

**PHILOSOPHY 21020/005**  
**COMPARATIVE RELIGIOUS THOUGHT I**

Diversity Course: Global

Professor L. Odell-Scott  
Department of Philosophy  
320 Bowman Hall  
Kent State University  
Fall, 2009

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**E-MAIL** [lodells@kent.edu](mailto:lodells@kent.edu) (Note: Grades cannot be communicated via email!)  
**CLASS HOURS** 12:30-1:45 T/Th  
**OFFICE HOURS** 11:30-12:00, 2:00 -3:00 T/Th. in **Bowman 320Q**

**PURPOSE OF THE COURSE**

The purpose of the course is two fold: (1) to extend our awareness of the religious thought and practices of various peoples and cultures, and (2) to begin to understand and appreciate the phenomenon of religion beyond the limits of a particular religious tradition or culture.

**CULTURAL DIVERSITY ELEMENT**

The course is concerned with the diversity of religious thought and expression. We will read translations of primary classical works from every major and many minor contemporary religious traditions from throughout the world.

**TEXTS: Required**

*Sacred Texts of the World: A Universal Anthology*, eds. Ninian Smart and Richard Hecht  
*The World's Religions*, Huston Smith(50th Anniversary Edition)  
*Oxford Concise Dictionary of World Religions*.  
Course Packet at Wordsmiths (402 E. Main St., Kent).

**COURSE REQUIREMENTS**

In order to complete the course, students must complete the following minimum requirements:

1. **Do the readings** as indicated in the course outline. Readings should be completed by Thurs of that week.
2. **Participate faithfully in class:**
  - It is a course requirement that you attend ALL classes. Email the instructor to be excused/absent.
  - It is a course requirement that you attend class ON TIME.
  - It is a course requirement that you have read and bring the assigned texts with you!
  - It is a course requirement that you NOT DISRUPT the class or the instructor.
    - (e.g., all cell phones must be turned off or placed on vibrate; students may not answer calls, texts, carry on conversations--in person or by an electronic device--during class(no wireless on, no games, no chatting!); students may not come and go from the classroom; students may not read material other than those being used by the instructor for instruction in class; students may not use any electronic devices other than those explicitly approved by the instructor. Failure to comply will result in disciplinary action.)

AND, perform the following requirements with a passing grade average:

3. **Write two short Term Papers** (750 words minimum) according to instructions on sheet attached.
4. **Complete the quizzes, two exams and Comprehensive Final Examinations** on the dates prescribed.

Each of the above-listed items is an indispensable requirement for passing the course. **Students who fail to complete any of the requirements listed above may fail the course, regardless of the quality of other work submitted.** It is the student's responsibility to consult with the instructor promptly--and not to wait until the due date or the final weeks of the semester--in case of any difficulty in meeting course requirements. **It is also a course requirement that students do the prescribed reading and daily assignments and participate faithfully in class.**

**ACADEMIC HONESTY:** All work submitted must be the student's own. Material quoted or paraphrased from other sources (whether copyrighted or not) must be properly cited according to the specified format for academic papers. Violations of this requirement are extremely serious. See the University Policy regarding cheating.

### EVALUATION AND GRADING

The student's course grade will be determined as follows:

Examinations	
Exam #1	10%
Exam # 2	20%
Final Exam	20%
Term Papers	
#1	25%
#2	25%
Quizzes	Extra credit/No Make Ups!

The instructor may grade student work with a "zero" when that work is not submitted in a timely manner. A "zero" for any course requirement may result in a failing grade for the entire course without regard to the above distribution of points.

### REGISTRATION REQUIREMENTS

The official registration deadline for this course is September 13, 2009. University policy requires all students to be officially registered in each class they are attending. Students who are not officially registered for a course by published deadlines should not be attending classes and will not receive credit or a grade for the course. Each student must confirm enrollment by checking his/her class schedule (using Student Tools in Flashline) prior to the deadline indicated. Registration errors must be corrected prior to the deadline. The last day to withdraw is November 8, 2009.

