits accord with this meaning" (p. 4). Therefore, all have import in enabling the researcher to understand purposes and goals. For the purposes of this study, direct observation is defined to include video tapes of personal interviews of the Governor and of her speeches.
and appearances. Evening news broadcasts, as well, frequently featured the governor and these were noted.

The qualitative researcher must be akin to a detective; every word or action is a clue to meaning. The tapes were played several times both with and without sound. The possibility of play-back was an advantage to the researcher, providing an opportunity for clarification and recheck.

With each viewing, the researcher made notes on various aspects of the subject: personal appearance, gestures, facial expressions, tone of voice, key words, and, of course, content. As well, notes on personal observations were made as the researcher continued to strive to understand how Ms. Richards seeks to be known. Guba and Lincoln (cited in Merriam, 1988) referred to the human being as instrument.

In situations where motives, attitudes, beliefs, and values direct much, if not most of human activity, the most sophisticated instrumentation we possess is still the careful observer—the human being who can watch, see, listen . . . question, probe, and finally analyze and organize his direct experience. (p. 103)

The style of life is based on what Alder (in Ansbacher, H., & Ansbacher, R., 1956) called the law of movement. The direction of the psychological movement is always aimed at overcoming difficulties, and "it has a goal of perfection,
security, completion, always in the meaning and opinion of the individual" (Adler, 1979, p. 51). Therefore, the life style of the subject was examined as it was expressed in movement and direction toward solutions to the problems of life.

Bogdan and Biklen (1982) noted, in regard to researcher bias, that "qualitative researchers attempt to 'objectively' study the subjective states of their subjects" (p. 43). They maintained that prejudices and opinions are somewhat superficial and would soon be corrected, for the preponderance of data and evidence "provides a much more detailed rendering of events than even the most creatively prejudiced mind might have imagined" (p. 42). The researcher found the subjective state of Ann Richards 'objectively' in her own renderings of early memories, the specific incidents she recalled from childhood. Her purposes were expressed as well in her behavior; therefore, in examining Ann Richards' actions, the researcher was able to 'objectively' verify her selection of the final goal.

Data Analysis

Data analysis began at the outset of the study and was ongoing throughout (Bogdan & Taylor, 1982; Goetz & LeCompte, 1982; Merriam, 1988; Taylor & Bogdan, 1984). With the perusal of the first document or the first observation, the researcher sought to discover the unifying principle of the
life style. Initial impressions and perceptions were formed into working hypotheses with the examination of primary and secondary sources. Additional data were collected from observations. Their analysis led to further questions and new directions. Thus, data collection and analysis were interactive. Wolcott (1987) maintained that "data and interpretation evolve together, each informing the other" (p. 40). Because of the importance of investigator interpretation and insight during this process, Merriam (1988) noted that the researcher is the most critical factor in qualitative research.

Merriam (1988) also emphasized the importance of analyzing data from the outset to avoid the sheer magnitude of unanalyzed material which would result at the end and overwhelm the investigator. "Data that have been analyzed while being collected are both parsimonious and illuminating" (p. 124).

Bogdan and Biklen (1982) offered several helpful suggestions for analyzing data as collected. Their advice included the following:

1. Make decisions to narrow the study
2. Develop analytic questions
3. Plan collection sessions according to what has been found in former sessions
4. Write observer's comments in order to stimulate critical thinking
5. Write memos or notes about what is being learned

The researcher began the study by hypothesizing a final goal of social interest. However, Ann Richards described in her autobiography intense inferiority feelings which she appears to have masked with a show of superiority. Therefore, given the overriding concern with self, the final goal could not have been social interest or cooperation with others. The second hypothesis was, therefore, a goal of personal superiority. The question then became whether that goal was attained through gaining attention or by gaining control. The comparison of such information as family constellation and atmosphere with early recollections indicated that the final goal was one of personal superiority through the utilization of dominance or control. This conclusion was born out as collection of data continued.

Goetz and LeCompte (1984) suggested that all material be put into chronological order so that data might be retrieved easily. Yin (1984) called this the case study data base. Certainly, with this psychobiography of an individual, gathering information chronologically provided order. It is, however, the theoretical perspective of the Adlerian framework which informed the collection and analysis of data. Therefore, information was sorted into categories such as family atmosphere, family constellation,
early recollections, and the like, and arranged, where appropriate, in chronological order.

Adler (1938) cautioned against dogmatic adherence to theory. He pointed out that "the uniqueness of the individual cannot be expressed in a short formula and general rules—even those laid down by Individual Psychology—should be nothing more than an aid to a preliminary illumination of a field of vision on which the single individual can be found—or missed" (pp. 11-12).

Pozzuto (1982) wrote that theory is used as an "organized system of statements based upon observation that interprets the complexity of the phenomenon under study. This is not a series of proven hypotheses, since the object of study is a constantly changing human creation . . . thus the theory must remain dynamic and flexible" (p. 269).

All categories were examined for internal consistency. Each set of notes was examined by entry, in order to see if the material was internally consistent, and consistent as well with the category. Some of the material alerted the researcher to the need for another hypothetical organizing construct. The researcher began with six categories, dropped one as a central focus (the influence of heredity and environment was subsumed under family constellation and atmosphere) and added three categories. The three new lines of investigation that suggested themselves were the only child, the line of movement, and leadership. Ms. Richards’
position as an only child required investigation because of the various potential difficulties in that position.
Therefore, anything pertaining to her status as an only child was noted and filed. Information that indicated Ann Richards' line of movement was filed in another folder. Such information included her behavior in school, types of friends, activities when young, or any actions that revealed the final goal which did not fit into other established categories. The final category added was that of leadership. Ann Richards was selected for this study because she is a contemporary political leader, therefore the researcher examined her qualifications and actions in the light of Adler's (in Ansbacher, H., & Ansbacher, R., 1956) description of the chosen leader. Adler's concept is discussed in the Results and Discussion section.

The review of the categories revealed items that did not appear to fit under the original categories. These items were either transferred to the correct category or discarded based on one of three guidelines:

1. so ambiguous as to be unclassifiable
2. so infrequent as to not meet rules for classification
3. clearly irrelevant

Following the completion of data collection, the period of intensive analysis began. Goetz and LeCompte (1984) advised the researcher to read through material, making
notes, observations, comments. "Notes serve to isolate the initially most striking, if not ultimately most important, aspects of the data" (p. 191). Thus, they pointed out, the patterns are searched out and identified in this process. For Adlerians these patterns would indicate the final goal.

Each set of information gathered—family atmosphere, family constellation, early recollections, and the tasks of life, and so on—served to corroborate one another in the identification of the final goal. "When the nature of the goal and the opinion of oneself and the world are somewhat correctly inferred, even contradictory phenomena will fall into place without unresolved basic contradictions" (Ansbacher, H., 1977, p. 39). Given her final goal, Ms. Richards' behavior makes sense. Viewed from the perspective of the final goal, all that transpires in the life of the individual can be understood. To understand Ann Richards, "to understand the life of another," wrote Ansbacher (1977) "is to see the inner consistency" (p. 38).
CHAPTER III

RESULTS AND DISCUSSION

Introduction

The subject of this case study, Ann Richards, is a woman who at age 59 is Governor of the State of Texas and whose life appears to have taken several surprising, even contradictory, turns. Reared to fulfill a background role as supporter of her husband and long viewed by friends and acquaintances as the perfect wife and mother (Swartz, 1990), she is divorced, with four grown children. A woman whose striking looks and fashionable attire would put her at home in the drawing room (Taylor, 1982), she is a recovering alcoholic who entered the bruising political arena where her races often turned into slugfests (titan of texas, 1991).

As Governor she has given up what many would treasure: a private life. Her world is now a very public State of Texas. Rather than being the focal point of a family, she is the focal point of a state in which she views as part of her mission the unifying of minority groups (Montgomery, 1990). She seeks especially to give women a voice in government and a model of leadership to follow (Bennett, 1989; Staff, 1990). Working 16-hour days following a four-page, single-spaced, typewritten schedule daily (Abernathy,
1991) and living alone, she summarized her feelings in a magazine interview: "This is the most joyous and wonderful time of my life" (Titan of Texas, 1991, p. 244). Her public life has turned into her private life, and the remains of her private life have become available for public consumption. Yet there is a clear and logical explanation that makes sense of the apparently disparate aspects of her life.

Adlerian psychology views each individual as following a consistent law of movement toward a final goal of mastery or superiority in order to feel a sense of worthwhileness or belongingness. The particular form of the final goal, one's definition of success, wrote Adler (1958), is unique to the individual, and it is established quite early. There is evidence that Ann Richards had a goal of personal superiority for a period of time in her life. When quite young, she set an ideal goal for herself, one of striving for personal power which brought about a "detouring before the difficulties of life" (Adler, 1979, pp. 48-49). But in courageously overcoming many obstacles she came to understand her mistaken life style and increasingly operates on the socially useful side of life, working for the progress of others as well as for her own good.

Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) discussed the convenience of classification by types although he cautioned that each individual is a unique case.
However, he pointed out that there are individuals "whose approach to reality shows, from early childhood through their entire lives, a more or less dominant or ruling attitude which appears in all their relationships" (p. 167). On the basis of the evidence, Ann Richards would be classified as an individual who utilized control as a way of effecting her goal of personal superiority. Control in itself is neither good nor bad. The measure of worth lies in its application toward useful or useless pursuits.

The majority of case studies utilizing Adlerian psychology have portrayed their subjects' lack of cooperation with others; few documented evidence of social interest, considered by Adlerians the touchstone of mental health. Ann Richards can be viewed as one whose goal of personal superiority resulted in a life of contribution and thereby furthered the progress of society. To describe from the Adlerian point of view how she found her own way and became a pathfinder for others as well, it is necessary to begin with that most important of formative groups: the family. As Adler (1958) wrote, "no one can understand the grown-up who does not learn to understand the child" (p. 65).

Family Constellation and Atmosphere

Dorothy Ann Richards was born in 1933 in Lakeview, an unincorporated two-store community near Waco in central
Texas, the child of Cecil and Iona Willis. She has perceived herself as in control since the outset, commenting in her autobiography that "I took my time in coming and there wasn't anything anybody could do about it" (Richards, 1989, p. 36). Her parents, the midwife, and the doctor waited for her to appear.

Although both her parents came from large farm families and her mother hoped to have more children, *Ann was the only child. The country was suffering through the Great Depression, and her father especially feared being unable to provide comfortably for her. In families where parents decide against having other children because of financial necessity, wrote Adler (in Ansbacher, H., & Ansbacher, R., 1956), there exists the possibility of the child being raised in a timid atmosphere. In the Willis household, that fear was translated into hard work and constant calculation of ways to make ends meet.

Her parents were very thrifty. Her mother was always figuring out how to make a little more money for necessities or for their savings. Her father took her hunting and fishing, but it was not for sport. Fishing and hunting put food on the table. To make ends meet, they raised chickens and ducks and grew and canned as many vegetables as possible.

*Ann will be used as the short form for the Honorable Ann Richards in this discussion.
(Douglas, 1989; Richards, 1989; Young, 1982). It was a spartan environment; times were hard.

Ann concluded very early that life was serious. "A lot of the things we did for fun were in dead earnest" (Richards, 1989, p. 40). And woe betide her if there were evidence of frivolity. Her mother always had chores for her. If she went to play, she could only stay an hour because her mother would go after her. Ann would just get started playing, it seemed, and it would be time to go home. She was to write later her conviction that "in the back of my mind I had the feeling that if you're having fun you're not working hard enough" (p. 81). She added two other basic convictions to her store of guidelines to follow. She was to follow the rules and assume responsibility.

Both of Ann's parents wanted to be sure that she had every opportunity, and they worked hard so that life would be easier for her. Ironically, what she learned "was that the only thing of any real value in life is hard work" (Richards, 1989, p. 37). Years later she commented wryly, "Mama fusses at me now for how hard I work and I just tell her that it is her fault, she taught me" (Douglas, 1989).

The future governor of the State of Texas was raised in an atmosphere of high standards. It was difficult, sometimes, to live up to her mother's expectations. Chores had to be done perfectly; any slip or mistake had to be corrected, whether it was ironing the collar of a shirt,
sewing on a button, or, the most hated of all the jobs, polishing leaves with milk to make them shine. Work "had to be quality or it really wasn't worth anything" (Richards, 1989, p. 52). It is not surprising, then, that a newspaper article would describe the adult Ann Richards as "a perfectionist who wants everything done right and done yesterday" (Taylor, 1982, p. 4). Perfection became an aim early on.

Ann viewed her mother as the risk taker, the adventurer in the family. Iona Willis had gone off to work in Waco following high school graduation. Of the three daughters in her family, she was the only one to leave Hico. Hearing that story, Ann decided that must have been quite brave (Richards, 1989).

Her mother again demonstrated the courage to make an all out effort when her husband was drafted and stationed in California. Iona packed all their belongings and (along with a cousin) she and Ann drove out to be with him. Ann was in awe: "This was a big adventure, not the kind of thing a woman was supposed to do with any degree of safety or sanity" (Richards, 1989, p. 54). Ann later emulated her mother's adventure when she ran for Travis County Commissioner, an office that no woman had ever held (Sanborn, 1984, p. 90) and probably no woman "with any degree of. . . sanity" would want.
Iona Willis always found a way to accomplish the seemingly impossible. She found a job when her husband left for the army. In California she took in sewing to support them, and later back in Texas, she built a house (Richards, 1989). Few women of that era would even dream of undertaking such a project, and it demonstrated to Ann her mother's resourcefulness and strength (Taylor, 1982). Some years later in an interview on 60 Minutes, Morley Safer noted that Ann, by then governor, had a reputation as a tough lady. She readily agreed. "And I think a lot of it has to do with my mama," she replied. "My mama's tough as nails" (Palmer, 1991, p. 12).

But for most of her life, it was difficult to live up to her mother's feats. When Ann and a friend, without using plans, built onto the house the Richards had purchased in Austin, it still didn't measure up to what her mother had done. "It wasn't as brave as Mama going to town and getting day help, but it was close" (Richards, 1989, p. 136).

Her daddy, Cecil, was handsome and charming. He was quite a storyteller with his bawdy and raunchy stories and his infectious laugh. He knew how to spin a yarn, timing the punchline like a vaudeville pro. A salesman, he understood the benefits of swapping a good story and making people laugh (titan of texas, 1991; Young, 1982).

For if life was hard, one could seriously use humor to get through it. Ann decided that humor was a good tool.
Her Daddy was funny and he was loved. She noted that people liked you when you told a funny story; you were accepted. A good story disarmed listeners; when people laughed, they opened their minds (Richards, 1989). There were other advantages. Humor defused a situation and enabled the speaker to remain in control, a salient advantage for Ann. Years later, former presidential press secretary George Christian commented upon Ann's typical response to an upsetting situation: "Things that strike some people as horrible, when an event just goes completely haywire and everybody gets upset, Ann thinks it's funny" (Titan of Texas, 1991, p. 247).

Ann elevated her down-home, folksy, style of humor to an art form, which she put to good use as Governor. Skewering George Bush's economic plan in a speech in Washington, her "talent for piquant one-liners" (Slater, 1992, p. 1) had Congressional Democrats on their feet cheering exuberantly. In the afterglow the chairman of the House Democratic Caucus elevated her to national stature: "She's the most seriously funny woman in America" (p. 20).

She began training herself early in the use of abilities and skills that would win approval in the adult world. Her family placed great value on personality and she taught herself to be engaging and funny at home in front of her first audiences. Even when she was quite small, her parents and their friends would always encourage her to
perform (Richards, 1989). With her interest and her self-
training she was a "natural."

Her mother made sure she was always taking lessons in
something, and befitting her experience at home, she took to
her Expression lessons immediately. As a first grader, she
loved to get up and recite the ditties and poems she had
memorized. "I was really good at that" (Richards, 1989, p.
44).

Ann always got the lead in the school plays or was the
leader of the rhythm band because her mother would make the
costumes for her. Ann marveled that "there weren't many
women who knew how to do that" (Richards, 1989, p. 39). In a
statement that revealed how Ann would seek to be known, she
stated, "I liked stepping out in front." Her mother
purchased boots with tassels on the front, somehow finding
the money to buy them. But her mother usually found a way
to get what her daughter wanted. A skilled seamstress,
Ann's mother made all her clothes. Given their economic
circumstances it was a necessity, but the clothes were
beautiful. "Mama knew what I ought to wear" (p. 60). Her
mother took very good care of her, even anxiously following
Ann around with castor oil or food when she considered her
daughter too thin.

Her dad encouraged Ann to believe that she could do
anything, that everything was possible (Bennett, 1989;
Lowry, 1982). Her mother reinforced the idea, but added the
proviso that it took hard work to be whatever you were going to be. While Ann felt her parents had great dreams for her, neither they nor she had any idea of what that meant (Richards, 1989). But the atmosphere was charged with high expectations.

Those expectations were not to be fulfilled in scholarship. Education was important, "just in case," but good grades were not emphasized. Nor was reading. Ann had one book. She felt that although her mother might have approved of reading in the abstract, she became impatient when it came to sitting down. It was as if reading stopped one from working (Richards, 1989). In truth, with her excessive amount of energy, Ann rarely sat still anyway.

If reading was not the way to get information, talking to people was. Ann decided that people were her information source, and that she would find out what they knew. Talking was her strong suit, and directing the flow of conversation gave her the advantage. But just as she was not to be frivolous in behavior, so there would be no frills in language either. She valued plain talk. It would be a stringent requirement for her Keynote Address to the Democratic Convention in 1988. There were to be no lofty or eloquent words and phrases. She wanted to use plain language that her "mama" could understand (Richards, 1989).

