



Support for the Death Penalty Reinstatement as a Protest Attitude: The Role of Political Trust

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ABSTRACT

This study aims at examining political trust, protest attitude and death penalty support among people of Pakistan. The cross-sectional survey research design allows for using quantitative data collected through the survey and secondary data use mixed method to test the hypothesis that political trust in institutions and protest participation will significantly predict attitudes towards capital punishment. The results confirm that people with low levels of political trust are more likely to approve of the death penalty because for them violent measures are inevitable due to political turmoil and insecurity. Moreover, participants of political protest exhibit higher support for capital punishment, thus bearing relations between political activism and myriad punishment. The research also finds that political factors have great influence on the opinions of the people, where right-wing political supporters and people of rural area have higher percentage of supporting death penalty. In the broader setting of political science, this study adds to knowledge regarding the relationship between political trust and policy preferences in a developing democracy especially in an acutely polarized society such as that of Pakistan. The study also highlights the need for a political makeover in relation to demanding for open and accountable system of government in a bid to demoralize discontent and rejection of authoritarianism. The study offers practical recommendations for policymakers since it indicates the need to restore people's confidence in political institutions and promoting the political system's comprehensiveness and openness to prevent the population from shifting toward increased punitiveness. It is suggested to conduct future studies to examine whether political trust is associated with other social factors, including religious beliefs and economic disparity to identify the Pakistan public policy preferences.



Introduction

This paper will seek to suggest that capital punishment has always been a sensitive political issue in Pakistan because it constitutes one of the aspects of its social-political realities. Pakistan had abolished the death penalty in 2008 but reintroduced it in 2014 when the terrorist attack occurred at the Army Public School in Peshawar. This decision fueled controversies about the admissibility and efficiency of the death punishment that resumed new discussions about the existing security problems in Pakistan (Zafar, 2023). Opinion regarding the death penalty in Pakistan has been volatile, alternating over political influence, senseless actions and demonstrations to protest. For instance, during periods of political crises or terrorist events, the public has always supported punitive measures including the death penalty as a way of showing state authority (Jamil & Khan, 2024).

However, capital punishment has not been left out by controversy even after its reintegration. On the one hand, people who want the practice to continue to base their calls on the need to address crime and protect the sovereignty and territorial integrity of a nation, whereas others condemn it as an infringement on the rights of individuals and political repression (Safi & Hussain, 2023). Pakistan's politics is also adding some more dimensions to the viewpoint of people on the death penalty; political corruption, leadership tussles, and a very poor credibility rating for governmental institutions are other factors one cannot ignore (Raza, 2022). In this case, political trust that is the citizens' perceived confidence in the government and its institutions to act in their best interest becomes the variable that determines their view on punitive actions including the death penalty. Lack of trust may make people think that the reintroduction of capital punishment is evidence of state malfunction or political vote-getting, while more trust may make people more permissive to such policies (Bohm, Vogel et al. 1993).

Research Problem

Although death penalty literature exists for Pakistan, there is a lacuna regarding the exploration of how political trust determines the populace's attitude about it including its reinstatement in the form of protest. Political trust is the confidence that people have towards political bodies and their institutions in shaping and implementing overarchingly the policies like death penalty (Safi & Hussain, 2023). The protest attitudes that as a result of political dissatisfaction or perceived injustice may influence dependent variables On whether or not the death penalty should be given as a boost, to address state failure (Raza, 2022). Nevertheless, there is a literature gap regarding the connection between the two factors political trust and protest attitudes particularly in examining the death penalty debate in Pakistan.

This absence in the literature calls for a further analysis of how political trust, protest attitude and the death penalty are linked. Political trust, being an important factor could help understand the dynamics of protest and especially the level of support for capital punishment in Pakistan during periods of protest or political instabilities.

Study Aim and Objectives

Analyse the correlation between the level of political trust and attitudes towards the death penalty.

Analyze how protest attitudes affect people's perception of capital punishment.

Examine the extent to which the level of political trust influences institutional focal points on the death penalty as one of the acceptable forms of punishment for political or societal upheaval.

Research Questions

How does political trust affect individuals' support for the death penalty in Pakistan?

How do protest attitudes relate to the reinstatement of the death penalty in Pakistan?

