

## **The Death Penalty in Jordan: A Critical Examination of its Application and Abolition Debate**

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### **Abstract**

The use of the death penalty (capital punishment) in Jordan has been a source of heated debate for a long time. This practice, historically used for serious crimes like murder and terrorism, is legal in Jordan and seen as a form of punishment and deterrent. However, concerns exist about fairness, following proper procedures, and potential human rights violations. Supporters believe it's necessary to protect society from dangerous criminals, while opponents argue it violates the right to life and risks mistakes. The international community has also urged Jordan to review its stance and potentially abolish the death penalty altogether. Reforms include a complete review of Jordan's legal system to ensure fair and transparent trials.

**Keywords:** Death Penalty, Application, Abolition, Debate, Jordan

### **Introduction**

The death penalty is debated for centuries (Steiker & Steiker, 2010). Proponents say it deters crime. Critics call it inhumane and prone to mistakes (Steiker & Steiker, 2020). In Jordan, it's rooted in Islamic law, outlined in the Jordanian Penal Code (Al-Nuemat & Ghnaimat, 2017; Al-Rahamneh et al., 2016). Crimes like murder, terrorism, and drug trafficking can lead to a death sentence (Hejazi et al., 2024). Capital punishment faces criticism (Steiker & Steiker, 2020; Amnesty International, 2019; Ancel, 1998). Concerns include transparency and due process violations (Amnesty International, 2019; Amnesty International, 2021). Allegations of coerced confessions raise questions about fair trials (Hejazi et al., 2024). Fair trials are crucial to prevent wrongful convictions (Hejazi et al., 2024). Jordan's government lacks transparency in executions (Amnesty International, 2019). This contrasts with the global trend towards legal transparency (Medvedeva et al., 2020). The use of capital punishment raises questions about human rights (Al-Nuemat & Ghnaimat, 2017; Ancel, 1998). Jordan is obligated to uphold human rights (United Nations, 1966; Al-Nuemat &

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Ghnaimat, 2017). The discourse on capital punishment in Jordan has shifted (Steiker & Steiker, 2020). The global trend towards abolishing the death penalty affects Jordan (Steiker & Steiker, 2020; Amnesty International, 2019). Public opinion in Jordan is divided (Steiker & Steiker, 2020; Amnesty International, 2019). Some see it as a necessary deterrent. Others raise ethical concerns (Ancel, 1998; Hood & Hoyle, 2015). The debate is complex.

### **Methodology**

In our study titled "The Death Penalty in Jordan: A Critical Examination of its Application and Abolition Debate," we employed a descriptive analytical approach. This methodology allowed us to delve into the complexities of the death penalty within the Jordanian context. Our analysis extended to encompass pertinent legislation, including the Penal Code and the Code of Criminal Procedure, which form the legal framework governing capital punishment in Jordan. To conduct our research, we meticulously scrutinized these legal texts, aiming to comprehensively understand the provisions related to the imposition and execution of the death penalty in Jordan. Following this thorough examination, we proceeded with an in-depth analysis and critical evaluation of the legal framework surrounding the death penalty. Through this approach, we sought to provide insights into the practical application of capital punishment in Jordan, shedding light on its efficacy, fairness, and adherence to international human rights standards. Additionally, we explored the ongoing debate surrounding the abolition of the death penalty within Jordanian society, considering various perspectives and arguments put forth by stakeholders.

