

**Article Information**

Received:	5 March 2026
Review:	8 March to 23 March 2026
Revision:	24 March to 4 April 2026
Accept:	8 April 2026
Published:	15 April, 2026
DOI:	https://doi.org/10.3126/ps.v24i1.92747
Available:	www.nepjol.info/index.php/ps

Fundamental Rights in Nepal: A Liberal Democratic Perspective**Dilli Raj Gautam** 

Dhawalagiri Multiple Campus, Baglung

Email: dilli.gautam@dmc.tu.edu.np**Abstract**

Fundamental rights are constitutionally recognized human rights that originate in the doctrine of natural law and have evolved alongside liberal democratic constitutionalism. Grounded in classical philosophies of natural rights articulated by thinkers such as Locke and Rousseau, fundamental rights are premised on the inherent dignity, liberty, and equality of individuals, which pre-existed the state and obligate the state to recognition and protection rather than creation. Liberal democracy, constitutionalism, and fundamental rights form mutually reinforcing pillars of the modern democratic welfare state, balancing individual autonomy with social control through the rule of law, representative institutions, and accountability. This article theoretically examines the interrelationship between liberal democracy and fundamental rights and traces their historical and constitutional development in Nepal. It reviews Nepal's constitutional trajectory from the mid-twentieth century to the Constitution of Nepal 2015, highlighting shifts from autocratic rule to multiparty democracy and federal republicanism. The progressive expansion of civil, political, social, economic, and cultural rights—including protections for certain groups and laws focused on social justice—is given special consideration. While the 2015 Constitution reflects core attributes of liberal democracy and significantly broadens the scope of fundamental rights, the article also underscores persistent challenges related to inclusiveness, social acceptance, and practical implementation amid economic constraints and geopolitical complexities. The study concludes that although Nepal's constitutional framework symbolically aligns liberal democracy with an extensive catalogue of fundamental rights, the realization of these rights depends on effective institutional capacity, common political commitment, and equitable socio-economic transformation.

Keywords: constitutionalism, fundamental rights, liberal democracy, natural rights, constitution of Nepal 2015

Introduction

Fundamental rights (FR) are constitutional arrangement of human rights. The state does not grant fundamental rights; rather, they are inherent rights. Human rights (HR) are thematically fundamental rights whereas human rights are comprehensive form of fundamental rights. In other words, fundamental rights are constitutionally guaranteed human rights (Bhattarai, 2073). The philosophy of liberalism and fundamental rights are interrelated issues. Liberalism emphasizes individual values such as liberty, equality, autonomy, and human dignity. Influential thinkers like John Locke, John Stuart Mill, and Jean-Jacques Rousseau argued for the protection of inherent natural rights against arbitrary government control (Ryan, 2012). Liberalism advocates for limited government, rule of law, constitutional governance, and the defense of civil and political freedoms, including freedom of expression, association, and religion.

HR are the fundamental freedoms of all citizens which are officially liberated by a state. It's the prime duty of a state to protect such natural rights. In essence, every human being needs some basic rights, such as access to food, clothing, and housing. So that these rights are commonly recognized not only by the states but also documented by international organizations. The 1948 Universal Declaration of Human Rights (UDHR) has proven to be a pioneer document that acknowledges the higher aspirations of all people, including freedom of speech and belief, freedom from want, and freedom from fear (Rao, 2010). Following the core values of the UDHR, most of the democratic countries of the world started to incorporate these rights in their constitutions.

Literally, constitution and constitutionalism have different meanings, although they work simultaneously. A constitution is a set of fundamental laws, customs, conventions, rules, and regulations that specify how a nation is run. In terms of constitutionalism, it refers to a concept that limits the actions of both the government and the people. The adoption of the United States Constitution in 1787 marks the beginning of the history of contemporary constitutional evolution. Nonetheless, Magna Carta (1215) and the Bill of Rights (1689) established people's rights in the United Kingdom, the motherland of parliamentary democracy and human rights, with an unwritten constitution (Gautam, 2020). Gradually, the constitution-making process continued in France and other democratic nations after the revolutionary changes.