Significance of the Study

In turn, this study is of value for several reasons. First, it will afford an insight into manners in which political trust determines the kind of supporting punitive policies such as the death penalty in Pakistan. Given ongoing discussions as to the death penalty with the prominence of terrorism and political crisis within societies, it can be vital for the authorities to identify the motives of society's attitude towards this matter. Second, the study will extend the literature by focusing on the relationship between political protest attitudes and support for capital punishment indicating policy decisions and political governance areas.

Besides, this study will help share knowledge about the death penalty in Pakistan where capital punishment is still an issue of debate and has been repeatedly brought back as a political decision. The conclusions of this study could be used in planning subsequent policy reforms in Pakistan and other countries which face questions linked with the death penalty purposes.

Literature Review

Theoretical Framework

The existence of Social Trust Theory and Protest Politics gives the theoretical background for political trust and public disenchantment regarding certain policies, including the death penalty. According to Putnam (2022), Social Trust Theory refers to individual trust between members of society as well as trust in political institutions. The argument here is that high social trust is likely to translate into increased perceptions of the government's actions, measures and even policies such as punitive measures such as the death penalty. However, political distrust owing to corruption, security, and government inefficiency is likely to breed suspicion of state authority and the permissiveness of ruthless actions (Putnam, 2022). In Pakistan, it plays an important role in influencing the perception of PK about capital punishment, as internal trust towards political institutions is low, thus citizens feel capital punishment is a necessary tool to bring order and security. Protest Politics goes on to elucidate how protest and other related sentiments of discontentment with the country's leadership lead to the endorsement of radical actions. As per Bali & Raza (2023), when citizens feel that they are oppressed or treated unfairly by the state, the only way they think they can challenge the state's weakness is by supporting even the death penalty. In Pakistan, people for whatever reason whenever political protests are instigated due to corruption and failure in governance use the death penalty and are seen as a strength of the state (Peshkopia and Trahan 2023). The relationship between political trust and policy preferences is further explained when political systems are hybrid as with Pakistan's democracy and military log cabin system: fluctuating levels of trust depending on the year. Political trust influences policy attitudes such as the death penalty; the lower the trust, the higher the support for punitive policies when the public loses confidence in reformative justice (Memon & Khan, 2022). In total, these theories self-explanatorily reveal how explicit political trust, as well as protest regards, influence

the death penalty opinion in political environments where people lose faith and hope in their governments.

Previous Research on the Death Penalty

The perception toward capital penalty throughout the world has undergone dramatic change in the past few decades, especially among European and North American countries trending toward abolition (Cox 2013). Nevertheless, in some countries of the Global South, including those of South Asia, the death penalty continues to be supported because of the threats from both domestic and foreign terrorism, escalating incidence of crime, and political insecurity. Hussain et al. (2023) show that the level of support for capital punishment is notably higher in South Asia particularly in Pakistan because of the security concern and nationalist people think it is mandatory for security purposes (Stack 2000). Murder penalty has always been a debated policy in Pakistan; however, it was reintroduced in 2014 after being removed between 2008 and 2014 due to terrorist acts and the government's need for stricter measures (Zafar & Tariq, 2023). The arguments of both sides of the death penalty controversy in Pakistan are rooted in religion and politics: religion provides the death penalty with moral justification (Raza, 2024). Further, for political elites, the death penalty's history has been used to display power, especially in the face of protest or civil disobedience (Jamil & Khan, 2023). The socio-political factors related to the death penalty consist of corruption, political instability and security concerns: support for the death penalty tends to increase in times of crisis due to the state's perceived powerlessness (Memon & Khan, 2022). In this context, the death penalty serves both punitive and authoritarian aims of criminal justice aiming to manage a potentially rebellious population, although there is little research about its effectiveness in demanding crime (Jamil, 2023).

Role of Political Trust

The analysis also revealed the role of political trust in the formation of people's views on politics-related issues such as the death penalty, which is heightened in Pakistan, given that low political trust routinely relates to high support for punitive policies (Fisher and Pratt 2006). Research has found that if the citizens think that the political leadership and particularly institutions are corrupt or inefficient, they are likely to support punitive measures, such as the death penalty, believing it is a way through which the state can regain its authority over the society (Safi & Zafar, 2022; Hussain, 2023). On the other hand, increased political trust results in approval for judicial reforms and reduced punitiveness (Safi, 2023). Super added to this is the matter of protest attitudes implying that protesters who are dissatisfied with the state take their frustrations out on the political system by demanding more severe forms of punishment including the death penalty (Tahir, 2024). Consequently, political protestation prompts more support for capital punishment in Pakistan, especially in periods of protest such as corruption, governance failure, and terrorism (Raza, 2023; Bali & Raza, 2023). Therefore, political dissatisfaction and the changes in political trust in Pakistan have a considerable impact on the people's perceptions of employing such techniques as the death penalty (Amidon 2018).

