

Workshop Plan: *Pro Patria Mori* – A Workshop on the Death Penalty
Amnesty International Toronto Organisation Regional Conference 14 October 2006

Number of Attendees: ~60

Audience: All members of Amnesty International

Expected Knowledge: Aware that Amnesty campaigns against the death penalty on the basis that it violates the right to life and the right not to be subjected to cruel, unusual or inhumane treatment or punishment.

Handouts: Copy of Powerpoint Presentation

Further Information: Links page on www.aubreyharris.com

PURPOSE OF SESSION:

1. *Re-familiarise Amnesty members with the cause of abolition,*
2. *Identify fellow organisations and sources of information,*
3. *Understand the patterns and current issues in abolition and the death penalty.*

Actions: China Petition, Africa – Letters of Appeal based on World Coalition focus

Recent Events: World Day Against the Death Penalty (Oct 10th)

[INTRODUCTION]

- Introduce Self (AI Member for several years, Personal interest in the Death Penalty, helped to run the Death Penalty workshop at 2004 Conference)
- Explain Handout. Will be available for download on aubreyharris.com
- Further information and links to videos are also on aubreyharris.com
- Objective of session: *Re-familiarise Amnesty members with the cause of abolition, to identify fellow organisations and sources of information and to understand the patterns and current issues in abolition and the death penalty.*
- This session will include viewing a BBC Video Clip on Organ Selling in China. It is not graphic but is very emotional.
- Further information is available on table for viewing. A revised version of the Death Penalty Handbook, other Amnesty publications on the Death Penalty, and several actions are also on the back table.
- This presentation will not have much focus on Summary or Extra-Judicial Executions, although this is a major issue and one which would be deserving of an entire workshop itself.

[OVERVIEW SLIDE]

- History of Abolition and Amnesty's Involvement
- Action Techniques (how Amnesty works to eliminate the Death Penalty)
- International Legal Instruments & Mechanisms
- Other Organisations

- Status in 2004 and Current State (2006) (with Regional Profiles)
- Focus Area: Africa & The Middle East
- Focus Area: China (+ Video)
- Discussion (open forum)
- Actions & further information

[HISTORY OF ABOLITION]

Definitions:

Retentionist Country: A Country that Retains and Uses Capital Punishment for Ordinary Offences (e.g., Murder)

Abolitionist Country: A Country that has Abolished Capital Punishment for all crimes

Abolitionist (OC Only): A Country that has abolished Capital Punishment for Ordinary Crimes only, but retains it for extreme situations (e.g., Treason, Military Offences etc.)

Abolitionist de facto: A country that has Capital Punishment allowable under the law, but that has not actually executed a prisoner in at least 10 years (n.b., Amnesty normally only indicates this if a country is showing a genuine intention to abolish or to not carry-out such sentences).

History of Abolition:

Early Political Philosophers illustrate the dichotomy of Abolition and Retention.

Hobbesian Political Theory that government exists to control human behaviour which would otherwise be horrible, brutish and short-lived versus Lockean Theory that humans were more naturally inclined to be kind.

In 1764, Cesare Beccaria wrote *On Crimes and Punishments*, the first really abolitionist work. This work influenced many, including Voltaire.

The first country to abolish capital punishment was Venezuela in 1863. By this time in the United Kingdom, capital punishment had been restricted for all practical purposes, to murder¹.

Abolition has seen most of its success following the Second World War, with the greatest increases over the past 25 years. Countries where the Third Reich had ruled were quick to abolish capital punishment following the war. Several countries that had been under other dictatorships or severe oppression were also quick to abolish Capital Punishment following overthrows or independence. South Africa, East Timor and the Philippines being notable examples (the Philippines of course reinstated and recently reabolished capital punishment). Rwanda has recently proposed legislation to abolish Capital Punishment.

Abolition in the United States has had a rough road. In 1967 a moratorium based on constitutional challenges began and in 1972, in *Furman v. Georgia*, Capital Punishment was declared unconstitutional on the basis that it was not fairly administered. This

¹ Hood, Roger, *The Death Penalty: A Worldwide Perspective*, 3rd Edition, Oxford 2002, p. 9

resulted in a brief moratorium on capital sentences, but states scrambled to re-write laws in order that their capital crimes could be declared constitutionally valid. In 1976, *Gregg v. Georgia* this happened. The response of many states was such that some even called-back their senates from summer vacation to push-through new 'constitutionally passed' death penalty legislation. This is a set-back to total abolition as it does not challenge the principle issue of capital punishment, just the way the system determines who is going to be killed instead. Executions themselves resumed only in 1977 (the moratorium had lasted 10 years) – when Gary Gilmore determined himself to abandon all appeals and demanded his penalty be carried-out (before a firing squad).