### STUDENT ACCESSIBILITY POLICY

University Policy 3342-3-01.3 requires that students with disabilities be provided reasonable accommodations to ensure their equal access to course content. If you have a documented disability and require accommodations, please contact the instructor at the beginning of the semester to make arrangements for necessary classroom adjustments. **Please note, you must first verify your eligibility for these through Student Accessibility Services** (contact 330-672-3391 or visit [www.kent.edu/sas](http://www.kent.edu/sas) for more information on registration procedures). **Present the paperwork to the instructor on day one! The student is responsible for giving the instructor at least 2 days advance notice prior to each examination if testing is to be done at SAS.**

### GRIEVANCE PROCEDURE

The Philosophy Department Grievance Procedure is in conformity with the Student Academic Complaint Policy and Procedures set down as University Policy 3342-4-16 in the University Policy Register. For information concerning the details of the grievance procedure, please see the department Chairperson.

### OHIO PLURALISM PROJECT: An Affiliate of the Pluralism Project at Harvard University

The Religion Studies Program at Kent State University is involved in an on going study of Ohio's continued religious diversification with the increase of non-Christian and non-Jewish religious communities and sites of worship emerging in the state following the change of immigration laws in 1965. Students will visit at least one of these sites in fulfillment of one of the paper assignments. To review some of the profiles and images of sites in

Ohio, go the Harvard Pluralism Project at [www.pluralism.org](http://www.pluralism.org), at the bottom of the side bar on the left, select **Search**. From the pop up window, write "Odell-Scott" and click on the "search site" button. Select the first item on the search page and explore the Ohio Pluralism Project. Or on the homepage click on the **US map icon** at the top, then click on the image of the state of **Ohio**, then select "**Mapping Religious Communities of Post-1965 Immigrants in Northern Ohio**." On the Ohio Pluralism Project webpage you will find links to our slide show of sites and individual communities. Explore this site to learn more about NE Ohio's religious diversity.

## CLASS SCHEDULE AND ASSIGNMENTS

### TEXT GUIDE

Smart	<i>Sacred Texts of the World: A Universal Anthology</i> , eds. Ninian Smart and Richard Hecht
H. Smith	<i>The World's Religions</i> , Huston Smith
Oxford	<i>Oxford Concise Dictionary of World Religions</i> .
Course Packet	Course Packet available at Wordsmith.

#### Special Instructions regarding the use of the *Oxford Concise Dictionary of World Religions*.

When you come upon a term listed in the Class Schedule and Assignments that is **highlighted** (such as the word "highlighted"), you are to explore the term and its related terms in the *Oxford Concise Dictionary of World Religions*. I would strongly recommend that as you make your way through your weekly reading assignments, you keep *Oxford* close at hand to assist your explorations, and record the definitions.

## INTRODUCTION

### RELIGIOUS DIVERSITY: THE MAJOR RELIGIONS

#### Week One

September 1 & 3

**Readings:** *H. Smith*: "Introduction" (1-11), "**Hinduism**" (12-26, 50-55).  
*Oxford*: **Highlighted terms** and "Religion" (xviii-xxx), **Brahman** (diety), **Siva**, **Visnu**

**Film:** *The Long Search: 330 Million Gods: Hinduism.*

#### Week Two

September 8 & 10

**Readings:** *H. Smith*: "**Buddhism**" (82-99, 112-119), "**Confucianism**" (180-187), "**Taoism**" (207-218).  
*Oxford*: Buddha, Confucius, Lao-Tzu.

