

1 CHAIRMAN BERNSTEIN: Will the next panel, the
2 focus of which will be the impact on the family, primar-
3 ily survey/experiences, as I understand it, come forward
4 and be seated, please.

5 Mr. Ishiyama, or is it Dr. Ishiyama?

6 MR. ISHIYAMA: Thank you.

7 CHAIRMAN BERNSTEIN: As I understand it, you
8 are something of a Chair of this panel, is that correct?

9 MR. ISHIYAMA: No, I am not a Chair.

10 CHAIRMAN BERNSTEIN: You are not a Chair?

11 MR. ISHIYAMA: Absolutely not.

12 CHAIRMAN BERNSTEIN: Then I cannot endow you
13 with that title.

14 MR. ISHIYAMA: Right.

15 CHAIRMAN BERNSTEIN: You do have survey results
16 to present to the Commission, do you not?

17 MR. ISHIYAMA: Not really.

18 It is in my report, but I will not give an
19 oral report on it.

20 CHAIRMAN BERNSTEIN: All right. Well then
21 would you proceed.

22 MR. ISHIYAMA: I will.

1 TOARU ISHIYAMA,

2 PARMA, OHIO

3 MR. ISHIYAMA: Before I start, I would like
4 to point out that Justice Goldberg really ruined my day
5 today when he said, "You all look too good".

6 I would like to point out that generally I am
7 pretty grubby but for this occasion I bought a suit and
8 I got--

9 CHAIRMAN BERNSTEIN (interrupting): That was
10 a mistake. Honestly, that was a mistake. You should
11 just come in looking scruffy.

12 MR. ISHIYAMA: Commission members--

13 CHAIRMAN GOLDBERG: May I interrupt you for a
14 moment.

15 This is very serious business, but when I repre-
16 sented the labor movement, we wanted to get the minimum
17 wage improved.

18 At that time, it was 75 cents an hour. I had
19 the bright idea of bringing in a textile worker from
20 South Carolina, and finally one of the representatives
21 of the union said, we have got the ideal woman; she is
22 trying to raise six children on 75 cents an hour.

1 I said, that is who we want, much better than
2 lobbyists. So the day came, she comes to Washington,
3 and lo and behold, she has her hair done, she has a mink
4 jacket.

5 I was flabbergasted and, of course, what de-
6 veloped was this. She was going to testify as you are
7 before a Congressional Committee and the whole town got
8 together, her neighbors pitched in, got her hairdo and
9 someone gave her a mink jacket, which didn't help my
10 testimony very much, but that was the truth.

11 MR. ISHIYAMA: My name is Toaru Ishiyama. Parma,
12 Ohio, is my home.

13 I was living in Alameda, California, with my
14 mother and two younger sisters when we were evacuated
15 first to one assembly center and then to Topaz, Utah,
16 eventually.

17 When it became clear that this Commission was
18 going to be formed, I resolved early to testify about
19 the psychological impact of the relocation.

20 So, consequently, I began a rather intensive
21 search for the scientific literature. I started with
22 the year 1981, went back 39 years to the year 1942, looking

1 for something that had something to do with the psychol-
2 ological impact of the American concentration camp experi-
3 ence.

4 To my amazement, my search produced absolutely
5 very little, absolutely nothing, as a matter of fact.
6 A very interesting question is raised, why, why this
7 vacuum? How come the Japanese American social scientists,
8 and there are many, and their colleagues did not flood the
9 literature with psychological studies and analysis or
10 analyses?

11 What is it in the American concentration camp
12 experience that has taken it out of the psychological
13 field of both of its victims and the scientific community?

14 By the way I am a psychologist. I begin to
15 talk like a "shrink" and I hope that you will forgive
16 me.

17 Generally four factors are seen as common to
18 the concentration camp, prisoner of war, and hostage
19 experiences. These are, one, life endangering factors;
20 two, prolonged helplessness; three, recurrent terrifying
21 episodes and; finally, assaults on self-esteem and self-
22 image.

1 When they argue the relative rank of the Amer-
2 ican concentration camp on the first three variables, it
3 is my conviction that what really characterizes the Amer-
4 ican concentration camp was the assault on the self-esteem
5 and self-image.

6 From a formal psychological perspective, I add
7 a greater assault. I call this the assault of abandonment
8 by one's own country which like the dripping water tor-
9 ture may be the most pernicious, pervasive and debilitat-
10 ing onslaught on one's identity.

11 It was this assault, in my opinion, which
12 launched the Japanese Americans on a 40 year journey to
13 gain the external validation of respect.

14 They lost an internal validation, but we had
15 to go out and get the external validation of respect in
16 terms of success.

17 The focus on external validation, therefore,
18 negated self-analysis and introspection.

19 Hence, there is the self-imposed knowledge
20 gap, but what about the Japanese colleagues? Now they
21 wrote about the social economic, political, constitution
22 issue, but they did not write about the psychological

1 issue.

