



## SOHRAM-DER

İşkence ve Şiddet Mağdurları için Sosyal Yardımlaşma Rehabilitasyon ve Adaptasyon Merkezi Derneği  
Association Centre Action Social Réhabilitation et Réadaptation pour la Victimes de la Torture et de la Violence  
Kurt İsmail paşa 1. sokak Tavşanlı apartmanı kat:4 No: 10-11 Ofis /Diyarbakır  
Tel: 00 90 412 224 44 77 – Email : sohramder@gmail.com - Web-sitesi: www.sohram.com

### **DEATH PENALTY! It is a betrayal of human values acquired over thousands of years! – Yavuz Binbay**

Throughout history, the act of killing has been prohibited by traditional rules, religions and legal systems, and those who commit this act have been punished.

However, the State, which is a reflection of the forces that were able to control society and set up a management mechanism from the earliest times, has been given the power to kill in every period. This authority has been used by the forces that make up the State for thousands of years within the framework of their rules, in a variety of ways, sometimes culminating in massacres. The most striking example of practices leading to massacres is mass executions, which are defined as threatening in defiance of the rules of the state mechanism. In inscriptions written by kings reflecting distant history, it is described how rebellious peoples were killed. The methods (1789 French, 1917 Russian, 1933-1945 Hitler etc.) used as arguments for regime change in recent years are striking examples of these practices.

For thousands of years, states have used the death penalty as a symbol of power against their opponents, those under their authority, and in particular those who have committed serious crimes, depending on the period. **However, being strong is not about killing, but about finding solutions and protecting them.**

For thousands of years, governments have advocated this method of punishment to deter criminals. However, when you look at history, millions of people have been executed as a result of the death penalty being imposed on murderers since the first formation of the state mechanism (the most striking document is the Hammurabi laws), sometimes including those whose crimes have not been proven.

The practices of this irreparable method, those who were hanged in the squares of the Ottoman Empire, those who were burnt after torture in the Inquisition, those who were sent to the guillotine in France, those who were murdered in the gas chambers in Germany, under Roman rule in Jerusalem what sent Jesus the Messiah to the cross and in the Abbasid era in Baghdad what killed Hallac Mansour. When we look at these and other events, all the practices constitute crimes against humanity and have caused irreparable damage to society.

In our recent history in 1926 Sheikh Said Efendi and his friends, who were executed by the special courts without a legal proof, İskilipli Atif Hodja and thousands of people. Adnan Menderes, the prime minister and Ministers Fatin Rüştü Zorlu, Hasan Polatkan, also were executed by the courts established by the 1960 coup. Deniz Gezmiş, Yusuf Aslan, Hüseyin İnan were executed by the courts of the 1971 coup. Erdal Eren, at the age of 17, whose last look is still in memory 39 years later, Mustafa Pehlivanoğlu and 48 people executed in the 1980 coup, are the most striking examples of this irreparable destruction. All these and similar decisions are being debated today.

There are verses and recommendations concerning survival and improvement in all religions. Systems of punishment applied instead of execution in legal systems are accepted and regarded as the criterion for the development of democracy.

**Throughout history, those who were hanged as "exemplary" were later deplored. In later periods, they were referred to as lists of shame or black spots and were criticised. Despite all this, exacting execution does not learn the lessons of history. It is a betrayal of human values acquired over thousands of years.**

Turkey got rid of the black stain of the death penalty by removing it from our laws with the regulations and constitutional amendments made between 2001 and 2004.

**Politicians must not fall into the trap of the concept of execution, which will cause irreparable damage to our society, alienate human values, cause irreparable mistakes, bring back our legal system and democracy and prick our social conscience into the darkness of periods known as the black spots of history.**

**Countries where the death penalty has been abolished should get rid of the debate on the reintroduction of the death penalty and lead the fight for the abolition of the death penalty worldwide.**

**Justifications and arguments used by States in favour of the death penalty ;**

- Various justifications are used to raise society's awareness of different types of crime (e.g. crimes against children, violence against women, drugs, forest fires, etc.).
- Religious extremism and capital punishment in religions (Sharia (Muslim and Jewish) and Christian Inquisition law).
- Contentious discourse (popular support, anti-Westernism, deterrence)

**Against these discourses, we should develop arguments that create sensitivity in society;**

- Exemplification of historical events that affect society. Social sensitivity should be increased by including these historical events to which society is sensitive in the activities to be carried out.
- Social sensitivities (religious, cultural) must be taken into account and these sensitivities must be used in the activities to be developed.
- The mission of NGOs in their fields of activity must be clearly defined and NGOs must not become the political mouthpiece of a political party or group, particularly in this respect. The mission of NGOs must be clearly limited to making a positive contribution to the victim. In order to do so, they must seek means and arguments in favour of reconciliation, not conflict. In this respect, NGOs cannot contribute to street conflicts; on the contrary, they weigh down the environment and provoke a breakdown in dialogue.
- Working methods: lobbying-communication-action should aim to strengthen communication to support each other. Communication with political, religious and cultural institutional structures that have a strong and widespread impact on society has important effects.
- It is important to establish a regional network of solidarity.

**War, the death penalty, torture and all kinds of violence are crimes against humanity as well as being crimes against God. Because it hurts the soul that belongs to God. The death penalty is not a penalty in the judgement of the legal margin, it is a de facto act of killing. (Yavuz Binbay)**