**Film:** *The Long Search: Footprint of the Buddha: Buddhism*

#### Week Three

September 15 & 17

**Readings:** *H. Smith*: "**Islam**" (235-257), "**Judaism**" (271-299), "**Christianity**" (317-346).  
*Oxford*: Muhammad ibn'Abd, Qur'an, Yahweh, Moses, Jesus

**Film:** *The Long Search: There is no god but God*

#### Week Four

September 22 & 24

**Readings:** *H. Smith*--"The Primal Religions (365-383), "A Final Examination" (384-391).  
**Film:** *The Long Search: The Way of the Ancestors.*

## Part I.

### THE CRITICAL STUDY OF RELIGION

*The Question of Identity*

*Temporality & Cultural Diversity*

Week Five *The Question of Truth*

September 29 & Oct. 1 **1<sup>st</sup> EXAM - TUES., SEPTEMBER 29<sup>th</sup>.**

**Readings:** *Course Packet*--Smith "On The Comparative Study of Religion."  
*Course Packet*-- Wilfred C. Smith, "Can Religions Be True or False?"  
Hesse, *The Adequacy of Religious Language.*  
**Tillich, "Symbols of Faith,"**

Week Six *The Question of the Origins of Religion*

Oct. 6 & 8

**Readings:** *Course Packet* **Feuerbach, *The Essence of Christianity***  
**Freud *The Future of An Illusion***  
**Marx and Engels, *On Religion***

Week Seven

October 13 & 15

**Readings:** *Course Packet:* **PAPER A DUE OCTOBER 15! (Do not email papers!)**  
**Otto, *The Idea of the Holy***  
**Tillich, *Religion as the Depth Dimension in Culture***  
**Campbell, *The Masks of God.***  
**Bultmann, *Kerygma and Myth***

Week Eight **Mid-Term Summation, Review and Examination.**

October 20 & 22

**Examination 2nd Exam – October 22<sup>th</sup>.**

## Part II

### A MATRIX INVESTIGATION INTO RELIGIOUS THOUGHT

Week Nine *Sacred Texts & Theistic Perspectives*

October 27 & 29

**Readings:** *Smart:* photo p. 90, Judaism: *The Oneness of God (59f)*, "The Burning Bush" (73-4);  
Christianity: *Christ the Creator (99f)*; Islam: *Allah (142f)*; Hinduism: *The One God and the Phenomenal World (197f)* and *Ta'arua Creates the World (344)*.  
*Course Packet:* Anselm, *The Ontological Argument*  
**Aristotle: "God As Pure Being, The Unmoved Mover" *The Metaphysics***  
*Smith: "Hinduism" (59-68)*  
Oxford: *Ninety-nine beautiful names of God, theology, theism, monotheism, henotheism.*

Week Ten *Religious and Philosophical Alternatives to Theism*

November 3 & 5

**Readings:** *Smart:* **Nagarjuna (245)**, Tao (294), Confucianism (306).

*Course Packet:* Sartre, Altizer, Cox.

Oxford: *atheism, agnosticism, via negativa, sunyata, process theology, Charles Hartshorne*

Week Eleven Cosmology & Metaphysics

November 10 & 12

**Readings:** *Smart:* Plato's The Timaeus (15-16); Marduk Creates the World (6-9); Hesiod's Theogony (9-10); Jewish: Genesis (49-50); Christian: The Suffering Servant & Christ as Faith-Inspiring Healer (93), Christ's Death and Resurrection (95-97), The Last Things (97-98); Hindu Sacred Narratives: (179-186), Buddhist Sacred Narrative: (233-235), Tao Sacred Narrative: (293); Shinto Sacred Narrative: (320, 323).  
*Course Packet:* Genesis 2.  
*Smith:* Hinduism (68-72).  
*Oxford:* Apocalypse, Yin-Yang,

**Film:**

Week Twelve Ethical Teachings

November 17 & 19

**Readings:** *Smart:* The Law Code of Hammurabi (38), The Ten Commandments (84), The Clean and the Unclean (87), Christ and the Devil (117-8), The Sermon on the Mount (119), A Hymn to Love (123), Ahimsa (229), The Way to Nirvana (266), Wisdom and Foolishness in Action (268), The Ethics of the Eightfold Path (271), The Bodhisattva Ideal (272), The Lay Ideal (272), The Reward of Deeds (301), Reciprocity (315); The Shabbat (64), Sacrifice (65), The Passover (69), The Last Supper (109), Offerings (253).  
*Smith:* Buddhism (99-112).  
*Oxford:* purity, ethics, ethical monotheism, law,

