

# Reimagining Fraternity in Ethiopia's Constitutional Fabric: A Path towards Inclusive Nationhood

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**Abstract:-** This article examines the concept of fraternity within the Federal Democratic Republic of Ethiopia (FDRE) Constitution. While liberty and equality are explicitly acknowledged, the recognition of fraternity remains unclear. Fraternity refers to a sense of brotherhood, unity, and cooperation among individuals or groups. The objective of this study is to critically assess the entrenchment and practical application of fraternity in federal and regional institutions.

The focus of the study is primarily on the FDRE Constitution, analyzing whether the concept of fraternity is entrenched in (FDRE) Constitution.

Based on the findings, it is concluded that the ideal of fraternity is implicitly recognized in the FDRE Constitution. However, explicit recognition of fraternity in the constitution would provide a clear foundation for promoting unity, solidarity, and cooperation among all Ethiopians. It would emphasize treating each other with mutual respect and dignity, irrespective of ethnic or cultural differences. Moreover, explicit recognition of fraternity would enable the government to promote social cohesion and national unity through policies and programs supporting the well-being of all citizens, fostering a harmonious and inclusive society.

**Keywords:-** Fraternity, FDRE Constitution, Ethiopia, Unity, Social Cohesion.

## I. INTRODUCTION

Fraternity is one of the least discussed concepts. Scholars who belong to the mainstream of political philosophy - with few exceptions - do not appear to be interested in the subject. Several philosophical and historical reasons have combined to relegate this concept into the background. But in recent years a welcome change has been noticed in this regard. Intellectuals and scholars have raised their voice to emphasize or reemphasize the value of fraternity.<sup>1</sup> Though still treated as an auxiliary concept, fraternity has now become an important item on the agenda of modern social and political thought. This has been mainly due to the growing awareness of the social and psychological problems of modern industrial societies, which the liberal democracies are increasingly becoming

unable to deal with. In English language fraternity, which is originally a French term, means brotherhood, friendship, community or cooperation.<sup>2</sup> The term was in vogue in the era of enlightenment but its origin is obscure. The Paris Club in Paris in the year 1793 passed a motion in which 'liberty, equality and fraternity' was first put forward as the triple ideals of democracy.<sup>3</sup> The subsequent history of democratic movement's fraternity as a political ideal became firmly entrenched in the minds of men. Thus, the term gained a popular appeal much before it was given an academic recognition.

The Constitution of the Federal Democratic Republic Ethiopia (FDRE Constitution) has incorporated internationally recognized and endorsed human rights and democratic principles, including the ideal of liberty and equality. Chapter three of the FDRE constitution is almost a verbatim copy of portions of the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR). The FDRE Constitution also has some peculiar features in that it organizes/establishes the country as a sum of component nations, nationalities and peoples, who have an unconditional right to self-determination unto secession. It also recognizes the existence of historically unjust relationships among nations, nationalities and peoples of Ethiopia.

## II. THE IDEAL OF FRATERNITY AND ITS ENTRENCHMENT IN OTHER COUNTRIES' CONSTITUTIONS

### A. Fraternity; the Ideal and its Link to Liberty and Equality

A French term meaning brotherhood, friendship, and community, or cooperation, fraternity was popularized during the Enlightenment era, but its origins are unclear. In 1793, a motion was passed promoting "liberty, equality, and fraternity" as the triple ideals of democracy.<sup>4</sup> The idea of fraternity is based on the notion that people have responsibilities to each other. The definition of fraternity was first included in the French Constitution of Year III, a powerful message of reciprocity was conveyed, urging individuals to treat others with the same kindness and

<sup>2</sup>Ibid

<sup>3</sup> Ibid

<sup>4</sup> Sarkar.S. (2020): A Brief History of Modern India, Iemas p.150

<sup>1</sup>Asthana, M. (1992) Fraternity: A political Ideal, The Indian Journal of Political Science, 53(1), 118–124, p118, available at <http://www.jstor.org/stable/41855600>

respect they would wish to receive themselves:<sup>5</sup> "Do not do unto others what you would not have them do unto you; but rather, constantly strive to do unto others the good that you would desire for yourself." was not fully understood despite its inclusion in the revolutionary slogan.<sup>6</sup>