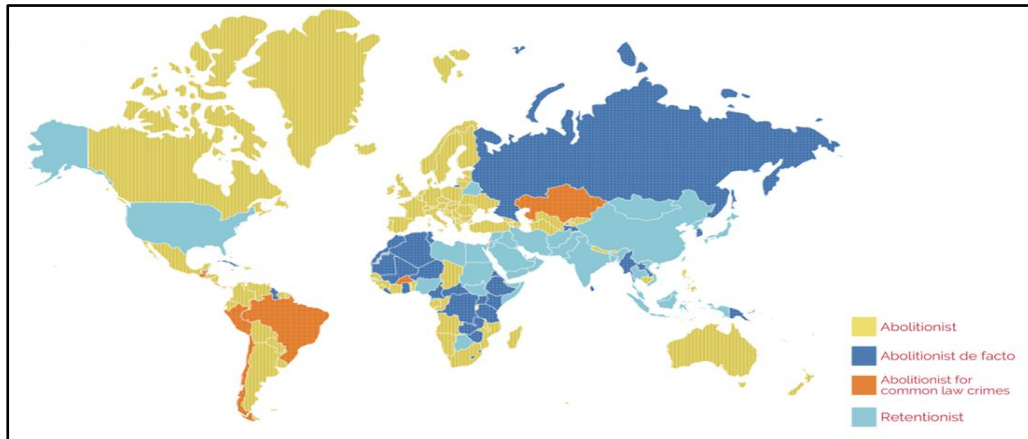
### **Death Penalty Perspectives**

The death penalty has sparked fierce debate around the world, with strong arguments on both sides (Steiker & Steiker, 2010). International human rights standards play a vital role in how governments develop and implement capital punishment laws (Garland, 2001). Just like many other countries, Jordan's use of the death penalty has come under close scrutiny and been the subject of much discussion (Al-Nuemat & Ghnaimat, 2017). The Universal Declaration of Human Rights (UDHR), adopted by the United Nations General Assembly in 1948, is a cornerstone document in shaping international human rights norms around the death penalty (United Nations, 1948). Article 3 of the UDHR enshrines the right to life, liberty, and security of person for all (United Nations, 1948). This establishes the fundamental principle that the right to life is an inherent and essential human right. While the UDHR doesn't explicitly take a position on the death penalty, it does demonstrate a strong commitment to upholding the sanctity of human life (Ancel, 1998).

Jordan has ratified several international human rights treaties that have helped develop guidelines on the use of capital punishment (Al-Nuemat & Ghnaimat, 2017). A key agreement is the International Covenant on Civil and Political Rights (ICCPR), which Jordan has signed (United Nations, 1966). Article 6 of the ICCPR specifically addresses the right to life and the issue of capital punishment (United Nations, 1966). It lays out strict criteria to ensure the death penalty is only used in the most serious cases and that a fair trial is guaranteed (United Nations, 1966). The Second Optional Protocol to the ICCPR aims for the complete abolition of the death penalty (United Nations, 1966). By signing this treaty in 2006, Jordan signalled its commitment to moving towards abolition (United Nations, 1966). This action acknowledged the growing global opposition to capital punishment. However, it's important to note that Jordan included a reservation when ratifying the treaty, allowing the death penalty for terrorism and espionage offences (Al-Nuemat & Ghnaimat, 2017).

### **Views on the Abolition of the Death Penalty Worldwide**

Despite ongoing debate, the world is moving towards abolishing the death penalty. This map illustrates the different positions countries take on capital punishment through colour coding. Yellow squares represent abolitionist countries like Australia and most of Western Europe, where the death penalty is completely outlawed. Blue squares signify countries like Russia and Brazil where executions are on hold despite capital punishment remaining legal (abolitionist de facto). Orange squares indicate countries that have abolished the death penalty for ordinary crimes but may use it in exceptional circumstances. Finally, light blue squares represent retentionist countries where the death penalty is both legal and used, such as China and the United States. With over 70% of countries having abolished capital punishment in law or practice, the global trend leans towards abolition, reflecting a growing commitment to human rights and justice worldwide (Akbar, 2020) (see figure 1).



**Fig. 1 Views on Abolition of the Death Penalty**

### **Death Penalty in Jordan**

Jordan's legal system classifies penalties into three categories: criminal, misdemeanour, and "short-term imprisonable offences" (Al-Nuemat & Ghnaimat, 2017). Criminal penalties are the most severe, followed by misdemeanours and short-term imprisonment. The death penalty falls under the category of criminal punishment, explicitly designated as such in Article 14 of the Jordanian Penal Code (Steiker & Steiker, 2010). For long-term confinement, Jordan's criminal justice system uses two options: life imprisonment with forced labour and life detention without labour (Al-Nuemat & Ghnaimat, 2017; Sierra-Arévalo, 2021). Temporary restrictions on freedom also come in two forms: temporary imprisonment with forced labour and temporary detention (Medvedeva et al., 2020). Article 17(A) of the Jordanian Penal Code specifically addresses capital punishment, prescribing hanging as the method of execution (Al-Nuemat & Ghnaimat, 2017). This article, while not abolishing the death penalty, sets out guidelines for its use. It restricts capital punishment to the most serious offences, including those threatening national security, deliberate murder, or acts with a high likelihood of causing death (Akbar, 2020).