Ann was a logical thinker; things had to make sense for her. She found her niche in becoming a champion debater in
high school (Sanborn, 1984). "I believe it was the first thing I did where Mama really rewarded me" (Richards, 1989, p. 62). Not that her mother was effusive with praise; she would simply cook Ann's favorite dinner.

Religion had a place in the family. Her father served on the Board of Stewards of the Methodist church until he was involved in a disagreement; he resigned and never went back. Ann and her mother went to church and attended the social events there. Apart from family gatherings, and occasional visits of the Home Demonstration ladies who would teach the latest in domesticity, their social life revolved around the church (Richards, 1989).

Family values, then, were placed on thrift, hard work, self-sufficiency. "Waste not, want not" was the family motto. Ann pointed out that the idea for a garment was to "wear it out and wear it again" (Richards, 1989, p. 58). Activity was important; one must be up and about. Work must be done correctly. Personality and humor were considered most desirable assets. And one must look good.

The family was not, in Ann's words, a "touching family." She was seven years old when her father was drafted into World War II. When it came time to say goodbye, her Daddy hugged her and broke down and cried. It made a great impression on the youngster. "I remember the moment when he reached for me as if it were this morning"
(Richards, 1989, p. 53). She made no mention of her emotions.

Ann was adored by all the family, especially her
mother’s sisters. Her aunts, she wrote, "just loved me to
death" (Richards, 1989, p. 41). Her value to the rest of
the family was just as high. Her grandparents loved her
too. Her grandfather, who used to whip the other kids with
a razor strop, was "wonderful to me" (p. 42). There has
never been "anywhere in my life where I’ve felt so loved as
I did when I was in Hico" (pp. 41-42). And she echoed this
same sentiment in regard to her parents: "There probably
was no child in this world more loved than I was" (p. 52).

The Only Child

Ann was indeed the center of her parents’ world. Adler
(1938), however, noted the difficulties of an only child:
"Growing up among adults, in most cases looked after with
excessive solicitude, with [her] parents constantly anxious
about [her], [the child] learns very soon to regard
[herself] as the center figure and to behave accordingly"
(p. 230).

In her autobiography Ann Richards related numerous
examples of the close supervision she received growing up,
especially from her mother. The danger of excessive
attention lies in the possible conclusion of the child that
she is unable to do things for herself. The child decides
that she is "less than" others; her powers have never been proven (Dreikurs, 1953).

An only child is constantly the center of interest, without working to deserve it. Center stage has been granted by birthright, and the child might easily picture to herself "a world in which [she] is entitled to be first in everything" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 242). The child has never had to share its prerogatives. Adler added that, although influenced by the actions of others, this style of life is created by the child, and may be found "even where there is no evidence whatever of pampering by another person" (p. 242).

An examination of the family constellation and atmosphere revealed the circumstances under which Ann Richards developed her attitudes, perspectives, and biases which became the foundation of her personality. With the addition of early recollections, it is possible to ascertain the conclusions she drew under those circumstances (Dreikurs, in Lewis, 1983).

Early Recollections

In her autobiography Ann Richards described several early memories from which her basic convictions can be derived. One of the first incidents she recalled happened when her mother purchased a pressure cooker, and one day "put on a pot of beans and walked over to the henhouse,
[and] "World War II came to our door" (Richards, 1989, p. 38).

They had built an Army Air Force base right near our little town and there was a lot of talk at school about the wisdom of living near something like that; we were all virtually certain that we were prime targets of the Japanese. Lakeview was in the bombsights and there was a tremendous explosion in our kitchen.

I was absolutely terrified. The Japanese were right overhead! It sounded like Iwo Jima!

What had happened was that the release value to the pressure cooker had blown off like mortar and these hard little beans began to blow out of the hole rapidfire and hit the kitchen ceiling.

Well, I didn’t know that. I knew we were under attack, the Japanese had found us at last. I ran to the one place in our house that was sanctuary, the place not even the Japanese would dare enter: the living room. I ran in there, hid behind that mohair chair, and wet my pants! (pp.38-39)

This remembrance and the following recollection both indicate that for Ann the world is a fearful place.

Once we were staying at a cabin on the Bosque River owned by a family named Whicker, and I was admiring their ingenuity. They had
wrapped what looked like a snakeskin around an electric wire and it sure did make a striking impression above the door. I reached up to scratch it and the thing crawled off. Scared the squat out of me. (p. 41)

Ann described the importance of Sunday School attendance. Those who went faithfully every Sunday received a sheep to paste on the Jesus picture, an 8 x 10 portrait of Jesus sitting on a stone in the midst of a field. Each Sunday the sheep was pasted on, and Ann thought that was great fun. But it became a bit more serious. "I wanted the whole flock" (Richards, 1989, p. 48). The tone of this remembrance matches a specific incident which took place in a lot beside the church where all the children gathered to hunt for Easter eggs.

The prize egg that year, not just any colored egg but the one that if you found it [that] would make you the year’s real winner, was made out of crystallized sugar. They showed it around before they hid it and you could look in a little hole at one end and see all kinds of little colors and patterns inside. I wanted it real bad. The elders hid the eggs while we all shuffled and shifted in our Easter finery, and then they let the kids loose.
Where could that egg be? I wasn’t much interested in any of the others. I wanted that crystalline sugar egg.

I saw it! Partly hidden halfway up a window ledge, it was perched for the taking. No one else saw it but me! I didn’t think of slowly ambling over and picking it off. I made a run for it. I was running across the church yard when one of the mothers looked at me, looked at my destination . . . and spotted the egg. She called her daughter’s name and pointed. The little girl started shouting. She was screaming. "There it is! There it is! I see the Easter egg. I’ve got it! It’s mine!"

Everybody turned around. First they heard her screaming, then they saw me running. She got the egg.

I clawed and cried and pitched such an almighty fit that my Mama had to take me home. The unfairness of it! I saw it first. Mothers aren’t even supposed to be there; it’s not their Easter egg hunt, it’s ours. That girl never even touched it. She would never have seen it if I hadn’t seen it first. She knew that. Her mother knew that. But neither of them said a word. They just took my crystallized sugar egg. I was shouting and
struggling and gulping for air all the way home. I believe that was the first time I was really made to see that life is not necessarily fair, that honor does not always triumph, not even in church; and that I shouldn't expect it to. (pp. 49-50)

Ann was always active, always in motion. Shoeless, she ran, rather than walked, everywhere. Her Daddy labeled her "a perpetual motion machine, always squirming around like a worm in hot ashes" (p. 51). She loved to climb trees. "When Superwoman comics came out I really believed that I could be her. I got on the roof of the garage with a rope--a magic lariat--and jumped off. I believed I could do anything" (p. 51).

And she was mischievous as well. She and her friend Rusty would smoke cedar bark. They would strip the bark from a cedar post, and after crumbling and shredding it, would roll the cigarette. They would sneak the matches, which could be a problem at times. "One time when we did, Rusty and I built a little fire up near Rusty's house and we set the woods on fire. We had to call her granny to come put it out" (p. 51).

Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) pointed out that these early memories "are not reasons, they are hints. They indicate the movement toward a goal and what obstacles had to be overcome. They show how a person
becomes more interested in one side of life than another" (p. 353). In Ann’s early recollections there are several commonalities. There is always movement, so there is the probability that she will meet situations with a wide range of activity. Life is for conquest. She is a strong, extremely active, child, outgoing and aggressive; she goes after what she wants. She goes after the grand prize. Only the big prize is important enough to go after; anything else is a waste of time.

Ann’s memories, although set in a variety of locations, contain few, if any, people, and she is alone in several. In the Easter egg hunt, she is pitted against everyone else. The importance of her mother is clear. Her mother is conspicuous by her absence in the pressure cooker story; in the Easter egg hunt her mother is the only one who can control her.

Feelings of fear and anger run through several recollections. There is the elation of being up high and feeling superior in the Superwoman recollection, but in general, there are few positive emotions. Disappointment and outrage are expressed in the Easter egg story, and although life may be unfair, ranting and raving about a situation and losing control do no good. In several accounts, she appears to be taken by surprise, even victimized, hence the importance of planning and control.
Her language is plain and graphic. She has trained herself to use her visual and auditory senses.

**Life Style**

Ann Richards reveals herself as a strong and ambitious person. To pursue her goal of personal success, she utilizes her abundance of energy and aggressiveness. She must take the initiative and stay in charge. Significance for her lies in being supported by others and at the same time controlling them. Therefore, she must be a focal point in a situation. Although the world may be frightening at times, she can handle it by being well prepared.

