

(Non) Justification of Death Penalty (from a Philosophical, Religious, Moral, Psychological, Legal and Economic Standpoint)

Asst. Prof. D-r. Nikola Dacev
International Balkan University, Skopje, North Macedonia

Abstract— The death penalty, also known as capital punishment, is recognized as the most severe and cruel punishment that the court of law may impose for the most violent and unscrupulous crimes. Although it does not exist in most European countries, it still exists in a number of countries in Asia and Africa, as well as in a number of states in the United States of America. There are several aspects that can be used to analyze the justification of the death penalty as the strictest form of sanction in a single legal system – philosophical, religious, moral, psychological, legal and economic aspect. This paper covers all these aspects in order to determine the need of existence of this type of criminal sanction, especially because the death penalty is standardized in many countries, but there are countries in which the authorities and lawmakers continue to discuss the possibility of establishing the death penalty as punishment into the criminal codes.

Keywords: capital punishment, life incarceration, murder rates, confirmed executions, ethics.

1 INTRODUCTION

The state presents the death penalty as a punitive measure imposed in only the worst cases. System functionaries and politicians rarely speak of capital punishment as a public policy. They seldom present it as having geographic, victim, and offender based patterns of implementation. Those acting on behalf of the state present the death penalty as punishment meted out to individuals who commit particularly heinous crimes, or to those who have had multiple chances to prove their ability to function in a civil society. [1] Hence, the death penalty can be defined as a government-sanctioned practice whereby a person is killed by the state as a punishment for a capital crime, such as murder, terrorism, espionage, offenses against the state, such as attempting to overthrow government, drug trafficking, war crimes, crimes against humanity and genocide, but may include a wide range of offences depending on a country. [2]

Historically, the use of capital punishment has been the rule, and exceptions from this rule have been rare. For instance, during the Middle Ages the use of the death penalty was very common indeed. With the Age of Enlightenment came the first serious critique against the death penalty in modern time. Cesare Beccaria, in particular, turned out to be very influential. As a consequence of his work *On Crimes and Punishments* (1764), the death penalty was abolished by Joseph II of Austria and by his brother Leopold, Grand Duke of Tuscany. (Anckar 2010) With the development of societies over the years, the change in people's awareness is more than obvious, as well as

the change of states in their approach to the death penalty as a sanction for the most severe crimes. So today, there is a great deal of variation regarding the use of the death penalty among the countries in the world. There are various explanations for the use of the death penalty as capital punishment. Carsten Anckar for example, provides six sets of plausible explanations of the death penalty: 1 physical explanations, 2 cultural explanations, 3 development, security and dependency, 4 political institutions, 5 political actors and 6 historical explanations. [3] In this paper, through the analysis of the (non) justification of the death penalty from several aspects, an attempt has been made to determine the need to incorporate this type of punishment in the legal system, to determine the benefits, but also the consequences of its regulation.

A total of 56 countries have the death sentence in law and practice. A variety of methods are used, including hanging, shooting, lethal injection and beheading. [4] Belarus and Kazakhstan (country situated partly in Europe and partly in Asia) are the only two countries in Europe to use the death penalty. Both countries are not part to the European Convention on Human Rights.

Amnesty International recorded at least 993 executions in 23 countries in 2017, down by 4% from 2016 (1,032 executions) and 39% from 2015 (when the organization reported 1,634 executions, the highest number since 1989). Most executions took place in China, Iran, Saudi Arabia, Iraq and Pakistan – in that order. [5]

It's necessary to make a difference between confirmed executions and death sentences because not every death sentence is carried out in the same year. And some are not executed when it is proved that the convicts are innocent through the usage of appeals and other legal remedies.