### **Legal Framework**

Jordan has a well-established legal framework for capital punishment, outlining the offences and procedures involved (Al-Nuemat & Ghnaimat, 2017). Notably, Jordan has reformed its laws to ensure fair trials and protect defendants' rights (Amnesty International, 2021). The State Security Court is primarily responsible for issuing death sentences (Al-Rahamneh et al., 2016). All death sentences have an automatic right of appeal (Al-Nuemat & Ghnaimat, 2017).

Interestingly, Jordan's King has the final say on executions. Each death sentence goes before the King and the Council of Ministers, who offer their advice (Amnesty International, 2019). Several categories of people are exempt from the death penalty. This includes minors under 18, pregnant women, and those with mental illnesses or intellectual disabilities (Al-Rahamneh et al., 2016). In 2018, Jordan took steps to bring its laws closer to international human rights standards (Al-Mohammed, 2018). For instance, they introduced the concept of "beyond a reasonable doubt" for capital crimes and expanded the duties of defence lawyers (Al-Mohammed, 2018). These legal developments demonstrate Jordan's commitment to fair trials and ensuring the death penalty is only used with extreme caution (Amnesty International, 2021).

### **Theoretical Framework**

#### **Enrico Ferri 1917 Social Défense Theory**

The concept of social defence emerged alongside positivist criminology in the late 19th century (Heath-Kelly & Shanaah, 2023). Raffaele Garofalo, an Italian jurist, advocated for a shift in criminal justice systems in 1880 (Heath-Kelly & Shanaah, 2022). He proposed moving away from free will and retribution-based punishment (Campesi & Fabini, 2020). Enrico Ferri introduced social defence theory in 1884 (Heath-Kelly & Shanaah, 2023). This theory focuses on sociological factors contributing to crime (Heath-Kelly & Shanaah, 2022).

Social defence theory proposes nonviolent means for national security and conflict resolution (Stenson, 2012). It challenges the dominance of military force (Pemberton, 2007). Instead, it advocates for civil resistance and noncooperation (Al-Nuemat & Ghnaimat, 2017). Unlike traditional views on punishment, social defence emphasizes rehabilitation (Steiker & Steiker, 2010). It suggests expanding penal policy beyond traditional criminal justice institutions (Lehoucq & Taylor, 2020). Strategies like social policy and preventive detention are proposed to address crime (Hillyard & Tombs, 2007). Social defence falls within the post-classical school of criminology (Braswell et al., 2017). It prioritizes society's safety from crime over individual culpability (Heath-Kelly & Shanaah, 2022). Social defence aligns with the positivist framework (Ancel, 1998).

#### **Applications and Relevance of Social Defense Theory in Abolition of the Death Penalty in Jordan**

Growing momentum in Jordan supports abolishing the deathpenalty, driven by social defence theory (Heath-Kelly & Shanaah, 2023). Social defence prioritizes rehabilitation, impossible with capital punishment (Campesi & Fabini, 2020). It argues for rehabilitation programs to reduce re-offending rates (Stenson,

2012). Abolishing the death penalty allows for nuanced risk management (Pemberton, 2007). Life imprisonment enables ongoing risk assessment and potential release (Al-Nuemat & Ghnaimat, 2017). Wrongful convictions are a concern due to the death penalty's irreversibility (Steiker & Steiker, 2010). Jordan has to uphold human rights, including the right to life (Sierra-Arévalo, 2021). Abolishing the death penalty aligns with global opposition to capital punishment (Lehoucq & Taylor, 2020). Public opinion in Jordan increasingly opposes the death penalty (Drinóczi & Bień-Kacała, 2020). Social defence theory emphasizes moral and ethical considerations in punishment (Gordon, 2020). It aligns with the international consensus against the death penalty (Varuhas, 2020). Abolishing the death penalty reflects Jordan's belief in human rights (Bennell et al., 2021). It reduces the financial burden of lengthy legal proceedings (Ulenaers, 2020). Resources could be redirected to crime prevention and victim support (Matczak, 2020). Abolishing the death penalty is part of Jordan's efforts to modernize its criminal justice system (O'Brien et al., 2020). Recent reforms align with social defence principles (Helfer & Voeten, 2020). Social defence has the potential to reform Jordan's criminal justice system (Mitchell et al., 2021). It aligns with restorative justice principles (Al-Rahamneh et al., 2016). Abolishing the death penalty improves Jordan's international standing (Amnesty International, 2019). It fosters public discussion on ethical and moral implications (Cheng et al., 2023).