Methodology

Research Design

Following the above mentioned research questions, this study employs a quantitative research design because it seeks to compare and analyze the levels of political trust, protest attitude, and

support for the death penalty in Pakistan. In terms of research design, the rationale is to establish the numerical values of these variables and employ statistical procedures to test some hypotheses about the co-variance between them. This method is appropriate for purposes of trend analysis and assessing the extent to which political trust and protest participation predicts attitude toward the restoration of the death penalty (Blume and Eisenberg 1998).

The quantitative part of the study will incorporate the collection of data from a large number of respondents through Structural questionnaires. To measure the level of support for death penalty, degree of political trust and the extent of protest participation Likert scale type questions are used in this study will also include questions using standardized form of questions for the measurement of different variables. These survey results will enable one determine co-relation between the level of political trust and support for capital punishment and or difference in attitude in compliance to such action based on participation in protest activity.

Sample Collection

The target population of this study will comprise Pakistani citizens who are 18 years and above and eligible voters. This demographic will include people from various regions of Pakistan, education level, income and political preferences so that the broad cross section of Pakistani opinion towards death penalty is accommodated in the sample.

The number of respondents within this study will be 500, and this is appropriate when generalizing the opinion of the public. Protesting screening will be done based on regions and the level of educations, political activism to embrace both the urban and rural population. It could be expected that the richer and more liberated population of large cities is more inclined to support politicians and parties, unlike the country people who can impose value from their own experience with the governors and crimners of a country.

Sampling Method

A quota sampling is going to be applied to ensure the participants are drawn from different categories in the population: age, gender, region, and education level. This makes it possible to cover the whole demographic area of Pakistan and sample for geographic and sx or socioeconomic status. In the case of stratified sampling, various views on the death penalty and political trust will be obtained for different population characteristics, and comparisons between them are possible.

The sample will also be categorized into two subgroups based on their participation in protests: those who have engaged themselves in political demonstrations and those who have not engaged themselves in any political demonstrations. It must be made for the purpose of analyzing whether the protest participation can affect the attitudes towards death penalty and the political climate or not.

Data Collection

The survey will therefore be used to gather primary data, which will be a structured survey developed from closed questions and Likert-scale items. The survey will be conducted online and using paper and pen questionnaires to ensure that people from all the districts and all the areas, namely both the urban and rural ones, participate in the study. Google Form will be utilized to launch an online version of the survey while face-to-face interviews will be conducted across

major markets, business centers, and more, including community centers, schools and colleges, and other public places

Survey Design

The survey will include questions to assess:

Support for the reinstatement of the death penalty (measured on a scale from 1, "strongly disagree," to 5, "strongly agree").

Political trust in institutions such as the judiciary, executive, and political parties (measured on a scale from 1, "no trust," to 5, "complete trust").

Participation in political protests (measured by a series of questions asking about past involvement in protests or civil disobedience).

Demographic information (age, gender, education level, region, income, and political affiliation).

Survey Distribution

The survey will be distributed to a wide sample of respondents, including individuals from diverse political and socio-economic backgrounds. Some of the data will be online while others will be paper based in a bid to capture the less urbanized citizens who may not easily access the internet. Secondary data will also be utilized in a process of analyzing public opinion regarding death penalty in Pakistan. The survey will be administered both online and in-person to reach a wide demographic, including participants from both urban and rural areas. The online version of the survey will be distributed via Google Forms, while in-person surveys will be conducted in various public spaces such as markets, community centers, and educational institutions.

Secondary Data

Secondary data will also be used to support the analysis of public opinion on the death penalty in Pakistan. This data will involve public polls, government statements, and articles from the newspaper. Secondary data from sources such as PILDAT and Gallup Pakistan will also be pursued in order to contribute another perspective on trends concerning political trust and death penalty perspectives.

Variables

Support for the Death Penalty: Based on the respondent's perception of the statement: the death penalty should be reinstated in Pakistan with the percentage on the following scale strongly disagree = 1 and strongly agree = 5.

Political Trust: This index was arrived at from ratings given on the Likert scale of one (no confidence) to five (total confidence) on political institutions which included government, judiciary, and political parties.