The statistics show that most of the countries with most executed convicts and most death sentences have noted a de-

• Asst. Prof. D-r. Nikola Dacev, Department of Legal Studies, Faculty of Law, International Balkan University, Skopje, North Macedonia. E-mail: dacevn@yahoo.com

crease in recent years, although the numbers are still high and too much data is missing. (See table 1 and table 2)

Table 1
Countries with the most confirmed executions (2015-2017)

	2015	2016	2017
China	Thousands	Thousands	Thousands
Iran	977+	567+	507+
Iraq	26+	88+	125+
Saudi Arabia	158+	154+	146+
Egypt	22+	44+	35+
Pakistan	326	87+	60+
United States	28	20	23

Source: Amnesty International. <https://www.amnesty.org/en/>

Table 2
Countries with the most death sentences (2015-2017)

	2015	2016	2017
China	Thousands	Thousands	Thousands
Iran	Unknown	Unknown	Unknown
Iraq	89+	145+	65+
Saudi Arabia	6+	39	1+
Pakistan	121+	360+	200+
Egypt	538+	237+	402+
United States	52	32	41

Source: Amnesty International. <https://www.amnesty.org/en/>

2 DEATH PENALTY FROM PHILOSOPHICAL, RELIGIOUS AND MORAL STANDPOINT

Since religion and philosophy are complementary and normative in nature, we will analyze the death penalty from both aspects simultaneously together with morality of the death penalty because morality is a discipline of study within a branch of philosophy and for some is inseparable from religion.

When Alexander the Great addressed Diogenes of Sinope (412 – 323 BC) with greetings, and asked if he wanted anything, Diogenes replied, "I have nothing to ask but that you would move to the side, that you may not, by intercepting the sunshine, take from me what you cannot give." [6] After being in the middle of daylight with a lamp in his hands "looking for people," he entered in a barrel, and someone overhang into the barrel to ask him what he was doing inside. Then Diogenes's answer is reflected on the shadow that the curious person makes while is asking the question, not allowing the sun to warm him. In other words, "do not take me the sun because you did not give it to me." [7] If we use the death penalty as a reference in the context of the philosophy of Diogenes, it would mean "you didn't give me my life, you cannot take it away, only God can".

Many other famous authors, philosophers, social activists were against the death penalty. For Albert Camus the death penalty expressed in the capital punishment is the most pre-meditated of murders. (Albert Camus "Reflections on the Guillotine" 1957)

For Martin Luther King, Jr. the death penalty is against the

natural law or the law of God. He said that "Capital punishment is against the best judgment of modern criminology and, above all, against the highest expression of love in the nature of God." ("Advice for Living," Ebony, November 1957; M.L. King, Jr)

From a religious standpoint of view, the Old Testament enjoins us to take an "eye for an eye" – the principle of *lex talionis* – while the New Testament exhorts us to "turn the other cheek". And while Islam is generally regarded as compatible with the death penalty, the Qur'an's emphasis on forgiveness suggests that Muslims should sometimes respond to evil with mercy, not retaliation.

All religions have rejected Darwin's theory of man's creation, as some believe that man was created by God or Allah, other Buddha, etc. Therefore, the life of man was created by an invisible force that rules everywhere in the universe called by different names depending on the religious determination. If we know that the world is mostly religious (although there is agnosticism as an irreligious knowledge of the origin of man) then which person can take another person's life when he/she did not give it to him/her?

One of human attributes is his/her morality or ethics. Another human attribute is the empathy towards others and the pragmatic understanding of all human attributes. Such person cannot condemn another person if we know from the psychological standpoint that there is an affection as a type of emotion described as a very short but very strong emotion that cannot be controlled and a deed committed in an affective state causes a lot of repentance, from apology to self-punishment. Is it possible to condemn the person that has already condemned himself/herself? (There are examples of people that commit suicide when they take another person's life in an affective condition by throwing an object, or by using a cold weapon or firearm).

Therefore, a man cannot condemn a man to death. If we exclude philosophy, religion and psychology, and if someone consciously and intentionally kills someone, even with a very strong motive, murder is murder (taking away someone else's life). Does this man deserve a death sentence? No, because behind such act there must be some pathology (disease) in order to commit such a crime.