Week Thirteen Community

November 24 / Happy Thanksgiving (no class) 26

**PAPER B DUE NOVEMBER 24! (No Emailed Papers!)**

**Readings:** *Smart:* Augustus and the New Age (29), The Decalogue of the Community (72), Worship in the Early Church (110-111), The New Israel (112), The Coming of the Spirit (113), Church Order (114), Ordination into the Order (255), The Well Ordered Society (311), Odell-Scott, "Let the Women Speak in Church," & "Re-Plying the Gender Hierarchy," Ruether, "Sexism and the Theology of Liberation" in *The Christian Century*  
*Smith:* Christian (346-362), Hindu (55-59), Jewish (307-315).  
*Oxford:* church, temple, synagogue, monasticism, women

Week Fourteen Community (Continued)

December 1 & 3

**Readings:** Course Packet: *Course Packet:* Odell-Scott, "Let the Women Speak in Church," & "Re-Plying the Gender Hierarchy," Ruether, "Sexism and the Theology of Liberation" in *The Christian Century* (1973:1224-1229), M.L. King, Jr. "The Letter From Birmingham Jail."

Week Fifteen Doctrinal Beliefs

December 8 & 10

**Readings:** *Smart:* Zoroastrian (4-5), The Cinvat Bridge (14); The Incarnation (99); Messianic King (58), The Oneness of God (59), History and Identity (61); Buddha: Doctrine (241-250).  
*Smith:* Confucianism (172-180), Buddhism (119-139).

Week Sixteen Comprehensive Final Exam on Wednesday, December 16 12:45-3pm in this classroom!

**\*PLEASE NOTE:** Philosophy Department Policy regarding Final Grades: Final Examination Grades and the Course Grades **CAN NOT** be posted, nor communicated by email, nor can the instructors inform students individually of their grades. **Please do not make such requests of the instructors. YOU WILL HAVE ACCESS TO YOUR GRADES THROUGH YOUR WEB FOR STUDENTS ACCOUNT.**

## TERM PAPER ASSIGNMENTS & MANDATORY GUIDELINES

### Philosophy 21020 Comparative Religious Thought I Professor Odell-Scott

**SCHEDULED DUE DATES:** Paper A. Must be turned in within 3 weeks of the site visit/ or no later than  
October 15, 2009.

Paper B. Due November 24, 2009.

**ACADEMIC HONESTY:** Refer to the University Academic Policy attached to the syllabus. All work must be your own! Use quote marks, footnotes or endnotes to indicate use of any other materials! Failure to do so may result in failing the paper and possibly the course!

**TECHNICAL CONSIDERATIONS:** Term papers must be 3-5, typed, double-spaced pages in 10 or 12 font with standard one inch margins. Use the form and style requirements of one of the HUMANITIES styles (the Chicago Manual of Style, also known as Turabian or MLA Style Sheet). Copies of the manuals are in the bookstore, online or on the home page of the KSU Library. You MUST identify in the title/header your menu selection. (Ex: Paper B.). You must identify on the title sheet or header your name, the course number and name as shown above and date the paper is turned in. Failure to comply with these instructions will have a penalty. Pages must be stapled together! Do Not turn in loose pages! You MUST turn in paper hard copies. **NO EMAILED PAPERS!!**

**RESEARCH CONSIDERATIONS** - While internet resources have become popular, material on the internet is not always reliable from the perspective of scholarship. Your bibliography will be part of your grade. Using material which is not academically viable, i.e., wikipedia, will result in a deduction of 5 points automatically.