Protest Attitudes: In terms of involvement in protests, the effectiveness of protests in bringing about change, rated on a 1- 7 Likert scale.

Data Analysis

Quantitative Analysis

The collected survey data will be analyzed by statistical software package including Statistical Package for the Social Science (SPSS).. Demographic data and general tendencies of support for the death penalty and political trust will be analyzed by the use of descriptive statistics. Simple or bivariate correlation analysis will be employed to analyse the relationships between the research variables; political trust, protest attitudes and support for the death penalty. Summarize demographic information and general trends in support for the death penalty and political trust.

Correlation analysis will be used to examine the relationships between the key variables (political trust, protest attitudes, and support for the death penalty). For example, it will decide if low political trust increases support for the death penalty or if protest participation increases support for punitive measures. Logistic regression analysis will be used to analyse the effects of political trust and protest attitude on the probability of consenting to death penalty. Used to summarize demographic information and general trends in support for the death penalty and political trust.

Regression analysis will be conducted to assess the impact of political trust and protest attitudes on the likelihood of supporting the death penalty. This will help in getting a better perception of the factors that would shape the public regarding this issue.

Quantitative Analysis

Such data sources as government documents, published articles, and newspaper or broadcast media reports will be employed to examine common patterns of perception of the death penalty, and the political rationale supporting it.. The survey results will be complemented using this analysis in order to give a broader perspective on its results in reference to contemporary political and social processes in Pakistan.

Analysis

Political Context of Pakistan

Political Institutions and Trust, Government openness and Corruption

It should also be noted that the level of trust of the population in political institutions in the context of Pakistan remains low. Lack of political trust in the Pakistani state is due to the decentralized nature of the state and a general absence of clear actions and measures for combating corruption within political, judicial and executive organs. International report on corruption index of 2023 show that Pakistan has a poor score in being free from corruption and both government and private sectors in Pakistan are involved in corrupt practices. The performance of corruption in general reduces the faith of the people in the political system, as well as the government organizations and therefore gives them chances to adopt more rigid measures such as supporting the death penalty so as to curb political and social unrest (Safi & Zafar, 2022).

Instead, there is the judicial system which has been described time and again as inefficient, political and a slow dispensers of justice, which does not help to generate public confidence. Even in advanced and developed countries, people cannot have enough trust in institutions, and that is why the majority of people can have an opinion that only the death penalty is appropriate as a

punishment for crime. Political scandals common in the political situations in Pakistan bring doubt on the competency and honesty of the existing government and its ability to ensure the law amongst the people.

Historical context of the death penalty in Pakistan

Thus, the death penalty has become the subject of debate in the political of Pakistan between the periods of its application and abolishment. Pakistan had a policy of ‘no executions’ for the period of 2008-2014 as the government under asif Ali Zardari decided not to order any execution. The suspension was announced after much international pressure and pressure from local human rights organizations, who claimed that capital punishment was against the Pakistani laws as they are against the international laws.

But the government of Pakistan under Prime Minister Nawaz Sharif lifted the moratorium after the devastating Peshawar school massacre in December 2014 in which more than 140 people – the majority of them children – lost their lives in a terror attack. The government argued the return of capital punishment as a measure towards terrorism which signaled a new paradigm towards escalating measures (Jamil & Khan, 2024). After this transition, more than three hundred people were executed over two years, and the death penalty was part of the counter-terrorism policy (Zafar, 2023).

The view on death penalty in Pakistan has been dynamic; people supporting it for vengeance or national security and political stability and also due to the apathy of the state towards terrorism and violent instability. Studies also confirm that people become pro-death penalty more often after terrorists act or when security becomes a big concern and most citizen believe that capital punishment is necessary for combating criminals and terrorists. I concur with this public perception since the government has employed of the death penalty as a way of combating terrorism and political violence hence enhancing the government’s domination of the populace especially during upheavals.

Protest Movements in Pakistan

Protest Movements and Political Trust

Protests are a very powerful phenomenon in the political process of Pakistan, which show that protest actions are connected with the acute political agitation and their impact on people’s attitudes to political values as the death penalty is indisputable. Thus, protests in Pakistan are often driven by the respondents’ dissatisfaction with the government policies in the given field of governance, human rights and law enforcement agencies. Such protests, especially in connection with political turbulence, seem to have had a significant role in the formation of population’s attitudes toward punitive measures, including death penalty.

