

placed by Hon'ble Sri *B.S.A. Swamy*, J., does not seem to be correct. In the same volume (AIR 1999 Supreme Court) at Page 3571 there is a direct decision discussing the scope of Order 41 Rule 33. I am extracting the observations of the Hon'ble Supreme Court in that case AIR 1999 SC 3571 which are as follows:

AIR 1999 SC 3571 (Para 22) His Lordship Honourable Shri *M. Jagannadha Rao*, J., ruled as follows:

“In our view, the opinions expressed in 1985 (89) C W N 685 and in AIR. 1981 MP 55 reflect the correct legal position after 1976 Amendment. “We hold that the respondent defendant in an appeal can, without filing cross-objections attack an adverse finding upon which a decree in part has been passed against the respondents for the purpose of substituting our decree to the extent the lower Court had dismissed the suit against the defendants - respondents. *The filing of cross-objections after the 1976 Amendment is*

*purely optional and not Mandatory*. In other words the law as stated by the Full Bench in AIR 1943 Madras 698 and this Court in AIR 1973 SC 2565 is merely clarified by the 1976 amendment and there is no change in the law after the amendment”.

[9] The appeal in the above case before The Apex Court arose out of a suit for damages for malicious prosecution in which the Courts below granted damages in part and the plaintiff claimed further quantum of damages in appeal.

[10] The above observations of the Honourable Supreme Court are very clear leaving no scope for any doubt. Therefore it has to be taken that the legal position is settled. The decision in 2004 (4) ALD 220 mentioned above in the list was rendered on 11.3.2004 by His Lordship Sri *B.S.A. Swamy*, J., himself taking the view that cross-objections need not be filed. Thus, the view expressed in the decision under discussion is incorrect and against settled Law and therefore this decision is per incuriam.

## KONDARAJU - QUO VADIS ?

### STATUS OF KONDARAJU - LEGAL AMBIGUITY?



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Different Gazettes, Manuals and other authenticated information and the records from 1869 till this date clearly show that many Ex-Feudal Chief families and their blood relations of the present Vizayanagaram District (Erstwhile Vizagapatam District) belong to *Mannedora, Mukadora and Konda Dora* Community. Because of the position as ‘Zamindars’ or ‘Mokhasdars’, the said Zamindary family members and Mokhasdars

family members and their blood relations are known as “Kshatriyas” just like other Zamindars belonging to different castes of erstwhile composite Madras State who were also being called as “Kshatriyas” or “Rajus” and styling themselves as “Kshatriyas” “Oriya Kshatriyas” “Konda Rajus” or “Rajus” while assuming high sounding titles as Raja, Raju, Thatraj, Deo, Bhanj Deo, Jena Deo and Gajapati Deo *etc.* The word Kshatriya has

not been mentioned to denote the caste title but it is a title of position of Mokhasdar or Zamindar of their kith and kin. It is very clear from the information furnished hereunder:

The four large castes viz., Kammas, Kapu or Reddi, Telaga, Velama closely resemble one another in appearance and customs, and seem to have branched off from one and the same Dravidian stock. Originally soldiers by profession, they are now mainly agriculturists and traders, and some of them in the north are Zamindars. The Razus, who now claim to be Kshatriyas, have probably descended from Kapus, Kammas and Velamas. The Kammas and Kapus of the Madura and Tinnevely Districts seem to have followed the Vijayanagar army south and settled in these districts when the Nayak Governors were established there. Their women are less strict in their deportment than those of the same castes further north, the latter of whom are very careful of their reputation and in the case of one section of the Kammas (Illuvellani) actually observe gosha like Musalmanis<sup>1</sup>.

The word “Kshatriyas” was explained as follows:<sup>2</sup>

Kshatriyas are the second, or ruling and military, caste of the four castes mentioned by Manu. Parasurama is said to have slain all the Kshatriyas seven times over, but 80,000 persons have remained themselves as such in Madras Presidency alone. Strictly speaking there are very few persons in the Presidency who have any real title to the name and it has been retained mainly by the Pallis or Vanniyas of Vizagapatam, Godavari and Chingleput. They style themselves as ‘Agnikula Kshatriyas’, by the Shahans of Tinnevely and by some Maharatis in South Canara. In Tinnevely, Kammas and Balijas have also retained the caste name. The Pallis (Fisherman

Community) ‘Vanyas’ (original forest dwellers) of erstwhile Vizagapatnam District and Godavari District, the “Shahans” of erstwhile Tinnevely District, some Maharatis in erstwhile South Canara District, the Kammas and Balijas of erstwhile Madras Presidency have all retained the name or title “Kshatriya” Kammas, Kapu, Reddy, Telaga and Velama are now mainly agriculturists and traders. Some of these community persons were earlier Zamindars<sup>3</sup>.

