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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

Highly Filtered	Moderately Filtered	Unfiltered
Academic articles ↓ Written by scholars ↓ Reviewed by scholars ↓ Read and Used by scholars	Popular Magazines, Newspaper ↓ Generally written by people with journalism background ↓ Often based on academic articles ↓ Reviewed by an editor ↓ Read by the general public	Websites ↓ Written by anyone with access to a Computer ↓ Read by anyone

Eye catching
design;
lots of
photographs

Child labour and youth enterprise

Post-war urban infrastructure and the 'bearing boys' of Freetown

Susan Shepler

Susan Shepler is Assistant Professor of International Peace and Conflict Resolution in the School of International Service at American University in Washington, DC. Her email is shepler@american.edu.



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 par-

to waste. The chair of the Guma Valley Water Company board, Dr Nana Pratt, explained at a public meeting in 2009 that 'weak technical [sic], aged infrastructure, non-payment of bills, and illegal connections confront the company.' She claimed that about 60% of the scanty quantity of water supplied is used free (Awoko 2009).

Today, clean 'pump water' is increasingly hard to come by for many residents of the city, especially in the East End of town, furthest from the dam, and in the zones of new construction in the hilly areas outside town. The general lack of urban planning means that areas of new construction are not connected up to the old system. Local newspaper journalists write about the general corruption

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-Levy 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 assumes 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 colleague, ashamed of his country's engineers (and by extension the failed state) but proud of the nation's young people.

In the oft-cited 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';

ences should be included in efforts to understand social change – in this case, post-war rebuilding. And child protection policy should proceed from an understanding of children's lives in context rather than from a set of supposedly universal rights. ●



Fig. 11. The containers are heavy, and younger children cannot normally lift them alone.

Short or no
bibliography

Author's credentials

Abstract

Internal migration and ethnic division: the case of Palmas, Brazil

Mieke Schrooten^{1,2}

¹Interculturalism, Migration and Minority Research Centre, K. U. Leuven (University of Leuven);

²Hogeschool-Universiteit Brussels

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 1990, 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

of class-based mechanisms for reproducing racial inequality have made racial discrimination more hidden and indirect in Palmas. Like Brazilian racism in general, racial and ethnic discrimination take place largely through social 'rules' about the appropriate place for whites and non-whites.

The relatively warm interracial relationships on the interpersonal level go hand in hand with processes of racial exclusion at the socio-economic level. In Palmas, I found the same omnipresence of changing colour-based boundaries as in the rest of Brazil. Everything that is associated with white aesthetics is idealised and appreciated. Non-whites are accepted, their culture is even promoted, but only on the condition that they remain inferior. The absence of clearly defined racial categories as in the United States and the centrality of miscegenation to the Brazilian identity complicate the further dismantling of the existing subtle racist practices and discourses in the country.

In Brazil, non-whites are simultaneously included and excluded. While explicit racial discrimination is hardly visible in Brazilian society, racial 'tolerance' and interracial interaction seldom lead to strong interracial ties or non-white upward economic mobility. Palmas is no different in this matter from other Brazilian cities. Although the government has consciously tried to promote social integration, the internal migration towards Palmas has not changed the existing patterns of ethnic divisions that are observable in the rest of the country. Rather than being purposefully erased, boundaries between ethnicities appear to be as strong as in the rest of the country.

NOTES

- 1 Despite the implementation of a five per cent quota for indigenous students, not all of the reserved vacancies in the courses were filled in 2005 and 2006. Few indigenous students had applied for the entrance examination, and not all the candidates had passed. Although a minimum number of vacancies are reserved for the indigenous students, they must also meet the prerequisite of a high score on the entrance examination. In 2010, there were 126 indigenous candidates for the different courses provided by the university, but only 48 available positions (UFT 2010, Accessed 12/05/2010).
- 2 Paulo, 19-04-2007.
- 3 On the UNESCO studies, see Marcos Chor Maio, 'UNESCO and the Study of Race Relations in Brazil: Regional or National Issue?' *Latin American Research Review* 36 (2001): 118–136; Peter Wade 1997. *Race and Ethnicity in Latin America* London, pp. 51–57.
- 4 Igor, 17-02-2007.
- 5 The Brazilian government has grouped the country's states into five regions, large geographic and statistical units that are each composed of states with similar economical, social and historical backgrounds: North (Norte), Northeast (Nordeste), Central-West (Centro-Oeste), Southeast (Sudeste), and South (Sul). The Northern region is constituted by the states Acre, Amapá, Amazonas, Pará, Rondônia, Roraima and Tocantins.
- 6 Igor, 13-02-2007.

Generally has
end notes or
footnotes

- 7 Paulo, 19-04-2007.
- 8 Henrique, 27-04-2007.
- 9 Maria, 20-03-2007.
- 10 Rita, 24-02-2007.
- 11 Rita, 24-02-2007.
- 12 Krahô, 02-05-2007.

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