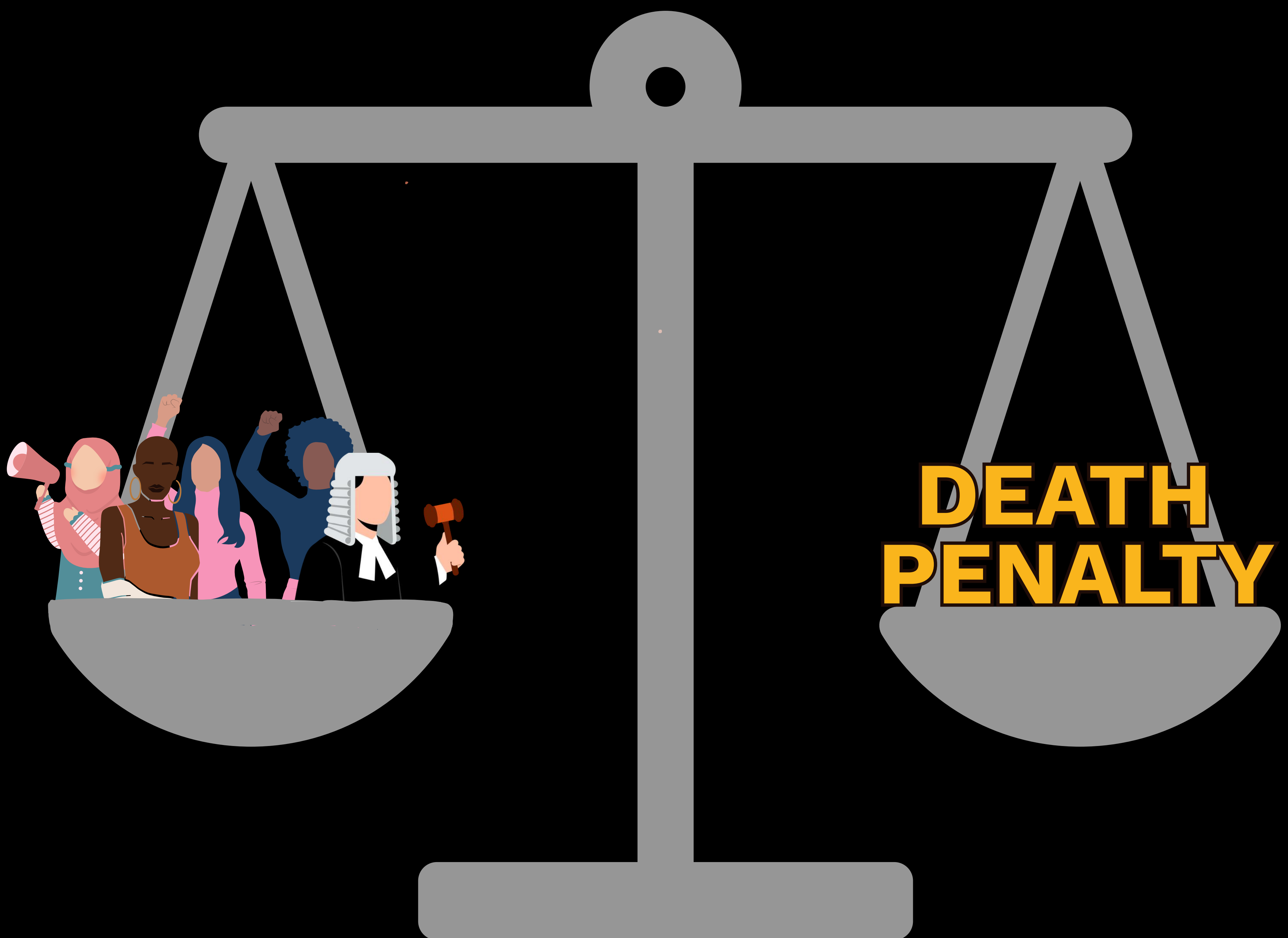


It's Time to End the Death Penalty

For Justice. For Women. For Good.

Film Discussion Guide

The Sunny Series: seven short films on women and the death penalty.



WOMEN
Beyond
WALLS

**WORLD
COALITION**
— AGAINST THE DEATH PENALTY —

A Women Beyond Walls production, made in collaboration with the
World Coalition Against the Death Penalty (World Coalition).

About this guide

About the series

Seven short films, one urgent call to end the death penalty. Made by [Women Beyond Walls](#) in collaboration with the [World Coalition Against the Death Penalty](#) (World Coalition) and with the support of the European Union, the French Development Agency and Global Affairs Canada, the series puts women's voices, lived experience and legal expertise at the heart of one of the world's most pressing human rights issues. We hear from women who have lived under sentence of death in countries as different as Uganda, Indonesia and the United States, from their families, from capital defenders and researchers, and from a government minister who helped his country abolish the death penalty for good. These are individual stories, but the patterns they reveal repeat wherever the death penalty is still used.

The series is fondly nicknamed “[The Sunny Series](#)” in memory of our friend and colleague Sonia “Sunny” Jacobs (1948 to 2025).

The films

- 1 [Susan Kigula's Story](#) (Uganda)
- 2 [A System Built by Men, for Men. The Gendered Death Penalty](#) (Nigeria and the USA)
- 3 [Drug Policies Can Be a Death Sentence for Women](#) (Global overview)
- 4 [“I Was His Mother and His Father”, Rosita's Story from Death Row](#) (Indonesia)
- 5 [A Daughter's Life in the Shadow of Death Row](#) (Indonesia)
- 6 [How Sierra Leone Abolished the Death Penalty](#) (Sierra Leone)
- 7 [The Final Word from Sonia 'Sunny' Jacobs \(1948 to 2025\)](#) (USA)



Who this guide is for

Anyone who wants to use the films to start a conversation: civil society organisations, community and faith groups, students and educators, lawyers, and policy and law makers. You do not need any prior knowledge of the death penalty. Each film stands alone, so you can use one section or all seven.

How to use it

Each film has a one-page section with a short summary, quotes from the film, a few facts with sources, questions for discussion, prompts for those working in policy and law, and where to go next. A single film (no more than 10 mins long) with discussion takes around 45 to 60 minutes. For a longer session, pair two films that speak to each other, or run a series of discussions covering all the films.

The questions are open. There are no ‘right answers’, and the aim is reflection rather than debate. Let people speak from their own experience and do not push anyone to share more than they want to.