Adler (1927) pointed out that the personality or life style, for the most part, never changes. In striving for a particular goal of superiority, the individual builds a style of life which can be observed in all expressions. The Ann Richards in public appearances as governor, for example, is immaculately groomed and always in control, but one senses the energy there. Her gaze is direct, her language plain and simple. She smiles often and laughs easily. In an interview, she gestures little, so there is little distraction from her as the principal. She picks up the thread of conversation smoothly, keeping it as long as possible. In both interviews and speeches, she constantly appraises the situation, controlling both interviewer and crowd for maximum effect.
Adler (1927) noted, "we must expect every word, act and feeling to be an organic part of the whole 'action line'" (pp. 117-118). Ann Richards' goal and her style of life to achieve that goal are evident in what Adler termed her "law of movement." In Adlerian terms, "movement" connotes the idea of "the human being as always in process, moving away from the felt minus toward a subjectively-conceived fictional plus position, away from feelings of worth-less-ness [sic] . . . toward feelings of mastery and worth-while-ness [sic]" (Griffin, J., & Powers, R., 1984, p. 10). Ann’s line of movement can be noted from her earliest days.

Movement

Ann recalled with great distaste her mother’s rule that she, when little, must take a midday nap. She hated naps. And she vowed to stay awake. "I would lie there just as long as I could with my eyes wide open, determined not to blink because if I blinked I might go out. It seemed like such a waste of time" (Richards, 1989, p. 51). And if she did go out, she might lose the battle. Sometimes she’d lie there and pinch her eyes. If she did it just right, she could make the bouquets of flowers on the wallpaper of her room march up and down at an angle.

It was in school that Ann met an early test of her ability to cooperate. Her energy was boundless and sitting still was painful. Ann, always the youngest in her grade,
wasn't interested in studying. "There wasn't much doing in school" (Richards, 1989, p. 46). So she created some action by talking out "a lot" in class and was constantly admonished by the teachers. She noted that she "probably drove everybody crazy" (p. 46). Adler noted that a child accustomed to center stage, a child who manifests what he called the pampered style of life, finds in entering school for the first time, that the life style she has created is not compatible with the social demands. The child "tries erroneously to maintain its life style instead of developing it higher so as to accord with these demands" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 294).

Ann compared herself to her friends and always came up wanting. Regina Garrett had bright, red hair; she was cute, short, and popular, Ann thought, and although Virginia Lynn Douglas was poorer than Ann, she was better read. Ann described herself as "a very thin, skinny, scrawny child, with thin, skinny, scrawny hair" (Richards, 1989, p. 43) and later as "weeny, wimpy, and skinny" (p. 45). Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) took note of such labeling as "attempts of the child to unburden [oneself] by blaming fate" (p. 270) and thus to save self-esteem.

Ann loved the plays at school and wanted to be in every one. She missed participating in a musical because she could not sing and years later still recalled being so envious of those in the show. But save for the excitement
of being in all the plays, there wasn’t much going on in school, or life, for that matter, unless she created it. So she made things happen, always getting into something, whether it was setting the woods on fire or snickering with Rusty Garret during services in church (Richards, 1989).

Ann and her parents spent almost two years in California when her father was stationed there in the army. Ann went to school with youngsters of different ethnic backgrounds and found they were just like her. That was an eye opener, and she wrote she never understood racial prejudice after that. It impressed her that Eleanor Roosevelt, visiting California, refused to have her picture taken unless there was a "colored man" in it. Ann thought that was daring and pretty exciting (Sanborn, 1984; Richards, 1989).

When they returned to Texas her mother was determined that she would attend a good high school, so the family moved to Waco. It was there that her mother built the house. "I spent a lot of time alone that year" (Richards, 1989, p. 59). She was not used to that.

Dorothy Ann Richards decided there was some ideal out there she should reach. But she felt ill equipped to do and be whatever that ideal required. Her abilities, somehow, had not been demonstrated, and she did not feel very competent or self-confident. Ann’s inferiority feelings stood in sharp contrast to the ideal she set; inside she
felt inadequate and stupid. The chasm widened between what she felt and what she appeared to be. These feelings were not new to her, and she was scared (Richards, 1989).

Individual Psychology is not concerned with ferreting out the cause of fear, but of discovering its purpose. Adler (1956) noted that all children who create a style of life in which they are the center figure suffer from fear. They are accustomed to being the focus of attention, usually of the mother, and have come to feel that this position is only right and fitting. Dependent on the mother, therefore, they find situations in which she is not present frightening. These children use fear in an attempt to regain that connection. Normal feelings of inferiority loom larger and larger, and for Ann they had seemed overwhelming for a long time.

When she started high school, Ann Richards was "determined to be a new person" (Richards, 1989, p. 59). Since it is impossible, of course, to actually become someone else, this cannot be operationalized. From the Adlerian viewpoint, wrote H. Ansbacher (1977), "it must be possible to translate a statement into a description of what one actually does" (p. 39). What Ann Richards did was take control. She asserted her independence by dropping her first name, Dorothy, as being unsophisticated. And she did not tell her parents. On the first day of school she walked around and introduced herself to total strangers. Adler
(1929) noted that a "common device of persons who feel
themselves overburdened with life [is] to give themselves
feelings of superiority" (pp. 3-4). The balloon of bravado
was punctured by a sharp remark from one of her friends
(Richards, 1989).

Her goal of personal superiority had not changed, but
she would now mask her inferiority feelings with a show of
superiority. She felt that the "old me" was "pathetic and
inadequate" (Richards, 1989, p. 59). For so long she had
habitually set herself against others and assessed herself
as not smart or pretty enough. Any success she had was a
mistake, and she lived in fear of being found out, that
sooner or later someone would discover she was a fake.
Adler (1938) wrote that persons who have a goal of personal
superiority and a life style of being supported by others
live under the spell of "a dreaded defeat or the discovery
of their worthlessness" (p. 153).

Now Ann envisioned school as a place where she could
prove herself worthy, but of what she did not know. The
ideal she set for herself seemed unreachable. "I just knew
that my standards were way beyond me. Way beyond me. It
seems like I was scared all the time" (Richards, 1989, p.
59).

"An increased insecurity feeling in childhood," wrote
Adler (cited in Ansbacher, H., & Ansbacher, R., 1956),
"causes a higher and more unalterable goal-setting, a
striving which goes beyond human measure and at the same
time brings about the best-suited efforts or safeguards for
attaining the goal" (p. 245). One result of this dilemma is
what Adler termed "whipped-up activity." The child has
developed character traits that will prove most useful, and
uses these to "initiate either contact with the environment
or a fight against it" (p. 245). Increased inferiority
feelings serve to bring out character traits more sharply.
What was once useful, then, is kept and accentuated because
it serves to reassure the youngster.

So Ann now took action, hoping that what had worked in
the past would bring her an increased feeling of self
confidence. The "new me" volunteered incessantly for
whatever needed doing. If the teacher wanted the papers
passed, Ann volunteered. If the teacher wanted the roll
called, Ann volunteered. She wanted to do it all (Richards,
1989). Youngsters who create a life style such as Ann
fashioned, and seek their success in more active ways,
believe they are entitled to have what they want. Rather
than hang back, they make an effort to go after it (Adler,
1979).

Just as she was the youngest in grade school, she was
the youngest in high school, a measure of distinction in
both instances. But she "wasn't much of a student"
(Richards, 1989, p. 61). She did well in those classes she
liked and basically ignored any subject that didn't catch
her interest. She now received high grades for talking, doing well in English and speech classes and competing in debate tournaments. Math was a disaster, especially trigonometry. Math, noted Adler (in Ansbacher, H., & Ansbacher, R., 1956), is a cold and impersonal subject and it requires a great deal of independence. Therefore, it is especially difficult for the child used to being the focus of attention. On tests of various abilities, Ann did rank quite high in people skills, but she placed no value on such skills because if she possessed them, they must not be important.

It was in high school that Ann received her first taste of politics; she also met David Richards. Both, as occupation and husband, were to become focal points of her life. These two areas of work and love are considered by Adlerians as life tasks. With the addition of the third task—friendship—Adlerians complete the three basic tasks with which human beings must contend, and under which all problems in life can be grouped. "It is in . . . response to these three problems that every individual human being unfailingly reveals his own deep sense of the meaning of life" (Adler, 1958, p. 7). The solution to these problems lies in a measure of cooperation with others. In her approach to the life tasks, Ann Richards continued to evince her line of movement.
Life Tasks

Love and Marriage. Adler wrote that it is often the case with ambitious women that love-relationships become difficult, "because owing to an acute feeling of inferiority, to which our backward civilization lends support" such relationships would be interpreted "as a slight put upon women" (Adler, 1938, p. 82). Ann Richards grew increasingly restive with the traditional role of wife and mother. In an interview with Morley Safer on 60 Minutes, Ann recalled her frustration. "And I looked in the mirror one day, I said, 'What is it you want'? I knew what I didn't want. I did not want to have on my tombstone, Boy, did she keep a clean house.' You know?" (Palmer, 1991, p. 8). Eventually, forced to make a choice between marriage and politics, she chose politics. But for nearly 30 years, until they divorced in 1984, she and David Richards were indeed "an institution."

They met their senior year in Waco High School. David Richards was different and exciting. He had been to prep school in the East, had read more, and been to more places than anyone she had ever known (titan of texas, 1991). She found his family stimulating. She listened intently to the discussions around the dinner table and marvelled at such active curiosity about the world. Ann felt intellectually unequipped to participate, and often out of anxiety she
would retreat to do the dishes. There in the kitchen she could listen and absorb ideas in safety (Richards, 1989).