From a moral point of view, the supporters of the death penalty claim to be moral. The question of the morality of a society is posed, does morality exists in the society that allows the death penalty or not? So, for example, a society that is not willing to demand a life of somebody who has taken somebody else's life is simply immoral. (Immanuel Kant in Metaphysics of Ethics)

There are so many types of heinous crimes like for example, terrorism (a larger or smaller group of people, well trained to kill many people simultaneously). Do these killers deserve the death penalty? They kill whole families, children and innocent people.

We have to ask ourselves the question! Why they undertake such cruel actions? What happens to the so called "kamikaze" who take other people's lives, along with their own life?

There are many reasons: self-sacrifice for money, that is, for the survival of all of his/her relatives who live in extreme pov-

erty. It is not justification, but the motive is very strong; blackmailed with the life of the loved ones; oppressed for centuries by one group of people.

All this does not justify them, but does not justify the death penalty also because of the strong motives in which pathology is hidden, and the sick should not be condemned, but treated.

Is a lost life with another lost life as punishment moral, just, right? Is it morally justified to compensate one lost life with another as a punishment? What about those large corporations that support terrorism and destroy people lives? Do they deserve a death sentence?

There are young people who are misled in order to achieve a higher goal, and before that they were quite normal with normal behavior. Do these people deserve the death penalty? No, because they can rehabilitate and go back because they are adolescents, susceptible to influence and demonstration of force, that want to prove themselves etc. There are many people that possess complexes and frustrations that may even lead to committing serious crimes.

On the other hand, Thomas Aquinas noted that by accepting the punishment of death, the offender was able to expiate his evil deeds and so escape punishment in the next life. This is not an argument in favor of death penalty, but it demonstrates that the death penalty can lead to some forms of rehabilitation. Each state is arranged by legal acts - there is a court, an investigation procedure, a prosecutor's. The trust in the justice system is debatable and under skepticism almost in every country in the world. In every country, no matter how professional judges are, they are not immune to prejudice and public opinion.

Disbelief in the evidence or eyewitnesses of the crime cannot be avoided despite the general view that the accused person is guilty. Is death penalty justified in such judicial systems? Even in an ideally legally established society, there will always be skepticism in the blame of the defendant.

There have been cases throughout the history when prisoners sentenced to death, were executed and evidence of their innocence showed up afterwards or some uncertainties about their guilt has arisen which implies that they were possibly innocent. The last noted possibly innocent convict was Robert Pruett executed in Texas in 2017. [8]

When we say that justification for the death penalty can be found in the purpose to do the same to the perpetrators of the crimes, then the rapists should be raped and the killers killed. But there is a fundamental difference here. Proponents of the idea of the death penalty say that raping the rapist will only cause someone else to degrade themselves by doing it. It will not prevent the rapist from raping again. Executing murderers, however, prevents them from committing their crime again, and thus protects innocent victims. The good, therefore, outweighs the bad, and the executioner is morally justified in taking the murderer's life. The moral aspect of the death penalty is debatable, for a certain group of people it is a moral act, and for others it is not. However, in terms of preventing the execution of serious crimes, the data presented show that in countries with death penalty, the level of committing serious crimes is not reduced. On the contrary, in some countries it is growing (see table 3).

As for the thesis that the police officers (the state) kill in order to save a victim's life is used for justification of death penalty or the right to self-defense, it's a different situation from the death penalty, because in such cases the state or the potential victim has no choice, but to defend someone else's life or the life of its own. There is a choice when the court gives a judgment regarding the death penalty.

3 DEATH PENALTY FROM PSYCHOLOGICAL STANDPOINT

If the effects of death penalty are analyzed psychologically, the death penalty may even provoke murderers of even more murders in order to contradict the system. Also, the possibility of repentance is excluded with the death penalty, as well as the possibility to prove that a certain person may not be a perpetrator of the crime. There are many examples of persons condemned to death taking the opportunity of the time before execution to repent, express remorse, and very often experience profound spiritual rehabilitation. Death penalty doesn't rehabilitate the prisoner and return them to society.