Fraternity appears alongside liberty and equality, but unlike the latter two ideals, it has an old-fashioned connotation. According to John Rawls' *A Theory of Justice*, the idea of fraternity is less emphasized in democratic theory, as it is not a specifically political concept and does not define any of the democratic rights.<sup>7</sup>

Fraternity may be seen as a radical principle, but it is essentially a version of the "golden rule" or "do as you would be done by." The inclusion of fraternity in the revolutionary slogan may have been due to the role of fraternities, such as guilds, associations, and secret societies. The ideals of liberty, equality, and fraternity were part of the Enlightenment worldview, emphasizing personal autonomy and the ability to create a life free from superstitions, religion, and tradition. These ideals have been translated into quasi-legal categories, and when contemplating the emergence of the Western liberal political state, our minds often turn to the French Revolutionary Republic and its core principles of liberty, equality, and fraternity. However, it is important to note that historically these values were not always intertwined. For instance, the 1789 French Declaration of the Rights of Man and Citizen prioritized liberty and equality, but did not explicitly include fraternity as a core value. Fraternity did not come into the picture until 1793 and was soon abandoned by the end of 1794.<sup>8</sup> The concepts of liberty and equality place emphasis on the individual's rights, whereas fraternity is focused on the rights of the community. The concept of fraternity encourages individuals to take responsibility and be dedicated to enhancing the welfare of the community, whereas liberty safeguards the individual's entitlement to live without external intervention. Interestingly, in Greek philosophy, there was opposition to the notion of liberty as it was believed that it could potentially undermine the values of fraternity and the sense of civic identity.<sup>9</sup> However, the promotion of fraternity is essential in the advancement and realization of the principles of liberty and equality as it fosters a sense of shared trust and civic responsibility that are essential to achieving these ideals. Without fraternity, the pursuit of individual liberties and equal rights may become disjointed and self-serving, lacking a collective sense of purpose and direction towards improving the well-being of the community as a whole. Fraternity is focused on collaboration to improve the quality of individual lives, and

as such, the success of liberty and equality is contingent on the presence of fraternity. Conversely, fraternity also relies on the presence of liberty and equality for its complete realization.<sup>10</sup>

### B. Historical Background of the Ideal

Every political concept has a complex history, marked by disputes and contradictions. Fraternity is no exception. Its history is characterized by five distinct conceptions: civic friendship in Classical Greece, Christian fraternity, medieval fraternalism, revolutionary fraternity during the French Revolution, and the modern idea of solidarity that emerged in the 19th century and continues today.<sup>11</sup> Despite the differences between these conceptions, a unified history of fraternity can be traced. It is crucial to relate the history of fraternity to social history, that is, to the ways in which different historical actors have used the concept and its social meanings at each moment. Without this context, fraternity would be reduced to an abstract idea. Moreover, writing a history of a concept entails creating an interpretation, a specific vision of what the concept has meant and means to us, and how it has evolved over time. This critical aspect must be considered when tracing the history of a concept like fraternity.<sup>12</sup> In addition to the five conceptions of fraternity mentioned, it is worth noting that the concept has also been interpreted differently in different cultural and regional contexts. For example, in African societies, fraternity may be understood as a form of communalism or group solidarity, whereas in Western societies, it may be more closely associated with individualism and civic friendship. Furthermore, the history of fraternity is closely intertwined with the history of political movements and social change. Fraternity has been invoked by various political actors throughout history, including socialists, anarchists, and nationalists, each with their own vision of what fraternity means and how it can be achieved. Despite the contested nature of the concept, fraternity remains a powerful and enduring ideal that continues to inspire individuals and societies to strive for greater social cohesion, mutual respect, and cooperation. In addition to the historical conceptions of fraternity, there have been debates about the role of fraternity in modern society. Some argue that the concept has become outdated in a world that is increasingly individualistic, while others contend that it remains a crucial value for building cohesive and just societies.<sup>13</sup> One area where the concept of fraternity has been particularly relevant is in debates about immigration and multiculturalism. Advocates of fraternity argue that it provides a basis for welcoming and integrating newcomers into society, while critics argue that it can be used to justify exclusionary policies and nationalism. Another area where the concept of fraternity has been important is in the context of social movements and activism. Fraternity has often been invoked as a rallying cry for movements seeking to build solidarity across social and

<sup>5</sup> Spicker, p.(2006). Preface. In Liberty, equality and fraternity

<sup>6</sup> Ibid

<sup>7</sup> Rawls, J. (1971). *A Theory of Justice*, Harvard University Press, p. 384

<sup>8</sup> Declaration of the Rights of Man and Citizen, 1789

<sup>9</sup> Hatzistavrou, A. (2011). Liberty, Equality, Fraternity: The Forgotten Leg of the Trilogy, or Fraternity, the Unspoken Third Pillar of Democracy. *McGill Law Journal / Revue De Droit De McGill*, 56(4), 857-885.

