Yorick Smaal, Andy Kaladelfos, and Mark Finnane (eds.), *Child Sexual Abuse: Redress and Recognition*. Monash University Press, 2016; 224 pp. ISBN 9781876924171.

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In November 2012, the then-Prime Minister of Australia, Julia Gillard, announced the Royal Commission into Institutional Responses to Child Sexual Abuse. The road to this inquiry was a long one for survivors who had been victimised while under the care of clergy, other religious and secular authorities, and had then fought for decades to be recognised as victims of sexual abuse. After handling over 42,000 calls, 8,000 private sessions, and referring 2,575 cases to the police, the findings were handed down in late 2017. Into this environment of finally beginning to pull back the cover on child sexual abuse within Australia comes the publication of *The Sexual Abuse of Children: Recognition and Redress* edited by Yorick Smaal, Andy Kaladelfos and Mark Finnane. This is the necessary, accessible to the wider audience, book that Australia deserves. Divided into three parts, this collection presents research from leading Australian and international experts in child sexual abuse perpetration, victimisation, and investigation. Each of these three parts explores the core question posed on the back cover: How can we seek justice and redress for the sexual abuse of children and better prevent its occurrence? The first part focuses on a collection of chapters about the histories of child sexual abuse in Australia from the colonies of Australia through to today; part two considers recognition of and response to abuse within Australia as well as abroad; and finally the last five chapters discuss justice and redress. The chapters throughout the collection explore the various legal and informal responses to child sexual abuse in institutional and non-institutional settings not only from Australia, but also drawing upon case studies from the United States, United Kingdom, New Zealand, and Canada.

The collection opens with a chapter by Finnane and Smaal outlining how child sexual abuse was historically prosecuted and punished in Australia. Although there has been silence about the sexual exploitation for children for a very long time, the criminal justice system and media were aware of these crimes; Finnane and Smaal estimate there were possibly 15,000 prosecutions for child sexual abuse related crimes in Australia in the first half of the twentieth century. In a similar vein, Andy Kaladelfos and Lisa Featherstone explore in chapter 2 the argument that discussions of child sexual abuse were never invisible in Australia: in the courts, parliament, and in the community, however, early discussions positioned strangers—not acquaintances—as the abusers. Stranger-led sexual abuse was feared, but as Kaladelfos and Featherstone argue, teachers were not above suspicion, which led to legislation being introduced by New South Wales in 1883, targeting male teachers committing offences against female students. Shurlee Swain discusses how child sexual abuse was understood in chapter 3. She notes that childhood was positioned as a time of perfect innocence, and any suggestion of the child having lost this innocence through abuse could result in an accusation that the child stood to be a temptation to adults. Swain argues that challenging the construction of childhood, especially that of children who might otherwise fall through the cracks (for example, low socio-economic status children), is the only way to protect children from sexual abuse. Chapter 4 from Timothy W. Jones considers the treatment of sexually offending clergy from 1871 to 1960 within the Church of England. As with the previous three chapters, Jones highlights just how well known the issue of child sexual abuse, and in this instance by clergy, has been, not only in Australia, but also in the UK and US. Although they may not be explicitly referred to as child sexual abusers in the records, as Jones notes, it is possible to identify which of the clergy were sexual offenders and how the Church authorities treated them. As this section makes exceptionally clear, research into child sexual abuse, especially of historic cases, is not impossible and more must be undertaken to develop a clear picture of how this crime was dealt with historically and the effect this has had on social and legal conceptions of CSA today.

