

Religions of the World

California State University, Fullerton – 2019 Spring

RLST 110, Section 50 [20215] WEB Fully Online	Office Hours: by appointment (Zoom, phone, or in-person)
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Course Description

“Introduction to at least five religious worldviews from an historical and comparative perspective, with descriptive analysis of their belief system, moral code and symbolic rituals: Judaism, Christianity, Islam, Hinduism, Buddhism, and Sikhism” (CSUF Catalog).

General Information

This section is offered online. There are no on-campus class meetings. All assignments will be submitted online. This course is designed to be a week-by-week, step-by-step journey where we all learn and succeed. Online courses require individual commitment and consistent effort to keep up with the work. The class structure facilitates this, with each week corresponding to one module. Each module outlines specific tasks to be completed in order. Those tasks should take approximately six hours on average each week, which is typical of a three-unit course.

Required Texts

- Deming, Will. *Understanding the Religions of the World: An Introduction*. Chichester: Wiley-Blackwell, 2015. [[Deming free ebook](#)]
- Mandair, Arvind-Pal. *Sikhism: A Guide for the Perplexed*. New York: Bloomsbury, 2013. [[Mandair free ebook](#)]
- Walters, Kerry. *Atheism: A Guide for the Perplexed*. London: Continuum, 2010. [[Walters free ebook](#)]

In keeping with the CSU Affordable Learning Solutions initiative, the instructor is committed to making required, common course readings 100% free for students. Some of the assignments require students to find and consult additional scholarly texts for their individual research. Students are highly encouraged to access these additional materials for free through the Pollak Library or other libraries local to the student. The [Pollak Library Spark Tutorials](#) give excellent guidance about how students can make full use of the Library to do great research for free!

Course Objectives

1. Students will imaginatively immerse themselves in different religious traditions in a way that challenges stereotypes and inculcates empathy, open-mindedness, respect for diversity, multicultural awareness, and global citizenship.
2. Students will compare and contrast official religious texts, traditions, rituals, and teachings with people’s grassroots lived experiences and practices.
3. Students will uncover connections between religion, culture and politics, noting how these connections can vary significantly depending on whether the religion represents a cultural majority or minority.
4. Students will deepen their historical and contemporary awareness and sharpen their intellectual sophistication by incorporating the perspectives of scholarly experts, resources, and research.
5. Students will creatively compare the treatment of a theme or topic in at least two world religions.

General Education Learning Goals (UPS 411.201, GE C.2 Introduction to the Humanities)

- Cultivate their intellectual reasoning skills, expand their capacity for creative imagination, develop their reasonable moral sensibilities, and increase their capacity for sensitive engagement through studying great works of human imagination and reason (which are to be primarily, although not exclusively, written texts and literature).
 - To investigate worldviews/belief systems and their expression in scripture, ritual, art forms and ethical standards—ancient and powerful ways of being human;
 - To clarify the distinctions between the comparative study of religion and the study of other humanities disciplines by focusing on religious traditions in and of themselves, rather than as aspects of history, philosophy, literature or one of the social sciences.
 - To study the major texts, key figures, significant traditions and important themes in the main religions of our world that have so profoundly influenced every society that they have encountered.
 - To analyze key religious texts from the Western religious traditions, including selections from the Hebrew and Christian scriptures, and the Qur'an. Non-Western texts include passages from the Vedic Upanishads, the Bhagavad-Gita, as well as the Pali and Mahayana canons of Buddhism.
- Understand how the humanities have contributed to the development of culture, including the comparative study of the humanities in diverse cultures.
 - To understand the historical and cultural aspects of Hinduism, Buddhism, Judaism, Christianity, and Islam, and other religions as they are practiced throughout the world.
 - To acknowledge the unique challenges faced by Hindus, Buddhists, and Muslims in adapting their religions to the American situation.
 - To possess a familiarity with certain new religious movements and secular humanism.
 - To identify how religion is a central component of culture. In many societies, in fact, religion and culture are nearly inseparable, so that the humanistic and academic study of a religious tradition is a window into the evolution of a culture.
 - To gain a general awareness of how religious presuppositions—for good and bad—influence the actions and ideas of individuals and the general society
- Understand how the humanities have sought to provide answers to complex problems facing humanity, including the relationship of the self to culture and the natural world, the nature of moral and legal obligations, and the meaning and purpose of human existence.
 - To study a principal humanistic component in the lives of at least four-fifths of the earth's inhabitants, namely, their religious traditions.
 - The “Humanities” are so named because they deal with the study of the essential components of being human: the quest for meaning and fulfillment gained through the encounter with art and literature, and the study of history, religion, and philosophy. To study religion academically is to encounter an important aspect of what it means to be human.
 - To understand and appreciate why religious faith provides meaning and a system of values to billions of people worldwide.
 - To appreciate the values, experiences, and meanings held by others and in one's own life.
 - To understand the benefits and challenges of a pluralistic approach to the religious views of others.

