

Finally to Providence Because of Neglect

April 23, 1973

Dear Howard Rock,

I just finished reading the latest Tundra Times dated April 18, 1973. To say the least, I am overjoyed to know there is an organization, PHS Survivors Committee, to bring to open the the poor quality to service provided by the Anchorage Native Medical Center. I hope you will print this letter for it is addressed to the people who believe that "Everything is given to the Native People," and to some people who work for the PHS Hospital in Anchorage who claim they provide quality service to the native people.

The details I am writing were witnessed by my sisters, brother, friends of mine, my Dad and myself. If there are any discrepancies to what I am writing, please, ANMC staff correct me.

My father, John Nusunginya Sr., fell off the roof of a thirty foot building he was working on at Barrow, Alaska on October, 1972. He was taken to the P.H.S. Hospital at Barrow, but was sent to the Anchorage Native Medical Center since they could not take care of his multiple injuries at Barrow.

My sister, Beverly, called to inform me of my Dad's accident. After receiving the call I immediately flew to Anchorage to be with him. Upon my arrival I witnessed some things which made me very upset and helped me make up my mind that I'll never go to the ANMC for treatment of any kind. My father had to wait two hours for the ambulance to pick him up when he reached Anchorage.

He had to wait three days before he was treated for his broken left arm, shattered right elbow, broken vertebrae and a broken nose. After his bones were set he was put in a room with three other men, two of whom smoked incessantly not helping matters any.

Two of my sisters and I had to be with him all day to make

sure he was taken care of properly. He was not bathed by the nurses or the aides during his whole stay there, my sisters and I did that. We fed him to make sure he ate. We called the nurses when he was in pain so that he would be given a shot to relieve him of pain.

We did the duties the nurses on duty were supposed to do with patients who are helpless. I would go home crying at the end of each day after being with my Dad who was at the mercy of the "sympathetic staff of the P.H.S. Hospital." I tried borrowing money so that he could be transferred to another hospital where I knew he would receive the care he badly needed.

With the help of one of the social workers I was able to get some ideas as to how I could get Dad out of the hospital. With help from John Rader and Henry Hedburg I was able to get Dad admitted to the Providence Hospital with Dad's insurance coverage with the Carpenters Local Union. He was admitted to the Providence Hospital right away.

Dr. Wichman, a man I am grateful for, reset all of the casts set by the P.H.S. doctors and asked my Dad if he wanted to set up. Both my Dad and I were surprised by his question since we were told he was not to be moved around at all by the P.H.S. doctors he would not be able to do anything until the latter part of December or the first part of January.

Dad was out of the Providence Hospital before Thanksgiving. Our family had something to be thankful for, the quality service provided by the Providence Hospital staff. I'm very positive in my belief that my Dad would be incapacitated for life or dead had he been left at the Anchorage Native Medical Center.

I am, Sincerely

Patsy Nusunginya Aamodt

Lost VISTA Volunteer And an Old Eskimo Strange Encounter Leads Into Extensive Analysis of the Alaska Native Claims Settlement Act

Land's End Village
State of Alaska
April 26, 1973

Dear Howard,

Well, Joe Ayagutug - that Eskimo fellow from the big city I was telling you about - came in on the mail plane this week. We also get a copy of the Tundra Times which had printed the first letter I sent to you. Joe was surprised to see it and he had a lot to say about AN ACT. Wally Morton, my VISTA friend, asked him about how the Regional Corporations were doing since in Section 6(a)(1)(A) it said that \$12,500,000 were supposed to go into the Alaska Native Fund during the fiscal year in which AN ACT became effective. Then Wally went on to add that Sec. 6(c) said that after the completion of the Enrollment all the money in the Fund shall be distributed at the end of each three months of the fiscal year among the Regional Corporations.

Joe Ayagutug said that as far as he knew each Regional Corporation had received \$500,000 so far from the Fund. With 12 Regional Corporations that added up to only \$6,000,000 or one-half of the money that should have been in the Fund. Wally said that he would like to have six million dollars in the bank earning 6% interest for a few months which sort of made Joe wonder what was going on.

Wally also asked Joe if all of the Regions had the same Native populations since the money was supposed to be distributed according to their relative population of Natives enrolled. Since Joe did not know how the rest of the money was going to be distributed, I will pass the question on to you Howard.

Will each Regional Corporation get the same amount of the rest of the money or will it depend on the size of their Native populations?

But the most serious question that is bothering me is about Section 6(b). If this is supposed to be a FAIR and JUST settlement of the Alaska Native claims why is our use of the money restricted by AN ACT. Wally has been telling me for so long how important it is for us traditional Natives to learn how to use the modern legal and political system. This is so we will be able to operate in the dominant White society, as he puts it.

Now it says in AN ACT that Natives cannot use any of this money to influence the political system. I asked Wally if White corporations can use their money to influence politics and he admitted that oil companies, for example, maintain big lobbies to influence politicians. Joe added that if we wanted to see what money could do in politics we should see what the newspapers in the lower forty-eight are reporting about Washington these days.

But why did they put this section in AN ACT? Were they so afraid that we Natives might learn how to use their system for ourselves. It isn't fair to tell a person to learn how to do something and they deny them the right to do it. Well Howard, to me this settlement seems to be less fair and just the more I read it, but then I am just an old man in a small village.

Your friend,

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