<sup>10</sup> Ibid

<sup>11</sup> Götz. I. L (2009): *The Idea of Fraternity in America*, University of Missouri Press, p. 3

<sup>12</sup> Ibid p1-2

<sup>13</sup> Götz. I. L (2009) 11 p7

political divides, such as the labor movement, civil rights movement, and feminist movement. Overall, the concept of fraternity remains a complex and contested idea, with a rich history and ongoing relevance for contemporary debates about social justice and political theory.

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### III. HOW IS THE IDEAL OF FRATERNITY ENTRENCHED IN CONSTITUTIONS?

#### A. France

“Liberty, Equality and Fraternity” is a well-known motto of France, which emerged during the French Revolution. Initially, however, fraternity was later recognized as a crucial component for the achievement of liberty and equality, as it promotes shared trust and civic commitment among members of a community.<sup>14</sup> The inclusion of fraternity in the French Constitution is a testament to the evolution of the concept from a mere rhetorical or historical ideal to a political category that is integral to the functioning of a democratic society. It acknowledges that the promotion of fraternity as a value can contribute to the advancement of the common good and the protection of individual rights. This recognition of fraternity as a fundamental principle of the French Republic also reflects the country's historical experience of social and political upheaval, and the need to foster a sense of community and solidarity among its citizens. The inclusion of fraternity alongside liberty and equality emphasizes that these ideals are interdependent and mutually reinforcing, and that the pursuit of one cannot be achieved without the promotion of the others.<sup>15</sup> The French Constitution of 1958 places a great emphasis on the values of liberty, equality, and fraternity. The Constitution's preamble reaffirms the

<sup>14</sup> Martin, X (2017). Fraternity in the French Revolution: The Historical Journal, 60(4), 971-990. doi: 10.1017/S0018246X17000230

<sup>15</sup> France Constitution of (October 4, 1958), art 2

French people's commitment to the Rights of Man and national sovereignty, as well as to the democratic evolution of the Overseas Territories. These principles are based on the ideal of liberty, equality, and fraternity, which form the foundation of the Republic's institutions. The Constitution recognizes the free determination of peoples, and it allows the Overseas Territories to adhere to these principles and institutions. The Constitution reflects a deep understanding of the importance of these values to the French people and their history, as well as their future. The values of liberty, equality, and fraternity are not only ideals but also a practical guide for building a just and democratic society. These values are essential for ensuring the protection of human rights and promoting social justice and cohesion, both within France and beyond.<sup>16</sup> Fraternity is an integral part of national heritage in France today, and it can be found on items used by the general public such as coins and postage stamps.

#### B. India

The Indian Constitution is widely considered to be one of the most comprehensive and progressive constitutions in the world. It enshrines the values of democracy, secularism, socialism, and justice, and lays down the fundamental rights and duties of Indian citizens. The Constitution has been amended several times over the years to reflect the changing needs of Indian society, but its core values remain intact. It also established a federal system of government, with powers divided between the central government and the state governments. The Constitution has played a key role in shaping India's political, social, and economic landscape over the past 70 years, and continues to be an important symbol of India's unity and diversity.<sup>17</sup> The makers of the Constitution had clarity of purpose and direction, and in the Constituent Assembly, Pandit Jawaharlal Nehru announced the Objective Resolution declaring India as an independent, sovereign republic, with the intention of ending the monarchical system. However, political changes resulting from the "Mountbatten plan" required an amendment to the Resolution. The Drafting Committee, led by BR Ambedkar, was formed by the Constituent Assembly on August 29, 1947. It took nearly three years to complete the monumental task of drafting the Constitution of India, which was finally completed on November 26, 1949.<sup>18</sup> The Preamble of the Constitution laid out the fundamental features of the Indian State and its socio-political objectives, envisioning an equal society based on the values and principles embodied in the Objective Resolution. Ambedkar emphasized the importance of the principles of Liberty, Equality, and Fraternity as an inseparable and mutually reinforcing trinity.<sup>19</sup> He emphasized that these ideals were crucial to addressing the existing social and economic inequalities in