A note on the content

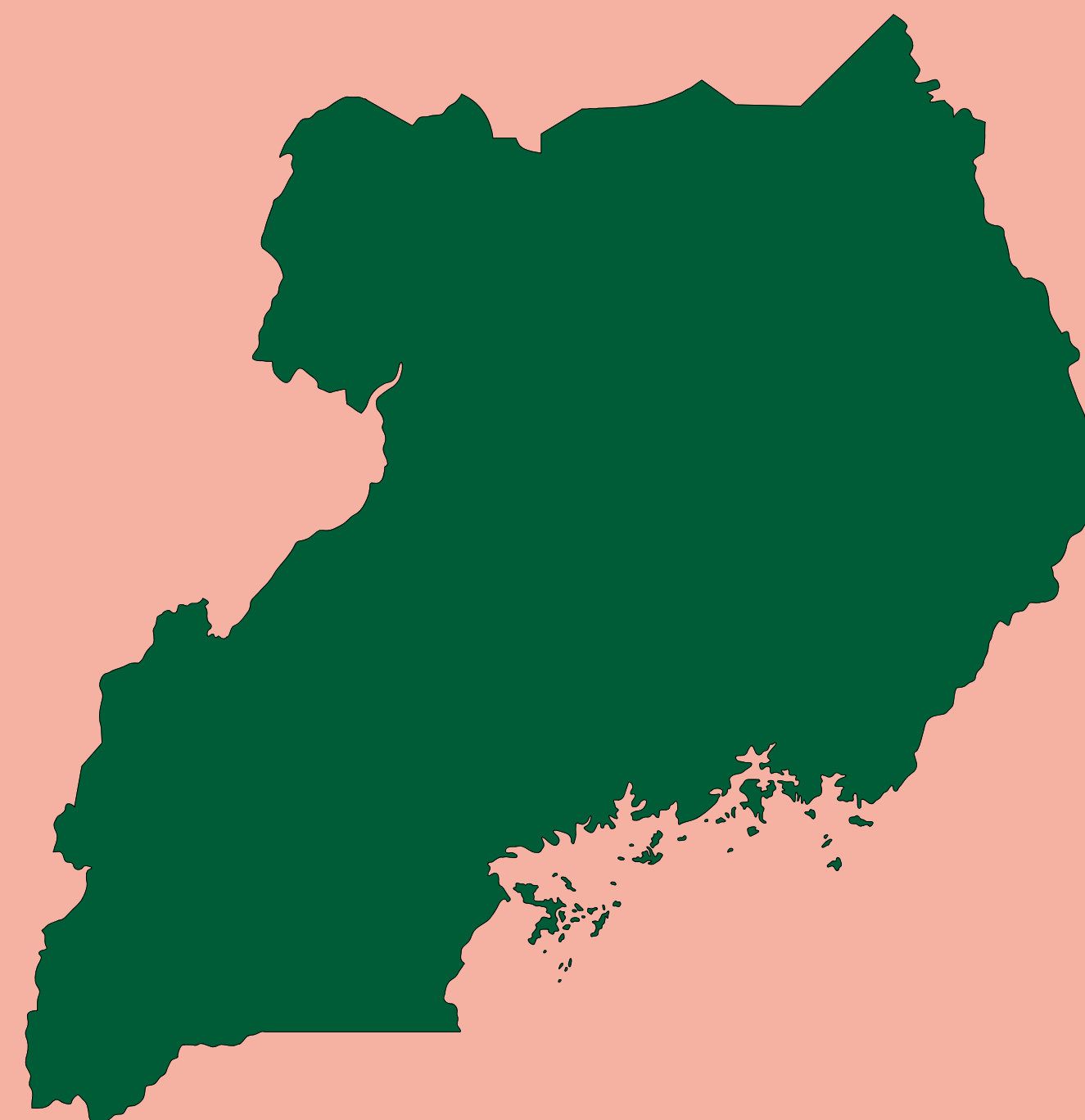
These films deal with difficult themes including execution, domestic and sexual violence, child marriage, separation from children and suicide. Tell participants this before you begin, let them know they can step out at any point, and consider having local support information available.



Film 1

Susan Kigula's Story (Uganda)

(This film is 5 minutes long)



About this film

Susan Kigula was sentenced to death in 2002 for the murder of her partner, a crime she has always maintained she did not commit and an attack she herself narrowly survived. She spent 16 years in prison. From inside, she studied law with the University of London and began helping fellow prisoners to understand and appeal their cases. She led “Susan Kigula and 417 Others”, the case that ended the mandatory death sentence in Uganda. She was released in 2016. You can learn more about Susan’s story on the Women Beyond Walls Podcast.

In her words

“When people think about those facing the death penalty, they don't think of a woman's face. But I was someone on death row.”

“I was determined to fight the powers of oppression.”

The bigger picture

Women make up less than five per cent of people on death row worldwide, yet their cases reveal deep gender bias at every stage of the process. (World Coalition Against the Death Penalty, [Detailed Factsheet: Women and the Death Penalty](#), 2021; and training manual [What are we referring to when we talk about gender discrimination in capital punishment?](#), World Coalition, 2025)

Where death is the mandatory sentence for murder, courts have no way to consider the circumstances of the offence or the person before them. Most women on death row have experienced gender-based violence, and many are poor, non-literate, or living with a mental or intellectual disability. (Cornell Center on the Death Penalty Worldwide, [Judged for More Than Her Crime](#), 2018)

For discussion

1. Susan says people don't picture a woman's face when they think of the death penalty. Whose face do you picture, and where does that image come from?
2. Susan learned law in prison and used it to help hundreds of others. Inspiring though this is, what does that tell us about who gets access to justice, and who is left to find it for themselves?
3. "Executions cannot be reversed." How much certainty should a justice system need before it takes a life, and can any system reach it?
4. Susan lists ways to take action. Which feels most possible for you or your group, in the next few months or years?

If you work in policy or law, you might want to consider:

1. Whether your jurisdiction still has mandatory death sentences. What would it take to give judges discretion to consider a defendant's history and circumstances?
2. Susan had to teach herself the law. What free, specialist legal representation exists for people facing capital charges where you work, and at what stage does it begin?

Executions cannot be reversed if a mistake is done.

Susan Kigula



A System Built by Men, for Men. The Gendered Death Penalty (Nigeria and the USA)

(This film is 10 minutes long)



About this film

Oluwafunke (Funke) Adeoye, Hope Behind Bars Africa (HBBA), Nigeria, and Sandra Babcock, Cornell Center on the Death Penalty Worldwide, United States, explain why the death penalty is deeply gendered.

