

Ms Lewis

My brother Kevin sent you and Jule Szego documentation on behalf of the Williams Family regarding our younger sister's above Memoir. I am Pam's older sister and would like to add to the information you have already received.

Previous documentation outlines quite a number of differences in Pam's memories compared to her older brothers & sisters. Wouldn't this information have to be checked with other parties to ensure that it is correct?

We acknowledge that she had been sexually abused by Fr. Leo Wright because she told our mother about the situation, our mother and Pam received an apology from the Bishop, and she was duly compensated by the Catholic Church. However, our family had never been told about other sexual abuse occurrences, until she phoned me a week prior to the article by Christine McKee, Investigative Journalist for "The Morning Bulletin" and said **"I've written a book but don't worry as I haven't written anything bad about Mum & Dad. There's information about two other priests and they're dead now so it doesn't matter what I say, and I don't care what people say about me"**.

What sort of a person would say "they haven't written anything bad about Mum & Dad" and then go on to say in the book that our father took her to the Presbytery in Longreach and the Bishop's House in Rockhampton and left her there to be sexually abused by two priests. Any reasonable person would think that is a "bad statement" about our father, in fact it is an horrific & unproven statement about our father.

I have read the Media Release wherein it has been indicated that Pam is being muzzled by various organisations. The Statement "Not even the Royal Commission into Child Sexual Abuse in Institutions uncovered the extent of abuse in Aboriginal Communities". In Pam's case the alleged sexual abuse had nothing to do with a person living in an Aboriginal Community as our family lived in Longreach and never lived in an Aboriginal Community. Our family were also very well respected in Longreach and then in Rockhampton when our family moved there in 1971.

In the Media Release it also mentioned a campaign of intimidation conducted to all and sundry involved with the Memoir but it seems strange that there are now statements on the various websites (The Morning Bulletin/The ABC/ The Jewish Community, Melbourne/The Police Commissioner's Report etc. etc.) indicating that mistakes have been made with the information provided in the Memoir.

In the Media Release you also state "She had a long career in academia, and as a Policy Advisor in the Department of Prime Minister and Cabinet's Social Policy Unit, and in Commonwealth & State Public Services, rising to an acting Senior Executive in Indigenous Affairs Policy". If you cared to investigate you would find that she doesn't last long in any job, because she either chooses to leave or is moved on by management, or is quite specifically sacked (as in the case of the police investigation she mentions in the book).

Our family are saying that, because Pam's memories of her childhood and family upbringing are markedly different to everyone else in terms of dates, places and times then her memories of alleged sexual abuse and what occurred with our father taking her to the Presbytery in Longreach and to the Bishop's House in Rockhampton clearly conflict with the articles in "The Morning Bulletin" and the

Memoir. As a Publisher, wouldn't you want to get this right and have investigated the information, before including in the Memoir?

What's worse is that Pam's family history information which she has documented in the Memoir is also included in her Ph.D. and the facts are simply incorrect. I have all the official records of our family history (on both sides of the family) which she obviously doesn't have but I must admit it sounds good – very romantic however not factual.

In addition, she calls herself Tjanara Goreng Goreng however when I worked at CQ University (where I was employed for 40 Years) I worked with the Pro Vice Chancellor responsible for the Indigenous Unit and she said to me that it's laughable that anyone could call themselves after an aboriginal tribe not actually an aboriginal family name. In any case it's the wrong tribe – we are Wakka Wakka. That is why our family will not acknowledge her fictitious aboriginal name.

I would also like to mention that Pam never got permission from any of her family members to include our photos in her Memoir.

I have stated facts in the attached document if you care to read it.

Thanks for your time.

Patricia Lieschke (nee Williams) born on the 30th March 1952 so much older than Pam.