The presupposed benefit of the death penalty is deterrence which can be defined as discouraging the others to undertake the most severe criminal actions such as murder and rape, through instilling doubt or fear of the consequences. In some cases is difficult to achieve deterrence because some capital crimes are committed in such an emotional state that the perpetrator did not think about the possible consequences; or has a mental illness or defect. But, the following statistical data show that the argument that by executing convicted murderers, we will deter would-be murderers from killing people is irrelevant. In USA there are 31 states with death penalty and 19 states without death penalty. The results displayed in table 3 show that **states without the death penalty have had consistently lower murder rates for the period between 2006 and 2016.** [9]

There are many ways to prevent a society from committing the most severe crimes. The existence of a strong state apparatus with a stable security system is one of the basic prerequisites for this. But, some researches show that one can detect which individuals are prone to commit murder at the earliest age. In this way, even in countries that have integrated the death penalty already, the possibility of applying the death penalty would be significantly reduced. According to Dr Helen Morrison, an American forensic psychologist and writer, chromosome abnormality in serial killers begins to express itself during puberty. She notes two cases in which one serial killer had an extra X chromosome, causing him to produce excess amount of oestrogen and during puberty his breasts began to develop causing him a lot of embarrassment and anger that led into raping over 50 women; and another one that had an extra Y chromosome, which his lawyers argued was the cause of his violent crimes-there are studies that acknowledged the association between the chromosomes and their influence in committing crimes. Also, studies by Newman et al. have revealed that the nervous system of serial killers is considerably different to an average person. Serial killers feel less fear and anxiety. [10] A well developed society may even take preventive measures for committing seri-

ous crimes by the serial killers with appropriate use of the results obtained with the aforementioned studies and by conducting additional studies. That must be the primary goal of one society – to take all necessary measures to avoid such violent acts by its citizens. In this way, there would be no need to analyze whether the death penalty should exist or not in the penal system of the countries.

Table 3

Murder rate in death penalty states versus murder rate in non-death penalty states in USA

Year	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Murder Rate in Death Penalty States	5.83	5.72	5.26	5.00	4.89	4.95	4.72	4.75	5.17	5.63
Murder Rate in Non-death Penalty States	4.10	4.05	3.90	4.01	4.13	4.09	3.88	3.70	4.26	4.49
% Difference	42%	41%	35%	25%	18%	21%	22%	28%	21%	25%

Source: Death Penalty Information Center, USA

4 DEATH PENALTY FROM LEGAL STANDPOINT

From a legal point of view, starting from the social contract when people have given up of some of their freedoms, i.e surrender their rights to the state in order to create a society in which a legal order would exist, we can interpret that the death penalty is justified. "Again, every rogue who criminally attacks social rights becomes, by his wrong, a rebel and a traitor to his fatherland. By contravening its laws, he ceases to be one of its citizens: he even wages war against it. In such circumstances, the State and he cannot both be saved: one or the other must perish. In killing the criminal, we destroy not so much a citizen as an enemy. The trial and judgements are proofs that he has broken the Social Contract, and so is no longer a member of the State." (J.J. Rousseau's *The Social Contract* written in 1762). On the other hand, The law permitting the death penalty is in contradiction with the law that prohibits killing and it becomes a paradox. "What says the law? You will not kill. How does it say it? By killing!" (Victor Hugo, author of *Les Miserables* 1862).

In the existing regulation of the European Union, Article 2 of the Charter of Fundamental Rights of the European Union prohibits the use of capital punishment. [11]