It may be emphasised that Zamindars and the descendants of those Zamindars have been known as ‘Kshatriyas’ or ‘Rajus’ which denote their position in the society but not their caste status.

It is recorded history that after the merger of *Jaipur Princely State* in the British Empire, 18 Feudal Chiefs under Jaipur Maharaja were kept in-charge of 18 Divisions in the *Jaipur Princely State* by *Sri Viswambara Dev*, Maharaja of Jaipur, in the 2nd and 3rd Quarters of 18th Century. They were recognized as Zamindars by the British under the Permanent Settlement Scheme, each for the respective division for which the Feudal Lord was in-charge earlier under the Jaipur Maharaja. Out of the above-mentioned 18 Zamindari areas, the Zamindari areas of Andra, Kurupam, Marangi, Belgaum (Parvathipuram), Sargamavalasa, Salur, Pachipenta, etc., existed in Hill area known as Agency Area defined under the Act XXIV of 1839.

Vizagapatam Gazette 1907<sup>4</sup> clearly shows that the above mentioned Zamindari areas were lying in Agency tracks. Those areas remained in the same status till India attained independence and revised Notifications were issued.

The Census of India 1931 Volume XIV Madras Part-I Report by MWM Yeattas of the Indian Civil Service, Superintendent of

1. See at page 159 of Census Report of 1901.

2. See at Page 163 of Census Report of 1901.

3. Ibid.

4. See Page 2 and Page 196 of Vizagapatam District Gazette of Presidency of Madras published in 1907.

Census of Madras Office<sup>5</sup>, clearly provides the Caste wise population in Ganjam agency and Vizagpatam Agency. The details were so minute and clear for *e.g.*; there were only two persons belonging to 'Agrahal' Caste 1 male and 1 female in the Vizagpatam Agency. It was clearly given. There was only one male person belonging to Ambula Caste in Vizagpatam Agency, which was also specifically mentioned in the report. In the said report it was crystal clear that there was not a single person known as 'Kondaraju' Caste. The 'Konda Doras' 'Mooka Doras' and 'Manne Doras' who occupied the position of Zamindars or Feudal Chiefs called themselves as 'Konda Rajus' or 'Kshatriyas'. The above facts are authenticated from the Historical information published in different Gazettes and celebrated publications.

As to the origin of these wild races, the generally received opinion of the natives here is that certain kings in Hindustan, named Vena when dying, without heirs, the Rishis or sages, by the power of incantations pronounced over a jar of oil, which they stirred about with the thigh-bone of the deceased monarch, endeavoured to create a proper successor. The being they so summoned into existence was, however a monster rather than a man, and they forthwith exiled him to the South of the Vindhya Mountains, where he became sovereign of the hill tracts. His name was NISHADA, who had five sons, viz., Gaita, Mijka, Many, Konda and Kodu, and from intermarriages between the descendants of these brothers, the following castes were formed viz., Koya, Yarakala, Rona, Pangu, Chencu, Maddu, Gonda, Nogala, Savara, Basa, Nodiya, Bottada and Bonka<sup>6</sup>.

The Zamindars of the 'Konda Raju' caste who now call themselves Kshatriyas, and who

find Brahmins ready enough to become their purohits, have, it is supposed, descended from one or the other of the sons of Nishaba.