The practice of incorporating citizens' rights into constitutional and legal instruments is relatively new, despite the fact that Nepal has approved seven constitutions to date. The first constitutional statute in Nepal that gave the Rana Prime Minister extensive authority was the Government of Nepal Act of 1948. The Ranas turned into autocrats by abusing the undemocratic powers granted by the then-constitution. But this constitution was only in effect for a short period. The then-king Tribhuvan easily toppled the Rana regime with his diplomatic correspondence to India in order to maintain his position of authority. With the king's adoption of the Interim Constitution of Nepal, 1951, the Rana dynasty came to an end. Thus, the regime designated the king as the head of state. After that, King Mahendra created two different constitutions. The 1959 and 1962 constitutions granted the king absolute authority and sovereignty. The 1990 constitution, which was ratified by

King Birendra at the time, effectively protected democratic qualities. Before the second interim constitution of 2007 took its place, it endured for over 16 years. Ultimately, the Constituent Assembly (CA), which was elected for this task, approved the 2015 Nepalese constitution in September 20, 2015. There are nine schedules, 308 articles, and 35 segments. Articles 16 to 46 of Part III deal with citizens' fundamental rights. The Constitution of Nepal 2015 reflects strong liberal democratic principles (Tripathi, 2015). These rights include the right to equality, freedom, justice, privacy, religion, and constitutional remedies. The Constitution guarantees not only traditional civil and political rights but also expands into socio-economic rights such as the right to education, health, employment, and social security rights, reflecting a modern, welfare-oriented liberalism.

Modern ideology places more emphasis on human rights, which are innate to all people, than it does on the political structures and constitutional models that nations choose. While Western liberal philosophy promotes individual liberty, Marxist ideology emphasizes class-based liberty. Therefore, the constitutional guarantee of fundamental rights is influenced by ideology. The research article has been carried out based on these research questions: What are the major features of fundamental rights in contemporary constitutions, and how are they influenced by liberal democratic principles? What fundamental rights are guaranteed by the Constitution of Nepal 2015, and how do they align with liberal democratic values? How effectively are fundamental rights institutionalized in Nepal, and how do they compare with those in other contemporary constitutions? These are the central research questions formulated to seek logical answers.

This study attempts to analyze the constitutional provisions of fundamental rights in the constitutions of Nepal from the perspective of liberal democracy, and also examines how far this constitution is compatible with post-modern inclusive democratic philosophies.

Methodology

In this study, the researcher has followed a qualitative research design to address the research problem and answer all of the research questions mentioned in the introductory section. The 2015 Nepalese Constitution's main text and theories of liberalism have been delivered as first-hand information. The study's remaining data sources are secondary in nature. The legitimate international human rights treaties and liberal democratic philosophies are cited. The research's mitigation objectives have guided the data analysis. In addition to using pertinent research articles, reports, and other materials from other academics to corroborate its conclusions, the study has adopted a critical and descriptive approach to analyze data.

Discussion

Fundamental rights reflect the basic character of a constitution. A collection of human rights that the state recognizes through constitutional provisions is known as fundamental rights. FR are the modern name for what have been traditionally known as 'natural rights' (Upadhyaya, 2014, p. 20). Natural law eventually gave rise to the idea of fundamental rights. Only three rights are included under natural rights: property, liberty, and dignity. FR covers a wider range of rights. According to philosophers like Jean Jacques Rousseau and John Locke, man is born "with a title

to absolute freedom and an unrestricted enjoyment of all the rights and advantages of the law of nature" (Forde, 2009, p. 432). These thinkers assert that the application of natural rights is unrestricted.

According to Sen (1960), the natural law principle highlights that all FR are innate in humans and exist even before the state is established. The state must uphold and acknowledge these rights rather than infringe upon them. HR are those that are fundamental, inherent, and unalienable for all people, and it is the responsibility of the state to recognize and allow them to exist freely. They are necessary for the advancement of successful social and democratic life, the protection of human liberty, and the development of personalities.

FR includes equality, liberty, and dignity. Each of the three essential rights has a unique meaning, and we should think about them in connection with each other (Jain, 2006, p. 150). Greek philosophers such as Plato and Aristotle also believed that the state was established in order to protect citizens' rights, which were obviously connected to life, liberty, equality, property, and human dignity (Baer, 2009). Even exponents of the social contract theory, like Locke and Rousseau, maintained that the people kept these rights to themselves and gave the state only other rights for their governance (Evens, 2001). As a result, the state was required to provide protection against any interference with these inherent rights. In actuality, people's permission was the source of state power. But the long-standing struggle between the state and humanity kept the state in danger and FR unstable. In order to seek and build a stable and balanced equilibrium between the rights of the individual and the interests of society, it is necessary to have a suitable adjustment between individual independence and social supervision. Therefore, the constitutionalists argued that every democratic constitution should include a list of FR and guarantee their inviolability, or protections against violations by the state's legislative and executive branches (Tripathi, 2015, p. 31). Nonetheless, these FR are still protected by various Acts in several nations, such as the United States, France, and the United Kingdom.

