

The Characterization of African Religions

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Introduction

This study examines how Western academia's proximity to Eurocentric hegemonies influences religious studies.

The literature review examines the work of scholars who have engaged in the examination of Eurocentric romanticism as it pertains to the study of African religions.

Materials and methods

This content analysis examines 10 of the top 20 peer reviewed religious studies journals from 2020, consisting of 129 articles.

The second portion of this analysis examines how Africa and African Diaspora religion is characterized when mentioned.

Results

	Number of Times	Number of Articles
Africa	14	8
African	34	9
African-American	106	16
Hoodoo	0	0
Conjure	0	0

"The challenge that lies ahead for young Africans is to rediscover the textual riches of ancient African Christianity. This will call for a generation of African scholars to reevaluate prejudicial assumptions that ignore and demean African intellectual history" (2007, Oden, pg.9).

Conclusions

The term African-American appeared the most in relation to the ways in which African Americans engage with Christianity.

The remainder of times the terms Africa, African, and African-American appeared were in relation characteristics of study demographics.

Indigenous African and African diaspora religious traditions, such as Hoodoo and Conjure, were not mentioned in any of the 129 articles.

"African American magical practices and beliefs possess an extensive historiography, as writers in the field of Black studies, religion, history, folklore, and anthropology have all examined conjuring traditions" (2006, Chireau, pg. 5).

Literature cited

Chireau, Y. 2006. *Black Magic: Religion and the African American Conjuring Tradition*.

Oden, T. 2007. *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity*.

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Further information

I can be reached at chudson9@ewu.edu for questions, comments, or feedback.