At Baylor she dated a young man studying to be a minister, but her mother moved her back home in an effort to break up the relationship. And it was David she chose when the time came to select a husband; he had it all. They were married in 1953, right after their junior year in college. They lived at an apartment house and managed the complex to earn their rent. Ann recalled, "That meant that David partied with the guys there while I sat and sewed. I wouldn't trade the experience now, but I was probably rather bitter at the time" (Sanborn, 1984, p. 88). They moved to Austin after graduation so that David could attend law school at the University of Texas (Taylor, 1982).

It was a typical fifties marriage. David pursued a career as a labor lawyer and Ann took care of the home. Ann had been raised with the idea that a woman's greatest joy in life was to get married and have children. They had four children in ten years. And her life became routine: "I cleaned, I cooked, I did what you do" (Richards, 1989, pp. 91-92). But somehow, this wasn't the fulfillment that was promised. "It started to dawn on me that this is what life was going to be like for a long time" (p. 98). Her solution was to throw herself full tilt into what she was doing.

They became involved in liberal politics and kept their home filled with people.
For nearly thirty years, first in Dallas and then in Austin, the Richardses' home was a social oasis for liberal activists and bohemian characters. Writers, country singers, union leaders, professors, and legislators all came to hang out at the Richardses' place. Ann would bake bread, raise organic vegetables and chickens that laid blue eggs, and throw the best parties in town. (Titan of Texas, 1991, p. 245)

If she had to be at home, she would make a production of it. Everything from camping trips to Easter egg hunts became an extravaganza. "I don't think I ever participated in some normal pursuit without turning it into Ringling Bros. Barnum & Bailey" (Richards, 1989, p. 101). And she was the ring master. Her world, family and friends, revolved around her. But there was still the stress. "My life would be this endless test of, 'Can I get everything done'?" (pp. 98-99) and then again the fleeting thought: "I am just losing my mind" (p. 99).

They spent a year in Washington in the early years of their marriage and when they returned to Dallas Ann "wanted to be involved in everything" (Richards, 1989, p. 110). She began to work in various political campaigns. She was fascinated by politics, but it had another advantage. "I was thrilled to get out of the house" (p. 95).
But although the political work was a safety net, her focus was on taking care of her family as well as friends. She was constantly in motion. "I was always painting a room or re-covering a chair or out in the garage trying to create a playroom for the kids. There just was never a moment that I wasn't doing something for someone" (Richards, 1989, p. 118). It was one way of staying in control. But nagging doubts told her it wasn't enough. "I was running a household, catering the local Democratic party, being everything to everybody," and despite enjoying all of that "there were moments when I felt that there was probably something more to life and I just didn't know what it was" (p. 118).

The answer came shortly after their move to Austin. Ann, discouraged with the few opportunities for women in politics, vowed to become another "new me" by doing other things. "I was going to find new directions, discover myself" (Sanborn, 1984, p. 90). Consequently, she refused when Sarah Weddington asked her to work on her campaign for state representative. But when she was asked to run the campaign, she readily agreed, provided that her recommendations were followed (Taylor, 1982). Asked about it years later, Weddington stated, "We heard she was smart, knew a little about politics, and was kind of bored being a housewife" (Greth, 1991, p. 1).
Her assent marked a turn in the road for Ann. "This was also the first action I'd taken in my adult life that I'd done on my own" (Richards, 1989, pp. 143-144). She loved the plotting and planning of the campaign, but when it was over and Sarah won, she was relieved to go back to the "real world." Now someone else would have to produce. Still unsure of herself, she would retreat to the safety of home. She knew she could run that outfit.

But through these years of raising a family she described herself as feeling her way, feeling very inexpert. "And for someone like me, who was trying and wanting to be the very best at everything, there were a lot of anxious, anxious moments" (Richards, 1989, p. 147). She was doing things well, but the pace was so frenetic it was mind-boggling. Her "whipped up activity" increased. She painted a graphic picture of her emotional state. "I have always felt that I was holding on to a horse running pell mell. And I am the horse" (p. 151).

One way Ann could slow the horsepower was by drinking. She and David had begun to drink in high school. They would go to a roadhouse outside Waco every week-end where they could buy beer despite being underage. She really liked the effects: "Alcohol is a sedative; you don't have to worry, you don't have to feel pain or fear or much of anything" (Richards, 1989, p. 72). Through the years, drinking continued to be a natural part of their social activities.
She volunteered on a few more campaigns, and then came a turning point. In 1975 David turned down a request to run for the commissioners' court of Travis County, suggesting that Ann run instead. Ann did a close calculation, not only of the possibility of winning, but also of the cost to her personal life. In an television interview, she described what went through her mind: "And I was very fearful of running for office. I thought, 'I don’t want to do this, it’s going to be the end of my marriage, it’s going to be the end of my life as I know it.'" She began to laugh. "And I thought, 'Well, might not be a bad idea’" (Palmer, 1991, pp. 8-9).

Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) pointed out that each individual organizes the self according to one’s personal view of things. "Especially must we reckon with the misinterpretations made in early childhood, for these dominate the subsequent course of our existence" (p. 183). Given her goal, the decision made sense. She went into the race with everything she had, and she won.

Her range of activity increased even more after the race. "If I was active during the campaign, I topped it when I took office. How many times have you heard about a politician who forgot about the people? I wasn’t about to be one of them" (Richards, 1989, p. 163). Now she was leading "the people." She made decisions daily that
affected thousands of lives. And she made them without David. For the first time in her life she was on her own. She began to feel her "first glimmerings of real independence" (p. 181). With involvement in new interests, new places, and new people, her life exploded like a rocket. Later she would describe her feelings: "I was actually in a place where we were doing things. And my mind was just so alive. It was really exhilarating. It was like just being born" (McKenna, 1991, p. 10). And, in a sense, she was born. She stepped out onto the stage of politics, both star and director of the play. It was perfect for her. She could not have scripted it better.

But her marriage was like a spinning top, out of control. She admitted that "the things I felt I needed to do about it, I was not willing to do. It seemed like such a gigantic and abysmal failure" (McKenna, 1991, p. 10). Under the pressure of her changing life and ambitions, the marriage was buckling. She found herself drinking more and more. "The pain of living was less with alcohol" (Richards, 1989, p. 202).

In describing the personality of the alcoholic, Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) noted that frequently the "beginning of addiction shows an acute feeling of inferiority . . . or the craving may start with a superiority complex in the form of . . . a longing for power . . . ." By a trick, the oppressive feeling of
inferiority is temporarily removed" (p. 423). Adler (1979) also noted the intelligent argument of the alcoholic: "Life brings worries, but there are means by which one can surmount its difficulties." The action taken, he added, "is intelligent in regard to the goal, which is to surmount difficulties in an easy, personal manner, not to solve them in the sense of the community" (pp. 45-46).

In truth, Ann and David had been unhappy for a while (Sanborn, 1984). Ann recounted a conversation with former UT-Austin regent Frank Erwin at Austin’s Quorum Club when, on one of her frequent after-work stopovers for several martinis, she mentioned that it was time to go on home and be a wife and mother. Erwin replied, "You won’t like it" (Richards, 1989, p. 202). In retrospect, it had been true for some time. She was floundering.

Help came in the form of an intervention performed by family and friends. Ann checked into an alcohol treatment center, and after her initial fear and anger subsided, she decided to learn all she could. Family Week was a big revelation. The family members played a game called "sculpting" in which they moved each other’s arms and legs and bodies to arrive at the sculpture of the family as they viewed it. The children placed her in a chair with her arms upraised and her hands in fists. In their eyes she had succeeded in becoming what she thought of herself so long
ago when she jumped off the roof of the garage: Superwoman (Richards, 1989).

It was a trauma. But just as distinction is found in being the best, it can also lie in being the worst. "I had seen the very bottom of life. There was no one worse than I had been" (Richards, 1989, p. 210). It was a larger than life addiction; she always went all out.

But there were to be no half measures in recovery either. The first step in the program was the admission of powerlessness over her drinking problem and the recognition that her life had become unmanageable (Alcoholics Anonymous, 1976). There was also plain talk. The alcoholic was an "extreme example of self-will run riot" (p. 62). This was a shock for one for whom significance lay in being in charge and in control.

The alcoholic leaves a useless path in life only when the person recognizes "the erroneous prototype from . . . childhood . . . and the significance of social interest for the development of courage, reason, and feeling of worth" (Adler, 1979, p. 47). Often a mistaken style of life can become clear in a crisis. Ann became aware that she had tried to dominate others and lead their lives for them (just as her mother had done to her), and she discovered that it was no longer necessary for her to do that. "The world is going to get along just fine without me directing it. My children are going to survive, in fact they are going to be
better off for having made their own decisions and led their own lives" (Richards, 1989, p. 210). The recognition, however, seems only to have applied to her children. She is still "directing the world." She has gone from directing her children's affairs to managing the affairs of a county, a state agency, and now the state. Her purpose, to attain significance by being in control, remains the same.