Funke Adeoye draws on many years representing women on death row in Nigeria and on her organisation's research, including the story of Aisha, married at 13 and accused at 16, whose history the court said was “none of its business”. Sandra Babcock, after 35 years defending people facing execution, describes a punishment created by men, for men, within systems never designed to see women's lives.

In their words

“The court does not take into cognisance histories of abuse, histories of trauma or gender related issues when adjudicating on capital cases.”

Funke Adeoye

“A criminal justice system that is not infallible should not deliver a sentence that is irreversible.”

Funke Adeoye

“At its very inception, death penalties around the world were created by men for men.”

Sandra Babcock

“When the state is involved in killing its own citizens, it sends a message to all of society that human life is dispensable.”

Sandra Babcock

The bigger picture

Of 82 women on death row in Nigeria, 60 were interviewed for HBBA's research. Seventy per cent did not know the law under which they were tried, and 70 per cent believed they were treated differently from men. (Hope Behind Bars Africa, [Beyond Her Sentence: A Technical Analysis of Gender and Capital Punishment in Nigeria](#), 2025)

Research in the United States found that 96 per cent of women on death row had survived gender-based violence, usually more than one form. (Cornell Center on the Death Penalty Worldwide, [Alice Project](#))

Gender-based violence, including domestic abuse is rarely considered a mitigating factor in sentencing. In the 25 countries with mandatory death penalties for murder or aggravated murder, such consideration is nonexistent. Even in jurisdictions where mitigating circumstances may be recognised, gender-based violence is rarely considered, leading to the criminalisation of survivors. The UN Human Rights Office has noted it is “extremely rare” for domestic abuse to be treated as a mitigating factor in sentencing. (World Coalition Against the Death Penalty, [Detailed Factsheet](#), 2021)

Nigeria and the USA are [countries](#) where the World Coalition focuses its work on gender and the death penalty.

For discussion

1. Aisha was a child bride accused of a crime at 16. The court said her history was none of its business. Whose business should it be?
2. Sandra says the death penalty was built by men for men. What would a justice system designed with women's lives in mind look like?
3. Both speakers work in very different countries yet describe the same pattern. Why do you think it repeats?
4. Sandra argues the death penalty tells society that life is dispensable. Do you agree? What message would abolition of the death penalty send instead?

If you work in policy or law, you might want to consider:

1. Are police, prosecutors and judges in your jurisdiction trained to recognise gender-based violence, coercion and trauma as relevant to a capital case?
2. Seventy per cent of the women HBBA interviewed did not know the law was used against them. What would it take to guarantee legal representation from the moment of arrest?



Drug Policies Can Be a Death Sentence for Women (Global overview)

(This film is under 5 mins long)



About this film

Ajeng Larasati, Human Rights Lead, [Harm Reduction International](#), voices this film about how punitive drug policies are driving women's incarceration worldwide, and in 36 countries and territories a drug offence can still mean a death sentence. Ajeng Larasati explains who these women are: couriers recruited through partners with promises of money or trafficking and placed at the most visible and most replaceable end of the network, judged through a moral lens at every stage.

In her words

“Punitive drug policies are driving women's incarceration globally.”

“Many are couriers who are at the very front of the network. They are highly visible to law enforcement and easily replaceable if they are arrested.”

“Gender bias can shape every stage of drug cases, with women judged through moral lenses.”

“The death penalty for drug offences continues to punish women for the structural inequalities that made them vulnerable in the first place.”

The bigger picture

Under international law, the death penalty is reserved for the “most serious crimes”. Drug offences do not meet that threshold. However, at least 1,212 people were executed for drug offences in 2025, the highest number since records began in 2007 and almost half of all confirmed executions worldwide. (Harm Reduction International, [The Death Penalty for Drug Offences: Global Overview 2025](#)). Among them were at least 23 women, with seven more sentenced to death. The true figures are likely higher. Globally, we have witnessed a 17% increase in women’s incarceration rates between 2010 and 2020, a rise that is significantly higher than that of men. A [major driver of this increase](#) is punitive drug policies. [At least 35% of incarcerated women worldwide have been convicted of drug offenses](#), and drug-related crimes are the second most common reason women receive the death penalty.

These offenses typically arise from the economic and social marginalization that women face, driving them to engage (with or without knowledge) in drug trafficking to counteract their marginalization and as acts of survival related to their socioeconomic status. In some cases, these implications stem directly from situations of coercion and gender-based violence, such as in the context of “romance scams,” where women are manipulated into transporting large quantities of drugs without their knowledge, under the promise of a romantic relationship and a future together (World Coalition Against the Death Penalty, training manual: [What are we referring to when we talk about gender discrimination in capital punishment?](#), World Coalition Against the Death Penalty, 2025)

For discussion

1. Ajeng describes women as “highly visible and easily replaceable”. Who benefits from that arrangement, and who pays for it?
2. Some women enter the drug trade through a partner or out of financial desperation. Where does choice end and coercion begin?
3. Women in these cases are often judged for defying gender expectations rather than for the offence itself. Have you seen this happen in other parts of life?
4. Drug executions nearly doubled in 2025. What do you think is driving that, and what would it take to reverse it?
5. If the death penalty for drugs ended tomorrow, what would still need to change for women like those in this film?