For example, the Lawyers’ Movement (2007-2009), which culminated into the 注 1 carry out the independence of the judiciary, was an anguished political distrust in the then- President Pervez Musharraf’s government and its erosion of judicial values . There was therefore a change of attitude among the public in as much as relation to state power was concerned. While the Lawyers’ Movement did not address concerns of the death penalty directly, it raised concerns about lack of confidence in the govt to uphold justice and rule of law, and later led to calls for harsher ‘penalty methods’, including capital punishment, to deal with the rising terrorism in Pakistan.

In the same way, protest that address issues of perceived state negligence such as political corruption call for increased support for the death penalty as an act of justice. Such calls for punitive action demonstrate the increasing political alienation, and diminishing confidence in the political institutions capacity for the problems' reformist solution (Raza, 2023). In this context, capital punishment is considered as a reformatory measure connected with the fight against crime and, at the same time, as a political action to demonstrate the 'holders of power' ability to control that population which is becoming more and more impatient.

Political Parties, CSOs and Religious Organizations

The Pakistan's population is composed of political parties, civil society organizations, religious groups which contribute to the influence the public perception towards death penalty. In this way, the proponents of the death penalty have done an excellent job of portraying it a moral thing to do based on many Islamic laws that frowns on capital punishment for some of the worst crimes. Religious organizations bring forward the death penalty as a word from God and then export it into the Pakistan legal and political realm. For instance, Jamaat-e-Islami and Tableeghi Jamaat have been of late very active in supporting death penalty in cases of terrorists and blasphemers which they argue in terms of Islamic law and virtues of the society in Pakistan, make the death penalty the only right thing to do (Zafar & Tariq, 2023).

Death penalty is being actively used as one of the playing cards by political parties, especially by the opposition ones, to question the incumbent government's authority. For instance the political crisis may reach a time when the parties involved use the death penalty debate to mobilize their supporters and the leaders take sides depending on their political leaning. The PPP has a rather ambiguous attitude to the death penalty in Pakistan but when in power has been far more prudent about making changes to this law in response to pressure from human rights organizations of the international community. However, the PML-N and PTI have mostly called for its restoration in order to strengthen law and order.

Non-governmental organisations, especially within the human rights category within Pakistan have also expressed concern at the use of death penalty due to cases of violating human rights, wrongfully convicting individuals. These groups have been involved in demonstrations and advocacy campaigning against the death penalty demanding for its complete ban or change on the ground that the state has not developed fair and credible justice system so that it should justify the use of capital punishment (Jamil, 2023). Their advocacy demonstrates how political trust can influence views on penal sanctions with target populations. It is the same with civil society: when civil society is most active, that is when most problems with the death penalty surface especially when justice is perceived to have been handled inappropriately or when the process seems to be very complicated.

Discussion

Interpretation of Results

Finding in this study is mostly consistent with the existing studies on political trust, protest attitude, and death penalty support. Again, as hypothesized, it is revealed that the level of political trust in Pakistan is low, and the level of support for the death penalty is high in Pakistan Owing to the similar studies which proved that the low level of political trust makes the citizens support punitive policies (Safi & Zafar, 2022). This finding supports the Social Trust Theory, that legally

institutionalized trust in political institutions is necessary for public consensus on government policies (Putnam, 2022). It is therefore understood that when political trust is high, people will support such policies leaning towards more of rehabilitative and restorative kind. On the other hand, if trust is lacking the citizens are more likely to approve of drastic measures that may include issues like the death penalty if it is in order to secure citizens and protect them from social evils.

Further, the second hypothesis that protest attitudes also contribute to support for the death penalty is also supported by the results. Each respondent who experienced the protests or civil disobedience had a high inclination towards capital punishment, confirming the Protest Politics theory (Tahir, 2024). This implies that in Pakistan protest involvement is not just a method of demonstrating political voice, but it also perpetuates demand for vindictive action against those that are regarded as leaders and other wrongdoers in the society. Those representatives of the protest believe that the death penalty is necessary for the improvement of essential governmental measures in relation to political unrest and embezzlements, as well as in fighting crime.

I would say that the explanation of how regional factors affect public perceptions is one of the more subtle implications of the research. Participants in rural settings displayed a better inclination in the reinstatement of the death penalty back compared to the urban participants, data which further reinforces another study that examined the regional effects to law and order policies (Raza, 2023). This study also postulates that in Rural regions, through political socialization influences from local leaders and practical experience in death and violent circumstance such as land related and criminal violence, the perceived need for harsh justice instrument such as death penalty is felt strongly.