Among the tribes<sup>7</sup>, of the Agency who speak their own tribal dialects, by far the most numerous are the Khonds, who are 150,000 strong. An overwhelming majority of this number, however, are not the wild barbarous Khonds regarding whom there is such a considerable literature and who are so prominent in Ganjam, but a series of communities descended from them which exhibit infinite degrees of difference from their more interesting progenitors according to the level of civilisation to which they have attained. The only really primitive Khonds in Vizagapatam are the Dongria ('jungle') Khonds of the north of Bissamkatak Taluk, the Desya Khonds who live just south-west of them in and around the Nimgiris, and the Kuttia ('hill') Khonds of the hills in the north-east of the Gunupur Taluk. Time did not permit of any expedition of these out-of-the-way corners and any enquiry into the customs of the people would have necessitated double interpretation from Khond into Uriya and from Uriya into Telugu or English, for a knowledge of both Khond and Telugu or Khond and English is rare. No fresh information is available about these people. They were the classes who were most addicted to the meriah sacrifices. Their headmen are called majjis. The Kuttia, Khond men wear ample necklets of white beads and prominent brass earrings, but otherwise they dress like any other hill people. Their women, however, have a distinctive garb, putting on a kind of turban on state occasions, wearing nothing above the waist except masses of white bead necklaces which almost cover their breasts, and carrying a series of heavy brass bracelets half way up their forearms. The dhangadi basa system prevails among them in its simplest form

5. See Census Report of 1931, pp.354-359.

6. See Manual of District of Vizagapatam at Page 83, the origin of the above-mentioned ex-Feudal Chiefs (Ex- Zamindars) at Para 24 in 3 sub-paras.

7. See Vizagapatam District Gazetteer of 1907 at Page 93 to 95, where detailed information regarding 'Kond', 'Jatapu', 'Mukadora' castes are given.

and the youths and girls have opportunities for the most intimate acquaintance. But they need inform their parents if they wish to marry. Special ceremonies are practised to prevent the spirits of the dead (especially of those killed by tigers) from returning to molest the living. Except totemistic septs, they have apparently no sub-divisions.

The dress of the civilised Khonds of both sexes is ordinary and uninteresting. These people are called by themselves (sometimes) Kuvinga; in Telugu genetically. Kodulu; and by their neighbours by a whole series of terms, which differ according to the locality and the degree of civilization attained, among them being Poroja Kodulu. Konda Doralu. Doralu. Jatapu Doralu, Jatapu, Janapa Doralu and Muka Doralu. Whether these, or any of them, should be held to be distinct castes, and if so, at what point a man ceases to be a Khond and becomes (say) a Jatapu, are matters which need much careful enquiry to clear up.

The interesting aspect of the caste is the manner in which fresh castes can be seen actually in the making. These civilized Khonds worship all degrees of deities from their own tribal Jakara down to the orthodox Hindu gods; follow every gradation of marriage and funeral customs from those of their primitive forefathers to those of the low-country Telugus, speak dialects which range from good Khond through bastard patois down to corrupt Oriya or Telugu; and allow their totemistic septs to be degraded down to, or divided into, the inti perulu (sur names) of the plains.

The Jatapus or Jatapu Doras are usually classed as a separate caste and were remained as 66,000 strong at the 1901 census. The Khonds in the Palkonda Hills call themselves by this name and it is supposed to be short for Khonda Jatapu Doralu, or 'lords of the Khond caste'. They speak a kind of Khond among themselves, worship Jakara, call their priests jannis and their soothsayers

dissaris, have exogamous sects which are a mixture of totems and inti perulu (sur names), many after the low-country fashion but tie no pusti, observe only three days pollution at funerals and make periodical sacrifices to propitiate their ancestors.

The Muka Doras may perhaps be classed as a separate caste. The Pachipenta Zamindar is one of them. They speak Telugu, have totems as well as inti perulu (sur names) follow menarikam, observe at weddings ceremonies which are an odd mixture of hill rites and low-country practice, seclude girls within an enclosure of arrows when they attain puberty but observe no pollution at subsequent periods, practice a variant of the china rozu or pedda rozu ceremonies but also have a feast in honour of their ancestors in general have taken to pack-bullock trading and give their children Telugu names".

Mannedora is Lord of the hills, a title assumed by Konda Doras, Manne Sultan is a title of the Maharaja of Travancore and the Raja of Vizianagram. The Konda Doras also style themselves Mannelu, or those of the hills<sup>8</sup>.

"Muka Dora<sup>9</sup>: Muka is recorded, in the Madras Census Reports, 1891 and 1901, as a sub-division and synonym of Konda Dora, and the Muka Doras, in Vizagapatam, hold a high position, and most of the chiefs among the Konda Doras are Muka Doras. Mr. C. Hayavadana Rao, inclined to the opinion that the Muka Doras form a caste distinct from the Konda Doras. They are traditionally regarded as one of the primitive hill tribes, but their customs at the present day exhibit a great deal of low-country influence. They speak Telugu. Their personal names are pure Telugu, and their titles are Anna and Ayya as well as Dora. They recognize one Vantari Dora of Padmapuram as their head."