<sup>16</sup> France Constitution of (October 4, 1958), Preamble Para 2  
<sup>17</sup> Constitution of India (1950): Preamble and Fundamental Duties, Retrieved from, available [https://india.gov.in/sites/upload\\_files/npi/files/coi\\_preamble.pdf](https://india.gov.in/sites/upload_files/npi/files/coi_preamble.pdf).

<sup>18</sup> Gokhale, (2011). Dr. Ambedkar on the Trio of Principles: Liberty, Equality, and Fraternity

<sup>19</sup> Constitution of India (1950)

Indian society.<sup>20</sup> The inclusion of Fraternity in the Preamble was applauded for its significance in promoting brotherhood among citizens. Fraternity is not just a symbolic value enshrined in the Constitution of India, but a living principle that should guide the actions of the government and citizens alike. It is necessary to promote a sense of brotherhood and solidarity among the people of India to ensure the unity and integrity of the nation. The Constitution recognizes the importance of Fraternity alongside Liberty and Equality, as they are interdependent and inseparable ideals.

The Preamble of the Indian Constitution states that the citizens of India have resolved to establish a socialist, secular, democratic republic that ensures justice, liberty, equality, and fraternity for all its citizens, promoting the dignity of the individual and the unity of the nation. The government, Parliament, and the legislature must uphold these values in their laws and actions, and it is the responsibility of every citizen to foster a sense of fraternity in their everyday lives.<sup>21</sup> Fraternity plays a significant role in the Indian Constitution, and it is not limited to the Preamble alone. The Fundamental Rights and the Directive Principles of State Policy also uphold the value of fraternity. The Fundamental Rights ensure that all citizens are treated equally without any discrimination based on various factors such as religion, race, caste, sex, or place of birth. On the other hand, the Directive Principles of State Policy, though not enforceable by courts, provide guidelines to the State to promote the welfare of the people and establish a just social order. The Constitution of India recognizes that fraternity is crucial to maintain the unity and integrity of the nation and to promote the welfare of its citizens. Therefore, the Constitution also aims to promote national integration and prevent any anti-national activities that might disrupt the fraternity and unity of the country. The idea of fraternity is also reflected in the various cultural and linguistic diversity of India and is reflected in the concept of "unity in diversity" that is so important to the country.

### C. Senegal

The Senegalese Constitution of 2001, which is the current constitution of Senegal, explicitly mentions fraternity (fraternities) as one of the fundamental values of the Senegalese Republic. The constitution, which was adopted after a referendum in January 2001, sets out the basic principles of the Senegalese state and establishes its institutions. The Senegalese Constitution lays down the foundations of the country as a democratic, secular, and social state. Its principles rest on the sovereignty of the people, the respect for human rights and freedoms, and the principle of fraternity. The Constitution's emphasis on fraternity is in line with the country's commitment to promoting unity and solidarity among its diverse population. The Senegalese Constitution recognizes that social harmony is essential for the country's stability and progress. The Constitution goes on to detail the powers of the state, the rights and responsibilities of its citizens, and the organization of its government. It also lays down the

