What are Academic Articles and Where Do I Find Them?
What is in a Name?

Called “Academic” because they are written by people in academia for other people in academia

Also call “Scholarly” because they are written by scholars for scholars

Also call “Peer Reviewed” because each article is reviewed by the peers of the scholar (that is scholars in the same discipline)
What Makes an Academic Article Academic?
• Sources of high quality information

• Written by scholars for scholars generally in the academic environment

• Articles are reviewed by their peers (other academics in the same discipline)

• Articles are published in journals generally only available by subscription
Characteristics

- Are lengthy
- Are written in more specialized or technical language
- Have prescribed structure
  - Abstract, footnotes or bibliographies
- May contain research findings or data
- Are generally available only by subscription
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Child labour and youth enterprise
Post-war urban infrastructure and the ‘bearing boys’ of Freetown

Susan Shepler

Fig. 1. ‘Bearing boy’ transporting water in Freetown, Sierra Leone.

When I showed these pictures of boys driving containers of water on carts, known as ‘bearings’, through the streets of Freetown to some of my African colleagues at the University of Sierra Leone, one responded: ‘Why show this? It just shows again that Africa is backward.’ Another colleague said: ‘These pictures make me ashamed of our engineers. They cannot make it so that water flows to our homes. But I am proud of our children for their resourcefulness.’

This article focuses on the ‘bearing boys’ of Freetown, Sierra Leone to investigate the tension between child labour as an evil and child agency as a good, between post-war reconstruction by a ‘weak state’ and people’s (in pursuit of children. Children are not just sitting waiting for services, they are forced to address the failing infrastructure and the weak state, engaging in society as entrepreneurs. There are obvious links here to work on youth participation in post-conflict peace-building (McEvoy-Ley 2006), and findings that, despite often being discounted, children and youth are some of the most active participants in rebuilding a society and surviving after war.

But what of the imperative to put an end to child labour?

Nieuwenhuys puts it well. ‘The emerging paradox is that the moral condemnation of child labour is an assumption that children’s place in modern society must perforce be one of dependency and passivity. This denial of their capacity to legitimately act upon their environment by undertaking valuable work makes children altogether dependent upon entitlements guaranteed by the state’ (1996: 238). But this dependence takes on a different form in a weak state, as we are reminded by the comments of my academic colleagues, ashamed of his country’s engineers (and by extension the failed state) but proud of the nation’s young people.

In the off-quoted struggle between those who champion culture and those who argue for rights, it seems both positions leave out child agency. Claims for culture run along the line: ‘it is part of the local culture for children to work’.
Internal migration and ethnic division: the case of Palmas, Brazil

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Starting from the observation that Brazilian history has led to the development of a very distinct system of race relations, this paper focuses on the (re)creation of ethnic divisions in a new city, Palmas, the capital of the Brazilian state Tocantins. Because the city was only founded in 1996, internal migration has heavily influenced the composition of the city’s population. The research shows that residential proximity and interaction between whites and non-whites is largely limited to the poor neighbourhoods of the city. Subtle racism continues to exist, deriving from a way of thinking that naturalises the racial hierarchy. The absence of clearly defined racial categories and the centrality of miscegenation to the Brazilian identity complicate the further dismantling of this racist culture.

INTRODUCTION

‘You cannot force anyone to love the Indians, but we deserve at least a little bit of respect’. With these words, Javaé opens a 2-day meeting on the 22nd and 23rd of March 2007 that will focus on the problems faced by the indigenous undergraduate students of the public university of Palmas, the capital of the Brazilian state Tocantins. Javaé is one of the thirty-two indigenous students studying at the university. He studies economics, a choice based on his dream to help his village with the skills he is learning. ‘And this respect is sometimes hard to find’, he continues. ‘It is a good thing that we are having this meeting today, to see how we can change the current situation’.

In 2005, the Universidade Federal de Tocantins (Federal University of Tocantins, UFT) implemented quotas for indigenous students. Like other Brazilian universities, the UFT organises a vestibular, an entrance exam, to select its students. Only the highest ranked candidates gain access to undergraduate courses. The main reason behind this system is that there are more students than vacancies in the universities. When the UFT implemented the system of racial quotas, the university decided to reserve five per cent of the available vacancies for indigenous students. After the entrance exam of 2005, sixteen indigenous students entered the university through this system of racial quotas. In 2006, another group of sixteen students was selected.1

The implementation of racial quotas has caused a controversy over public policies that benefit Afro-Brazilians and Indians. The debate on affirmative action goes hand
Generally has end notes or footnotes.
Extensive references
At the end of the article

REFERENCES

Where do you find academic article?
Step 1: Go to the Library Homepage
Step 2: Choose the Database Tab
Step 3: Type in the Database Name
   Anthropology Plus
   JSTOR
Searching Example:

Effect of poverty on the African American Family.