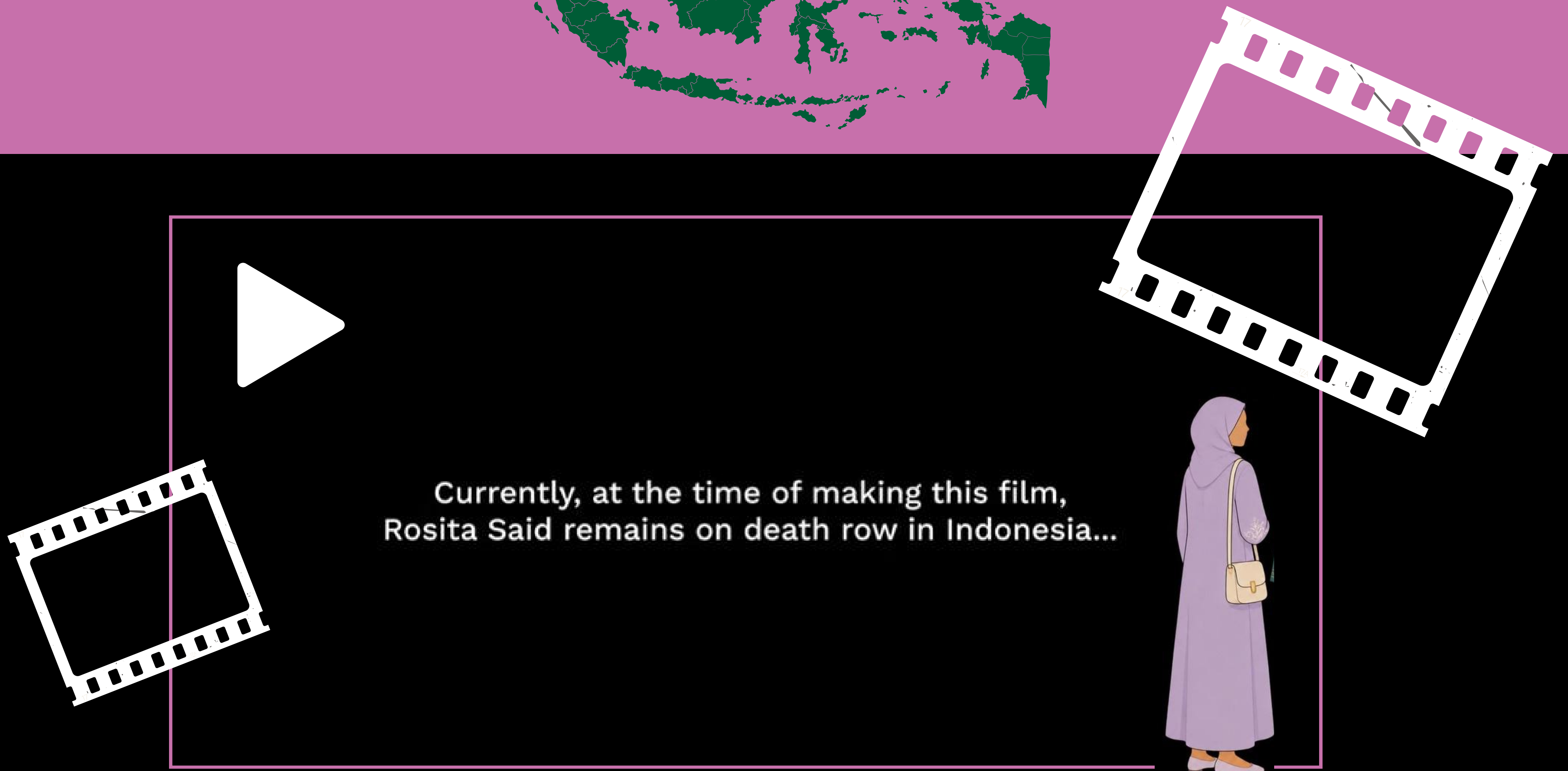
If you work in policy or law, you might want to consider:

1. Does your jurisdiction impose the death penalty for offences that fall below the “most serious crimes” threshold? What is the path to removing them?
2. How are histories of coercion, trafficking or intimate partner pressure raised and weighed in drug cases where you work?



“I Was His Mother and His Father”, Rosita's Story from Death Row (Indonesia)

(This film is 8 minutes long)



About this film

Rosita Said, a woman currently on death row in Indonesia, and Yuni Asriyanti, Commissioner with the National Commission on Violence Against Women (Komnas Perempuan), speak to the realities of a death sentence in Indonesia.

Rosita Said tells her story in her own voice from death row. Her life was shaped by marriage, motherhood and poverty: an abusive first marriage, a second that left her a single mother, and a third to a man she ran from more than once before discovering he ran a drug operation. Thirty-seven kilograms of narcotics were attributed to her, and the court did not distinguish her role from his. Yuni Asriyanti of Indonesia's National Commission on Violence Against Women explains why the death penalty is the final layer of violence in lives already marked by it.

In their words

“What stresses me the most, even now, is my child.”

Rosita Said

“Women on death row experience layers of gender-based violence, since they were at home, when they went out to work, when they faced the legal system, and ultimately the peak of it all is when they face the death penalty.”

Yuni Asriyanti

The bigger picture

Women can be recruited as drug couriers because they are less likely to be seen as criminals and are more easily controlled, lacking the resources to buy or sell drugs for their own profit. (World Coalition Against the Death Penalty, [Detailed Factsheet](#), 2021) Faced with economic dependence, fear of losing their children and no way out of a marriage, many women have few safe options.

Indonesia is one of the countries where the World Coalition focuses its work on gender and the death penalty.

For discussion

1. Rosita asked her mother, “Is it okay if I don't get married again?” What pressures pushed her back into marriage, and how familiar are they beyond Indonesia?
2. Rosita's husband ran the operation. She was sentenced to death. What does the outcome say about who the law sees and who it does not?
3. Yuni describes the death penalty as the last in a series of gendered violences. Do you find that framing persuasive?
4. Rosita's son is growing up hearing about her from his grandmother. What does a death sentence do to a family over time?
5. Rosita could not be filmed and speaks only through audio. How did hearing her voice, rather than seeing her, affect the way you listened?

If you work in policy or law, you might want to consider:

1. Do courts in your jurisdiction distinguish between the person who organises a drug operation and the person entangled in it? How is that difference reflected in sentencing?
2. Rosita's history of abuse never reached the court. What would allow it to?



A Daughter's Life in the Shadow of Death Row (Indonesia)

(This film is under 6 mins long)



In this film, we hear from Devi Christa, daughter of Merri Utami, and Aisya Humaida, of [LBH Masyarakat](#) ([LBHM](#)), an independent human rights and community legal aid organisation based in Jakarta, Indonesia.

About this film

Merri Utami spent nearly two decades on death row in Indonesia after 1.1 kilograms of heroin was found in a bag she had been asked to carry home from Taiwan. In 2023, her sentence was commuted to life. Her only child, Devi Christa, describes growing up in that shadow. Later in the film, Aisya Humaida of LBHM explains why the death penalty is “relational”: the whole family serves the sentence.

In their words

“I lost my mother 28 years ago.”

Devi Christa

“The death penalty has no impact and is ineffective in any case, especially since it often targets innocent and vulnerable people.”

Devi Christa

“They are unfortunate in that they were not protected by the system in the first place. Second, they are unfortunate in having to bear the burden of punishment due to the failure of the system to protect them.”