She discovered an ability to be more affectionate with others. She said simply, "I love people more than I did before" (Taylor, 1982, p. 4). And she was relieved to learn that "all off the dastardly, awful things that I feared so much would be found out about me didn't materialize" (Richards, 1989, p. 211).

Ann and David separated several months after her return and were divorced in 1984. It was a difficult time. She had never lived alone before. In an interview some months into her term as governor, she commented that perhaps the hardest thing for her was in making the "mental adjustment that I was not going to be taken care of all my life" (Aitken, 1991). In one sense that was true.

But in another sense she has been, and continues to be, well taken care of by a coterie of devoted friends and colleagues who have been with her since the county commissioner days. For example, the smooth transition of Richards' new administration at the treasury "was the result . . . of the work of dedicated old friends, colleagues, and
campaign workers . . . all of whom labored long hours for . . . little or no pay during that crucial period” (Winegarten, 1983, p. 29). The ranking transition team at the treasury was comprised of "long time, loyal friends and colleagues who were familiar with Richards’ style" (p. 29).

And she entered the governor’s office, noted one reporter (Selby, 1991), "flanked by advisors whose friendships are rooted in the women’s movement of two decades ago" (p. 4). Mary Beth Rogers, now chief of staff, assessed the working style of the chief executive and the differences in their temperaments.

Ann has a need to dominate and take charge and be in control . . . I am not a pushover for Ann, and yet, when she does make a decision, I don’t compete with her to make the decision. I will speak up . . . and make my case and resist if necessary. I don’t have to win" (Winegarten, 1983, p. 69).

She added that "Ann wants to act on what hits her at the moment it hits her" (p. 69). Ann described her long-time friend and second-in-command as "exactly what I needed because Mary Beth is a form person, a booklet developer, a long-range planner, a ‘put it down on paper,’ where I am not. I’m just oral" (p. 70).

Occupation. In a sense Ann Richards trained herself for public life since she was a tiny girl. Adler (1958)
noted that "it is on the interest of the child that [the] whole future adjustment depends" (p. 160) and further that "behind every exceptional degree of ability we shall find, not an exceptional heredity, but a long interest and training" (p. 169). By first grade Ann was well on her way to getting up in front of people. "I would cut out stories from whatever I could find and paste them in my little book, and then at recital I would shine" (Richards, 1989, p. 44).

Ann was thrilled with her first introduction to politics when she visited Austin as a member of Girls State, an organization which trained high school girls in the workings of government. Hearing government leaders speak, she was "electrified." But the leaders she saw were men; those opportunities were not available to women (McKenna, 1991; Richards, 1989).

She taught social studies for a year at a junior high school in Austin when she and David were first married, and she found teaching very hard. She had several different classes to prepare and found herself barely staying one step ahead of her European history class. And for all their work, teachers receive little recognition (Richards, 1989). It wasn't the kind of standing out in front that she desired.

But she was supposed to be a wife and mother, and for years, she found herself occupied with the concerns of the family. But the thought would recur: "I know I'm smart; I
know I can do stuff, but what is it I can do that anyone would pay any attention to or recognize or want to pay you any money to do" (McKenna, 1991, p. 10). In answer, the silence was deafening.

She and David became involved in politics early in their marriage. "It was what we did together, the way other couples went bowling . . . it got me out of the house once a week" (Sanborn, 1984, p. 90). Through the child raising years, she helped form and belonged to various political organizations, usually becoming president of each. She worked on a variety of campaigns and became a force in liberal politics. She knew what it was "to go out and hustle campaign money and votes, to target an area of voters for their likes and dislikes, to plan strategy and to go at it all as hard as you can" (Christopher, 1978, p. 4).

As asked to run Sarah Weddington's campaign for the House of Representatives, she required control before she agreed to do so. Her method of running a campaign was a natural to her. She would build coalitions. Looking back years later she commented, "I liked that campaign . . . because it was what I do best . . . pull in communities that work together, blacks, Mexican Americans, women, a combination" (McKenna, 1991, p. 10).

She returned to being a homemaker and then, in the middle of Weddington's second term in the House, became her administrative assistant. She was delighted with the
assignment. "I wanted to go in there and make things happen" (McKenna, 1991, p. 10). She loved "working on things that mattered" but added that for those two years she had no focus except "just being afraid" (p. 10). Once asked why one might be so afraid of inadequacy, Adler (1958) replied, "because the individual has set for [herself] so high a goal of success" (p. 55).

When she was asked to run for the Travis County post, she thought it was "pretty far out to think that a woman could run for county commissioner" (Richards, 1989, p. 153). She also viewed the post as far more than a "road-grading operation . . . [because] the commission had authority to spend millions of dollars that could really affect people's lives" (Sanborn, 1984, p. 90). For one used to going after the big prize, it was tailor made. It was a critical juncture for her. She knew the investment of time and energy she would put into running, and the prospect of total involvement well suited her. She ran a precise, efficient, grassroots campaign, and she won.

Musing about this step some years later, Ann remembered feeling that her mother never got what she wanted out of life.

I can still hear my mother saying, 'Enjoy the children while you can,' because it meant that the rest of your life you . . . would just be very much alone. And just living out the rest of your
time, until the kids would come home for holidays
. . . and I was scared to death of that . . . and
yet not really feeling equipped to do anything
else but be a homemaker, whatever that is.
(McKenna, 1991, p. 10)

She found her niche as an officeholder. Being an
authority figure was a revelation. Her words carried
weight, and people listened to her. "You’re always the same
person you were before you hold office, but the position of
authority makes people more willing to accept what you say"
(Taylor, 1982, p. 4).

She was tireless; she never missed a function. She
invested her energy into areas of need such as funding for a
rape crisis center and women’s shelter. While she served on
the court, the county hired more women (Sanborn, 1984). She
"brought a sensitivity to the court that was missing,"
fellow commissioner Richard Moya (cited in Taylor, 1982)
noted, "before she came we (the commissioners) couldn’t be
called sensitive to the problems of people. We were all
busy with road[s] and bridges. She helped start an
innovative program of providing human services" (p. 4). Ann
would continue in public service what she had done all her
life. She would size up a situation, determine what was
missing or could be improved, build a consensus, and then
direct her coalition in handling the problem.
She was in her second term as county commissioner when she received a call from gubernatorial candidate Bob Armstrong asking her to throw her hat in the ring for state treasurer. It was fertile field for Ann. "No women had won statewide office in fifty years, and I was hell-bent on breaking that string" (Richards, 1989, p. 220). It was a unique striving. She had learned thrift at her parents' knees years ago, and one can well imagine the heartfelt conviction in her avowal of "positive hatred for waste and inefficiency in government" (Biondo, 1982, p. 12) when she announced for the office. She was anxious to get into the fray. "I thought that somebody ought to be in there to shake up that agency" (Taylor, 1982, p. 4).

She campaigned on a platform of prosperity for the state and little girls (Biondo, 1982). Now she went statewide with the theme of being responsible for other women who aspired to positions of responsibility. For years she and a cadre of women had worked to become a force in politics and lead the way for other women to follow. The coalition now swung behind her. Her confidence in her ability had grown by leaps and bounds, for with no formal education in business and no expertise in banking she could say unabashedly that her experience in managing a household for years prepared her to run a state agency (McNeely, 1984).
She vowed to revamp and modernize the treasury, and with her election in 1982 to the post, she made good on her promises. She pulled together a staff of highly motivated and dedicated people, those who could adhere to the motto of the Waco Women's Club: "If we rest, we rust" (Winegarten, 1983, p. 58). They tightened practices and "squeezed out inefficiency" (Schwartz, 1983, p. 6). Under Ann's direction the treasury made more money than under all the other treasurers combined.

Her method of operation was vintage Richards. "We thought it really mattered that the first day we were here this agency felt the impact that we were in charge" (Winegarten, 1983, p. 41). Everything was ready to go, even the new stationery which she paid for at her own expense. One staffer remembered that "the first day . . . just really set the pace. Everything was handled so professionally . . . the thing that . . . impressed me most about Ann . . . [was] the amount of study and research she did before she came here" (p. 41). The new treasurer met with the division directors and outlined her goals and their responsibilities. And she warned them that there would be only one politician in the agency. There was no question who was in charge.

She had become nearly as tough as her mother. Asked in an interview if she had ever done something in a campaign that she felt awful about, she said she had, in the campaign for treasurer. It was in "one instance where I wanted the
guy to get out, and I told him it was going to be really
costly. If he didn’t have the stomach for it, that maybe he
should choose not to stay in. And he did make that choice"  

She was considering the race for governor of Texas when she was asked to keynote the Democratic Convention in 1988 in Atlanta; that exposure shot her to national prominence. The following year she entered the Democratic primary and "it was down and dirty from day one" (titan of texas, 1991, p. 249) as accusations of illegal dealings and unethical and improper behavior swirled around the candidates. But the smoothly coiffed, smartly dressed, elegant-looking woman had the stomach for it. Richards felt serving as governor was "part of her destiny," noted Consultant Jack Martin (cited in Morris, 1992). He added, "If she were inclined to use religious language, she might have said she had been 'called'" (p. 34).