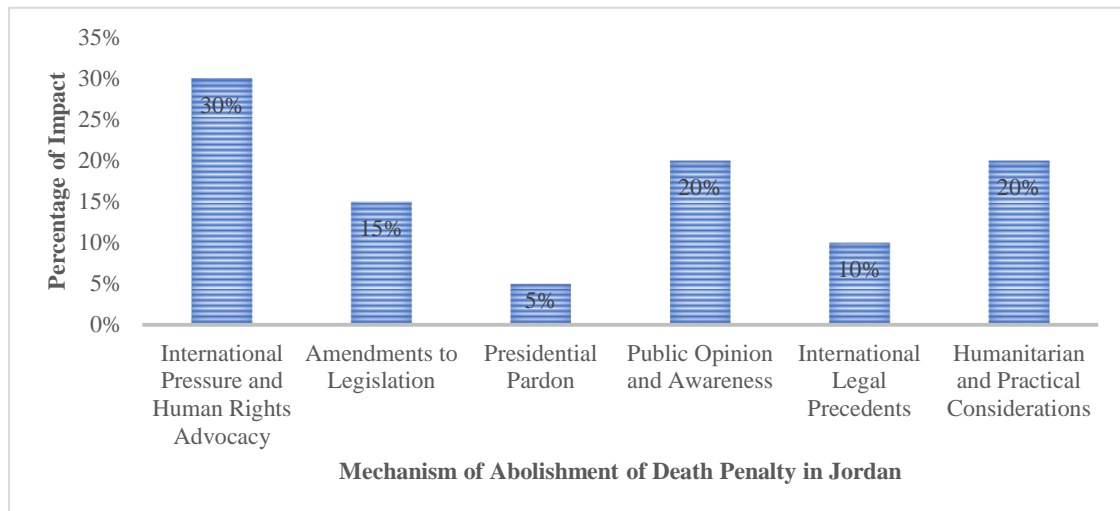
### **Abolition of the Death Penalty in Jordan**

The death penalty in Jordan sparks debates on fairness, human rights, and life's value (Heath-Kelly & Shanaah, 2023; Campesi & Fabini, 2020; Steiker & Steiker, 2020). It's mainly for murder, terrorism, and drug trafficking (Al-Nuemat & Ghnaimat, 2017). Trials blend Islamic and civil law (Al-Rahamneh et al., 2016). Defendants get legal counsel, and the Court of Cassation must approve the death sentence (Amnesty International, 2019). Judges weigh crime severity, threat to society, and public opinion (Hood & Hoyle, 2015). Wrongful convictions raise doubts despite strict procedures (Amnesty International, 2021). International pressure mounts for reconsideration (Human Rights Watch, 2021). Amnesty International and Human Rights Watch call for abolition due to wrongful execution risks (Amnesty International, 2021). Domestic groups and scholars also question the system's flaws (Ancel, 1998). Public opinion shifts towards more humane alternatives (Hejazi et al., 2024). Critics argue the death penalty deters crimes and maintains order (Hood & Hoyle, 2015). Security concerns, especially terrorism, add complexity (Issa & Al Shibli, 2022). Islamic tradition historically supports capital punishment (Schabas, 2000). Balancing tradition with human rights is challenging (Steiker & Steiker, 2020)

### Mechanism of Abolishment of the Death Penalty in Jordan

The death penalty has been a fixture of Jordan's legal system for decades, used to punish a range of crimes. However, mirroring a global trend towards abolition, Jordan has recently seen a rise in movements calling for its end (See Figure 2).