Although the United Nations Universal Declaration of Human Rights does not explicitly indicate the death penalty, it can be interpreted that it does not acknowledge the death penalty as a punishment for the most severe criminal acts because Article 3 of the Declaration states that everyone has the right to life. [12] The debates in the Commission on Human Rights, in its Drafting Committee, and in the Third Committee of the General Assembly respecting adoption of the Universal Declaration indicate that the issue of abolition of the death penalty was crucial in the drafting of Article 3. Three general approaches were considered by the drafters. The first was to

recognize in express form the death penalty as a limitation or an exception to the right to life. The second approach was to proclaim without equivocation the abolition of the death penalty. As the Declaration was a form of manifesto or statement of objectives, countries could recognize the goal of abolition even though their internal legislation still permitted capital punishment. The third solution, one of compromise, stated the right to life in absolute terms, making no mention of either abolition or retention of the death penalty. This third approach, ambiguous and equivocating, eventually prevailed. [13] The United Nations General Assembly has adopted, in 2007, 2008, 2010, 2012 and 2014, non-binding resolutions calling for a global moratorium on executions, with a view to eventual abolition. [14]

The United States, which from the start has been a liberal, partially democratic nation with a republican hostility to monarchical power, a predominantly Christian culture, and a widespread cult of the individual, did develop an abolitionist movement and did conform to the standard Western pattern of increasing restraint, refinement, and reduction. (Garland 2010) But, America's institutional landscape may have made it difficult to abolish capital punishment on a national basis, but within the United States there is a great deal of state-by-state variation. Twenty-five states have, at one time or another, abolished capital punishment within their jurisdictions, and as of 2010, fifteen states and the District of Columbia have no capital punishment laws in force. Among the thirty-five states that have "retained" the death penalty-or, more precisely, re-enacted it by passing new capital punishment statutes in the wake of Furman-some never impose death sentences, some impose death sentences but rarely execute them, and others impose and execute death sentences with relative frequency.

During the last decades of the twentieth century, the Western nations collectively and definitively abolished capital punishment. At precisely the same historical moment, America reinvented it. These two developments run in opposite directions, but in one respect they are intimately linked: the processes that produced abolition throughout the liberal democratic world set the terms on which the new American institution would be remade. Basically, America used the base previously established by other countries but readapted it to the new trends producing major changes to its legal forms and social functions. When first presented with constitutional challenges to capital punishment, the Court could have ruled decisively in favor of national abolition and brought America into line with other Western democracies, or it could have declined to become involved, leaving the death penalty in the control of the states and permitting each state legislature to retain or abolish as it saw fit. But rather than resolve the matter in one direction or the other, the Court has sought to regulate and reform the practice. The result is that the Court has taken ownership of the issue, putting itself and the federal courts at the very heart of a vexed and ongoing conflict. [15]

It is a complex question to determine what kind of norms the states should implement in order to regulate the death penalty, which in itself is delicate. States that have integrated the death penalty in their punitive systems regulate this issue

differently. There are differences in what type of crimes are covered by the death penalty, the type of legal remedies that can be used by convicts and in what time limits, the manners of executing the death penalty, the costs, etc. Particularly disputable is the age of persons subject to the death penalty. What is the age when the minors responsible for serious crimes could be punished with a death sentence? According to the United Nations Convention on the Rights of the Child, the prohibition on execution for crimes committed by persons under the age of eighteen is extremely straightforward and leaves essentially no interpretative ambiguities. Within the overall logic of the Convention, this prohibition is of some interest and uniqueness, because as a general rule it applies to persons over the age of eighteen. Indeed, since the Convention was adopted, the rare recent cases of juveniles sentenced to death have concerned adolescents who offended when they were sixteen or seventeen years of age, but by the time that they had been tried and had exhausted their appeals, they have tended to be well into their twenties and even thirties. The prohibition of execution of juvenile offenders is a feature of criminal justice that predates the Convention by many decades. It is really nothing more than a specific manifestation of the general rule establishing a threshold for criminal responsibility. The difficulty with the norm is that the age limit for execution varies, and historically, in some jurisdictions, it has been very low indeed. The real problem is therefore not with the prohibition of execution for crimes committed by young offenders, but rather with establishing the age to which this prohibition applies. [16] It is a very specific and complicated issue that is very difficult, almost impossible to regulate in an appropriate way. In fact, this paper is not aimed at finding a way to properly regulate the death penalty, but to analyze the death penalty from various aspects that show the death penalty as purposeless and susceptible of producing injustice as part of the country's legal penal systems.