8. For further details see Edgar G. Castes and Tribes of Southern India by Edgar G., 1909 Vol.IV, p.455.

9. *Ibid* Vol. V, P.103.

While referring the Andhra Zamindari family and estate- D.F. Carmichael<sup>10</sup> states that “Gahayya Dora” who belong to the “Konda Dora” caste was the founder of the Andhra family and estate and was appointed by Viswambhara Dev Maharaja of Jaipur with the title of Pratap Rao<sup>11</sup>.

“The family (Marangi Zamindari family) belong to the “Konda Raju” tribe of the same Branch as the ‘Kurupam’ and ‘Andra Zamindars’.

The above information clearly shows that ‘Andra’ ‘Kurupam’ and ‘Marangi’ Zamindari family members descended from the same person. In the same manual in Chapter 7 Section I in Pages 322 to 332 the family histories of Hill Zamindars find a place. The Zamindars caste is shown as ‘Konda Raju’. At Page No. 323 to 325 of the same manual under Chapter 7, the family history of Salur Zamindari family is given. At page 323 para 1 it is shown that the family (Salur Zamindari family) belongs to ‘KONDARAJU’ Caste.

Whereas in the celebrated book Vijayalakshmi Vilasamu<sup>12</sup>, it is mentioned that the eldest family member of ‘KONDA DORA’ Caste of ‘Kimuri’ family with a title of BALIARASIMHA ‘Salur’ Zamindari was assigned by Viswambhara Dev, Maharaja of Jaipur. It clearly shows that Feudal Lords of Konda Dora Community are called as ‘KONDA RAJUS’. Salur Zamindari family members even today claim that they belong to ‘KIMURI’ vamsam.

“It may be noted that some Konda Doras call themselves Raja (=Razu)<sup>13</sup>. “It is evident that Razu has been retained by a number of individuals who, in reality, belong to other castes, but claim to be Kshatriyas. The true Razus also make this claim, but it is of course, baseless, unless, Kshatriya is taken to mean the military class without any reference to Aryan origin.

“In the Vizagapatam District Razus are recognised as belonging to two classes, namely Konda (Hill) and Bhu (Plains) Razu. The former are divided into the following sects, to which various Zamindars belong to viz. Konda, Kodu, Gaita, Muka, Yenadi. The Konda Razus are believed to be hill chiefs, who have, in comparatively recent times, adopted the title of Razu”.

Francies writes that the last of the cultivating castes require mention of the Konda Doras<sup>14</sup>. (“LORDS OF THE HILLS”). It is interesting to note that Carmichael also referred to the above mentioned Zamindars as Lords of the Hills.

After carving out SRIKAKULAM District from the erstwhile Vizagapatam District, the above-mentioned hill Zamindari areas fell in SRIKAKULAM District<sup>15</sup>. Family histories of those hill Zamindars were given. None of them were shown as ‘Kshatriyas.’ They were shown as ‘Doras’ and ‘Kondarajus’. ‘Doras’ or ‘Kondarajus’ are already discussed above are no other than ‘Kondadoras’ or ‘Mukadoras’ or such Tribal Community.

In the year 1979 parts of Srikakulam District and parts of Vizagapatam District were carved out and unified for creating new

10. See at Page 322 in the first paragraph of the manual of the District of Vizagapatam in the Presidency of Madras by D.F. Carmichael, M.C.S., Collector, Magistrate and Agent to the Governor of Fort Saint George, In Ganjam published in the year 1869.

11. Again see at Page No.331 Para 8 of the same Vizagapatam Manual, D.F. Carmichael.

12. See at Page 88 of Vijayalakshmi Vilasamu published in 1932.

13. See at Pages 248 and 249, Vol.6 - Castes and Tribes of Southern India by Edgar Garthorston published in the year 1909.

14. See at Page 80 - In the Madras District Gazette Vizagapatam by W. Francis 1907.

15. See at Pages 32 and 35 - In the Srikakulam District Gazetteer published, in 1979.



district known as 'Vizayanagaram' District<sup>16</sup>. While referring the erstwhile Zamindars in the Vizayanagaram District area it was mentioned that it is clear that Viswambhara Deo-1, Maharaja of Jaipur created number of Fiefdoms on his trusted followers with different titles, who later became Zamindars under British after the permanent settlement. All the Zamindars are shown as 'Doras' which clearly show that they neither belong to 'Kshatriyas' nor 'Rajus' and that they adopted those suffix to claim higher status in later days.