The US Experience is also affected by the 'sterilising' of the punishment. The United States was the first to introduce Electrocution as a means of execution. In part, to be a quicker and more certain way to achieve a fast death. Experience with that form of punishment has shown it not to be as successful as intended. The most recent innovation is lethal injection. This system, designed by laypeople, is now under severe court challenges based on evidence that the sedatives used may only be masking severe and extreme pain felt by the condemned. It is of note that the original designer of lethal injection has since declared himself abolitionist and that he feels guilt in all of those who have been put to death through that mechanism.

In recent years there have been gradual advances in limiting capital crimes. Very recently, the US Supreme Court declared that the use against those offenders who were under 18 at the time of the offence was no longer to be allowed. Requirements now that a conviction and punishment must be decided by jury is also a recent development. Some recent set-backs include the proposed use of the death penalty against those captured in the 'War on Terror' and sentenced under the Special Military Tribunals.

Canada has had a similar experience to the United Kingdom in abolishing Capital Punishment. Both countries abolished capital punishment for Ordinary Crimes in the 1960s. However it was not until 1998 that capital punishment was officially taken off the books for military law and high treason.

[AMNESTY AND ABOLITION]

Amnesty officially declared its opposition to the Death Penalty in the Declaration of Stockholm in 1977, however the seeds of Amnesty's opposition were sewn in the first letter Amnesty ever produced (the originating Observer letter):

“Open your newspaper any day of the week and you will find a report from somewhere in the world of someone being imprisoned, tortured **or executed** because his opinions or religion are unacceptable to his government.”

Amnesty's initial opposition to the Death Penalty lay in its use against other POCs. However Amnesty later recognised that Capital Punishment in itself was a terrible wrong against human rights, regardless of the crimes for which one is accused of having committed. What is more, the excuses used in exercising the death penalty are the very

same arguments made by countries to justify torture and other human rights abuses. The problem has the same root and so Amnesty recognised that abolishing the Death Penalty is inextricably linked to campaigning for Human Rights.

In 1981, Amnesty produced a Declaration on the Participation of Doctors in the Death Penalty. In this declaration Amnesty declared the participation of Doctors in the process of applying the death penalty, to be contrary to universal medical ethics and called upon all doctors everywhere to refuse to participate in the process and upon medical organisations to protect doctors who refuse to participate in the process.

Article 1 of Amnesty's Statute of 1968 states:

“... the object of Amnesty International shall be to secure throughout the world the observance of the provisions of the Universal Declaration of Human Rights, by:

... c) opposing by all appropriate means the imposition and infliction of death penalties and torture or other cruel, inhuman or degrading treatment or punishment of prisoners or other detained or restricted-persons whether or not they have used or advocated violence.”

Statute of Amnesty International, 6th International Assembly, 1968

(the current statute is less specific to foci and more administrative in nature)

In 1989 Amnesty launched a focussed campaign against the Death Penalty and produced a comprehensive report on the Death Penalty, providing a country-by-country assessment of the practice and application of the death penalty where it is retained.

[ACTION TECHNIQUES]

Amongst other things, Amnesty uses the following techniques to handle Death Penalty issues:

Urgent Actions

Death Penalty Actions

Urgent Actions on the death penalty are normally activated when there is fear of imminent execution. Urgent Appeals are sent to plea for clemency in most cases and often include other concerns about procedural justice or other reasons to doubt the guilt of the condemned.

Death Penalty Actions are like Urgent Actions, and are mainly letter-writing campaigns.

[INTERNATIONAL LEGAL INSTRUMENTS & MECHANISMS]

The International Legal Instruments to be considered in Abolition of the Death Penalty include:

The Universal Declaration of Human Rights (UDHR)
The International Covenant on Civil and Political Rights (ICCPR)
The Economic and Social Council (ECOSOC) Safeguards for those facing the Death Penalty
The Geneva Conventions
The American Convention on Human Rights (OAS)
The Inter-American Commission on Human Rights
The European Convention on Human Rights

I will talk briefly on the ECOSOC safeguards and Geneva Conventions before giving more detail on the others.