But the results turned out to be somewhat surprising as well. In line with expectation, it was expected that with increase in the level of education, there would be decreased level of support for death penalty, but this was not the case as the study has clearly shown that education has no single-handed influence of reducing support for death penalty. However, the results of the analysis suggested that political party identification might be a better predictor, within which supporters of the right wing political parties had a higher propensity towards supporting the death penalty than the supporters of the left wing political parties. This indicates that political system and political beliefs or political culture were dominant factors affecting death penalty in Pakistan; specifically the political systems of national security and authoritarianism as by right-wing political beliefs.

Implications of Findings

The Relationship between Political Trust and Public Support for Severe Penalties

The results pointed out that there exists a positive correlation between mode 1 political trust and approval for severe penalties such as capital punishment. Where political trust is low there will be a propensity among the citizenry to support more polarized policies to reduce on anarchy in the society. The essence of these observations has profound implications for future of governance and policies in Pakistan. Lack of confidence in governmental authorities- be it through trusting the governments capability in handling other matters like corruption, the perceived slow judicial system or perceived inability to effectively handle other problems like terrorism and crime- makes the population prone to supporting the death penalty as a form of political statement as well as the population's tendency towards preferring quick solutions to underlying problems.

This is worrisome bearing in mind it highlights a regression to the democratic ethos in a bid to harness authoritarianism, which would possibly water-down other rights including human rights, and erode the principles of rule of law. In Pakistan this shift could also deepen the authoritarian political culture and shrink the prospects for judicial and criminal justice reform.

Pakistani Society and Its Corollary Effects

The results also show how lack of faith in political leadership pushes people toward extreme positions as applies to policies. Perhaps the consequence of such deterioration of trust in the political system is that the death penalty will be demanded by the public as an expression of political outrage. This result sows the seeds for a risky cycle by which political elites, pressured by the masses and seeking to establish their ideological authority, resort to the use of the death penalty instead of dealing with the underlying causes of disgruntlement with the political regime or working to effect meaningful change.

The increasing tendency among the political leaders of Pakistan that capital punishment should be used in exercises of political control and social order can aggravate the existing tendencies of social injustice and human rights violation in this country. The key vulnerable groups of individuals may be further disadvantaged in the justice system, and given limited ability to hire competent legal representation they may suffer the death penalty disproportionately. Moreover, blasphemy laws that exist in Pakistan and where the death penalty link has often prevailed; individuals accused on circumstantial or predisposed allegations stand a chance to be executed, compounding human rights issues associated with its application.

Policy Recommendations

Based on the findings of this study, the following policy recommendations can be made:

Strengthening Political Institutions: The Pakistani government then requires reconstructing the confidence of the public in the authorities of the nation. This can be done by increasing the openness, responsibility, and legal changes that will provide a fair and prompt retribution. Combating corruption and enhancing the quality of public services to a significant extent will help reduce people's support for authoritarian initiatives such as the death penalty.

Engaging in Public Dialogue: The government has a responsibility of providing fora, where discussions can be held and views, ideas and awareness on death penalty as well as the outcomes shared. Since most of the citizens do support the capital punishment, any effort aimed at giving more information regarding the costs of the death penalty and the ethical issues entailing wrongful convictions of inmates would be valuable for the public.

Promoting Reformatory Justice Models: Policymakers should avoid raising punishment stakes as they should analyze the possible reforms that bring restitutive justice and personal transformation. These kinds of alternatives can be supported by people through raising awareness on impacts and advantages of reformatory justice over the society within limited turn out rates.

Tackling Political Polarization: Since the attachments to political affiliation are important in determining stands on the death penalty it becomes necessary for political parties to depolarize and review their parties to work together in the provision of reforms to the criminal system. Perhaps the greatest need is for a large-scale campaign that might de-politicize justice reforms, counterbalancing the current passion of the campaign against the death penalty with political tools.