Before the emergence of the Vizianagaram most of the Agency tract of this region was under the sway of Jeypore (Orissa). Its rulers created a number of fiefdoms in order to contain the Vizianagaram expansionism. Viswambhara Deo-1 (1672-1676) conferred the following fiefdoms on his trusted followers along with titles: 'Pratapa Rao' Garaya Dora (Andra); 'Rana Simha' Konda Raju (Chemudu); 'Vairicherla' Sanyasi Dora (Kurupam); 'Satrucherla' Dharmanna Dora (Merangi); 'Dakshina-Kavata-Yuvaraju' Tammanna (Pachipenta); 'Payaka Rao' Deenabandhu (Poram) and 'Peda Boliyaro Simha' Sanyasi Dora (Salur). Ramachandra Deo-1 (1708-1711) conferred on one Ramachandra the Sangamavalasa fiefdom with the title 'Nissanka'. Vikrama Deo -1 (1758-1781) conferred the Belgaum (Parvathipuram) on one of the ministers Jagannadha Patro with the title 'Todarmal Dhatraj'. He also conferred the Kasipuram (Srungavarapukota) on the Mukhi family. However, the Jeypore strategy did not work out as most of them had to become subservient to Vizianagaram. While the chief of Andra Ramanna Dora allied himself with Vizianagaram; Mukhi Virabadhra Raju of Kasipuram had to forfeit his fiefdom for having joined the rebellion of hill Zamindars against Vizianagaram. Virappa Raju, the chief of Pachipenta had to die in

Vizianagaram prison having allowed the Marathas through the ghat route against Vizianagaram. The chiefs of Chemudu, Kurupam, Merangi and Salur were imprisoned for sometime and their estates confiscated by Sitaramaraju, the Diwan of Vizianagaram. However, subsequent to the battle of Padmanabham (1794) almost all of them were revived by the English East India Company and they entered into the fold of Permanent Revenue Settlement (1802) and became Zamindaris<sup>17</sup>.

In the year 1936 a book with the title "Sri Viswambhara Dev Maharaja" (Viswambhara Dev-1) was published by "Sri Prahallad Singh Lal" in Oriya; In the said book at pages 12 and 13 the Zamindar's were created by him 18 in number were mentioned. At page 14, the titles conferred on each of the Zamindar was also mentioned. It also shows that the above-mentioned Zamindari family members do not belong to 'Kshatriya' or "Oriya Kshatriya" or 'Raju' Community, but belong to Konda Dora Community.

Besides the above authenticated general information each family got some impeachable records like judgements of Courts *etc.*, to show that they belong to Scheduled Tribe Community. The High Court of A.P. in the common judgement in W.P. No.5306/81 and 1782/83 while discussing some of the above authenticated documents clearly held that those Zamindari family members belong to Scheduled Tribe Community..

In Election Petition No.13/1983 while discussing some, of the above-mentioned documents the Hon'ble High Court of A.P. held that the above said Zamindari family members belong to Scheduled Tribe Community. It was held so while deciding the Election Petition in favour of Satrucherla

16. See at Page 42 in the A.P. District Gazetteers, 2000 Vizianagaram.

17. See at Page 42 of AP District Gazetteer 2000 Vizayanagaram.

Vizayarama Raju holding that he belongs to 'Kondadora' Community. Subsequently, another Election Petition E.P.No.13/1999 was filed in the A.P. High Court against the very same Satrucherla Vizayarama Raju alleging that he does not belong to Scheduled Tribe Community. In a subsequent judgment while distinguishing the above it was held that the above said Satrucherla Vizayarama Raju does not belong to Scheduled Tribe 'Kondadora' Community. The conclusion was based on some documents in which the caste of the said Satrucherla Vizayarama Raju was mentioned as 'Kshatriya', which was only to denote his status as belonging to erstwhile Zamindari family as already discussed above. The said finding was given while observing that the said Satrucherla Vizayarama Raju failed to link up his line to the original founder of the fiefdom that was created by Viswambhara Dev-1 and also failed to prove the customs followed by his family members. Against the said judgement an appeal is pending in the Apex Court.