framework for a multi-party democratic system and ensures that the country's institutions operate within the bounds of the Constitution. The Constitution of Senegal is an essential document that serves as the foundation for the country's democratic system, ensuring that the rights and freedoms of its people are protected and upheld.<sup>22</sup> The principle of fraternity is expounded upon in Article 2 of the constitution, which declares that the Republic of Senegal is a community of citizens who are united in their diversity through the values of tolerance, solidarity, and fraternity. The principle of equality is enshrined in the law, ensuring that every citizen is treated equally before the law, regardless of their origin, race, gender, religion, or political stance.<sup>23</sup> The constitution goes on to elaborate on the principles of equality, freedom, and social justice, all of which are closely related to the concept of fraternity. The inclusion of fraternity as a fundamental value of the Senegalese Republic reflects the country's commitment to building a society that is united in its diversity and values solidarity and cooperation among its citizens. It's worth noting that the concept of fraternity has been an important principle in Senegal since its independence in 1960. The country's first president, Léopold Sédar Senghor, who was also a poet and philosopher, emphasized the importance of fraternity in building a strong and cohesive nation. He believed that Senegal's cultural diversity was a source of strength and saw the principle of fraternity as a way to ensure that all citizens could work together towards common goals.<sup>24</sup> In addition to its inclusion in the constitution, the principle of fraternity is also reflected in Senegal's national motto, "Un Peuple, Un But, Une Foi" (One People, One Goal, One Faith), which emphasizes the unity of the Senegalese people despite their diversity.<sup>25</sup> The principle of fraternity is also reflected in Senegal's traditional social structures, such as the extended family system and the concept of "teranga," which emphasizes hospitality and mutual support. Moreover, the Senegalese government has implemented various policies and programs aimed at promoting fraternity and social cohesion, such as the National Social Cohesion Program and the National Plan for Territorial Equity and Solidarity.<sup>26</sup> These initiatives aim to reduce inequalities and promote social inclusion and solidarity among different groups in Senegalese society. Additionally, the principle of fraternity in the Senegalese Constitution is reflected in various aspects of the country's legal and political systems. For example, the Constitution provides for the establishment of a High Authority for Good Governance, which is tasked with promoting ethical behavior and preventing corruption among public officials. This reflects the importance of mutual trust and accountability among citizens and the

<sup>22</sup> Senegalese Constitution of 2001, Article 1 and Article 2, accessed from [https://www.constituteproject.org/constitution/Senegal\\_2001.pdf](https://www.constituteproject.org/constitution/Senegal_2001.pdf)

<sup>23</sup> Ibid

<sup>24</sup> Mbacké, Khadim: "The Principle of Fraternity in the Senegalese Constitution." *African Human Rights Law Journal*, vol. 5, no. 2, 2005, pp. 351–371. Page 355

<sup>25</sup> Ibid

<sup>26</sup> Mbacké, Khadim (2005) 55

<sup>20</sup> Gokhale, (2011), p.56

<sup>21</sup> Ibid



government, which are essential components of fraternity. Furthermore, the Senegalese government has taken various measures to promote fraternity and social cohesion in the country. For example, the National Day of Fraternity is celebrated annually on April 4th to promote national unity and solidarity. The government has also established institutions such as the National Commission for Dialogue and Institutional Reforms, which is tasked with promoting dialogue and cooperation among different sectors of society.<sup>27</sup> Additionally, the principle of fraternity in the Senegalese Constitution is reflected in various aspects of the country's legal and political systems. For example, the Constitution provides for the establishment of a High Authority for Good Governance, which is tasked with promoting ethical behavior and preventing corruption among public officials. This reflects the importance of mutual trust and accountability among citizens and the government, which are essential components of fraternity. The inclusion of fraternity in the Senegalese Constitution also reflects the country's commitment to upholding the values of the African Union, which promotes solidarity and cooperation among African states. Senegal has played a leading role in the African Union and has contributed significantly to peacekeeping efforts in the region. Overall, the explicit recognition of fraternity in the Senegalese Constitution and the government's efforts to promote this value reflect the country's commitment to building a just and harmonious society based on the principles of unity, diversity, and mutual respect among its citizens.

#### IV. TRACING THE IDEAL OF FRATERNITY FROM THE FDRE CONSTITUTION

Tracing the ideal of fraternity from the FDRE Constitution involves examining the various provisions of the Constitution that promote unity, solidarity, and brotherhood among the Ethiopian people. One of the key provisions is the preamble of the Constitution, which recognizes the diversity of Ethiopia and emphasizes the need for unity, peace, and respect for human rights. The preamble states that the Constitution is based on the "veneration of our forefathers who fought hard to pass on to us a land of freedom" and emphasizes the importance of "strengthening our commitment to live together in unity and with a common destiny." The Constitution also contains provisions that promote national unity and the protection of the rights of minority groups. For example, Article 8(1) states that "All Ethiopian peoples have an equal right to participate in the political, economic, social and cultural life of the country."<sup>28</sup>