Aisya Humaida

The bigger picture

Merri Utami was convicted of importing heroin on 20 May 2002 and sentenced to death by firing squad. Her life before conviction was shaped by poverty, a violent husband, and exploitation, none of which the court considered. Migrant workers, especially domestic workers, are sentenced to death in disproportionate numbers, often without understanding the language or the legal process. Restricted visits and stigma leave many women on death row cut off from their families, contributing to higher rates of depression.

In several regions of the world, women migrant workers are disproportionately sentenced to death, particularly in Gulf states and in certain countries in South and Southeast Asia. Their status as migrant women, often without local citizenship, exposes them to multiple forms of discrimination within the justice systems, particularly in legal proceedings leading to the death penalty. In the Gulf States, foreign women are disproportionately represented on death row for drug-related offenses. In Saudi Arabia, Reprieve and ESOHR identified that of the 31 women executed between 2010 and 2021, 23 (74%) were foreign nationals, with more than half of them working as domestic workers. Among the main challenges for these women, when in the criminal legal system, are the language barrier, the difficulty in understanding the local legal system and the inability to finance a lawyer. (World Coalition, training manual: What are we referring to when we talk about gender discrimination in capital punishment?, 2025)

For discussion

1. Devi says she lost her mother 28 years ago, though her mother is alive. What has she lost, and what has her mother lost?
2. Aisya describes a “double bind”: unprotected first, then punished. Can you think of other situations where the state fails someone and then blames them for the result?
3. Families often send money to prisons that cannot meet basic needs. Who really pays for the death penalty?
4. Merri’s sentence was commuted to life imprisonment after nearly two decades. What does no longer living under sentence of death achieve, and what can it never repair?

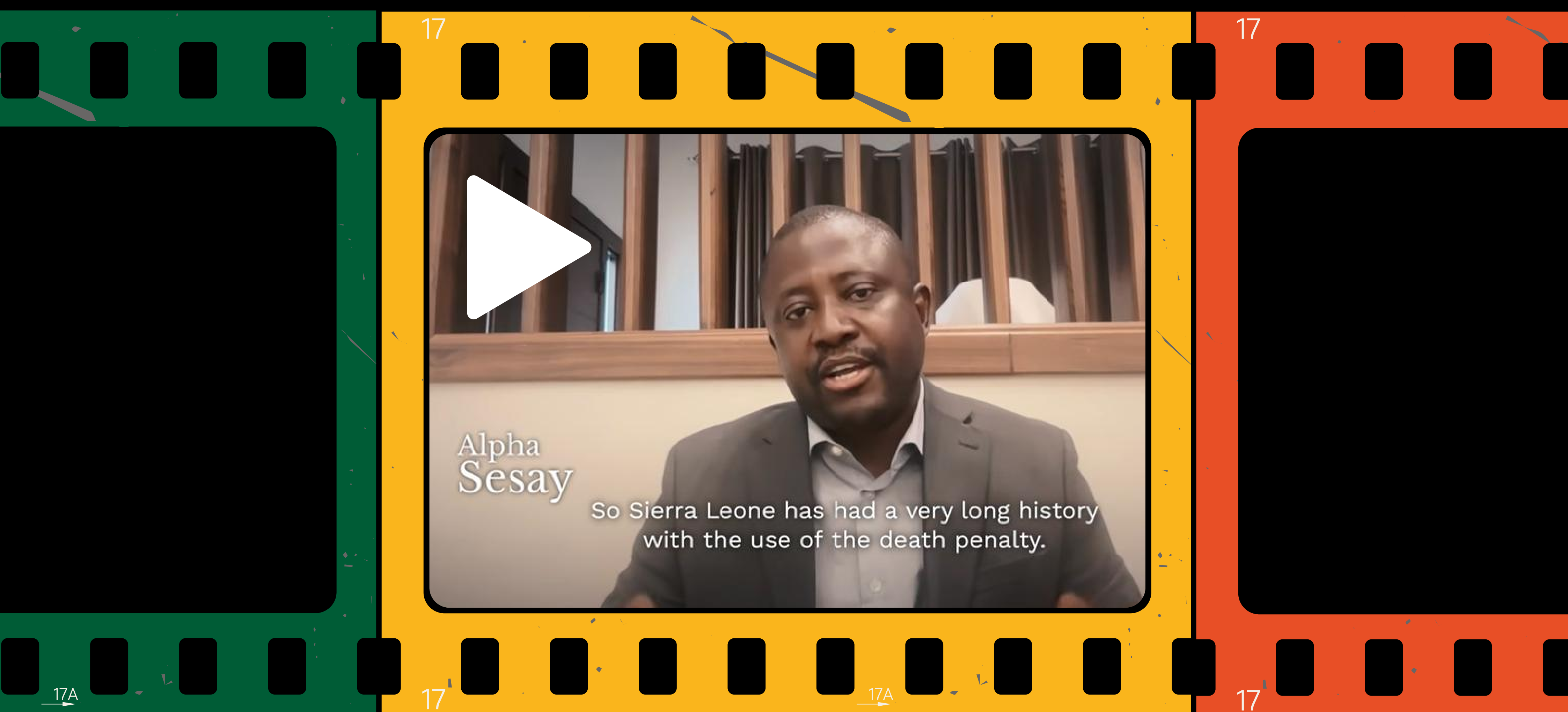
If you work in policy or law, you might want to consider:

1. What support, if any, exists for the children of people sentenced to death in the context where you work?
2. Merri's case turned on a bag she was asked to carry. How do courts in your jurisdiction test knowledge and intent in trafficking cases, and are those tests fair to people who are exploited?



How Sierra Leone Abolished the Death Penalty

(This film is 12 minutes long)



About this film

Some say change is impossible. Sierra Leone proves otherwise. Minister [Alpha Sesay](#), Attorney-General and Minister of Justice, Sierra Leone, describes how a country that had used the death penalty, largely as a political weapon, came to abolish it: a [Truth and Reconciliation Commission](#) after the civil war, a moratorium, a campaign promise, a commitment at the UN and an Act of Parliament replacing death with life imprisonment. When a failed coup brought calls to bring it back, the President said no.

In his words

“It was about making sure that the justice system operates as a service, one that serves the needs of the people, not one that takes rights away from the people.”

“When you have justice systems that do not cater to the unique needs of women, it means that when they are in conflict with the law, certain sensitive issues are ignored.”

“The progress that we make on human rights are not gains that we should reverse.”