The triangle and complementary elements of a contemporary democratic welfare state are liberalism, democracy, and fundamental rights. These three element collectively compose a common sense of constitutionalism (Baer, 2009, p. 468). The constitutions of free democratic nations, it is accurately contended, structure and control power, protect human rights, balance conflicting claims of individual and societal interests, reflect the culture and experience of the nation, and serve as engines of national unity and progress. The constitution determines the power and position of the state and the citizens.

Liberal democracy, often referred to as Western democracy due to its origins in 17th-century Europe, is a political system in which representative democracy operates according to the principles of classical liberalism. Elections between several political parties, the division of powers among the various departments of government, the rule of law, an open society, a market economy with private property, and universal protection of human rights, civil rights, and freedoms with political freedom are its defining characteristics. The constitutional arrangements signify position of liberal democracy in real sense. Apparently, the "concept of liberal democracy is tied to the idea of self-governing community, a community of

citizens defined by national sovereignty, the territorial nation-state, self-determination and domestic jurisdiction" (Evens, 2001, p. 624). Evans outlines liberal democracy as it is based on four fundamental tenets: the territorial state as the main democratization unit; accountability guaranteed by regular multiparty elections; state autonomy to pursue public interests; and governance focused on the interests of the people as a whole rather than on specific groups. Democracy has stood as "the world's new Universal Religion" (Corcoran, 1983, p. 14). Consequently, democracy has become a universal elementary value of governance. Ultimately, all of these presumptions support Abraham Lincoln's (1809–1865) assertion that "democracy is the government of the people, by the people, for the people."

Important characteristics of human personality and the state of a dignified life are reflected in contemporary constitutional democracies and fundamental rights. They enhance the worth of human beings by vesting better opportunities suitable a dignified life and by inculcating a sense of responsibility (Bhatt, 2004, p. 18). Thus, within the borders of a sovereign state, liberal democracy and FR flourish. Democracy and FR are complementary goals. Both of them are viewed as critical mirrors of the positions, interests, and political-economic relationships of actors, and they are viewed as contested rather than peaceful, cooperative nations. The relationship between liberty, equality, and property is the foundation of democracy, social justice, and secularism. Lipson appropriately narrates, "The interaction between freedom of speech, expression, assembly and association, and right to equality enables the working of democracy" (Lipson, 1964, pp. 229-230). Thus, "liberal democracy and human rights are understood as two sides of the same coin" (Carothers, 1994, p. 109). Liberal democracy and HR are complementary.

From a conceptual standpoint, HR and FR are regarded as essential elements of liberal democracy. "It evolved from the doctrine of 'Natural Rights' in the 17th Century and preceded the rise of liberal democracy" (Jain, 2006, p. 143). Later, in 1776, the American people declared the political ideals to which the new republic would be devoted. The self-evident reality that all men are equal because they possess "certain unalienable rights" was placed first. They argued that the purpose of governments is to protect these rights. Philosopher John Locke's vision of "an actual social contract between individuals and the state at the setting up of civil society in which citizens, in order to secure the protection of their property, handed over certain powers to government, in return for the guarantee of certain rights" was reflected in the Virginia Declaration of Rights (Dhungel, 1998, p. 95). The Virginia Declaration inspired democratic nations to incorporate these rights into their supreme laws, thereby transforming the theory of constitutionalism into a practical reality.

Evolution of Fundamental Rights in Nepalese Constitutional Frameworks

Only during the 1950s, people's revolt, which aimed to replace the autocratic Rana regime with democracy, was the liberal idea of fundamental rights established in Nepal. The constitution-building debate in Nepal marked the beginning of the true path of human rights examination. Nepal has attempted to draft a constitution seven times so far: in 1948, 1951, 1959, 1962, 1990, 2007, and 2015 (Gautam, 2022). The Government of Nepal Act of 1948 was delivered but never put into effect.

Nepal's constitutional history expands from early 1950s, eventually promulgating the interim constitution of 1951, which included reforms like the creation of the Supreme Court and the inclusion of fundamental rights like the right to life, property, and child, as well as the rights to equality, freedom, criminal justice, and protection from exploitation (Bashyal, 2016 & Dahal, 2025). The legal transformation of the perpetual political movement helped the state to achieve its social and economic objectives.