Fig.2 Factors Contributing to the Abolishment of Death Penalty in Jordan: Percentage Impact Analysis



#### International Pressure and Human Rights Advocacy

Growing international pressure and human rights advocacy drive the movement to abolish the death penalty in Jordan (International Covenant on Civil and Political Rights, 1966; United Nations Office of the High Commissioner for Human Rights, 2017). Jordan, as a signatory to international agreements, is obligated to uphold the right to life and freedom from cruel punishment (International Covenant on Civil and Political Rights, 1966; United Nations Office of the High Commissioner for Human Rights, 2017). Amnesty International and Human Rights Watch monitor Jordan's compliance, urging abolition (Amnesty International, 2019, 2021; Human Rights Watch, 2021). They highlight concerns about fair trials and the risk of executing innocents (Amnesty International, 2019; Medvedeva et al., 2020; Sierra-Arévalo, 2021). Their pressure shapes the debate on the death penalty, promoting reform and human rights standards (Ancel, 1998; Steiker & Steiker, 2020). Jordan's response reflects a recognition of the need to align with international norms (Ancel, 1998; Sierra-Arévalo, 2021). Domestically, civil society groups, scholars, and advocates raise awareness about flaws in the system (Amnesty International, 2019; Hejazi et al., 2024). This interaction

between international pressure and local movements pushes Jordan to reconsider the death penalty (Ancel, 1998; Amnesty International, 2019). Global and domestic efforts show the complexity of balancing tradition and human rights (Ancel, 1998).

### **Amendments to Legislation**

Jordan's approach to the death penalty has undergone a significant shift, with lawmakers amending laws to bring the country's legal system into line with international human rights standards (Heath-Kelly & Shanaah, 2023; Hillyard & Tombs, 2007). Major revisions to the Penal Code have limited the use of the death penalty and introduced alternatives like life imprisonment for certain crimes (Al-Nuemat & Ghnaimat, 2017; Amnesty International, 2019).

A key change came in 2017 with the amendment of Article 93. This allowed for more alternative sentences for specific crimes, reducing situations where the death penalty could be applied (Heath-Kelly & Shanaáh, 2022; Al-Nuemat & Ghnaimat, 2017). This aimed to make the death penalty less common and reflect changing public opinion and international norms (Heath-Kelly & Shanaáh, 2022; Pemberton, 2007). Another important amendment in 2017 involved changes to Article 34. This set stricter criteria for issuing death sentences and allowed for them to be commuted in some cases (Al-Nuemat & Ghnaimat, 2017; Hejazi et al., 2024). These changes improved legal safeguards and reduced the risk of wrongful executions, reflecting a commitment to fairness and justice (Stenson, 2012; Varuhas, 2020).

Jordan's commitment goes beyond domestic law. In 2017, it ratified the Second Optional Protocol to the International Covenant on Civil and Political Rights, showing its international commitment to abolishing the death penalty (United Nations Office of the High Commissioner for Human Rights, 2017). This further strengthens domestic reforms and highlights Jordan's dedication to human rights and a more humane justice system (Ancel, 1998; Steiker & Steiker, 2020). These legislative changes and international commitments represent a comprehensive effort to reshape Jordan's approach to the death penalty. By aligning with human rights principles, Jordan demonstrates a willingness to modernise its legal system, reflecting a broader societal shift towards a more compassionate and rights-based approach to criminal justice (Ancel, 1998; Amnesty International, 2019).

### **Presidential Pardon**

Jordan's use of presidential pardons to abolish the death penalty marks a significant step towards a more humane justice system, aligning the country with



international human rights standards (Heath-Kelly & Shanaah, 2023). They've actively limited capital punishment and increased reliance on pardons, addressing concerns about fairness and the risk of wrongful executions (Al-Nuemat & Ghnaimat, 2017; Amnesty International, 2019). Recognising the controversy surrounding the death penalty, Jordanian authorities have reserved it for the most serious crimes, like terrorism and premeditated murder (Hillyard & Tombs, 2007; Steiker & Steiker, 2010). King Abdullah II's power to pardon or reduce sentences reflects a compassionate approach, allowing clemency in suitable cases (Stenson, 2012; Hejazi et al., 2024).