Department of Religious Studies Learning Goals & Outcomes

Skills Goal 1: Students possess the ability to perform research and interpret materials related to the study of religion.

- Outcome 1: Students can analyze written materials related to the study of religion.
- Outcome 2: Students have acquired information literacy in the study of religion.

Skills Goal 2: Students can effectively communicate in written and spoken mediums.

- Outcome 3: Students are able to write well-organized critical, analytical research papers on religion.
- Outcome 4: Students are able to speak clearly and effectively using relevant and adequate supporting evidence.

Knowledge Goal 1: Students can demonstrate an understanding of the beliefs, rituals, texts, and figures related to a variety of religious traditions.

- Outcome 5: Students can describe the basic teachings and practices of major religious traditions and can compare and contrast the principal similarities and differences between them.
- Outcome 6: Students are able to identify the history and development of specific religions and their contemporary relevance.
- Outcome 8: Students can interpret key thinkers and figures within religious traditions.

Grading Scale

Plus-minus +/- will be used. Final grades will be calculated on the following basis:

A+	97.0-100%	970-1000 points		C+	77.0-79.9%	770-799 points
A	93.0-96.9%	930-969 points		C	73.0-76.9%	730-769 points
A-	90.0-92.9%	900-929 points		C-	70.0-72.9%	700-729 points
B+	87.0-89.9%	870-899 points		D+	67.0-69.9%	670-699 points
B	83.0-86.9%	830-869 points		D	60.0-66.9%	600-669 points (no D-)
B-	80.0-82.9%	800-829 points		F	0-59.9%	0-599 points

The grading scale is firm. “Faculty members are expected to maintain high standards regarding student achievement” (University Policy Statement 210.000, II, B1b3). A grade of C is the *average* grade which describes what most students can reasonably accomplish. Average work includes completing all assignments and learning the class material. A grade of B means *above average* and requires achievement beyond normal expectations. A grade of A is reserved for *outstanding* work which is the mark of true excellence; such work exhibits profound comprehension of the material and creative insights. *There is no extra credit.*

Assignments

1. MBFWRJ: My Big Fat World Religions Journey (900 points; 300 points each five weeks; due weekly; CLOs 1-5)

Introduction. In the movie “My Big Fat Greek Wedding,” Ian’s relationship with Toula leads him to convert to Greek Orthodox Christianity to marry her. In the process, he learns about and enters into Greek Orthodox culture, language, family, traditions, customs, social roles, rituals, etc. For this class, students will imaginatively narrate their own immersive journeys as converts of numerous world religious traditions. In essence, each week you get to fall in love with a new world religion by envisioning a possible life-path that you would take in a partnership with a person from that religious tradition.

Genre, Scope, and Setting. The genre is flexible. It can be first-person autobiography, third-person biography, a dialogue between two or more people, or even an eclectic mix of these and other genres. The scope could provide a big picture overview or focus in on specific scenes of importance. The timeline could be months, years, or decades. The historical setting of the narrative can be any century and any cultural and ethnic background. The more historically situated and informed the narrative, the better. See the rubric grading criteria under “Creativity and Plausibility” for more specifics.

Sources, Citations and Bibliography. Quality sources of information are crucial even for an imaginative narrative, if it is to be compelling and plausible. For each week’s narrative, students are required to thoughtfully *integrate and cite* several sources: a) the course textbook, b) excerpts from major sacred texts of the religion, c) an expert academic lecture, d) one additional scholarly source of information, such as a book or a journal article, that the student finds through our Library catalog or a Library database, and e) an interview with a practitioner of the religion. Students are also expected to make at least three site visits to different religious communities (other than one’s own) during the semester, one during each five week segment of the class. Citations should be Chicago Manual of Style footnotes so as to document the influence of sources without interrupting the flow of the narrative. Citations are *not* included in the word count. A cumulative bibliography (in Chicago Manual of Style format) should appear at the end of each weekly submission of MBFWRJ.