**PAPER TOPICS:** You must turn in a paper from each of the following descriptions on the scheduled dates.  
**Paper A.** Visit a religious community in northeast Ohio approved by the instructor. You must not have any association with the tradition you visit for this assignment. If you are a Christian or your family is Christian you may not visit any Christian sites. Refer to site visit list for suggested sites. At least one group visit may be arranged by the instructor. Visits are limited to those traditions studied in this course!

**It is required that you follow the 5 Guidelines below in the order listed to describe and assess your experience.**

- I. Identify the community and tradition, the date of your visit and offer a brief (1 paragraph) report of the visit and your participation.
- II. Identify some aspect(s) which you found different, difficult, unexpected, confusing or irritating.
- III. Develop several questions that you will answer in the rest of the paper. The quality of your questions will be assessed.
- IV. Conduct your inquiries in response to your developed questions and report your findings. Use class texts or other academic sources to expound on your answers to the questions you raised.
- V. Conclude the paper by reflecting on how or why it was that the aspect you identified as "IT" was different, confusing or upsetting for you. Look within yourself. What expectations, presuppositions or biases affected your visit of the tradition?

**Paper B.** All term papers for Paper B MUST include all the technical considerations above.

In addition INCLUDE THE NAME OF A KSU Librarian with whom you worked in researching the paper.

List his/her name at the beginning of the Bibliography. You may have to schedule an appointment so do not put this off!

Write a 5 page position paper in which you consider the "critical" definitions of religion generated by the academic study of world religions. Charitably consider the critical definitions of at least two writers, with respect to at least two (2) religious traditions from eastern and western viewpoints. (Ex: Consider Freud's and Marx's definitions with regards to Buddhism and Judaism. Reflect on how these definitions do or do not work within these religious traditions. You may use this example for your paper, or select religious traditions and writers which intrigue you.) Use the works recommended by the KSU librarian to expand your paper. Include your own critical assessment of these same writers' critical definitions of religion.

## Etiquette For Visiting A Religious Community

### General Principles:

- Please remember you are a representative of your college or university, as well yourself. Identify yourself when you call or visit, and briefly explain that you are taking a Comparative Religious Thought class at Kent State University, and would like to observe a service to learn more about that religious tradition.
- Before visiting a religious center, contact the religious or lay leader of the community as a courtesy. Inquire about the best time to observe religious services and ask who you might speak with to find out more about the history and current activities of the community.
- Please keep in mind that, in addition to being a student, you are also a guest. As such, please be respectful of the atmosphere of ritual or worship; always respect and follow the practices of your host community. Be sure to thank your hosts for their time and efforts on your behalf, and send thank you notes when appropriate. If you are able, put a few dollars in the offering if received.
- Closely observe the practices of community members, and when appropriate follow their example. If everyone is taking off their shoes at the door, offering a particular greeting, or speaking in hushed tones, follow suit. If unsure, ask a member of the community. **Inquiries often should be directed to a person of the same sex. Do not assume that handshaking or hugs are acceptable between members of the opposite sex. Refrain if you are unsure.**
- Ask for permission before taking photographs. in any religious center. Avoid talking or note taking during a worship service. Don't take out pen and paper or camera, unless you have made quite certain that it would not be intrusive or rude. Use this as an occasion to sharpen your powers of sheer observation. Making a few notes immediately after you visit a place will permit you to recall more accurately when writing your paper.
- Both men and women should dress modestly and neatly; loose clothing is recommended as, in many centers, you may sit on the floor. Avoid low cut tops, sleeveless tops, shorts. Leather should not be worn in Hindu sites. Guests at religious centers are discouraged from openly displaying jewelry with other religious symbols or images, including the cross, the Star of David, zodiac signs, pentacles, or images of people or animals.
- Wear shoes that are easily removed, as it is the practice to take off one's shoes before entering the prayer halls of gurdwaras, masjid or Islamic centers, Hindu, Jain, and Zoroastrian temples, as well as most Buddhist temples. Bring socks if you do not wish to have bare feet.
- In many of the aforementioned communities, feet should not be touched, should not touch another person, should not be stretched out in front, and should not point directly towards the altar, holy book, or religious leader.
- In many situations, it is appropriate to avoid physical contact, particularly with people of the opposite sex. Many religious communities discourage shaking hands with someone of the opposite sex; others, such as some Muslim or Buddhist communities, discourage a private meeting between a man and a woman. Other communities, such as some Buddhists, might discourage touching the head of another person, even that of a child.