The bigger picture

A moratorium is a formal suspension of executions. Death sentences may still be passed, but the state commits not to carry them out. Since 2007, the World Coalition has supported the UN General Assembly resolution calling for a global moratorium as a step towards abolition ([World Coalition, Helping the World Achieve a Moratorium on Executions](#)). On 17 December 2024, the United Nations General Assembly adopted the 10th resolution for a moratorium on the use of the death penalty with 130 votes in favor out of the 193 United Nations Member States (5 more than in 2022), 32 votes against (5 less than in 2022), 22 abstentions and 9 absent.

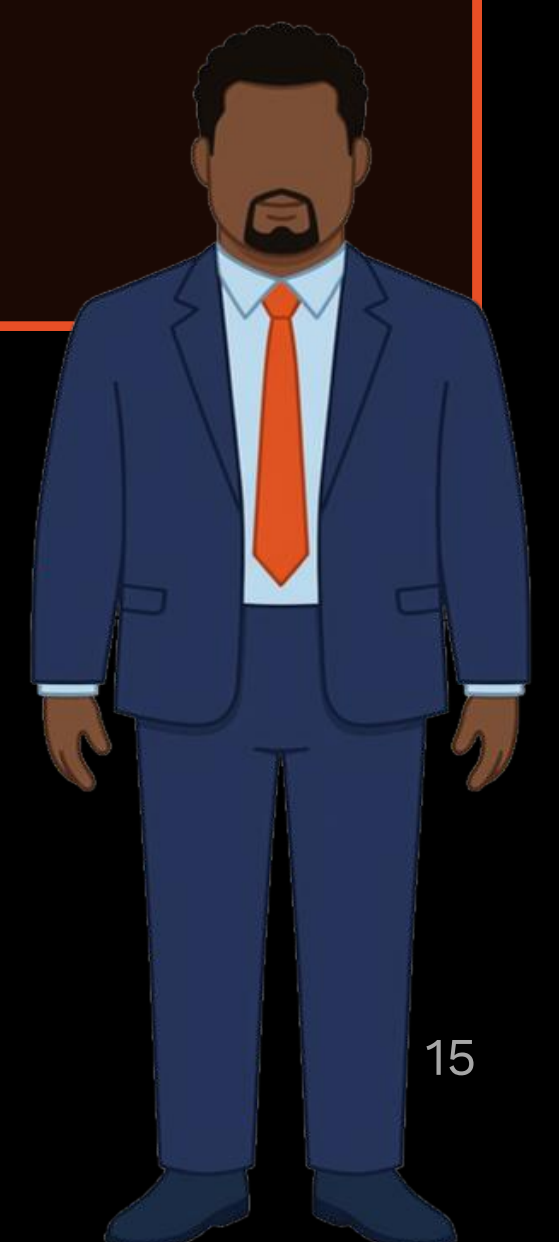
The death penalty is applied in ways that reflect and reinforce gender-based discrimination. Women sentenced to death may face gender bias throughout the criminal justice process and severe consequences while on death row, including continued exposure to abuse. This is one of many reasons Minister Sesay does not believe the death penalty should ever be reinstated.

For discussion

1. Sierra Leone's Truth and Reconciliation Commission felt that the people had lost trust in the justice system. What does it mean for a justice system to lose public trust?
2. After a coup attempt, many people wanted the death penalty back. Why do calls for execution rise in moments of fear, and how should leaders respond?
3. The Minister gives the example of a woman who kills an abusive spouse. What should a court be allowed to consider in such a case?
4. He says the reasons for abolition will not expire. What reasons for keeping the death penalty do you hear most often, and do they hold up?
5. Sierra Leone wants to write the right to life into its constitution, with no exceptions. What do you think of this proposal? Would it be useful in your context?
6. Once the death penalty is abolished, people who were on death row are often commuted to life sentences. However, many fair trial issues still remain e.g. lack of legal aid during trial, inability to appeal etc. How can NGOs, advocates and policy-makers working to abolish the death penalty continue to support people after the death penalty is abolished?

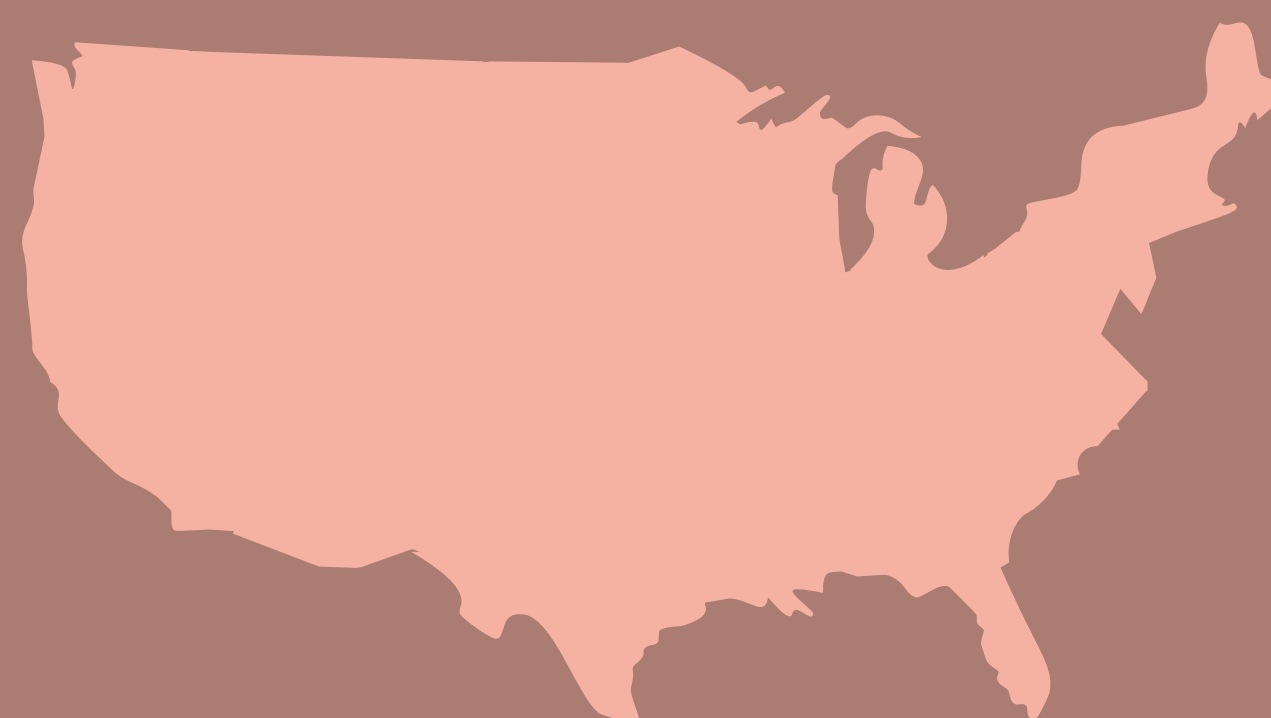
If you work in policy or law, you might want to consider:

1. If your country still executes people, what would a moratorium require in practice, and who would need to support it?
2. If your country has abolished the death penalty, how is that protected against a reversal in law, in the constitution and in public opinion?