2 It is my opinion, again, that maybe psycho-
3 logical issues are too personal, too close. Too get
4 close is to begin to feel, to understand on a very human
5 basis.

6 This may then lead to an uncomfortable feeling
7 of guilt, or perhaps we Japanese Americans played our
8 stoic, untouchable role too well and fooled everybody,
9 including ourselves.

10 What we have then now our thousands of psycho-
11 logical studies locked up in each of the victims.

12 In order to change that I would like to present
13 a brief psychological analysis of my personal experience.
14 I need to point out that nothing dramatic happened to me.

15 I am just one of these average Joe Blow, no
16 Taro Blow, Japanese Americans, but I think that it is
17 interesting because I do think that I am kind of average
18 and, therefore, may be representative.

19 I would like to present my personal history
20 in terms of both the personal and a professional perspec-
21 tive.

22 I will attempt to do so in terms of a simply,

1 clear-cut or series of a simple, clear-cut explanatory
2 concepts.

3 The first concept is the greater the dis-
4 sonance, the greater the effort required to achieve con-
5 sonance.

6 O.K. The bonds of loyalty and trustworthi-
7 ness were at the core of what my parents tried to instill
8 in me. When you combine this with an almost religious
9 acceptance of the constitution or the principles under-
10 lying the Constitution of the United States, you get a
11 super patriot.

12 I was a super patriot. When I was a kid, I
13 remember when the National Anthem was sung, I would get
14 kind of tearful, all choked up and shivers went up my
15 spine and, boy, I was ready to fight anybody.

16 In my senior year, for example, I entered a
17 number of oratorical contests, the title of which was,
18 "Why I am Proud to Be an American", and I really really
19 was proud to be an American at that time.

20 Two, Principle Two, when dissonance occurs,
21 that is, when one's perception or expectation and reality
22 is not congruent, then consonance or congruence is pursued

1 in terms of a variety of ego-defense mechanisms that dis-
2 tort reality.

3 When it became clear that the military was ge-
4 ing to move the Japanese out, I insisted, I was convinced
5 that I was not going to be moved, because I was a citizen
6 and my citizenship would protect me. That was my de-
7 fense.

8 Obviously, my citizenship did not save me. I
9 was ejected from my company and detained in the middle
10 of a vast, barren and unwelcoming desert.

11 In the middle of that desert, a crazy psycho-
12 logical process was set in motion. I could deal with a
13 lot of things. I could deal with hardships. I could
14 deal with the physical discomfort, but I could not deal
15 with the psychological assault of being in a prison
16 without being guilty of any crime.

17 Something in me said, hey, don't be aware of
18 the fence; if the fence ain't there, you are not in
19 jail. In the two years, that I was in Topaz, I never
20 went near the fence.

21 I did not see the fence, until I left. Now,
22 the avoidance and denial works well, but it worked well

1 until the loyalty questionnaire. The demand for a state-
2 ment, a written statement of loyalty was the assault that
3 broke the denial's back.

4 I could not avoid the issue anymore. If my
5 country was, indeed, just, if it respected me, what in
6 the hell was I doing here and why was I being subjected to
7 this?

8 It is almost as if my mother had said, hey,
9 I will acknowledge you as my son, if after I defile you
10 and debase you and eject you, you will swear that you
11 will fight for me.

12 When denial fails, obviously, anxiety and des-
13 pair is heightened.

14 Principal ^{is} Three, psychological assault eventual-
15 ly produces hostility. Hostility, in turn, can be han-
16 dled in a number of ways. One is direct action and, there-
17 fore, we saw the riots, the expression of disloyalty.

18 If disloyalty cannot be aimed at the assaulter,
19 it can be repressed or avoided. So we have lots of peo-
20 ple that say, let's forget about it, it is all behind us,
21 let's forget it ever happened.

22 Or, one can identify with the aggressor. Bettle-

1 heim pointed this out in the study of the German death
2 camps.

3 So we now have the spectacle of some Japanese
4 Americans having, quote, nothing to do with Japanese and
5 only having Caucasian friends, unquote.

6 Or in another but I think bizarre identification
7 with the rationale of the aggressor, and I am paraphrasing
8 a well known Japanese politician, "It was a great oppor-
9 tunity for us to have a vacation, to get in touch with
10 our culture, to get in the mainstream of American society.
11 It was the best thing that could have happened to us."

12 I say, that is an identification with the ag-
13 gressor.

14 Or one can interject the hostility, and experi-
15 ence guilt and shame, as, most of you know, victims of
16 rape often do.

17 When I left Topaz to go out to Cleveland, I
18 can remember the feeling that everybody knew that I had
19 been found wanting; the feeling of utter nakedness, I
20 will never forget, and that is why I can understand why
21 some Japanese Americans have never shared this episode
22 with their offspring. One does not share a shameful

1 experience very easily.