**Guidelines by Tradition:** These are not intended to be comprehensive, but are intended to provide some basic information for first-time visitors.

#### **Buddhist**

- In most cases, it is appropriate to remove your shoes before entering the prayer hall, meditation room, or main temple.
- One should not enter or leave a temple during meditation.
- Participation in worship is optional.

- In some instances, it is appropriate to make a small donation to the temple (\$1-\$5, generally in a small box marked accordingly).
- Religious leaders have various titles, including "Monk," "Reverend," "Venerable," "Minister," "Priest," "Lama," or "Roshi," depending on the denomination.
- In some communities, the religious leadership may not speak English; you may ask to speak with the temple president.

#### **Christian**

- Participation in worship is optional. Visitors are always welcome.
- On the whole, participation in communion is limited to baptized Christians; in some cases, it is limited to members of that denomination. There are usually words of invitation at the beginning of the communion service that make clear who is invited to participate.

#### **Hindu**

- Remove your shoes before entering the temple, as well as most private homes of Hindus. Avoid wearing leather!
- It is appropriate to offer the greeting of "Namaste" (with the palms of the hands pressed together in front of your chest, bowing slightly).
- Participation in worship is optional.
- During the service, food and water that has been blessed, "prasad," may be offered to participants. One should accept the "prasad" with the right hand. Non-Hindus are welcome and encouraged to accept "prasad."
- During the service, an oil lamp of "arati" may also be passed. It is customary to pass fingers through the flame and then touch the fingers to the forehead.
- Religious leaders may be called a "Pandit," "Priest," or a "Pujari."
- In some communities, the religious leadership may not speak English fluently; you may ask to speak with the temple president.
- In some instances, it is appropriate to make a small donation to the temple (\$1-\$5, generally in a small box marked accordingly). In some temples, a box called a "Hundi" is provided for this purpose.

#### **Muslim**

- Remove your shoes before entering the prayer hall of a masjid or Islamic Center; in some cases, the shoes are removed at the front door.
- Women should expect to cover their heads and wear loose-fitting clothing that covers their legs and arms. A large scarf, draped over the head, neck, and shoulders, is ideal. Men should also dress modestly; wearing a "kufi" (skullcap) is optional for men.
- Some masjid or Islamic Centers have separate entrances for women and men. All prayer areas have separate sections for men and women. The women's area is often in the back of the room, sometimes separated with a divider; in other cases it is in a separate room.
- The Muslim greeting is "Salaam Alaykum" (Peace be upon you); the response is "Wa Alaykum Salaam" (And upon you Peace). Non-Muslims are welcome to exchange this greeting with their hosts.
- The religious leader is called an "imam"; he leads prayers and delivers the "qutbah" (sermon) during Jum'ah prayers (weekly communal prayers held mid-day on Friday). In some cases, he will serve as a spokesperson for the community; in other cases, the center may have a President or community member designated for this role.
- Non-Muslims should not participate in worship, although visitors are welcome in the prayer hall. Visitors do not enter prayer rooms in Nizari Ismaili *jamaatkhanas*.

- One should never walk in front of a person who is performing their prayers. Please keep this in mind if you have been given permission to take photographs during worship.

#### **Jain**

- Remove your shoes before entering a Jain temple, as well as most private homes of Jains.
- Participation in worship is optional.
- At some Jain events, men and women sit separately.
- Few U.S. Jain communities have resident religious leaders; many do not have temples or may share space at a local Hindu temple. Visiting monks from India give lectures and perform ceremonies at many Jain communities.
- Most communities have a local lay person, often a "President" or other member of a community association, who will be able to provide information about community activities.