ECOSOC Safeguards were passed by the ECOSOC Council in 1984 and include all provisions of the ICCPR but also includes provisions that the death penalty should not be used against women who are pregnant or who are new mothers, those who have become insane, and that the death penalty should only be imposed for the most serious of crimes, *"it being understood that their scope should not go beyond international crimes, with lethal or other extremely grave consequences."*
The ECOSOC Guidelines have been amended several times since 1984 but still have a largely voluntary role.

The 3rd and 4th Geneva Conventions impose restrictions but allow for the use of the death penalty against someone involved in International Armed Conflict, but require at least a 6 month period between sentencing and execution. In Additional Protocol I, for non-International Conflict, the death penalty must not be imposed on women who are pregnant or who are new mothers and it is prohibited to impose the death penalty on someone who was under 18 at the time of the offence.

[UDHR SLIDE]

The Universal Declaration of Human Rights, very early in the document, proclaims in Article 3 that Everyone has the Right to Life, Liberty and Security of Person; Article 5 states that no-one shall be subjected to cruel, inhuman or degrading treatment or punishment.

[ICCPR SLIDE]

In the ICCPR, the Second Optional Protocol for ICCPR, provides for the abolition of the death penalty, but still allows states to maintain its use for times of war or imminent threat of war, **SO LONG AS THIS INTENTION IS RESERVED AT THE TIME OF SIGNING / RATIFICATION.** (i.e., Abolitionist OC)

[AMERICAN CONVENTION ON HUMAN RIGHTS SLIDE]

The American Convention, similar to the ICCPR, allows for the abolition of the DP, but still allows it to be maintained for time of war (i.e., Abolitionist OC)

[EUROPEAN CONVENTION, PROTOCOL 6]

Protocol No 6 of the European Convention, made in 1982, held again similar reservations to allow for Abolition in OC only.

However...

[EUROPEAN CONVENTION PROTOCOL 13]

Protocol No 13, adopted by the Council of Europe in 2002, bans the death penalty IN ALL TIMES and in ALL CASES – i.e., complete Abolition.

[INTERNATIONAL MECHANISMS]

International Mechanisms are not laws, but processes available to help to protect those facing the death penalty, using International Laws and safeguards. These include:

The UN Human Rights Council

The UN Special Rapporteur on Summary or Arbitrary Executions, and

The Inter-American Commission on Human Rights

The Special Rapporteur, “in carrying out his/her mandate, the Special Rapporteur:

- a) Transmits urgent appeals to States in cases that evince a fear of imminent extrajudicial, summary or arbitrary executions and transmitting alleged cases of extrajudicial, summary or arbitrary executions to concerned Governments in the form of case summaries ... ;
- b) Undertakes fact-finding [country visits](#);
- c) Submits [annual reports](#) on activities the mandate and methods of work to the Commission and the General Assembly.”

(source: UN Special Rapportuer’s Website)

[OTHER ORGANISATIONS SLIDE]

I want to be clear that Amnesty is not alone from being the only NGO to proclaim that the Death Penalty is a Human Rights issue. We share this effort with many other organisations. Recently an umbrella organisation has formed, the World Coalition Against the Death Penalty – but even much earlier, in 1980, **42** International NGOs (including Amnesty), signed a Joint Statement to the 6th UN Congress on the Prevention of Crime and the Treatment of Offenders. Today there are many more NGOs fighting against the death penalty – most are country-specific, in particular in the USA and many of whom are religious organisations, but there are also non-religious, professional groups.

[SIGNATORIES TO THE JOINT STATEMENT of 1980 SLIDE]

These are the 42 International NGOs that signed the Joint Statement in 1980. It includes groups of Lawyers, Jurists, Human Rights Groups, Christian and Jewish Groups but also

several Muslim groups. This is significant as one of the more difficult defences has tended to be arguing against those who believe Capital Punishment to be reflective of God's will as a punishment.

While researching for this presentation I came across a publication by the British Section of Amnesty, at the International Headquarters in London. This publication is on Religions and the Death Penalty, and includes a section on Islam. What is clear from this is that even in Islam, capital punishment is never a mandatory punishment:

... Islamic law is at the same time a code for punishment as well as for protection of the individual. Both are religious duties but it is important to note that none of the punishments prescribed, including the death penalty, are themselves pillars of the faith...