5 DEATH PENALTY FROM ECONOMIC STAND-POINT

A substitute for the death penalty as capital punishment for the most violent crimes is the life imprisonment. The comparative analysis of the costs of death penalty versus the costs for life imprisonment shows some unexpected results. The costs for death penalty and life imprisonment may be divided on explicit and implicit costs.

Explicit costs are: legal fees, annual incarceration, execution and annual parole. Figure 1 displays the costs for death penalty and life imprisonment in the USA for 2015. The legal fees for death penalty are much higher than the legal fees for life imprisonment - death penalty cases cost more than ordinary cases because all the lawyers, judges, and other personnel will put more hours into preparing, trying, and reviewing the issues, given that a life is at stake. The costs for annual incarceration, which means the costs for confinement in prison of the criminals that are sentenced to death penalty until they wait for validation of the court decision and every possibility for a legal remedy to be exercised, are slightly higher than the costs

for imprisonment of other convicts.

The implicit costs are: medical costs, overcrowding, botched execution lawsuits. Medical costs of prisoners have been increasing greatly as 60+ prisoner populations grow, due to longer sentencing and less sentences with parole opportunities. Overcrowding leads to a variety of cost increasing factors, including the need for more physical prisons, increased potential legal fees and medical costs from inmate violence, and problems with correctional officers. Botched execution lawsuits could lead to significant increases in cost to death penalty states. These implicit costs will rise if the death row population were all converted to general population, but the death row population is such a small percentage of overall population (about 0.19%) that it would have negligible effects on the above costs. Additionally, converting death row prisoners to general population would give these prisoners much stricter legal rights and fewer options to pursue in court. However, the execution lawsuit could have a significant impact on the continued usage of the death penalty by states and the federal government.

Overall, the death penalty is more expensive in almost every aspect than simply incarcerating a prisoner for the entirety of his or her life. [17]

When the killer is sentenced to life imprisonment instead of a death sentence, the victim's family indirectly covers the costs of his/her stay in prison, because every citizen is a taxpayer, which means that some funds gained from taxes are used by the state to finance the prison expenses. The proponents of the death penalty would say that this is injustice and they are right. But, this would not justify the death penalty because the costs of executing the death penalty are covered by the taxes of citizens also. Table 2 shows that the costs for death penalty are higher than the costs for life imprisonment. Consequently, the argument that "it is not fair the families of victims to cover the costs for life imprisonment of the perpetrators" does not stand because they certainly pay, whether for the perpetrators' stay in prison or for the execution of the death penalty.

6 CONCLUSION

In this paper an attempt has been made to analyze the death penalty from several standpoints (philosophical, moral, reli-

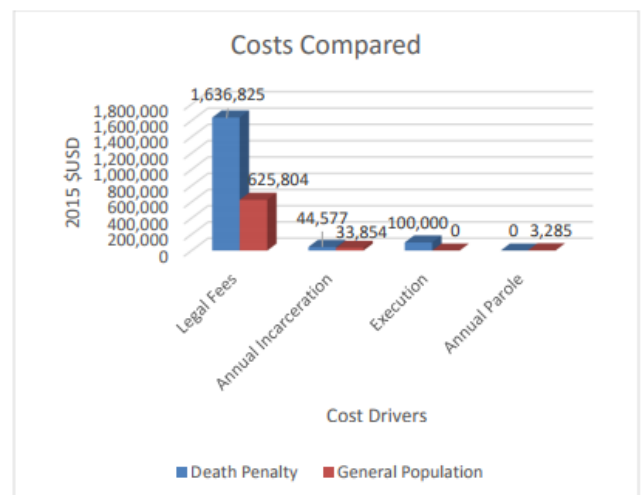


Fig 1: Costs for death penalty and life imprisonment in the USA for 2015 [17]

gious, psychological, legal and economic standpoint), and it can be concluded from the acquired results that there is no definite fact that justifies the death penalty regardless of what type of crime is involved. Despite the fact that this is a comprehensive topic, efforts are made to address the essential causes of the death penalty as the most severe sanction in some countries, that is, to oppose the arguments of those who are behind and against the death penalty. For example, the results displayed in this paper have shown that capital punishment cannot be justified with deterrence like some people claim. The obtained results also show that the expenses for death penalty are higher than the expenses for life imprisonment.