#### **Jewish**

- The religious leader, or "Rabbi" may be the best contact person; in some cases, the temple president is designated for outreach.
- In Orthodox synagogues, women and men worship in separate sections.
- Women should cover their head and wear clothing that covers the arms and legs in Orthodox synagogues; head coverings are required in some Conservative synagogues as well. Men are required to wear a small head covering, known as a *yarmulke*, or *kippah*, in Conservative, Orthodox, and Reconstructionist synagogues, as well as some Reform synagogues. They are available at the entrance to the main sanctuary.

#### **Sikh**

- Both men and women are required to cover their heads before entering the prayer hall of a gurdwara, or during a religious ceremony in a private home. At some gurdwaras, head coverings are available at the door for men; most women drape a large scarf over their head.
- Shoes should be removed before entering the gurdwara.
- It is appropriate to bow before the Guru Granth Sahib (the holy book) on entering the prayer area, and, often, to make a small donation (\$1-\$5).
- Participation in worship is optional.
- During the service, food that has been blessed, "prasad" may be offered. One should accept (and eat) the "prasad" with the right hand.
- After services, a communal meal called "langar" is served. Hospitality is extremely important; guests are strongly encouraged to join in the "langar" meal which is vegetarian.
- Religious leaders, called "Granthi," lead the community in the reading of the Guru Granth Sahib.
- In some communities, the religious leadership may not speak English fluently; you may ask to speak with the president.

**Prior to visitation, read the Etiquette included in the syllabus for the religious tradition for respect and politeness.**

\*Cleveland Buddhist Temple and Zen Shin Sangha  
1573 East 214th Street, Euclid, OH 44117  
Phone: 216-692-1509  
Ask for Japanese service.

\*First Cleveland Mosque  
3613 E 131st Street, Cleveland, OH 44120  
Phone: 216-283-9027  
Website: [firstclevelandmosque.com](http://firstclevelandmosque.com)

\*Greater Cleveland Shiva Vishnu Temple  
7733 Ridge Road, Box 29508, Parma, OH 44129  
Phone: 440-888-9433  
Website: [www.shivavishnutemple.org](http://www.shivavishnutemple.org)  
Hinduism

\*Guru Nanak Foundation  
4220 Broadview Road, Richfield, OH 44286 (Sikh)  
Phone: 330.659.3748

\*Islamic Center of Greater Cleveland  
6055 W. 130th St., Parma, OH 44130  
Phone: 216-362-0786  
Website: [www.icna.org/icc/](http://www.icna.org/icc/)

\*Islamic Mosque of Cleveland  
12740-42 Lorain Ave., Cleveland, OH 44111  
Phone: 440-941-0120

\*Islamic Society of Akron/Kent  
152 East Steels Corners Road, Stow, OH 44224  
Phone: 330.922.9991  
Website: [www.isak.org](http://www.isak.org)

Jewel Heart Center, Cleveland Chapter  
13938A Cedar Rd., Box# 283  
University Heights, OH 44118  
Phone: 216-556-4858  
Website: [www.jewelheart.org](http://www.jewelheart.org)

Muslim Association of Cleveland East  
25900 Chardon Rd., Cleveland, OH 44143  
Phone: 216-261-1413

Guru Gobind Singh Sikh Society  
38 Tarbell Avenue, Bedford, OH 44146  
Phone: 440-232-1702

Wat Keopa Samakhitham (Buddhist)  
189 Hickory St., Akron, OH 44303

\*Wat Lao Siritwathanaram Buddhist Temple, Inc.  
77 W. Crosier St., Akron, OH 44311  
330.434-0341  
Venerable Khamdeng Xayavong

Muslim Unity Center  
10909 Chippewa Rd.  
Brecksville, OH 44141

***\*Accustomed to KSU student visitation.***