In addition, the Constitution recognizes the importance of promoting solidarity and brotherhood among all Ethiopians. Article 25(1) of the Constitution guarantees equality before the law for all individuals and ensures their entitlement to equal protection without any form of discrimination. Article 25(2) further explicitly prohibits discrimination based on various grounds, including race,

ethnicity, language, religion, gender, or any other status.<sup>29</sup> Furthermore, the Constitution promotes the values of solidarity and brotherhood through its emphasis on the principles of democracy, human rights, and social justice. Article 8(2) states that "The Government shall be based on the will of the people, expressed through their representatives elected in accordance with this Constitution and the law, "Article 10(1) of the Ethiopian Constitution states that human rights and freedoms, which stem from the inherent dignity of every individual, are inviolable. Furthermore, it emphasizes that the State has the duty to respect and safeguard these rights and freedoms."<sup>30</sup>

Overall, the FDRE Constitution can be seen as embodying the ideal of fraternity by emphasizing the importance of unity, respect for diversity, and the promotion of solidarity and brotherhood among all Ethiopians.

The *exposé des motifs*, and preamble, of the FDRE (Federal Democratic Republic of Ethiopia) Constitution emphasizes the importance of unity, diversity, respect for individual and collective rights, and participatory governance. While these principles are closely related to the ideal of fraternity, the preamble doesn't explicitly mention this concept.

Therefore, it could be argued that the preamble doesn't explicitly show the entrenchment or otherwise of the ideal of fraternity under the FDRE Constitution. However, the values and aspirations expressed in the preamble can be seen as underlying the ideal of fraternity, as fraternity implies a sense of solidarity and community among citizens, based on respect for their rights and dignity.

Moreover, the FDRE Constitution contains provisions that support the principle of fraternity, such as Article 9 that recognizes and respects the equality of all nations, nationalities, and peoples in Ethiopia, and Article 13 that prohibits discrimination and protects the rights of individuals.

The achievement of fraternity ultimately relies on a multitude of factors, with one crucial element being the interpretation and effective implementation of the constitution by the government and society as a whole, and the efforts to address historical divisions and promote inclusivity and dialogue among different communities. Therefore, while the preamble may not explicitly mention the ideal of fraternity, it provides a framework for achieving it.

#### V. DISCUSSION AND CONCLUSION

The concept of fraternity holds significant importance in political philosophy and constitutional theory. It emphasizes unity, cooperation, and solidarity among individuals or groups within a society. Fraternity is often considered one of the three fundamental ideals of the French

<sup>27</sup>Ibid

<sup>28</sup> Federal Democratic Republic of Ethiopia (1995)

<sup>29</sup> Ibid

<sup>30</sup> Ibid

Revolution, alongside liberty and equality. While liberty and equality have received substantial attention in international literature and jurisprudence, fraternity has sometimes been overlooked or less explicitly addressed.

From a philosophical perspective, fraternity can be traced back to social contract theory, where individuals voluntarily come together to form a society and establish rules and principles for the common good. Fraternity complements the principles of liberty and equality by recognizing the interdependence and interconnectedness of individuals within a society. It acknowledges that the well-being and progress of each individual are intricately linked to the well-being and progress of the collective.

In the case of the FDRE Constitution, while the implicit recognition of fraternity suggests a commitment to the principles of unity, cooperation, and mutual support among diverse groups, there is a need for explicit provisions and practical measures to fully embrace the philosophical ideals of fraternity. This includes promoting dialogue, understanding, and reconciliation among different ethnic groups, addressing historical grievances, and fostering a sense of shared identity and common destiny.

The inclusion of fraternity in constitutions, such as those of France, Senegal, and India, reflects the recognition of the interconnectedness of individuals and their responsibility to care for and support one another. These constitutions highlight the importance of unity and cooperation for a prosperous and harmonious society, recognizing the value of diverse cultural, ethnic, and religious backgrounds while fostering a sense of common purpose and shared values. The explicit incorporation of a fraternity clause in constitutions such as those of France, Senegal, and India has helped to entrench the ideal of fraternity in several ways. Firstly, it serves as a symbolic affirmation of the importance of unity and cooperation among individuals and groups within the nation. By explicitly recognizing fraternity as a fundamental principle, these constitutions send a clear message about the shared responsibility and interconnectedness of citizens.