The 1959 constitution pursued procedural democratic models with a structural framework while adhering to the terms of the interim constitution. Elections for parliament were conducted using the adult franchise. Even after a bicameral parliament was established, Mahendra, the aspiring king, had key powers like the right to nominate half of the senate's members and the power to suspend parliament under certain conditions. This democratic attempt was short-lived. Multiparty democracy was abolished when the Panchayat constitution went into effect in 1962. This system concentrated political power in the hands of the king and violated citizens' rights beyond the norms and values of liberal democracy. In terms of granting citizens civil and political rights, this constitution was illiberal. The 1990 mass movement reinstated multi-party democracy and enacted a new constitution that removed the prohibition on political parties and outlined a democratic representative system that limited the king's power and safeguarded citizens' fundamental rights, including freedom, equality, criminal justice, press and publication rights, the right to information, the right to property, cultural and educational rights, and the right to preventive detention. Critics have claimed that the 1990 constitution did not fairly represent all facets of society, despite the fact that it significantly improved the state's democratic nature (Jasmine, 2017). Out of many critics, the 1990's Constitution was somewhat positive to incorporate the democratic features.

Through political consensus, the Interim Constitution of Nepal, 2007, was enacted for a temporary term while the Constituent Assembly created a new constitution. There were three schedules, 175 articles, and 15 sections. It was believed that this constitution constituted a fundamental law of the kingdom. Compared to earlier constitutions, it offered a lengthy list of crucial rights that were marginally more detailed and comprehensive. The fundamental elements of liberal democracy were incorporated into this constitution. The main features of this constitution were basic human rights, multiparty democracy, regular elections, secularism, the division of powers between the several organs of government, and the rule of law. The Nepal 2015 Constitution, which was developed and adopted by the Constituent Assembly on September 20, 2015, replacing the Interim Constitution.

The 2015's new document was enacted for the first time in Nepal's constitutional history, fulfilling the aspirations of the people to draft a constitution through the Constituent Assembly. However, a sizable portion of the Madhesi, Janjati, and Dalit communities were still dissatisfied with a lot of the new constitution's provisions that excluded them from many aspects of their language. The constituent assembly finished its duty after an arduous eight-year exercise.

The state officially put an end to the ten-year armed internal struggle on November 21, 2006, when a comprehensive peace agreement was signed. The

interim constitution, which was established in 2007 following Nepal's declaration of independence as a Federal Republic, was replaced by the new one. Nepal's interim constitution guaranteed full citizen sovereignty and created certain essential rights. In addition to adopting six additional fundamental rights and institutionalizing secularism, republicanism, federalism, socialism, and inclusivity, the new constitution of 2015 has nearly all of the fundamental features of the interim constitution and remains more democratic and liberal.

Part Three of the Constitution, entitled "Fundamental Rights and Duties," appends a set of 33 Articles dealing with the rights and duties ensured for the Nepali citizen, adopting basic characteristics of liberal democracy. The constitution contains many provisions of the welfare state to guarantee the rights of every segment of society, from children to elderly citizens; however, the reality of the existence of such rights is tested only in the courts. The right to constitutional remedies, assuring citizens the ability to file an appeal against the denial of fundamental rights in a court of law, a challenge to the unfair activities of the government may be heard by a court.

The 2015 Constitution of Nepal has undergone significant modifications, marking a turning point in the country's political and legal evolution. Nepal's transformation from a monarchy to a federal democratic republic was the cause of the political shift (Dahal, 2025). All of the 2007 Interim Constitution Nepal's fundamental rights provisions have been carried over into the 2015 constitution. It has greatly expanded social, economic, and cultural rights and reinforced the social safety system. "Right to employment and right to social security," "right to education and right to language and culture," and "right to clean environment and right to health" have all been divided and given their own articles. "Right to housing" and "right pertaining to food" are recent additions. This constitution has moved forward by recognizing 'Rights of Dalits', 'Right of Senior Citizens', and 'Rights of consumers' in this list (Bashyal, 2016, pp. 4-11). The Interim Constitution has previously granted "Rights of women" and "Rights of children" in terms of collective rights. In terms of group rights, the Interim Constitution has already granted 'Rights of women' and 'Rights of children'.