Pedagogy. The instructor has made this the primary, encompassing assignment for this course in an effort to inculcate the full array of cognitive skills in Bloom’s taxonomy (knowledge, comprehension, application, analysis, synthesis, and evaluation) and to encourage development into deeper levels of Fowler’s stages of faith (Intuitive-Projective, Mythic-Literal, Synthetic-Conventional, Individuative-Reflective, Conjunctive Faith, and Universalizing Faith). This assignment incrementally builds rigorous academic habits and instills a self-aware and compassionately critical mindset through low stress tasks, consulting academic experts, relevant research, personalized reflection, routine writing practice, immersive experiences, personal connections, and transformational encounters. Within this pedagogy, the instructor’s role is not to be a conclusive source of encyclopaedic knowledge, but instead *an expert mentor in academic research, reflection, and writing about World Religions.*

Foci and Schedule. See the course schedule below for the narrative focus for each week. Note that week one is about your own previous and/or current religious tradition. Your narratives for weeks 2-15 need to focus on religious traditions *different* from your own. If your own religious tradition is on the list for weeks 2-15, then focus your narrative that week on converting to a different *branch* of your previous/current religious tradition. For example, if you were raised as a Protestant Christian in a non-denominational Christian church, then for week three your narrative should be about converting to an unfamiliar denomination, for example, the Episcopal Church, Lutheran Church, or Assemblies of God. If you are a Japanese Zen Buddhist, then for week seven your narrative should focus on converting to a different religious and ethnic branch of Buddhism, for example, Theravada Buddhism in a Southeast Asian cultural context.

Submission. This assignment must be submitted each week in TITANium no later than Sunday. Each submission is cumulative, inclusive of all previous weeks. So the submission for week 2 should include the narratives for weeks 1-2, as well as an all-inclusive bibliography for weeks 1-2.

Grading. Grading and feedback will be provided by the instructor during three 45-minute individual mentoring appointments (in-person or online via Zoom) scheduled week 6 or 7 (for assignment weeks 1-5), week 11 or 12 (for assignment weeks 6-10), and week 16 or 17 (for assignment weeks 11-15). MBFWRJ will be graded according to the following rubric. Students who miss the grading appointments those weeks will get a zero on that portion of the assignment. Additional feedback is available through supplemental mentoring appointments (individual or group) at any time during the semester.

Criteria	<i>Missing</i>	<i>Novice</i>	<i>Competent</i>	<i>Proficient</i>
1.1. Research & Sourcing	<u>0 points</u> No academic or practitioner sources used.	<u>60 points</u> Lacks clear evidence of using the textbooks, sacred texts, an academic lecture, an additional academic source, and a practitioner interview each week.	<u>75 points</u> Clearly uses the textbooks, sacred texts, an academic lecture, an additional academic source, and a practitioner interview each week, but does not carefully cite or synthesize them.	<u>90 points</u> Consistently uses the textbooks, sacred texts, an academic lecture, an additional academic source, and a practitioner interview each week, carefully citing and synthesizing them. Evidences at least one research site visit to a religious community over the past five weeks.
1.2. Creativity and Plausibility	<u>0 points</u> No attempt at a narrative.	<u>45 points</u> The narrative is conceptually vague, linguistically unaware, historically uninformed, and biographically implausible.	<u>60 points</u> The narrative is conceptually clear, linguistically learned, historically informed, and biographically plausible.	<u>75 points</u> The narrative is conceptually sophisticated, linguistically skilled, deeply situated historically, and biographically plausible and adventurous.
1.3. Footnote & Bibliography Format	<u>0 points</u> No citations or bibliography.	<u>15 points</u> Uses something other than Chicago Manual of Style footnote and bibliography format.	<u>30 points</u> Makes routine errors in Chicago Manual of Style footnote and bibliography format.	<u>45 points</u> Makes consistently accurate use of Chicago Manual of Style footnote and bibliography format.
1.4. Length & Fluency	<u>0 points</u> No narrative.	<u>15 points</u> Each week's narrative averages less than 500 words, is unclear, is difficult to follow, and has many spelling and/or grammar errors.	<u>30 points</u> Each week's narrative averages at least 500 words, is relatively clear, is easy to follow, and has relatively few spelling and/or grammar errors.	<u>45 points</u> Each week's narrative averages at least 750 words, is exceptionally clear, and is devoid of spelling and grammar errors.
1.5. Timeliness	<u>0 points</u> Nothing submitted.	<u>15 points</u> Three or more of the narratives over the past five weeks were turned in late.	<u>30 points</u> One or two of the narratives over the past five weeks were turned in late.	<u>45 points</u> Each week's narrative was turned in on time.

