

prisoners may now be able to complain to the Committee.

This article provides welcome information about an international complaint mechanism with which many are, as yet, unfamiliar. In the light of the continued disproportionate representation of Aboriginal and Torres Strait Islander peoples in the criminal justice system, as well as the prevalence of indigenous deaths in custody, this article is particularly relevant to indigenous people considering both their complaint options and the political tools at their disposal.

The *Australian Journal of Human Rights* is a welcome addition to the library of anyone working or interested in the area of human rights. It can be obtained annually from the University of New South Wales for \$40 within

Australia (\$30 concession) and \$50 for overseas subscribers.

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Catherine Duff is a human rights lawyer.

References

1. Evatt, E., 'Foreword' (1994) 1 *Australian Journal of Human Rights* 1.
2. *Mabo and Others v The State of Queensland [No.2]* (1992) 175 CLR 1 at 42.
3. *Toonen v Australia*, UN Human Rights Committee, 31 March 1993, UN Doc CCPR/C/50/D/488/1992.
4. *Australia's Human Rights Diplomacy*, Address at Award of Human Rights Law Prize by the Minister for Foreign Affairs, Melbourne, 8 September 1994, p.9.
5. 'No One Can Own the Land', (1994) 1 *Australian Journal of Human Rights* 43 at 48.
6. Recommendation 333, Royal Commission into Aboriginal Deaths in Custody, *Overview and Recommendations*, AGPS, Canberra, 1991.

fraught with contradictions, and that both carers and prisoners may be actively involved in resistance to the existing structures.

The book clearly indicates that current discourse on community-based penal sanctions and the introduction of home-based detention has failed to grasp the serious implications for the family and carers of prisoners. It is an excellent resource for those who wish to expand these debates and engage in a critique of the social construction of the concepts of both the family and imprisonment.

On a methodological level Aungles provides a clear statement of the underlying objectives and approaches of her work in an appendix. She outlines the methodology and sampling procedure in a self-reflexive manner. She also grapples with some of the ethical issues involved in this project by acknowledging the dynamics involved in the interviews and the possibility for exploitation. The presentation of the methodology of the project in this way enables the reader to evaluate critically the findings in light of the underlying objectives and the self-acknowledged flaws of the project. As a research student I found the appendix a satisfying conclusion to the work and an excellent model of how these issues can be dealt with within the text.

On both a methodological and a theoretical level the *The Prison and the Home* is an excellent book for anyone interested in the discourses of penality and the family.

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Prison and the Home

by Ann Aungles; Institute of Criminology, Sydney University; 1994; 302 pp; \$28.00.

The increasing privatisation of prisons in the 1990s has focused public opinion on the economic cost to the state of current penal policies. In this book, however, Ann Aungles succinctly points out other aspects of the penal equation both in the economic and emotional cost to family members (particularly mothers, partners and children) and in the unfunded utilisation by the state of these family members as part of the penal policy.

Aungles begins with a historical outline of penality and of the family. This outline is then used to illustrate the engagement between current and historical penal practices and the concept of the family. Four main modes of intersection between the home and the prison are outlined in the work: the home within the prison where both the family and the prisoner are involved in the punishment by providing, for example, their labour in a new colony; the clear separation of home and prison where the notion of home and family for a prisoner is completely absent from the discourse; the intersection between home and prison where the family and home are utilised as reforming agents within the prison through the use of visits and other mediums; and the prison in the home where the family becomes an extension of corrective services through sanctions such as pro-

bation, community service orders, after care and parole, and home detention.

The book clearly illustrates that the concept of the family has been a key component of penal policies and that the labour of carers, in particular women, has been appropriated for purposes of controlling and reforming prisoners. That the concepts of the family and 'natural family duties' have been viewed as unproblematic is also revealed in the work.

Prison and the Home balances theoretical perspectives with the experiences of 38 carers who have family members imprisoned in New South Wales. Aungles draws on the experiences of the carers to deconstruct the penal rhetoric. She illustrates how the social construction of the home and family operates to the benefit of the NSW penal system and often the detriment of the carers, prisoners and children. At the same time the comments of the 38 carers demonstrate that the relationship between the family and the prison is a complex and difficult one that is

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