

## THE FICTION THAT IS A LONG ROAD FROM NO GO.

### Williams family response

Let me start by repeating what Pam Williams (aka Tjanara Goreng Goreng) said to my older sister Patricia Williams on 21 August 2018 about her upcoming book launch at the Brisbane Writers Festival on Sunday 9 September 2018.

“I’ve written a book about my life. It will be confronting as I have written about my sexual abuse but don’t worry as **I haven’t written anything bad about Mum and 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”.**”

This response to the book A Long Road from No Go is on behalf of Pam’s older brothers and sister. The three younger children are not in a position to comment as they were born after Pam.

We, the three oldest children Peter, Patricia and myself, Kevin, have a far greater knowledge of our family and the time we lived on No Go station and our life in Longreach from 1958 to 1971 when our parents moved to Rockhampton. Pam never lived on No Go, despite what she has said in her book, as she was born in 1958 a year after we moved from No Go into Longreach.

We are not really in a position to comment on Pam’s life after she left Rockhampton when she was 18 or 19 years of age as she seldom contacted our family except the older sister Patricia who would speak to her from time to time. Patricia is aware of Pam visiting Rockhampton a few times in the last 40 years. One time when she came back she stole the photograph of great-grandfather Alick Little and his family (which appears in the book) from the wall of our parents’ house. I had to threaten her with legal action to get the photograph back - she eventually gave it to Patricia.

As I am well known in the broader Aboriginal community, information about Pam comes to my attention from time to time. For example I’ve been told that Pam has been sacked from five different universities. I do not have proof of that, but it wouldn’t be difficult to find out if this is in fact true. What I do know is that when she was at Melbourne University as the Director of the Centre for Indigenous Education, her university credit card was audited and the six thousand dollar lounge she purchased for the Centre never made it there, it ended up at Pam’s house. After this incident she moved on, as she has in numerous jobs she’s had over the years.

The family acknowledge that Pam has been traumatised as a result of being sexually assaulted by Father Leo Wright. This was proven, Pam was remunerated by the Catholic church because of the abuse, and letters of apology were provided to Pam and our mother from Bishop J.J. Gerry, Auxiliary Bishop of Brisbane on the 13<sup>th</sup> October 1998.

We understand this trauma and psychological treatments post the assaults could have played havoc with her memory, but we are extremely disturbed at the allegations Pam has made against our deceased father which encapsulates the allegations against the two dead priests, Mick Hayes and Grove Johnston, especially in light of what she said to Patricia on 21 August “**there’s information about two other priests and they’re dead now so it doesn’t matter what I say.**” Well actually it does matter, and it matters a great deal because Pam has traduced not only the reputations of the two priests but also our father a man of probity, well respected and highly regarded, decent and honourable.

There are a huge number of anomalies in the first three chapters of the book, wherein Pam reminisces about her childhood and we as a family wish to point out that if her memory of her day-to-day upbringing is so convoluted then we have serious doubts about the veracity of the further allegations of sexual abuse.

The memory of the three older siblings are markedly different from Pam's. In fact we disagree on Pam's interpretation of events, so we know that what Pam is indicating is romanticism (at least) and pure fiction (for the majority of the time)

I will now deal with the allegations against my father and the two priests that were central to the three articles published in the Rockhampton Morning Bulletin on 30/31 August and 1 September 2018 by the journalist Christine McKee.

McKee states in her article 30 August 2018 that Pam was raped in 1964, it doesn't say who by, when or where and any fair minded decent person would question such a heinous allegation but not the journalist McKee. I did question McKee on several issues in an email to her on Friday 31 August and again on Monday 3 September but she never responded. It would have been patently obvious to all and sundry if a 6 year old child had been raped by an adult. We as a family reject such a scurrilous accusation and on reading Pam's version of events in her book she said "*The Presbytery was familiar territory for our family. Akin to a community centre, with the kindergarten next-door and the primary school down the road, we often milled about the presbytery, church and convent.*" No, we didn't go anywhere near the Presbytery. Pam is getting the geography wrong, as there was no kindergarten next door and school down the road. We went to church on Sunday and then came home with Mum. Our father never went to church and none of us went to the Presbytery.

Pam states "*I was also familiar with the priests, especially one called Father Mick Hayes who spearheaded the Rockhampton Dioceses involvement in the Aboriginal Ministry.*"

There is a serious problem here - Pam is talking about our father taking her to Father Mick Hayes at the Longreach Presbytery in 1964 when she was six years old but Mick Hayes was in Rockhampton then. Also, it has been established that the other priest, Grove Johnson, who was supposed to be at the Longreach Presbytery has NEVER been to Longreach. An old fire and brimstone preacher, Dean Lynam, was the catholic priest in Longreach at the time of the alleged offences. He was replaced in 1966 by a drunk, Father Cahill, and then in 1967 Father Terry Loth became the parish priest. I actually had a conversation with Terry Loth in Rockhampton on Tuesday 11 September 2018, he assured me Grove Johnston had never been to Longreach and our father had never been to the Presbytery.