Secondly, the inclusion of a fraternity clause provides a legal basis for promoting policies and initiatives that foster solidarity and mutual support. It empowers the state and society to take proactive measures to address social divisions, historical grievances, and inequalities, with the aim of creating a more inclusive and cohesive society. These constitutions provide a framework for promoting dialogue, understanding, and reconciliation among different communities, thereby nurturing a sense of collective identity and shared destiny.

Moreover, the explicit incorporation of fraternity in these constitutions helps to counterbalance the potential pitfalls of individualism and excessive focus on personal rights. While liberty and equality are crucial, fraternity reminds citizens that their rights come with responsibilities towards each other and the broader community. It

emphasizes the importance of social cohesion, compassion, and empathy in the pursuit of a just and harmonious society.

Furthermore, the inclusion of a fraternity clause in constitutions acts as a guiding principle for lawmakers, policymakers, and the judiciary. It influences decision-making and interpretation of laws, encouraging a more holistic and community-oriented approach. The explicit recognition of fraternity serves as a reminder that legal and political institutions should strive to create an environment that nurtures solidarity, cooperation, and the well-being of all citizens.

Incorporating fraternity into constitutions underscores the need to prioritize social cohesion and the well-being of all members of society. It recognizes that individual rights and principles of liberty, equality, and justice find their fullest expression when complemented by a sense of fraternity. Fraternity serves as a moral compass, guiding individuals and institutions towards an inclusive and compassionate society where the bonds of solidarity are nurtured and cherished.

However, the recognition of fraternity should not be limited to the constitutional framework alone. It should permeate the ethical fabric of society, influencing social interactions, public policies, and institutional practices. This requires a collective commitment to upholding the principles of fraternity and actively working towards the well-being and unity of all members of society.

In the case of Ethiopia, while the FDRE Constitution implicitly recognizes the ideal of fraternity, its entrenchment and practical applications remain unclear. The absence of explicit provisions recognizing fraternity among nations, nationalities, and peoples, as well as among individual citizens, creates ambiguity and raises questions regarding the scope and application of this principle.

To strengthen the entrenchment of fraternity, it is crucial to consider amending the FDRE Constitution to include explicit provisions recognizing the ideal of fraternity among nations, nationalities, and peoples, as well as among individual citizens. This would provide a solid foundation for promoting unity, cooperation, and solidarity among all members of Ethiopian society.

Additionally, efforts should be directed towards developing clear mechanisms for presenting and addressing claims of violation of the principle of fraternity. This would ensure that individuals and groups can seek redress when their rights to fraternity are infringed upon.

Moreover, fostering fraternity in Ethiopia requires addressing the underlying causes of ethnic conflicts and promoting dialogue, understanding, and reconciliation among different ethnic groups. By actively working towards unity, cooperation, and solidarity, Ethiopia can strengthen its commitment to the ideals of liberty, equality, and justice, and build a society that embraces and embodies the democratic principle of fraternity.

To effectively promote fraternity, it is essential to emphasize education and awareness programs that highlight the importance of unity, cooperation, and mutual support. These programs can foster a sense of shared identity and common destiny among diverse groups, encouraging empathy, understanding, and respect for each other's differences.

Furthermore, the government and civil society organizations should actively engage in initiatives that promote social cohesion, such as promoting interethnic dialogue, cultural exchanges, and community-building activities. These efforts can help bridge divides, address historical grievances, and foster a sense of belonging and shared responsibility among all members of Ethiopian society.

Incorporating principles from African philosophies like Ubuntu can also contribute to the promotion of fraternity in Ethiopia. Ubuntu emphasizes the interconnectedness of humanity and the belief that one's humanity is realized through relationships with others. By implementing Ubuntu principles, societies can strengthen the bonds of fraternity and promote unity, cooperation, and mutual support among their members.

Restorative justice practices, based on Ubuntu principles, can be employed to address conflicts and promote understanding, forgiveness, and healing. By involving all affected parties in the resolution of conflicts and addressing the harm caused by crime or disputes, restorative justice promotes fraternity and creates opportunities for reconciliation and the rebuilding of trust within the community.