2 Or one can scapegoat, so we have some people
3 who scapegoat the Japanese American Citizens League, for
4 example, as if the United States Government and the West-
5 ern Defense Command and the bigots and everybody else had
6 nothing to do with the whole sorry mess.

7 I, in fact, scapegoated. It is a funny, crazy
8 thing and you may think that I am kind of psychotic and
9 neurotic at times, but this is what happened. I could not
10 hate the United States, so I focused my non-interjected
11 hate on California.

12 I got to dislike anybody from California. I
13 disliked Japanese Americans who were moving back to Cali-
14 fornia, because I figured they were betraying me and they
15 were identifying with the aggressor.

16 I used other four letter words but I won't use
17 them here.

18 In fact, it took me 15 years before I could vis-
19 it the only relatives that I have simply because they
20 lived in California.

21 Now, obviously, that has not persisted. With
22 time, my anger has kind of diminished, but it still remains.

1 The fourth principle is the thing that saved
2 me personally, and the principle is behind every anger there
3 is often a tear. Now, the question came to me many times,
4 how come I stay mad, how come it is insatiable? I would
5 talk about it. I expressed the anger, but it is still
6 there, how come?

7 Well, I learned some years ago an interesting
8 thing. I learned that with the gentleman's agreement in
9 1924, the Issei had felt abandoned by the Japanese govern-
10 ment. What they felt was a sense "sted ateta" which means
11 to be cast aside.

12 Now, remember one of the most coercive social-
13 ization threats, and I think many Issei's will remember this,
14 was the threat of being away. If you are not good, we
15 are going to give you away, because that practice was not
16 very uncommon in the old culture.

17 It is a devastating threat. I finally realized
18 that my country in 1942 had abandoned me, much as my fath-
19 er's country had abandoned him, but an infinitely more
20 direct hostile way.

21 Now, when a child feels abandoned, he cries.
22 Only later, this anger comes, but we did not cry in 1942.

1 I think this is why when Japanese Americans go on pilgrim-
2 ages to the camps, they cry and cry and cry. We cry be-
3 cause of what we lost.

4 To paraphrase a statement made regarding the Ira-
5 nian hostage situation, "Let no one be deceived. Some
6 part of each of us will remain in those camps forever."

7 Principal^{ly} Five, the consequences of psychological
8 assault can be multi-generational. Studies have indicat-
9 ed that first and second generation offsprings of the hol-
10 ocaust survivors are being still affected by that experi-
11 ence, by the experience of their grandparents.

12 In the same way, I am convinced that the impact
13 of my experience has been reflected in the way that I
14 have reared my children and the way that I served as a
15 role model and the way that I both consciously and uncon-
16 sciously shaped my kids.

17 The pervasive fear, and I still have that, the
18 fear that it might happen again has been transmitted to
19 my progeny, for their question is, what will it take to
20 make it happen again?

21 In probably more subtle ways, the guilt which
22 results from the interjection of hostility is also trans-

1 mitted. The fact that Japanese Americans have not
2 shown up in psychiatrists' offices in great numbers does
3 not indicate an absence of pain. I think that it simply
4 indicates or provides testimony to the tremendous strength
5 of the Japanese American who refused to be victimized.

6 I am saying all of this not simply to make a
7 statement nor to bare my soul, nor to bring my soul under
8 psychological scrutiny.

9 I am saying this because I really want this
10 country never again to abandon its children, never again
11 to turn on its own, and that it be true to the principles
12 which I thought and still think make it great.

13 I have a number of recommendations based upon
14 what I think ought to be the underlying principle. I
15 know there have been issues about, Japanese Americans
16 may be fairly affluent, they don't need the money.

17 I would like to place the emphasis not so much
18 on compensation but on deterrents and the only way that
19 you are going to deter, there are a number of ways to
20 do that, one way is to make it painful; make it expen-
21 sive; so if you would ask me what I think the redress
22 amount ought to be, I am saying that it ought to be big

1 enough to be painful.

2 It, if it is a reasonable payment, it ain't
3 painful. If it is reasonably and not painful, then it
4 is not a deterrent. I think that ought to be the princi-
5 pal thing.

6 I have a number of other things, but I think
7 I have gone over my time, so you can read it in my recom-
8 mendations.

9 Thank you.

10 CHAIRMAN BERNSTEIN: Thank you very much.

11 Mr. Komatsu.

12 IKUO KOMATSU,

13 SHAKER HEIGHTS, OHIO

14 MR. KOMATSU: The first thing that I would like
15 to say is that I think that I am on the wrong panel, es-
16 pecially after following Toaru.

17 CHAIRMAN BERNSTEIN: Would you like to change?

18 MR. KOMATSU: Yes, the one next month.

19 Members of the Committee, my name is Ikuo, Ikie,
20 Komatsu.

21 I live in Shaker Heights, Ohio. I am vice
22 president and chief engineer of a consumer products manu-