The above-mentioned information clearly shows that the tribal ex-feudal chiefs or Zamindars, and their blood relations who belong to Konda Dora or Mooka Dora Communities called themselves as 'KONDA RAJUS' OR 'KSHATRIYAS', which was only for the purpose of claiming higher status in the vertical social division which prevails in the Hindu Religion, even though for all practical purposes, the Tribal families do not belong to the Traditional Hindu Religion but adopted some of the customs of the Hindu Religion especially that of the higher castes and also high sounding titles, but who were not accepted by the higher traditional 'Kshatriya' castes of the region.

The social conditions of the above-mentioned family members at present are to be taken into consideration. Barring a few members of the above-mentioned Zamindari families who attained political positions or

got employment, the other members are very poor. Some of the rich among them because of their employment or political status may be having marriage ties with other caste people here and there. It cannot change the community status of the family. It is also a naked truth that the local 'Kshatriyas' or 'Raju' family members have no marital ties or relations with the above said Zamindari family members, which itself clearly shows that the community status of the above said Zamindari family members. The economic conditions also speak much about the same.

In the above said context the sociological conditions of modern India also throw much light. Sanskritisation is the process by which a low Hindu caste or a tribal or other group changes its customs, rituals, ideology and the way of life in the directions of a higher and twice born caste. Generally such changes are followed for a higher position in the caste hierarchy. Such attempt itself cannot give any higher caste or community status. It should be determined in the light of the recognition received by a person. As already discussed above, those hill Zamindari family members and their relations are not accepted by local 'Kshatriyas' or 'Rajus', as Kshatriyas.

The Caste or Community status of a person in the context would necessarily have to be determined in the light of recognition received by a person but not what he calls himself. The unilateral acts of any person cannot be taken into proof of his attaining higher social status. The said legal principle is laid down by the Supreme Court of India in the *V.V. Giri v. D.S. Dora*, AIR 1959 SC 1318. The facts of the case were that D.S. Dora belonging to ST community was seeking entry into Kshatriya Community and in some of his records mentioned his caste as Kshatriya. In the matter pointing out those records, the Appellant wanted to show that *D.S. Dora* belonged to Kshatriya

Community. In the said context the ruling was given by the Apex Court.

In the present social context inter-caste marriages cannot disturb the social status of a person or his children because either the person or some of his or her ancestors got marital ties with other caste persons. It was already clarified by the State and Central Governments which is amply clear from the G.O. Ms. No.371, dated 13-4-1976 Employment and Social Welfare (B2) Department, Government of A.P. Abstract.

Considering the above said factual aspects and after conducting thorough enquiry with the hereditary village officers who were existing earlier and the local people the Revenue Officials issued S.T. Certificates to

many of the above-mentioned Zamindari family members and their blood relations. After the abolition of the hereditary village officers system, the present ministerial Revenue staff and the M.R.O's in-charge of village administration, unaware of the facts mentioned above are denying to issue community certificates to the family members of those communities causing much hardship to the STs. The constitutionally guaranteed benefits are unfortunately not available to these Scheduled Tribes because of the lack of appreciation of historical facts about these people. In the back drop of the foregoing discussion necessary steps should be taken by the authorities to recognise the above-mentioned Tribes as Scheduled Tribes only and not as Kshatriya as they do not fit into that because of historical reasons as authenticated by Government gazettes.

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## RIGHTS OF CHILD REFUGEES

*By*

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Child refugees today face major challenges in accessing and enjoying international protection. The 1951 convention relating to the status of refugees and its 1967 protocol are the key international legal instruments in helping the Rights of Child Refugees and know globe marks 56th Anniversary of the Universal declaration of Human Rights. The declaration is nothing less than a monument to humankind, for the first time ever human rights of all human beings irrespective of colour, gender, race, religion, nationality, descent were recognized and elaborated. In the years that lapsed since the adoption of the inspiring document, scores of international instruments, some of them having international mechanism for the monitoring observance of human rights have been

adopted. The declaration has been the guideline of convention relating to the status of refugees.

When the convention was adopted the world was still not free from eurocentricism. Indeed, many scholars, diplomats and global leaders have argued that convention is a replenish towards refugees which is totally inherent in western philosophical tradition. Many people in Asia and Africa are perused to believe that the same is echelons for landless citizens.

The world of the child refugees is an inherently violent one. Civilians are uprooted by war, political, religious or other persecution. Their plight may take them thousand of miles across battlefields, new continents and oceans,