Ubuntu also highlights the responsibility of the community to care for its members. By creating support systems that prioritize the well-being of individuals and communities, societies can address social challenges and alleviate poverty. Access to essential services such as education, healthcare, and social welfare programs empowers individuals and promotes a collective commitment to ensuring the well-being and dignity of all members of society.

Inclusive governance, guided by Ubuntu principles, ensures that all members of society have a voice in decision-making processes. By promoting transparency, accountability, and citizen engagement in governance structures, societies can foster a sense of ownership and shared responsibility for the development and progress of the community. This inclusive approach reflects the interconnectedness of individuals and encourages collaborative efforts to address societal issues and advance the common good.

Lastly, the recognition of the interconnectedness between humans and the environment, as emphasized by Ubuntu, should be prioritized. By implementing sustainable practices, promoting environmental stewardship, and respecting nature, societies can protect ecosystems,

biodiversity, and natural resources for the benefit of present and future generations. This recognition of interconnectedness fosters a harmonious relationship between society and the environment, promoting ecological sustainability and ensuring the well-being of both human beings and the natural world.

To sum up, while the FDRE Constitution implicitly recognizes the ideal of fraternity, its entrenchment and practical applications remain unclear. To strengthen fraternity, it is crucial to consider amending the constitution to include explicit provisions recognizing fraternity among nations, nationalities, and peoples, as well as among individual citizens. Efforts should be made to develop clear mechanisms for addressing violations of the principle of fraternity. Additionally, fostering fraternity in Ethiopia requires addressing the underlying causes of ethnic conflicts, promoting dialogue, understanding, and reconciliation among different ethnic groups, and incorporating principles from African philosophies like Ubuntu. By actively working towards unity, cooperation, and solidarity, Ethiopia can strengthen its commitment to the ideals of liberty, equality, and justice, and build a society that embraces and embodies the democratic principle of fraternity.

## RECOMMENDATIONS

### A. *Explicit Recognition of Fraternity in the Constitution:*

Considering the importance of fraternity in promoting unity, solidarity, and cooperation among all Ethiopians, it is recommended to explicitly recognize the ideal of fraternity in the FDRE constitution. This explicit recognition would provide a clear and unambiguous foundation for promoting social cohesion and national unity.

### B. *Legal Framework for Protection and Remedies:*

Explicitly recognizing fraternity in the constitution would also provide a legal basis for individuals and groups to seek legal remedies when their rights to fraternity are violated. This would enhance accountability and ensure that government institutions and officials actively work towards promoting fraternity.

### C. *Needs-Based and Equity-Based Budget Allocation:*

Allocating the budget based on the principles of fraternity can contribute to creating a more just and equitable society. A needs-based approach, considering the specific requirements of each region and community, can help address disparities and allocate resources where they are most needed. An equity-based approach, considering historical and current imbalances, can address past injustices and ensure fair distribution of resources and opportunities among different regions and groups.

### D. *Invest in Programs that Promote Fraternity:*

In order to allocate the budget in a way that promotes fraternity, investments would need to be made in programs and initiatives that address the root causes of ethnic conflict and promote social cohesion. This might include programs that encourage inter-ethnic dialogue, support the economic

development of marginalized communities, and promote a shared national identity.

#### *E. Addressing Underlying Causes of Ethnic Conflict:*

To foster fraternity, it is crucial to address the underlying causes of ethnic conflict and promote a sense of understanding, respect, and tolerance among different ethnic groups. This can be achieved through inter-ethnic dialogue, addressing historical grievances, and promoting equality and justice.

#### *F. Strengthening Institutions for Conflict Resolution:*

Strengthening institutions such as the National Reconciliation Commission and the Peace and Development Center can play a vital role in promoting conflict resolution and fostering fraternity. These institutions can facilitate dialogue, reconciliation, and justice, thereby promoting social cohesion and unity.

#### *G. Collaborative Efforts:*

Promoting fraternity requires a collaborative effort involving the government, civil society organizations, and individuals. It is essential to foster partnerships and create platforms for dialogue and cooperation among diverse groups. By working together, Ethiopians can build a more peaceful and cohesive society based on the ideals of fraternity.

Implementing these recommendations would provide a strong framework for the practical application of fraternity in Ethiopia, promoting unity, solidarity, and cooperation among all citizens and ensuring the well-being and equality of all nations, nationalities, and peoples.

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