The Final Word from Sonia 'Sunny' Jacobs (1948 to 2025) (USA)

(This film is 7 minutes long)



This whole film series was created in memory of [Sonia “Sunny” Jacobs](#), death row survivor, founder of the [Sunny Center Foundation](#), friend to so many.

About this film

In 1976, Sunny Jacobs was sentenced to death in Florida alongside her partner Jesse, after two police officers were killed at a rest stop and a third man testified against them. Jesse was executed in 1990. Sunny spent 17 years in prison, five on death row, before her release in 1992. Both always maintained their innocence. Recorded in 2023, this is Sunny's account, in her own words, of being the only woman under sentence of death in the state, and of the mothers and children behind every death sentence.

In her words

“One of the reasons they wanted to sentence me to death was to make an example of a woman.”

“It is obvious that focusing on the punishment has not, and never has been, the answer.”

The bigger picture

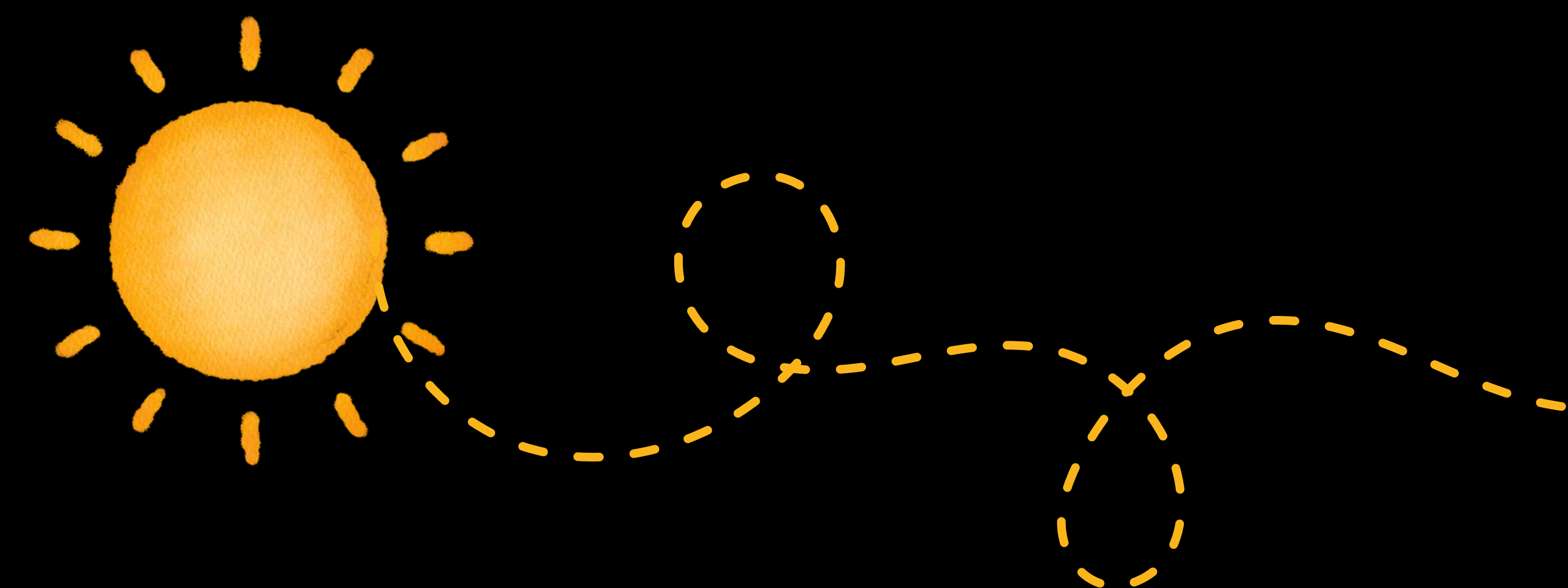
Solitary confinement is used on many death rows despite international limits and carries particular harm for women given high rates of trauma and mental illness among women in prison. (World Coalition, [Detailed Factsheet](#), 2021) Until the [UN Bangkok Rules](#) in 2010, international prison standards did not address the specific needs of women prisoners. The [2015 Mandela Rules](#) added protections including a ban on restraints during childbirth and equal access to visits. Where a woman on death row has children and no family to take them, they may enter foster care or, in some countries, end up on the street. In general, women sentenced to death often endure harsh and degrading conditions of detention, including overcrowding, inadequate access to healthcare and basic necessities, and heightened risks of violence and sexual abuse, with gender-specific needs frequently overlooked (World Coalition, training manual: [What are we referring to when we talk about gender discrimination in capital punishment?](#), 2025).

For discussion

- 1.Sunny believes she was sentenced to death to “make an example of a woman”. What do you think she means, and does it ring true?
- 2.She fought and won a lawsuit for the same conditions as men on death row. Why did she have to?
- 3.Sunny secretly expressed milk for her baby for a year. What does that detail tell you about how the system saw her as a mother?
- 4.“Another mother grieving for her child.” Who else is punished when the state executes someone?
- 5.Sunny asks what execution accomplishes that less violent means could not. How would you answer her?

If you work in policy or law, you might want to consider:

- 1.Are the Bangkok Rules and Mandela Rules reflected in how women under sentence of death are held where you work?
- 2.Sunny went five years without a phone call to her son. What rights to family contact do people on death row have in your jurisdiction?



5 Ways You Can Take Action Against the Death Penalty

1

Join the [World Day Against the Death Penalty](#) on 10 October.

2

Donate to and/or volunteer with [an organisation](#) fighting to abolish the death penalty or organisation supporting incarcerated women.

3

Contact your political representatives and advocate for preventive security policies and alternatives such as restorative justice.

4

Mobilise the media to challenge the security narrative that supports the death penalty. Call for interviews with specialists, testimonies from survivors, investigations into local cases, and raise awareness campaigns that address the root causes of harm and violence.