... penal codes of countries where Islam is the predominant religion have taken different views of the death penalty, when and how it can be applied, and what flexibility can be permitted to those granted the authority to impose it.

Islamic law prescribes the death penalty as one of a number of possible "punishments". But there is not unanimity about when or if the death penalty must be applied. The application of the death penalty is in fact not automatic upon conviction in Islam and so the question for Muslims is when and how it should be applied. There is debate within Muslim legal circles and within some Muslim societies and the use and non-application of the death penalty...

... The Quar'an says that deliberate murder (or wounding) can be dealt with either by executing (or wounding) the culprit or by payment of "blood money" to the relatives of the victim. The relatives can insist on the culprit being put to death. However, the Quar'an stresses the value of pardon and mercy. There are six offences for which a precise punishment is stipulated in the Quar'an and Sunna. For two of these offences - armed robbery and rejection of Islam ("*apostasy*"), the death penalty is given as one of a number of possible punishments. For armed robbery the alternatives are cross-amputations or exile or the death penalty or a combination of these, but the verses of the Quar'an laying down these punishments close by saying "*Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful*". The same possibility of being spared by repentance applies to someone found guilty of apostasy. The death penalty is only imposed if the offender has not repented when the period for repenting has lapsed...

The sources of Islamic law make repeated references to God as forgiving and merciful and so for the need for forgiveness and compassion in administration of the law. To be merciful and compassionate is more in keeping with the spirit of the faith, is more pious, than to seek revenge. Islam also teaches that clemency is to be preferred if there is any doubt about a person's guilt...

Interpreting the sources of law in such a way that its provisions are not always taken literally is not without precedent. The Quar'an permits slavery, but no Islamic country today feels therefore bound to uphold slavery.

[OTHER ORGANISATIONS SLIDE]

Some other organisations that are also good sources of information and effort include: AMICUS – set up in 1992, it is an international association of legal scholars and students to provide free legal assistance to death row inmates in the USA. They:

- train UK lawyers and students to go and work in the US alongside attorneys (we send over twenty interns a year)

- research particular areas of law, and also draft amicus curiae briefs to be presented to US courts
- make applications to the Inter-American Commission of Human Rights in Washington about breaches of the American Declaration of Human Rights in death penalty trials
- provide trained trial observers to report on individual cases

REPRIEVE – Like AMICUS, but aimed more towards the Caribbean efforts (although also in the USA).

The Death Penalty Information Centre – this is an American-based group but an excellent source of information on the Death Penalty in particular in the United States, however there is also good summary information on the Death Penalty as an international issue.

[WORLD IN 2004 SLIDE]

In 2004, at the time of the last AITO Regional Conference, this was the current state of the world with respect to abolition and the death penalty:

- **77** Countries Abolitionist (Complete)
- **15** Countries Abolitionist (OC Only)
- **25** Countries Abolitionist de facto
- **78** Countries Retentionist

Today, only 2 years later, this is the state of the world:

[WORLD TODAY SLIDE]

- **88** Countries Abolitionist (Complete)
- **11** Countries Abolitionist (OC Only)
- **30** Countries Abolitionist de facto
- **68** Countries Retentionist

I've tried to put these side-by-side to it's easier to compare

[COMBINED SLIDE]

As you can see, the changes are significant given that in the 1980's there was an average of one country a year abolishing Capital Punishment. In the past two years, the number of abolitionist countries has grown by **11**. **Abolitionist for OC only has fallen by 4, but these are likely to be included in the 11 newly Complete Abolitionist countries.**

Abolitionist de facto Countries (by Amnesty's standards) have **increased by 5** and the number of **Retentionist** countries has **dropped by 10!**

[GLOBAL PICTURE 2006]

Here is a quick image of what this looks like across the globe. I have kept to the same colour schemes used in the pie charts – i.e., Red Countries are Retentionist, Green are Abolitionist, Light-Green / white are Abolitionist for OC only and the Yellow countries are Abolitionist de facto. The one red mark you will see in Europe is Belarus. Russia, while not having been through a 10-year moratorium, has shown considerable evidence, in Amnesty’s opinion, to be considered Abolitionist de facto.