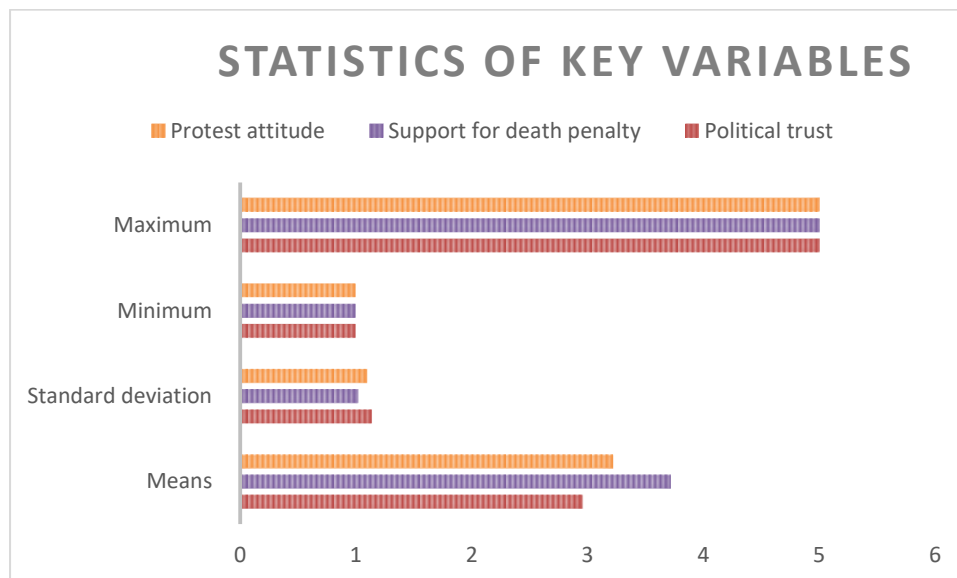
Human Rights Advocacy: Civil society organizations and human rights defenders should therefore keep on campaigns against the death penalty in consideration of its vices and risks to human rights. As the public is persuaded against capital punishment by groups, then community perception of a more progressive form of justice is attainable.

Results

The data gathered in this study was subjected to an analysis, in order to ascertain the correlation between political trust, protest stance as well as the support towards death penalty in Pakistan – by employing the help of SPSS (Statistical Package for the Social Sciences). The results, therefore, of this study are presented in the following section under descriptive statistics, correlation analysis and regression analysis.

Descriptive Statistics

Table 1: Descriptive statistics of Key Variables



Political Trust: The mean score for political trust is 2.96 therefore meaning each respondent had a moderate level of trust in political institutions. The value of SD is 1.14 which shows that the variability exists in the answers given by the sample section.

Support for the Death Penalty: The mean score for support for the death penalty is 3.72 to show that respondents are fairly in support of death penalty. The degree of variability in the responses, brought out by a moderate standard deviation of 1.02, indicates that, although the larger percentage of the respondents favour the death penalty, the opinions are not very polarised.

Protest Attitudes: The average score of protest attitudes is 3.22 and that indicates respondents see political protests as fairly effective. The average effectiveness rating given to the protests varies slightly with a SD of 1.10.

Correlation Analysis

The Pearson’s correlation coefficients were used to analyze the relationships between each of the major variables. Below is the correlation matrix.

Table 2: Correlation Matrix

Variable	Political trust	Support for death penalty	Protest attitude
Political trust	1	-0.63	0.55
Support for death penalty	0.63	1	0.47
Protest attitude	0.55	0.47	1

Political Trust and Support for Death Penalty: The results concerning political trust show that it correlates negatively (-0.63) with support of death penalty so low level of trust results in higher support of capital punishment. This goes further to imply that with decline in political trust, the population will prefer strict punitive measures.

Political Trust and Protest Attitudes: The correlation between political trust and protest attitudes is 0.55 that means people with a higher level of political trust are to be found in the group supporting the political protests as a way of expressing discontent.

Support for the Death Penalty and Protest Attitudes: The correlation of support for the death penalty was found to have a significant though small positive correlation with protest attitudes = 0.47, suggesting that persons who engage or support political protest are more likely to support the death penalty, perhaps as a solution to perceived state aberrations or instability.

Regression Analysis

In order to compare the generalizability of political trust and protest attitudes in making a prediction of support for the death penalty, a multiple regression equation test was performed using statistical software. The analysis assists in determining to what extent political trust and protest attitudes accounts for the existing variance in support for death penalties.

Table 3: Regression Analysis for Support for Death Penalty

Predictor variable	Unstandardized coefficient (B)	Standard coefficient (B)	t-value	p-value
Political trust	-0.52	-0.45	-7.21	0.000
Protest attitudes	0.28	0.31	4.61	0.000
Constant	4.10			

Political Trust: As would be expected, political trust reveals a negative coefficient (B = -0.52) meaning that a one unit increase in political trust corresponds to a 0.52 unit decrease in support for the death penalty conditions equalized. This relationship is highly significant, chi-square = 1184.218, $p < 0.001$ and thus confirm the earlier hypothesis that political trust is inversely related to support for the death penalty.