True to form, she ran a well organized campaign and won in a runoff. She then faced wealthy Republican Clayton Williams in the general election. In the "brutal, punishing, mind-boggling marathon" that constitutes elections in Texas "any subtleties get lost overnight, issues are polarized, and personalities clash" (titan of texas, 1991, p. 248). And so it was.

Ann’s victory came from an odd coalition of the state’s populists and minorities, especially women. She had been
following the same formula since managing her first campaign: "You have to determine who can give you what you need to win. And the key to success is finding your allies" (Richards, 1989, p. 142). Republican women who crossed party lines to vote for Ann were instrumental in giving her the margin of victory (Titan of Texas, 1991). She had worked hard for the cause of women through the years and had cast herself as the epitome of what was possible for any women. Now they rallied to her side. It was their election, their victory. And she was their leader.

Now, once again, it was time to start over. Richards established the "new Texas" and took swift action immediately, just as she had done with the treasury. It was critical to be viewed as taking charge at the outset, and her decisive action had populist roots. She began to streamline an oversized bureaucracy to "make government mean something in people's lives" (Woodbury, 1991, p. 32). The good old boy network so entrenched in Texas was shown the door, along with special interests.

She kept her campaign promise to open avenues of government to all segments of society (Potter & Rabago, 1991). Adler (cited in Ansbacher, H., & Ansbacher, R., 1956) wrote that the individuals who meet the problems of life in a successful manner are those "who show in their striving a tendency to enrich all others, who go ahead in such a way that others benefit also" (p. 255). In her first
year she "appointed more minorities than any other governor in four years . . . and an astonishing 45 percent [were] female" (Barta, 1992, p. 19).

In government, theories do not engage or capture Ann Richards. "Her changes at Treasury [were] not so much revolution as repair . . . she [gave] the Treasury a tune-up" (Schwartz, 1983, p. 9). In the governor's office as well, her reforms and rules cross party and ideological lines. What attracts her always is the action, the opportunity of taking control and making things happen. The plan drawn up by her staff before she took office emphasized processes and was described by one writer as a "window into [her] political soul" (Burka, 1991, p. 131). Government would be of the people, accountable, efficient, ethical, and provide better service. The plan might well serve as a description of Ann herself.

One role had always suited Ann Richards and helped her in political life. Years ago, in considering the race for county commissioner, Ann decided that it was being a mother that prepared her for the listening, understanding, and patience a candidate should have. She noted her surprise that "more mothers haven't ventured into electoral politics" (Richards, 1989, p. 153). In a speech delivered at Texas Woman's University in Denton, she commented that the higher up she went in politics the more she found it "like a PTA fund-raiser" (Beeler, 1984, [p. 1]). Asked to examine her
style of operating the treasury, she replied that her training as a wife and mother prepared her to manage the agency. She kept thinking "some big mystery was going to be revealed," and added "how shocking it is to find that there isn’t any" (McNeely, 1984, p. 177). Finally, asked to describe herself in her campaign for governor, she answered, "I’m a mother and grandmother first" (Staff, 1990, p. 6). The new Texas is her baby, and she is running the state her way.

One lobbyist at least has no doubt about it. Inquiring of the governor if his particular area would be grandfathered in on certain regulations, he was set straight immediately. The gentleman recalled,

"her chin went down and her hair came forward and her eyes came up and she looked like every authority figure you’ve ever had in your whole life, your mother, and your teacher and your preacher all rolled into one, and she said, ‘Absolutely not. Your people are going to have to deal with me or my appointees. We’re going to clean this state up!’" (Burka, 1991, p. 134)

Friends. Ann Richards always had a host of friends. She was voted a class favorite in high school (Sanborn, 1984) and described herself in high school as "goofy, kind of crazy, just ready to do or say anything" (Richards, 1989, p. 63). She and David had an extremely active social life
centered in large measure around their political interests. For years their home was often like a "revolving door at the Waldorf" (Richards, 1989, p. 114). And Ann was the center of the crowd. Everyone loved being around her. She was fun and enthusiastic; her energy was legendary. She was everything to everybody. Her friends were "incapable of describing her without using the word 'perfect'" (Swartz, 1990, p. 120). She organized camping trips and expeditions across the state; she gave wonderful parties; she served gourmet food. She worked hard at having fun.

Ann prided herself on being involved with her friends. "It was 'You got a problem? Bring it to me'" (Bennett, 1989, p. 35). There was nothing she loved more than solving other people's problems. "If you're in there 'helping' your children, your friends, their friends, you're needed--and the more you take on, the more you're needed'" (p. 35). Ann, however, was always in charge. But sometimes she had to hold back. "I can remember a time in my life when I wouldn't give a recipe to a friend because that was the only form of power I had" (p. 30).

Ann had a wide range of activity and contacts. In political circles she met interesting, capable women, and they became her friends. It was when some of these women were put to work stuffing envelopes that they decided there was no way for women to go up in the regular Democratic Party organization dominated by men. The Democratic women
were organized with Ann as president. As the network of women grew, they put together a system for organizing volunteers. Then Ann saw the need to form an organization linking all the Democratic clubs in Dallas and headed that group. They put on stage shows to raise money. It comes as no surprise that the shows were her idea (Richards, 1989).

But in 1971 it was a small group of women in Austin that began the modern Texas woman’s movement (and ultimately became the informal network for the governor) when they founded the Texas Political Women’s Caucus. Their goal was to elect as many women as possible to public office and Sarah Weddington was their first candidate. Looking back, Weddington recalled the group and the times.

Most of us had grown up in small towns where ambitious women with lofty aspirations were rare. . . we were glad to find each other. We weren’t weird; we just fit. We felt like we were part of something greater than ourselves. It was a passionate era. (Greth, 1991, p. 10)

Ann and her friends engaged in a number of projects to further the progress of women. In 1974 they created the Texas Foundation for Women’s Resources. "The corporate identity, even with a shoestring budget, they calculated, could prove a useful ‘vehicle’ for women trying to enter the mainstream" (Sanborn, 1984, p. 90). The Board sponsored the Texas Women’s History Project which took four years to
complete and ultimately inspired a traveling exhibit seen by
two million Texans (Greth, 1991; Richards, 1989).

In the mid seventies Richards and others traveled
across the State giving workshops and speeches on political
campaigning and other topics. Interviewed in the governor’s
office, she mused that perhaps one day a book might be
written concerning "this little core of Austin women who
twenty years ago began to organize in a very systematic way
to teach women how to negotiate, whether it was in the PTA
or the Texas legislature" (titan of texas, 1991, p. 247).
The core group remained fairly stable through the years as
the network continued to grow.

To encourage and train women with leadership potential,
Ann and the other Board members of the Foundation formed
Graduates of the Texas program became a strong political
base for Richards in the governor’s race (Greth, 1991).

The support of the women’s network and particularly of
her core group was what Ann Richards needed to enable her to
follow her path. She inspired great loyalty and dedication.
Typical was the feeling of Mary Beth Rogers when she
accepted the post of Deputy Treasurer: "I wanted Ann
Richards to succeed more than anything else. I wanted her
to do it all right from the beginning and to be a smashing
success . . . and I thought there were things I could do to
help her" (Winegarten, 1983, p. 27).
Her victory in the governor's race was relished by women across the state, but particularly by the tight network of friends who "fought together for political and social equality and justice for decades" (Greth, 1991, p. 1). Indeed, linked by shared experiences of joys and sorrows, her friends have become family. "If the Foundation Board is nuclear family, then other longtime supporters are close relatives" (p. 10).

Social Interest

Social interest requires an identification with others. It is "to see with the eyes of another, to hear with the ears of another, to feel with the heart of another" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 135). Adler wrote, "the capacity for identification, which alone makes us capable of friendship, love of mankind, sympathy, occupation, and love, is the basis of social interest and can be practiced and exercised only in conjunction with others" (p. 136).

For a period of time in her life, Ann Richards' focus on her supposed inadequacies precluded the growth of social interest. "The striving for superiority is common to all . . . the only mistake . . . is that [one's] strivings are on the useless side of life" (Adler, cited in Ansbacher, H., & Ansbacher, R., 1956, p. 255). One over-worried about the
self cannot cooperate truly with others and feel at home in the world.

But her activity never ceased. She was always involved in some cause. If it had not been for politics, "I would have been doing something else," she told an interviewer, "I would have run a business. I would have done something with my time" (Aitken, 1991). And for so long her quest for superiority was paramount. Perhaps it is true, noted Dreikurs (1981) that "many people . . . active in politics and other spheres are actuated less by social interest than by prestige hunger" (p. 41). But even through those years of doubt and fear about her capabilities, her wide range of activity resulted in a number of socially useful accomplishments. Her work for equality and civil rights is a matter of record, and her tenure in each public office resulted in further progress for others.