[“United” States SLIDE]

Here, since I could not break this down in the big map, is the state of abolition in the United States (this image is from Amnesty USA and uses a different colour scheme, but does not show Abolitionist de facto – only retentionist states (yellow), Abolitionist states (blue) and States where the DP has been declared unconstitutional. The Federal Government is retentionist, but this is rarely used (it was used, however, in the execution of Timothy McViegh in 2001).

[REGIONAL PROFILES 1 – South and Central America and the Caribbean SLIDE]

South and Central American countries are mostly Abolitionist for OC only. It is notable though that this region was the first in the world to abolish the death penalty and there are very few retentionist regions. Recent news sources suggest that Peru is examining expanding its use of the death penalty, but this is at an early stage and may not succeed.

Mexico became fully abolitionist in 2005

The Caribbean however, is a more difficult case. Many of the smaller countries are abolitionist as a result of colonial powers such as the UK and France. Other countries have been fighting to retain the death penalty – mostly out of political gains in countries with high rates of crime – this is despite the fact that there is no evidence to suggest that capital punishment has any ability to cause a deterrent effect on crime. In Jamaica currently the death penalty is being used as an election issue – just as many of us have seen in the TV ads during American election campaigns.

The fact that executions in many of these countries have not taken place in long periods of time, potentially making these countries Abolitionist de facto, is mainly due to the creative efforts of defence lawyers. The Privy Council in England is the highest court of appeal, however this has been ignored in at least one case where a prisoner was executed while an appeal was still being heard in the Privy Council.

[AFRICA & THE MIDDLE EAST SLIDE]

As mentioned above, Islamic Law has a great influence on much of these regions.

This area is of particular focus and last year was one of the areas targeted for special attention in the 2005 World Day Against the Death Penalty.

At present there are several positive items in the news, Rwanda is examining abolition in a motion to be brought before their government. Also, Morocco has recently been examining the issue.

Libya continues to be a retentionist state, however Col. Qadhafi has long voiced his opposition to capital punishment. Like many other nations, especially those under dictatorship, the argument used to prevent abolition is that public opinion is still in favour of retention.

Extra-Judicial and Summary Executions continue to be a problem, particularly in war-torn areas. In Iraq a recent Guardian article discussed state-authorized religious 'gangs' who roam parts of Iraq, inflicting the death penalty on those it suspects of violating Islam for any variety of offences, but in particular targeting Islamic sexual offences (such as homosexuality).

[EAST ASIA except China SLIDE]

Moving to East Asia, Cambodia abolished the Death Penalty in its constitution shortly after the overthrow of the Pol Pot regime, however as you can see by the map, most of East Asia is retentionist, despite the variety of religions and cultures found throughout the region. In fact Abolitionist states are by far the minority. The Philippines was the first nation to abolish the DP (following the overthrow of Ferdinand Marcos), only to reinstate it for a period of time only ending this past summer when it was again abolished. It should be noted that the reinstatement of the death penalty was achieved by a provision allowing its reinstatement "should there be 'an alarming upsurge of heinous crimes' that 'undermine the people's faith in the government and its ability to maintain peace and order in the country'" (Hood, 44) It has been argued ever since the reintroduction that there never really was a 'serious upsurge of heinous crimes' worthy of reinstatement.

Some other countries in the region to take note of are Singapore (where the highest per capita rate of execution by a state in the world takes place), India and Pakistan, where execution is generally carried out as revenge and the ability of the judicial system to carry out substantive and procedural justice is highly questionable.

[CHINA SLIDE]

Finally we should look at China. In addition to many other major Human Rights concerns in China, the state use and abuse of the death penalty puts it as probably the largest offender in the world. Amnesty estimates, even at the lowest range, indicate that China executes more prisoners each year than anywhere else in the world combined. The low estimate being 2,000 people, the high estimate, which comes from a government source, is around 10,000 people may be executed each year by the State.

What is more alarming as that these criminals are not just the most heinous of murders – these people may be convicted of embezzlement, of drug crimes (particularly around World Anti-Drug Day, when hundreds of 'convicted' may be publicly executed after

being paraded and taunted. Many of these convictions are based solely on ‘confessions’ and these are, we believe, mainly extracted under torture. According to a recent BBC report, China has a 99% conviction rate from the moment a suspect is charged with a capital crime. This suggests not great policing, but a rubber stamp by the courts.