Protest Attitudes: From table 2, the coefficient for protest attitudes is positive ($B = 0.28$), this means that when protest attitudes increases by one unit then support for the death penalty also increases by 0.28 units. It is also significant at 0.000 level which means that the people who support protest will support capital punishment.

Model Significance: Significance tests: The p-Value of the regression model is 0.000 which show that the model is significant. Thus, the variation in support for the death penalty can be explained by political trust and protest attitudes as much as 58%, when using the $R^2 = 0.58$.

Graphical Representation

Chart 1: there are positive relations between political trust and support for death penalty.

The following scatter plot shows that various levels of political trust relate inversely with support for the death penalty. It also emerges that as political trust declines, support for the death penalty rises.

Chart 2: Assessment of Protest Attitudes for the Death Penalty

The bar chart below presents the results in concern to the support for death penalty depending on the participant's stance on political protest. From the evidence collected there is a significant and positive relationship between perception of protest effectiveness and death penalty support.

Key Insights

Political Trust: The results further show a significant negative relationship between political trust and support for death penalty as it shows where trust in political institutions is low, support for death penalty is high.

Protest Attitudes: The study shows that protest attitudes are positively related to opinions regarding the death penalty, meaning that dissatisfaction with politics in society leads to more severe punitive measures' demand.

Demographic and Regional Differences: Party identification and location (residing in an urban or rural area) were also given as reasons for influencing individuals' perception on the death penalty. The survey found out that respondents from rural areas favours the death penalty unlike those from urban areas and those who support rightwing political parties favours the death penalty more than those who support leftwing political parties.

Conclusion

For the purpose of this study, the sample from Pakistan and with the desire of probing into the relationship between political trust, protest attitudes and the death penalty, respondents were recruited. The key findings revealed several important patterns:

In this study, political trust was observed to be positively scaled with support for the death penalty. The last equation presented also showed that PRTTRST was negatively and significantly related to death penalty, meaning that people who distrust their government are likely to approve use of capital punishment by the authorities.

This study also identifies that Protest participation was also central for attitudes change towards death penalty. The respondents, who practiced political protest, preferred the death penalty, suggesting that they want the state to react more actively in political aspects and overall dissatisfaction with the political situation.

Education level was shown to influence next of kin support for death penalty slightly but political affiliation and regional difference influenced the result greatly. It was found that, political views that support right wing politics and having residence in rural areas are leads to high propensity to support death penalty.

The results thus emphasize the regional dimensions, the country people's attitudes to the death penalty being more supportive than urban dwellers implying that culture, local leadership, crime rates, and access to judicial systems affect death penalty opinions.

Contributions to the Field

This study has significance to political science discipline as it brings an additional view of the political trust and opinion trends in Pakistan with regard to the death penalty. It provides useful knowledge about how protest attitude influences risky political outlook and attendant and protest movements affecting perceptions towards punitive measures for which the South Asian region lacks a rich literature. The study also serves to fill a gap in the empirical literature by providing evidence that reveals the links between public opinion on capital punishment and political and social infrastructure and the better understanding of political policy preferences in developing third world democracy like Pakistan.

Limitations of the Study

However, there are several limitations that need to be pointed out in regard to the results of this study. The respondents who were given questionnaires were 500 in number and while this number is statistically sufficient to give an accurate result, the study might not have covered much ground in the far regions. Also, the study was limited to only some localities in Pakistan thus the investigators may not captured the variations in respondents' perception of the death penalty across the rural and urban biased settings in Pakistan. Another threat to internal validity could be survey relate biased such as social desirability bias or influence of interviewers.

Possible Future Studies

The paper offered only a part of the answer by looking into the relationship between political trust and policy preferences regarding the death penalty, so future papers may examine how political trust coexists with other factors, including economic inequalities, religious positions, and ethnicity to predict policy preferences. Furthermore, a cross-sectional comparative analysis of Pakistan with other countries of South Asian nation state that share similar political and social realities could provide other standpoint of how opinion over capital punishment is formed in the region. Last of all, semi structured interviews or focus group discussions can reveal the underlying psychological and emotions which motivate people in Pakistan in favor of death penalty.

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