



system works, many people are even more suspicious of what goes on when their fellow citizens end up being tried in courts abroad. Such ethnocentric thinking can easily lead people to assume a priori that their own local arrangements must be superior in general, or at the very least better fitted to their own society. But, fortunately, there are also those who have a more open-minded interest in 'apparently strange ideas and practices, seeking to make sense of rather than reject difference outright (Comment)

4. Rights are loaded with contrasting properties and burdens, opposing features and values (neutral, pre-political, negotiable, democratic, etc.). On the contrary, we should accept -on one side- human rights as *moral* visions of what is due to human beings, deontological imperatives, even if abstract. But on the other side we cannot ignore the *ethical* problems: e.g. those resulting from their blind implementation. Highlight a peculiar distinction between "human" rights and "fundamental" rights, explaining through diverse areas, the role that the difference can play. Alongwith, what is required to enhance the institutional, legal and ethical-political meaning of "fundamental" rights, i.e. those which *are assigned a meta-normative role in a legal order and an ultimate value* in the corresponding social and ethical context.
5. The right to life and the right not to be subjected to cruel, inhuman or degrading treatment or punishment are recognized in the Universal Declaration of Human Rights, other international human rights



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