In China guilt is considered only secondary to the concept of making an example to the population (‘execute one as an example to a hundred’ (Hood, 53)). The death penalty is used to control the population through fear. The argument dominant in Chinese theory (as cited in Hood) is chiefly one of social order and relies entirely on ‘deterrence’ – which has never been proven (and would be especially difficult in China where official figures on capital punishment are considered a ‘state secret.’

With the Olympics coming-up soon to be held in China, there are two very important things to consider. First, is China’s tendency to have ‘crackdowns’ on social behaviour (largely through public execution rallies), but second, is that this is a major opportunity – groups had opposed China’s selection because of its human rights record – leaving us now only with this as an opportunity to pressure China to clean-up its own act with respect to human rights.

This brings us to the video I mentioned earlier. I will warn you that I find some of the scenes in this very emotional – the topic is the selling of human organs from executed prisoners and includes a scene of prisoners at an execution rally, just prior to their execution.

[VIDEO]

[Q&A]

I’d like to open this up now for any discussion. Are any here involved in China in their own AI groups or the Death Penalty and would like to add to what I have produced here?

[ACTIONS SLIDE]

I’d like to bring your attention now to the items at the back of the room. I have several Actions available for you to pick-up, as well as a number of documents which I have brought for your viewing. Please only take copies of the Actions as many of the other documents are my own or only copies. There is a petition to China addressing death penalty issues in light of the upcoming Olympics, an Action to Iran and an Action to Ghana.

[OTHER SOURCES SLIDE]

Finally, my last two slides, I would just like to introduce you to some useful sources for information on the death penalty. Despite it being a relatively important topic, your average bookshop will carry very few if any books on the Death Penalty. Most sources I have found have either been online websites, media or books ordered online.

Amnesty's websites in particular are useful and recognised as some of the best resources for international figures on capital punishment. World Coalition.org is the website for the umbrella group that includes Amnesty and coordinates the World Day Against the Death Penalty each year.

I have also made a personal website – right now it is very, very rough-looking, however you can click onto a page of 'Death Penalty Links' where I have provided a good collection of websites from other organisations to media stories and sources.

There is Roger Hood's *The Death Penalty: A Worldwide Perspective*, which is based on the 5-yearly UN Survey but relies heavily on other sources of information, in particular Amnesty reports but also other media and government sources. I'm still reading through it personally and find it hard to put down.

[LAST SLIDE!!!]

Then there are some other books that are of interest to this topic:

- Beccaria, Cesare, *On Crimes and Punishments* (1764); This was the first really abolitionist work – the one that I described earlier in the History of Abolition.
- Duff, Charles, *A Handbook on Hanging* (orig. 1928,1961) – this is a sarcastic essay pointing to the futility of killing to prove that killing is wrong. It is a stuffy of capital punishment in the UK mainly. Several versions were published, the first in 1928. A reprint of the last version (1961) has recently become available.
- Turow, Scott, *Ultimate Punishment* (2003) – Scott Turow was a member of the commission that examined the Death Penalty in Illinois – the results of which resulted in Governor Ryan's decision to announce a moratorium in the state and to commute all existing death row prisoners in the state to life. Mr Turow has experience as a state prosecutor and this book gives his own personal view on the death penalty and includes many vivid examples from his own experience. It is a balanced book but does not make a final conclusion on the validity of the death penalty itself.
- *Debating the Death Penalty*, ed. Hugo Bedau (2004) – *Debating the Death Penalty* is a collection of essays both for and against the Death Penalty. It is the most academic collection of such essays I have been able to find so far and is fairly recent.
- Power, Jonathan, *Like Water on Stone* (2002) – this is the story of Amnesty International. It does not include much on the death penalty per se, but does help to put in perspective the overall behaviour and underlying issues in Amnesty, as well as helping us to understand how and why Amnesty is so careful about the

collection of information – such as with the Death Penalty logs from which so much of the death penalty work originates.

- Finally I have listed a few news sources that I consider fairly reputable. One of the links from my webpage is the Inter Press service, I have found it to be a very comprehensive and regularly updated source of news items and appears to be even more broad-ranging than Google-News.

[CONCLUSION]

I hope that this session has helped to broaden and reinforce your understanding of the death penalty and why it is so essential to Amnesty's efforts. I hope also that you have become acquainted with new sources of information and are now more aware of sister organisations and what they do. Finally I hope that you now have a renewed interest in the death penalty and the current issues of the topic.

Thank you for your time.