The pardon process entails a formal request with justifications for clemency from the defendant or their attorney (Hejazi et al., 2024). Legal experts and the Ministry of Justice review the request before making recommendations to the King, who has the final say (Heath-Kelly & Shanaah, 2022; Varuhas, 2020). Factors considered include the crime's severity, the prisoner's behaviour, and international pressure for human rights compliance (Hejazi et al., 2024; Amnesty International, 2021). This shift towards pardons aligns Jordan with international human rights norms and signifies a positive change in its justice system (Ancel, 1998; Sierra-Arévalo, 2021). By reducing the use of the death penalty, Jordan demonstrates its commitment to the United Nations' call for a global moratorium on capital punishment (United Nations Office of the High Commissioner for Human Rights, 2017; Human Rights Watch, 2021).

### **Public Opinion and Awareness**

Abolishing the death penalty in Jordan isn't just about legal changes; it's about changing hearts and minds too. Public awareness campaigns by human rights groups and civil society have been crucial in educating people about the problems with capital punishment (Heath-Kelly & Shanaah, 2023; Hillyard & Tombs, 2007). These campaigns draw attention to the harm the death penalty does to society and the lack of proof that it deters crime (Pemberton, 2007). This has led to a growing public awareness of the need for reform (Hejazi et al., 2024). People are becoming more critical of the death penalty and understand the risks of wrongful convictions (Stenson, 2012; Al-Rahamneh et al., 2016).

This shift in public opinion goes hand-in-hand with legal efforts. Legal scholars and advocates use public sentiment to push for change (Lehoucq & Taylor, 2020; Clair & Woog, 2022). Civil society groups and human rights organisations raise public pressure for a rethink on capital punishment (Akbar, 2020; Sierra-Arévalo, 2021). International pressure from organisations like Amnesty International also plays a role (United Nations Office of the High Commissioner for Human Rights, 2017; Human Rights Watch, 2021). Together,

the abolition movement, both domestically and internationally, challenges traditional views and promotes alternatives to the death penalty (Clair & Woog, 2022; Steiker & Steiker, 2020). In conclusion, abolishing the death penalty in Jordan is a complex process involving legal changes, public education campaigns, and international pressure. All these factors work together to shape public opinion, which is ultimately driving the positive shift in Jordan's approach to capital punishment.

### **International Legal Precedents**

Jordan's path to abolishing the death penalty involves examining international legal practices (Hejazi et al., 2024). International courts, focusing on human rights, shape Jordan's approach (International Covenant on Civil and Political Rights, 1966; United Nations Office of the High Commissioner for Human Rights, 2017). Jordan heeds recommendations from international bodies (Amnesty International, 2019). Principles in the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR) influence Jordan (United Nations, 1948; Heath-Kelly & Shanaáh, 2022). Articles like UDHR's Article 3 and ICCPR's Article 6 are significant. Amnesty International and Human Rights Watch document flaws in Jordan's capital punishment system (Amnesty International, 2021). Their reports bolster the case for abolition (Heath-Kelly & Shanaah, 2023). Decisions by international human rights courts, such as the European Court of Human Rights (ECHR) and the Inter-American Court of Human Rights, impact Jordan (Medvedeva et al., 2020; Alqudah, et al. 2024; Al-Raggad, et al. 2024; Albalawee, et al. 2024; Abu Huson, et al. 2024). These courts set precedents, emphasizing tight restrictions on the death penalty's use and fair trial rights (Medvedeva et al., 2020). Jordan's journey towards abolishing the death penalty is tied to international legal precedents, human rights norms, and the advocacy of organizations like Amnesty International and Human Rights Watch. Jordan's responsiveness to these influences underscores the importance of global cooperation in achieving abolition.