In this paper different types of severe criminal actions were emphasized and there is no justification for such actions, but that does not mean that the death penalty is justified also because of the strong motives in which pathology is hidden. Therefore, the sick people should not be condemned but treated.

Justification of the death penalty can be sought in protecting society from future hideous crimes, but in practice in some countries this is not the case. In general, there are laws that contain provisions or by-laws that are abused by a particular government unit for certain causes. The possibility of abuse exists with the death penalty also, which is extremely dangerous. Abusing the death penalty would mean for example killing of political prisoners. In some countries we are witnessing the imprisonment of people who oppose the policies of a particular government.

As a final conclusion it can be stressed that the fact that there are so many contradictory opinions about the implications that the death penalty has in the societies in the world indicates that the death penalty should not be a part of the penal systems of the countries.

REFERENCES

- [1] K. S. Miller, "Wrongful Capital Convictions and the Legitimacy of the Death Penalty," LFB Scholarly Publishing LLC, p.3, 2006.
- [2] M. Kronenwetter, "Capital Punishment: A Reference Handbook (2 ed.)," ABC-CLIO, 2001. ISBN 978-1-57607-432-9
- [3] C. Anckar, "Determinants of the Death Penalty A comparative study of the world, Routledge," pp.17-23, 2004.
- [4] <https://www.thesun.co.uk/news/2525739/death-penalty-how-many-people-executed-world-each-year/>
- [5] <https://www.amnesty.org/en/latest/news/2018/04/death-penalty-facts-and-figures-2017/>
- [6] J. M. Dillon, "Morality and Custom in Ancient Greece," Indiana University Press. pp. 187–188, 2004. ISBN 978-0-253-34526-4
- [7] L. E. Navia, "Classical Cynicism: A Critical Study. Contributions in Philosophy. 58," Greenwood Publishing Group, pp. 85–116, 1996. ISBN 978-0-313-30015-8
- [8] Death Penalty Information Center, USA, <https://deathpenaltyinfo.org/executed-possibly-innocent>
- [9] Death Penalty Information Center, USA <https://deathpenaltyinfo.org/deterrence-states-without-death-penalty-have-had-consistently-lower-murder-rates#stateswithvwithout>
- [10] <http://blogs.unimelb.edu.au/sciencecommunication/2014/09/30/do-serial-killers-have-an-extra-chromosome/>
- [11] "Charter of Fundamental Rights of the European Union," European Union, 29 May 2010. http://www.europarl.europa.eu/charter/pdf/text_en.pdf
- [12] "Universal Declaration of Human Rights," United Nations, 1948. <http://www.un.org/en/universal-declaration-human-rights/>
- [13] W. A. Schabas, "The Abolition of the Death Penalty in International Law, Third Edition," Cambridge University Press. v. 24. 2002.
- [14] Resolution A/RES/69/186, "Moratorium on the Use of the Death Penalty, adopted by the General Assembly of the United Nations on 18 December 2014. http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/69/186
- [15] D. Garland, "Peculiar Institution America's Death Penalty in an Age of Abolition," The Belknap Press of Harvard University Press Cambridge, Massachusetts, pp. 183-207, 2010.
- [16] W. A. Schabas, and H. Sax, "A Commentary on the United Nations Convention on the Rights of the Child, Article 37 Prohibition of Torture, Death Penalty, Life Imprisonment and Deprivation of Liberty," MARTINUS NIJHOFF PUBLISHERS, pp. 24-25, 2006.
- [17] M. Torin, "The Death Penalty vs. Life Incarceration: A Financial Analysis," Susquehanna University Political Review: Vol. 7, Article 4, 2016. Available at: <http://scholarlycommons.susqu.edu/supr/vol7/iss1/4>