With the most recent constitutional debate, Nepal has become a progressive and democratic "New Nepal." Geographically, it is located on the opposite axis of China and India, both of which have amazing political-economic systems. The constitutions of China, India, and Nepal all embrace socialism, even though the Marxist philosophy-based communism-oriented Chinese socialism and the western model of liberal democratic socialism in India are fundamentally different (Muni, 2015). The western liberalists doubt that HR and liberal democracy are unapproachable in Chinese socialism. On the other hand, Chinese socialists complain the fact that Western countries continue to push their liberal democratic cart in front of economic horses, which ultimately strengthen the bourgeoisie and worsen the lot of many working-class people. Correspondingly, the western liberal democracy, including India, emphasizes personal liberty, whereas the Chinese socialist model stresses economic and social security.

With its new constitution, Nepal moves toward western liberal democracy despite a variety of obstacles and challenges (Tripathi, 2015). The philosophy of liberalism centers on the protection of individual liberty, equality, autonomy, and

human dignity, advocating limited government, rule of law, and the safeguarding of fundamental civil and political freedoms. The relationship between liberalism and FR in Nepal can be understood in three key ways. First, liberalism provides the philosophical foundation for the recognition of FR as inherent and inalienable. Second, the Constitution institutionalizes these rights through legal mechanisms, ensuring their enforceability through the judiciary. Third, Nepal's constitutional framework blends classical liberal values with social justice, promoting inclusiveness, proportional representation, and protection of marginalized groups.

In Nepal, the Constitution of Nepal 2015 embodies these liberal democratic ideals through its provision of FR, which not only ensures traditional rights such as equality, freedom, and justice but also extends to socio-economic rights like education, health, and social security, reflecting an expanded, welfare-oriented approach to liberalism. The comprehensive list of FR outlined in the Nepali Constitution appears more idealistic than realistic in light of the nation's insufficient financial resources.

Conclusion

The study explores fundamental rights in contemporary constitutions, assesses their liberal democratic basis, and evaluates their incorporation in the Constitution of Nepal 2015 from a liberal perspective. FR are the core features of the constitution of a state. It has been recognized that a group of rights known as fundamental rights has a high degree of protection against violation. These rights are either specifically mentioned in a constitution or have been established by due process of law. FR represents constitutionally recognized human rights that originate in the doctrine of natural law and have evolved along with liberal democratic constitutionalism. The modern concept of FR assigns its origin to human rights. When basic HR enters into the national constitution with judicially enforceable provisions, it transforms into FR.

The triangle and complementary elements of the contemporary democratic welfare state are liberalism, democracy, and FR. Together, these three components form a shared understanding of constitutionalism. Liberal democracy, sometimes known as Western democracy because it originated in Europe in the 17th century, is a liberal political ideology and system of governance in which representative democracy functions under the tenets of classical liberalism. Elections among several political parties, the division of powers among the various departments of government, the rule of law, an open society, a market economy with private property, and universal protection of HR, civil rights, and freedoms, including political freedom, are its defining characteristics. Only during the 1950s, the people's revolt, which aimed to replace the autocratic Rana regime with democracy, had implanted the liberal idea of fundamental rights for the first time in Nepal. The constitution-building debate in Nepal marked the beginning of the true path of HR examination.

The 2015 Nepalese Constitution generally incorporates six additional FR related to liberal democracy, institutionalizing secularism, republicanism, federalism, socialism, and inclusion. The 31 articles mentioned in Part Three of the Constitution guarantee a variety of rights that are in line with liberal democratic

principles. Additionally, the Constitution includes a number of welfare-oriented provisions that protect citizens from all social groups; however, judicial enforcement is largely responsible for the practical realization of these rights because the right to constitutional remedies allows citizens to contest violations of their fundamental rights in court. Nepal has attempted to draft seven constitutions so far, but only the 2015 constitution rightly incorporated the basic features of post-modern ideas of liberal democracy, which recognize rights as inherent, ensure their legal enforceability through judicial mechanisms, and combine liberal principles with social justice to promote inclusiveness and protect marginalized groups.

For the effective implementation of these rights, common political commitment, equitable socioeconomic reforms, and strong institutional competence are necessary. In summing up, the Constitution of Nepal embodies a form of liberal constitutionalism that integrates individual freedoms with social welfare, thereby aligning the philosophy of liberalism with the practical realization of fundamental rights in a democratic society.

