Credo is a great resource when you’re beginning your search. It’s a collection of academic encyclopedias, meaning that it’s written by experts, but for the general public.

You can’t ask Credo questions like you would google. Instead, it’s best to think about what key words are in your question- for instance, if my question is “How have working class people been represented in British Literature?”, it might be a good idea to learn about class in England:

Because you’re going to be searching a lot of encyclopedias at once, you’ll get a lot of overlapping results. It’s a good idea to visit more than one (and review and revise your search terms to see what else you can find.)

You’ll usually see the citation for the article at the bottom of the entry. But double check it! Some (like this one below) have errors:
By 1990 the Marxist master narrative had become sufficiently destabilized for the full brunt of post-Marxist revisionism to hit. Invoking the post-structuralist emphasis on language, historians like Joyce, Vernon, and Wharman emphasized the discursive, linguistically constructed character, not only of class consciousness, but of all popular identities. From a different, more materially grounded, post-Marxist direction, feminist historians like Clark and Rose trenchantly criticized the Thompsonian narrative of class formation for its inherently masculinist bias. In their own work, partly modelled on his classic formulations, they have retold his story, less heroically, in gendered terms. Meanwhile Davisoff & Hall have traced the gendered character of the making of the middle class.

Although the current historiographical state of play tends to be hostile towards Marxism and sceptical towards the class interpretation, it would be rash to assume that either is defunct. The questions that were first raised in the 1960s about the relationship between history and theory, and between structure and agency, are still very much with us. If it is now clear that Marxism theory can survive only with qualifications and revisions, it seems likely that class will remain a useful category of historical analysis. As long as historians remain interested in the structural bases of social inequality they will be attentive to what dominant social groups do to maintain their dominance, what insurgent social groups do to try to supplant them, and what the most oppressed social groups do merely to survive.

See also Feudum; Gender and Power; Historiography; Marxism; Industrialization; Marxism; Social Conflict entries; Social Structure entries; Women's Legal Status; Women's Roles and Authority.