Part two of the collection opens with Stephen Smallbone and Nadine McKillop’s chapter on preventing child sexual abuse with a specific emphasis on situation-based prevention. The authors argue that sexual abuse prevention based on rational choice theory could be the key to protecting children. However, as Smallbone and McKillop admit, such a strategy is better suited to organisations or even public places than to domestic or virtual settings. Importantly, Smallbone and McKillop argue that research needs to focus on offending and risk factors that have led to this behaviour, which is currently under-researched in Australia. Karen J. Terry’s discussion of child sexual abuse in the Catholic Church (chapter 6) discusses two reports released from John Jay College’s studies of the United States Catholic Church. The findings indicate that a mix of individual, situational, and organisational factors contributed to the peak of abusing occurring in the 1970s but continuing right through to the end of the twentieth-century. Responses in the US Catholic Church, as with the Church of England, were focused on the reputation of the organisation rather than upon the needs of children in general and victims specifically. Suzanna Fay-Ramirez’s chapter on the identification and reporting of suspected child abuse and neglect focuses on how community health and wellbeing can impact on the health and protection from abuse for children. Focusing on how child abuse can “cluster” in geographic or community-based ways, this chapter offers a new approach to considering how the community can identify and report sexual abuse and highlights why disadvantage and lack of community cohesion need to be overcome. The final chapter in this part comes from Michael Salter, who reflects on the lack of inquiries specifically about familial child sexual abuse. This chapter is perhaps the strongest one in the collection, walking the reader through what has been done to combat sexual abuse where it is occurring most frequently in Australian society. As Salter argues, the shift to focusing on extra-familial abuse in other public inquiries coincided with the 1990s backlash to feminist activism, and the “privatisation” of the issue as one for the individual not the state, government or even the public to know about or deal with.

The final part of the collection considers justice and redress and opens with Mark Kebbell and Nina Westera’s chapter on how historical allegations of sexual abuse and suspected abusers are investigated. Memory of victims, rather than that of the abusers, is the focus of many historic investigations and this chapter walks the reader through how the interviewing of suspects and victims must take place by a skilled interviewer in order to deliver justice to victims years, if not decades, after the abuse was perpetrated. O’Neill and Zajac’s chapter 10 about the cross-examination of child victims highlights how far we have come in accommodating children’s testimony in the courtroom, and just how far is left to go to ensure that child victims are not further traumatised by cross-examination. Moving the direction of this part of the book back onto institutions is Deborah Sauvage and Patrick O’Leary’s chapter on child sexual abuse in faith-based institutions. Sauvage and O’Leary argue that there are three themes: the over-representation of male victims, the multifaceted dimensions of spiritual trauma, and the need for services to adopt complex trauma approaches to better aid survivors seeking support and healing. As with the other chapters, their findings also indicate that we have limited knowledge available to us about child sexual abuse, the victims and survivors, perpetrators, and the interaction of these three in faith-based institutions. Amongst the discussions of justice and redress, the topic of monetary compensation for victims is discussed by Kathleen Daly in chapter 12 who considers “the meaning and purpose of monetary payments in achieving justice for survivors” (p.160). As Daly points out, while monetary compensation is part of many redress schemes and has a variety of purposes, it will be necessary for survivor groups and supporters to explain to the Australian public why and what benefit monetary compensation can have for those who have suffered abuse at the hands of those working in and for the institutions. Finally, Simon Bronitt discusses how institutional child sexual abuse may be prevented in the future, and offers solutions from corporate and white-collar crime and criminals. Bronitt’s chapter asks what can be done to ensure that it is not only individuals but institutions that shoulder responsibility for the sexual abuse perpetrated by those working for them. Similar to Daly, Bronitt’s concern is for considering how the public should be brought on board and educated about any action that authorities take against institutions.

This book presents a wide variety of topics about child sexual abuse to the reader yet there is a logic and narrative tying these wide-ranging chapters together, making this an excellent collection not only to dip into for a specific chapter but also one that accommodates a wider reading about child sexual abuse in Australia vis-à-vis the rest of the world. There is certainly much that is left undiscussed: justice and redress for familial CSA victim/survivors especially of sibling sexual abuse, the prevention of sexual abuse within families or online, and the effect of CSA on families, especially children and spouses of victim/survivors, but this book may not have been the right space for it. Overall, this collection is well written, well presented, and makes it abundantly clear that more research is needed before justice and redress are accomplished for child sexual abuse victims within Australia.