In McKee's article September 1, 2018 and in the book at page 192 Pam said, "*In 1969, the contest for the regional swimming titles was held at the Rockhampton Memorial Pool. George and 11 year old me travelled there, staying with a teammate's family. After the swimming meet, my father took me to the Presbytery across the road from the cathedral.*" where she was allegedly raped again by Hayes and Johnston. Total fabrication by Pam - it was actually the 1968 not 1969 regionals that Pam swam at and I was with my father and Pam at the time. We stayed at the Peoples Palace in Denison Street and walked to and from the southside pool where the regionals were held. Did we go anywhere near a presbytery? Categorically no - as I've previously stated our father had nothing to do with the church. The Peoples Palace was an old rambling two story building with lattice around the verandas and painted white - it was the cheapest accommodation in Rockhampton.

If the journalist Christine McKee had taken the time to investigate the allegations of abuse properly her sensational tripe would never have been published. A good place to start given the horrendous

nature of the allegations would have been with the several other siblings of the author, did this happen, no! Alarms bells should have been ringing when dates, times and places didn't add up. When I spoke to her on Friday 31 August I got the impression that she was going to publish this garbage and nothing was going to stop her.

Our parents had nothing to do with the catholic church in Rockhampton until they moved there in 1971, from Longreach, when Pam was at the Range Convent for her secondary schooling.

We also find it extremely difficult for Pam to remember verbatim conversations she is supposed to have had with these priests.

Pam makes the point that she has serious mental health issues, that she suffers from dissociative identity disorder (DID). In her book she speaks about having multiple personalities. Given that Pam has acknowledged in the book that she has DID I would have thought any journalist who was "investigating" such serious allegations as Pam has made against Hayes, Johnson and our father would have read up on DID or discussed it with members of the medical profession to ascertain how this illness manifests itself. If McKee had done so she wouldn't have written what she had in the Rockhampton Morning Bulletin on 30/31 August and 1 September 2018. People who suffer from DID have a propensity to accuse others of abuse but lack objective evidence that there has been abuse. Sufferers also project, as in the allegation against Grove Johnson, that he hypnotised her before raping her. What is known is that hypnosis is used to treat people who have DID. It is arguable as to what causes DID - one is trauma the other is that it is a by-product of techniques employed by some therapists, especially those using hypnosis.

Pam has had articles published in various media as well as been interviewed on radio about her abuse over the years by the catholic priest Leo Wright but time and time again she has gotten times, dates and places wrong (see the Eureka Street article by Frank Brennan 31 August 2018 Child Abuse and the Church, Media and the Police.)

In a published journal article (Living in the Shadows, Healing in the Law: An Aboriginal Experience of Recovery Using Psychotherapy and Aboriginal Spiritual Practice, *Psychotherapy and Politics International*, 10(3), 205-218. 2012) Pam alleges that she had been subjected to "ritualistic" sexual abuse from the age of five by, it seems, numerous white male adults in Longreach. I very much doubt it and when read with the other fiction and lies in the article as well as her mental health problems it is not believable. There are things she has said about Mum and Dad in this article that are quite easily rebuttable.

Pam has told the lies, she is embellishing the lies and growing the lies to encapsulate even more lies and because there are so many lies everything falls apart because she gets times, dates and places wrong and gullible people want, and do, believe her lies without questioning them.

Also, our father had no interest in religion let alone the catholic church and as he is dead he cannot defend himself against the allegations, but we children can unequivocally say we never set foot in the Presbytery nor did our father, not in Longreach, nor later as she alleged, in Rockhampton.

This is pure fantasy on Pams part.

Pam goes on to say, "*this began my deep anger towards my father for the rest of my life.*" (at p.194) when she was allegedly raped by Hayes and Johnston in Rockhampton at the time of the regional swimming meet but she also said both of them had raped her in Longreach (when they weren't even there) [at p.24] when our father supposedly took her to he Longreach Presbytery, a place we have

no doubt he had ever been to and he never went to any Presbytery in Rockhampton because I was with our father and Pam (see p.2).

Pam has always been manipulative, conniving, deceitful and dishonest. It is as if the allegations against our father, the two priests Mick Hayes and Grove Johnston were an afterthought because as she said, "***it doesn't matter because they're dead now.***" and as we know dead people can't sue.

If the three people defamed in the book were still alive legal action would be taken against Pam and I have no doubt she would be crucified in court.

Never let the truth get in the way of a good story - it will probably sell more books. Despite what Pam says she is still playing the victim and fools like the journalist Christine McKee and the co-author of the book Julie Szego have been conned, as no doubt have a lot of whitefellas who attend her talks at Writer's Festivals and other such events.

Despite what Pam has said in her book our parents were decent, good, thoughtful, honest caring people who rose above brutal childhoods and difficult times for Aboriginal people to give us something they never had, education, and a life that would otherwise have been impossible if not for their commitment and devotion to us.

I weep for my parents, we have nothing but contempt for Pam and her fantasy world of lies and mistruths.

I will not acknowledge Pam's fictitious blackfella name Tjanara Goreng Goreng because it is an insult to Goreng Goreng people. Over the years since 1988 when Pam gave herself the name of a tribe she doesn't even belong to, a number of Goreng Goreng people (who are quite upset and angry) have asked me how Pam got her name. I explain to them that Pam was not given the history of our family and our Aboriginality and did not become aware that we were descendants from the Wakka Wakka people until the 90's, and that she has a propensity for just making things up and expects that it is ok to do so. She thought she was Goreng Goreng so she just made up her name. I have no doubt Pam will try to invoke the name of some dead blackfella and say that she got permission to change her name but that is not how things are done.

Pam doesn't even know our father is Aboriginal.

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