### **Humanitarian and Practical Considerations**

Jordan's decision to abolish the death penalty stems from both humanitarian and practical reasons (Hejazi et al., 2024). It reflects a commitment to upholding human rights and bringing their legal system in line with international standards (International Covenant on Civil and Political Rights, 1966; United Nations Office of the High Commissioner for Human Rights, 2017). Respect for human dignity has led Jordan to reconsider capital punishment (Heath-Kelly & Shanaáh, 2022; Aladayleh, et al. 2023; Alqudah, et al. 2023; Momani, et al. 2023; Al-Qudah, et al. 2020; Qudah, et al. 2021; Abdo, et al. 2021;

AlShanti, et al. 2024; Qudah, et al. 2021). They recognise the risk of wrongful convictions inherent in any justice system, highlighting their commitment to fairness (Hejazi et al., 2024).

Beyond humanitarian concerns, practicalities played a part. The death penalty has proven ineffective as a crime deterrent (Stenson, 2012). Abolishing it aims to tackle the backlog of death row cases and ease pressure on the justice system (Pemberton, 2007). International pressure and a desire for stronger diplomatic relations also influenced Jordan's decision (Amnesty International, 2021). This move reflects their dedication to human rights, international norms, and a more efficient justice system. By abolishing the death penalty, Jordan has taken a significant step towards promoting a just society aligned with global humanitarian values (Hejazi et al., 2024). This aligns with the international trend away from capital punishment and demonstrates Jordan's commitment to a fair and humane legal system (Qudah, et al. 2023; Abdo, et al. 2023; Alqudah, et al. 2023; Al-Qudah, et al. 2022; Qudah, et al. 2024).

### **Cultural and Religious Perspective of Death Penalty Abolition in Jordan**

Religion and culture are intertwined with Jordan's move away from the death penalty (Hejazi et al., 2024). Islam, the dominant religion, shapes public opinion on crime and punishment (Heath-Kelly & Shanaah, 2022). Islamic law permits capital punishment for certain offences, and some believe it upholds justice (Schabas, 2000). However, interpretations of Islamic teachings vary. Progressive scholars emphasise forgiveness and advocate for limited use of the death penalty with strict safeguards (Schabas, 2000). This reflects the diversity of views within Jordanian society.

Culturally, Jordan's traditions influence attitudes toward the death penalty (Hood & Hoyle, 2015). The tribal system, with its emphasis on honour and revenge, can lead to a desire for harsh punishments (Al-Rahamneh et al., 2016; Shiyab et al., 2020). However, Jordan is a diverse nation with various ethnicities and religions (Heath-Kelly & Shanaah, 2023). Urban, educated Jordanians are becoming more and more influenced by global human rights movements and believe that the state shouldn't take a life (Garland, 2001). This, along with a younger generation's exposure to global perspectives, is leading to a shift towards a more humane legal system (Hejazi et al., 2024). This evolving cultural landscape is a significant factor in abolishing the death penalty.

### **Conclusion**

The use of capital punishment in Jordan sparks debates about fairness, openness, and human rights, as highlighted by Amnesty

International. It's mainly for crimes like terrorism, murder, and drug trafficking, igniting heated discussions. Supporters argue it deters crime and delivers justice, while opponents fear flawed trials leading to innocent executions. Cases of executions based on forced confessions and unfair trials undermine public trust in the justice system. The growing call to abolish the death penalty reflects concerns about its cruelty, ineffectiveness, and potential for mistakes. International human rights organisations urge Jordan to reconsider its stance. Academics explore alternatives like life imprisonment. Shifting public opinion due to international anti-death penalty campaigns adds complexity to the discussion. Recommendations include a thorough review of the justice system to ensure fairness and transparency. A temporary halt on executions allows for a nationwide debate on capital punishment's future. Better support and rehabilitation programs for released prisoners aid reintegration into society. Exploring alternatives like life imprisonment protects society while valuing human life. Actively engaging with international organisations is crucial for addressing death penalty challenges.

### **Recommendations**

1. Conduct a thorough review of the justice system to ensure fairness and transparency in legal proceedings.
2. Implement a temporary halt on executions to facilitate a nationwide discussion on the future of capital punishment in Jordan.
3. Enhance support and rehabilitation programs for released prisoners to facilitate their successful reintegration into society.
4. Explore alternative sentencing options, such as life imprisonment, to balance societal protection with the value of human life.
5. Actively engage with international organizations to share knowledge and develop effective strategies for addressing challenges associated with the death penalty.

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