5

Learn more about the gendered impacts of the death penalty using the resources listed in the next section of this resource.

It is obvious that focusing on the punishment has never been the answer.

Sonia 'Sunny' Jacobs



Sources and Further Reading

All facts in this guide are drawn from the films themselves and the sources below. Please credit them if you reuse this material. We also list additional useful resources here for your interest and learning:

- Article from the Gal Dem archives: ['The battle to save women on Death Row is part of the fight against gendered violence'](#)
- Women Beyond Walls Podcast episodes focused on ending the death penalty with [Susan Kigula](#) and with [Leila](#).
- [Global map](#) of organisations working with and for women affected by criminal legal systems, including those facing sentence of death.
- Women Beyond Walls report, [From Poverty to Punishment](#), 2025.
- World Coalition Against the Death Penalty and The Advocates for Human Rights, [Detailed Factsheet: Women and the Death Penalty](#), 2021.
- World Coalition Against the Death Penalty, [Making gender discrimination in capital punishment visible](#).
- World Coalition Against the Death Penalty, training manual: [What are we referring to when we talk about gender discrimination in capital punishment?](#), 2025.
- Cornell Center on the Death Penalty Worldwide, [Judged for More Than Her Crime: A Global Overview of Women Facing the Death Penalty](#), 2018.
- Cornell Center on the Death Penalty Worldwide and Harm Reduction International, [No One Believed Me: A Global Overview of Women Facing the Death Penalty for Drug Offenses](#), 2021.
- Harm Reduction International, [The Death Penalty for Drug Offences: Global Overview 2025](#).
- Hope Behind Bars Africa, [Beyond Her Sentence: A Technical Analysis of Gender and Capital Punishment in Nigeria](#), 2025.
- [Komnas Perempuan](#) (National Commission on Violence Against Women, Indonesia).
- [Lembaga Bantuan Hukum Masyarakat](#) (LBHM), Indonesia
- [The Sunny Center Foundation](#)

Learn more about [Women Beyond Walls](#) and the [World Coalition Against the Death Penalty](#).

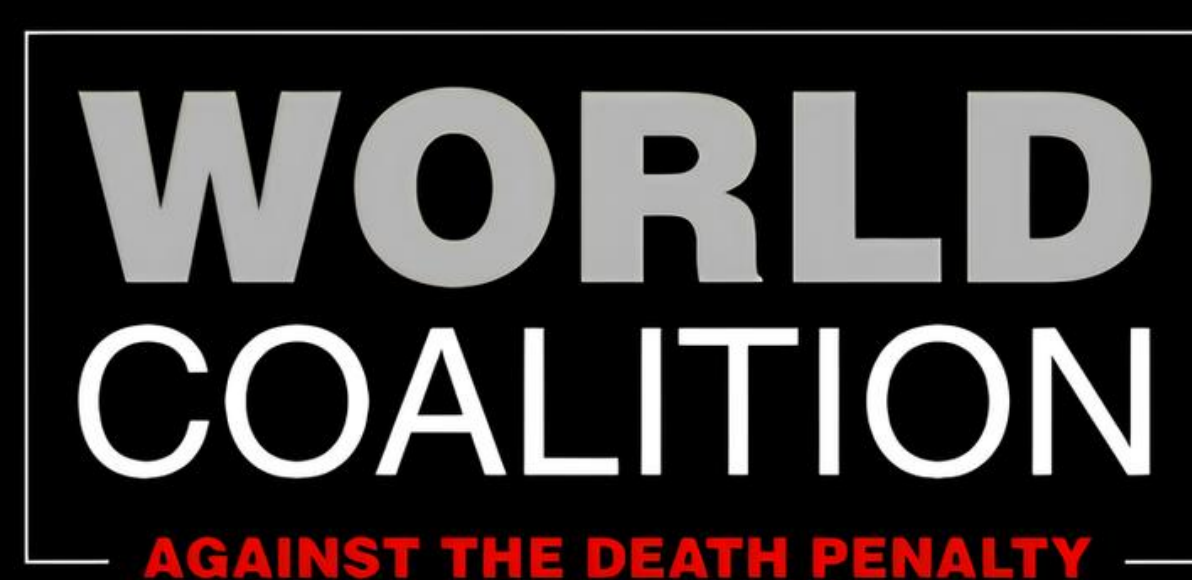
Acknowledgements

This guide and the films it accompanies exist because people were willing to share the hardest parts of their lives. Our deepest thanks go to Susan Kigula, Rosita Said, and Devi Christa for trusting us with their stories, and to Sonia "Sunny" Jacobs, whose voice closes this series and gives it its name. We are grateful to Funke Adeoye and Hope Behind Bars Africa, Sandra Babcock and the Cornell Center on the Death Penalty Worldwide, Ajeng Larasati and Harm Reduction International, Yuni Asriyanti and Komnas Perempuan, Aisya Humaida and Lembaga Bantuan Hukum Masyarakat, and Hon. Alpha Sesay, Attorney-General and Minister of Justice of Sierra Leone, for sharing their expertise and their conviction that change is possible. Thanks also to The Advocates for Human Rights, whose research with the World Coalition underpins much of what is here, to the Sunny Center Foundation for carrying Sunny's work forward, and above all to the World Coalition Against the Death Penalty for partnering with Women Beyond Walls in the making of this series. Women Beyond Walls would also like to thank Laura Cook for all her hard work in producing the films and [Fruitmedia](#) for going above and beyond in editing the footage.

Beyond those named in these pages are the many women and men around the world living under sentence of death, most of whom will never be filmed or heard. We hold them in mind, along with the mothers, children, partners and friends who serve every sentence alongside them. And we thank the lawyers, activists, researchers and organisations, many of them working unseen and with very little, who keep fighting for justice until the death penalty is ended for good.

**It's time to end the death penalty.
For justice. For women. For good.**

This film series and toolkit has been produced with the financial assistance of the European Union, the French Development Agency and Global Affairs Canada. The contents of this document are the sole responsibility of WOMEN BEYOND WALLS and can under no circumstances be regarded as reflecting the position of the European Union, the French Development Agency or Global Affairs Canada. This activity is part of the Global Consortium for Death Penalty Abolition, a civil society-led initiative aiming to amplify the voice and influence of the abolitionist movement on a global scale with the support of the European Union under a Financial Framework Partnership Agreement (FFPA) and the Global Affairs Canada's project on gender and the death penalty, which aims to promote a gender-sensitive abolitionist struggle.



womenbeyondwalls.org

worldcoalition.org