Ethical approval for the research: Not applicable

Consent for publication: Not applicable

Conflict of interest: The author does not have any conflict of interest with any institutions concerning this research

Ethical conduct of research: This paper is written ethically

References

- Baer, S. (2009). Dignity, liberty, equality: A fundamental rights triangle of constitutionalism. *University of Toronto Law Journal*, 59(4), 417–468.
<https://doi.org/10.3138/utlj.59.4.417>
- Bashyal, K. P. (2016). The additional fundamental rights under the present constitution. *LLB 2070 Batch Souvenir*, 4–41.
- Bhatt, P. I. (2004). *Fundamental rights: A study of their relationship*. Eastern Law House
- Carothers, T. (1994). Democracy and human rights: Policy allies or rivals? *The Washington Quarterly*, 17(3), 109–120.
<https://doi.org/10.1080/01636609409443411>
- Corcoran, P. E. (1983). The limits of democratic theory. In G. Duncan (Ed.), *The limits of democratic theory*. Cambridge University Press

- Dahal, A. P. (2025). A comparative analysis of fundamental rights in Nepal's Constitution 2019 and 2072. *Voice of History*, 33(1), 148–164.
<https://doi.org/10.3126/voh.v33i1.87288>
- Dhungel, S. P., Adhikari, B., Bhandari, B. P., & Murgatroyd, C. (1998). *Commentary on the Nepalese constitution*. DeLF.
- Evans, T. (2001). If democracy, then human rights? *Third World Quarterly*, 22(4), 623–642. <https://doi.org/10.1080/01436590120071812>
- Forde, S. (2009). The charitable John Locke. *The Review of Politics*, 71(3), 428–458. <https://doi.org/10.1017/S0034670509990040>
- Gautam, D. R. (2020). An assessment on the Constitution of Nepal 2015. *Journal of Political Science*, 20, 46–60. <https://doi.org/10.3126/jps.v20i0.31794>
- Gautam, D. R. (2022). *Constitutional provision of fundamental rights: A comparative study of Nepal and India* (Unpublished PhD dissertation). Faculty of Humanities and Social Sciences, Tribhuvan University, Kirtipur, Kathmandu, Nepal. <https://elibrary.tucl.edu.np/bitstreams/7f698a2f-4ed0-4980-8181-6cd52bbc86c7/download>
- Government of Nepal. (2015). *The Constitution of Nepal*. Law Books Management Board.
- Government of Nepal. (2018). *Nepal civil code act* (Translated by researcher in English). Law Books Management Board.
- Government of Nepal. (2018). *Nepal criminal code act* (Translated by researcher in English). Law Books Management Board.
- Government of Nepal. (2018). *Acts enacted for the implementation of fundamental rights incorporated in the Constitution of Nepal* (Translated by researcher in English). Law Books Management Board.
- Jain, N. (2006). Human rights under democracy. *The Indian Journal of Political Science*, 67(1), 143–152. <https://www.jstor.org/stable/41856200>
- Jasmine, J. (2017). A comparative study of fundamental rights in India and Canada. *International Journal of Science and Research*, 6, 2572–2574.
<https://www.ijsr.net/archive/v6i6/24061710.pdf>
- Lipson, L. (1964). *The democratic civilization*. Oxford University Press

- Muni, S. D. (2015). Nepal's new constitution: Towards progress or chaos? *Economic and Political Weekly*, 50(40), 15–19.
<https://www.jstor.org/stable/24482618>
- Rao, S. N. (2010). *Human rights initiatives*. Oxford University Press
- Ryan, A. (2012). *The making of modern liberalism*. Princeton University Press
- Sen, S. D. K. (1960). *Comparative study of the Indian constitution*. Orient Longmans.
- Tripathi, H. B. (2015). Fundamental rights: Some reflections on the present constitutional discourse in Nepal. *NJA Law Journal*, 30–55.
- Upadhyaya, V. P. (2014). Human rights and fundamental freedoms in India: A jurisprudence and philosophical inquiry. *Vidhigya*, 9(2), 20–30.
<https://doi.org/10.55662/JLSR.2022.8101>

About the Author

Dilli Raj Gautam, PhD, serves as an Assistant Professor of Political Science under Tribhuvan University and is presently affiliated with Dhawalagiri Multiple Campus, Baglung. He earned his doctoral degree with a dissertation entitled "*Constitutional provisions of fundamental rights: A comparative study of Nepal and India*." Dr. Gautam has an extensive scholarly portfolio, having authored numerous peer-reviewed articles and research reports within his field of expertise.