The Ann Richards of the present, the one who started to grow up at age 45, had the courage to work on correcting her mistakes. Personal crises enabled Ann to examine her basic convictions and make changes in her behavior. The result was an Ann Richards who said, "I’ve learned to accept myself for who I am. I’m more centered" (Bennett, 1989, p. 34). The "courage to be imperfect" (Corsini, 1984, p. 71) brings an acceptance of others. "I’m not judgmental anymore. I don’t put people on a scale and find them wanting" (Bennett, 1989, p. 36). She who found it necessary to control and
dominate other people, a late bloomer who left home at age 50, learned to accept responsibility for herself. In so doing, she could loosen her grip on others. "I've learned that I must allow people to run their own lives . . . I cannot tell you how much letting go meant to me" (p. 36). The acceptance of responsibility for the self brings a courage to face life squarely and without evasion.

Adler (1929) wrote that it is "almost impossible to exaggerate the value of an increase in social feeling." He noted that "the mind improves . . . the feeling of worth and value is heightened, giving courage and an optimistic view, and there is a sense of acquiescence in the common advantages and drawbacks of our lot" (p. 78). By being of use to others and overcoming those "common instead of private feelings of inferiority . . . the individual feels at home in life and feels . . . existence to be worth while" (p. 78). In recognizing and working to correct her faulty life style, Ann Richards no longer had to defend a personality that was false. In so doing, she increased markedly her ability to cooperate with others.

Every human being strives for significance, Adler (1958) wrote, but "people always make mistakes if they do not see that their whole significance must consist in their contribution to the lives of others" (p. 8). Increasingly, Ann Richards has come to demonstrate her belief that "the success of any one individual is of only passing value if
that success does not impact the future so that life for all can be better" (Richards, 1985, p. 8). Particularly, she stressed her continuing commitment to, and responsibility for, women who are to follow in her footsteps.

Ann Richards has found a place in the world. The woman who said she was "reborn" in politics, was still the same individual. The governor who told an interviewer that "I got to do it all" was the child who wanted the "whole flock" of sheep to paste on the picture in Sunday school and the child who went after the colored Easter egg only because that would "make you the year's grand winner." The woman reared to fulfill a background role as wife and mother found in stepping out in front the significance she long sought. That quest enabled the woman who looks as if she belongs in the drawing room to take on the good old boys in donnybrook after donnybrook, culminating in a slugfest for governor, the current grand prize.

At the close of her autobiography Ann Richards described a campaign trip to South Texas where she saw an older, frail woman standing by the bus stop. Ann (Richards, 1989) recalled thinking that "she will never know the intricacies, the machinations, the pull and tug and harshness of politics, and it doesn't matter. What she does need to know is that there are people serving in public office who care about her and her community." She added, "that's all she needs to know" (p. 255). The woman was
wearing a mask with Ann’s face on it; Ann waved, and the woman waved back.

There is an identification there, and there is also control. Ann is the public servant who will take care of the older lady. But the woman is not so much an individual, but representative of a larger group, the community, and the state.

Politics is "personal;" it is her life. She summarized her feelings in an interview six months after becoming governor. "I have never been happier in my life . . . there is something in here (pointing to her heart) that just is overjoyed." She added, "I don’t mind the stress . . . I feel secure . . . that I’m going to do . . . the right thing . . . then what more can you ask of life" (Aitken, 1991).

Adler (in Ansbacher, H., & Ansbacher, R., 1956) discussed briefly the qualities of a leader. It is instructive to examine them in the light of Ann Richards’ life style.

Leadership

A developed social interest, noted Adler (in Ansbacher, H., & Ansbacher, R., 1956) is the first characteristic of a leader. But it must be combined with other qualities, he wrote, such as optimism and self confidence. Certainly anyone who vowed to "clean up this State" is optimistic. And as she progressed in public office, Ann Richards’
confidence grew. In a speech while serving as state treasurer, she told a group of women what she had come to discover about herself: "Women can succeed in politics 'with the innate intelligence and ability you already possess and it does not take any magic to do it'" (Beeler, 1984, p. [1]).

It is in the next qualification, the capacity for quick action, that Ann Richards excels. In assessing her first three months as governor, Time magazine dubbed Richards "Action Ann" and described her as moving with the speed of a Panhandle twister" (Woodbury, 1991, p. 32). This description recalls her statement years earlier when she served as Sarah Weddington's administrative assistant, a statement that could be her theme, "I wanted to go in there and make things happen" (McKenna, 1991, p. 10).

As chief executive, Ann Richards stepped into her new office "with more swagger than Texans had seen from their governor in decades" (titan of texas, 1991, p. 244). In a short time she became, in the words of one onlooker, the "most visible, certainly, and possibly the strongest, Texas governor since John Connally in the 1960s" (p. 245). The writer continued that "her enthusiasm for and commitment to public office have lifted the spirit of the whole state government, kindling some confidence that things might somehow work out after all, and may even be fun" (p. 245).
Adler (in Ansbacher, H., & Ansbacher, R., 1956) completed his list with several additional traits required of a leader: ease in making contact with people, a certain amount of tact, courage, and the skills to do the job. With the exception of tact (she prides herself on being direct and plainspoken, a tactic used for the same reasons, however, others use tact), such characteristics can be applied to the governor. In assessing her first year, the New York Times described her as a chess player who shrewdly practiced the art of the possible, one who "operated within the constraints of political reality" (Suro, 1991, p. 1). She is a consensus builder. Helping engineer the survival of the General Motors plant in Arlington, Texas, in February, 1992, she delightedly declared the result a "team effort" (Jones, 1992, p. 1). "Nobody could accomplish anything by politics if [she] did not create cooperation" (Adler, 1958, p. 254).

According to Adler (in Ansbacher, H., & Ansbacher, R., 1956), the "chosen leader" is one whose life tendencies coincide with the direction of a social movement, and who represents and gives voice to those yearnings. The leader, to adjust to existence, must reorganize it, Adler noted, but the endeavor must coincide with a social current and serve the group. With the election of Ann Richards as governor, the thinking of the majority of people in the State has been shifted. Women and other minorities are now part of the
political process from bottom to top. And state government is more open to all the people.

Adler also stated that one who has given voice to other people’s dreams, their yearnings and obscure strivings, who represented them at the crest of a social current, who served to reorganize existence is indeed the "chosen leader." He added that "in [her] become realized what other [people] dream about" (p. 450).

Summary

In attempting to overcome inferiority feelings and find a feeling of significance and a sense of worthwhileness, Ann Richards set, early in life, a final goal. This goal was based on certain basic assumptions she formulated about herself, others, and the world. As derived from the literature and recorded material, her assumptions appear to be:

I count only when I am in charge; others need to be taken care of; the world must be overcome.

Her final goal, to rule or to take charge, was set to ensure her place in the world. That goal, while not verbalized nor wholly even in awareness, became the center around which she built her personality, her style of life. The style of life is the cognitive map from which she filters everything according to her view of reality.
She devised a set of personal conclusions about life, based on aspects of heredity and environment as well as her own experiences; Adlerians call these conclusions one’s private logic. Her early recollections, taken from her autobiography, reveal Ann’s personal philosophy as follows:

I must be responsible. I must stay in control. I must be prepared. Nothing must be wasted, time or money. I must be perfect. I must keep moving and progressing.

In meeting the life tasks Ann Richards has operated generally in a way that has resulted in positive consequences for the individual and for society. The degree of cooperation she has evidenced in her public life makes her a worthy role model for women as well as future leaders.

Ann Richards summed up her philosophy of life the morning of election day for governor when she went walking and jogging with her granddaughter Lilly on Town Lake in Austin. She said, "Lilly, it’s like I’m always telling you, girl. If you’re going to make it in this world, you got to run hard" (McLemore, 1990, p. 18).

Life is for conquest, and she continues to run.
APPENDIX

PRIMARY AND SECONDARY SOURCES EXAMINED
APPENDIX

Primary and Secondary Sources Examined

Primary Sources

Ms. Richards’ autobiography: *Straight from the Heart*
Correspondence: approximately 15 letters
Speeches and Reports, including:
Governor’s Report: *Blue Print for the New Texas*
The Role of Women in State History
Announcement for County Commissioner, Travis County
State of the State Address
Personal interviews on television: *Texans 60 Minutes*

Video Tapes of Speeches and Presentations:
C-Span Roast, Washington D.C.
Rehearsal tape, Democratic National Convention
Keynote, Democratic National Convention
Acceptance, Party’s Nomination for Governor, Democratic State Convention
Assorted commercials (Richards and Williams)

Evening News Broadcasts

Secondary Sources

*Storming the Statehouse: Running for governor with Ann Richards and Dianne Feinstein*, Celia Morris
Public Documents and Reports: approximately six documents
Correspondence, news releases, and campaign newsletters: approximately 35 documents
Journal, magazine, and news articles: 500+
REFERENCES