2. Creative Comparison Project (100 points; due May 15; CLO 5)

Introduction. While the main assignment is itself an extended creative writing exercise, scholarship can and should also make space for other kinds of artistic expression. Channeling our artistic passions can make learning more enjoyable and more memorable long-term. For this assignment, students can choose any topic or theme and make a creative artifact that compares and contrasts that theme in at least two religions different from their own.

Logistics. The creative medium and expression is up to the student. Possibilities include: poetry, song, skit/drama, comic, dance/choreography, short story, painting, drawing, diorama, collage, poster, sculpture, 2D or 3D design, animation, website design, computer or board game. If the Creative work is digital, please make sure it is hosted online and/or uploaded to Google Drive, set to share publicly, then send the link to the professor. If the Creative work is not digital, please make a digital representation, upload that representation to Google Drive, set to share it publicly, and send that link to the professor. Students are highly encouraged to apply a Creative Commons license to their work. When submitting the creative work, students should also submit on TITANIUM a brief statement indicating how much time, planning, and effort was involved. If the Creative Project uses a non-textual medium, then the statement should also explain what comparisons are intended/embedded in the work. The Creative Project (and statement) is due May 15.

Grading. The Creative Project will be graded according to the following rubric:

Criteria	Missing	Novice	Competent	Proficient
4.1. Planning and Effort	<u>0 points</u> No creative project submitted.	<u>30 points</u> The work appears to have been created in 2 hours or less and involved minimal planning and effort.	<u>40 points</u> The work appears to have been created in 3-4 hours and involved modest planning and effort.	<u>50 points</u> The work appears to have taken at least 5 hours and involved significant planning and effort.
4.2. Creativity	<u>0 points</u> No religious topic or theme is reflected.	<u>30 points</u> The topic/theme reflects the student's own religious tradition.	<u>40 points</u> The chosen topic/theme is compared and contrasted appropriately between two religious traditions different from the student's own.	<u>50 points</u> The chosen topic/theme is compared and contrasted brilliantly and powerfully between two religious traditions different from the student's own.

Course Schedule

Week: Days & Focus	Task/Assignment (Due Date and Time)
Week 1: Jan. 22-27 Researching Your Roots and Telling Your Story	1.0. Read Syllabus; Ask Questions; Watch My Big Fat Greek Wedding (optional) 1.1. Read Deming, pp. intro-iv, 1-8, and other relevant portions 1.2. Read Excerpts from Sacred Texts 1.3. Watch and/or Listen to an Expert Academic Lecture 1.4. Find and Read an Additional Scholarly Source 1.5. Interview a Religious Practitioner 1.6. Write and Submit MBFWRJ Week 1 via Turnitin (due Jan 27)
Week 2: Jan. 28 - Feb. 3 Catholic or Orthodox Christianity	2.1. Read Deming, chp. 8 2.2. Read Excerpts from Sacred Texts 2.3. Watch and/or Listen to an Expert Academic Lecture 2.4. Find and Read an Additional Scholarly Source 2.5. Interview a Religious Practitioner (Possibly on a Site Visit) 2.6. Write and Submit MBFWRJ Weeks 1-2 via Turnitin (due Feb 3)
Week 3: Feb. 4-10 Protestant Christianity	3.1. Read Deming, chp 8 3.2. Read Excerpts from Sacred Texts 3.3. Watch and/or Listen to an Expert Academic Lecture 3.4. Find and Read an Additional Scholarly Source 3.5. Interview a Religious Practitioner (Possibly on a Site Visit) 3.6. Write and Submit MBFWRJ Weeks 1-3 via Turnitin (due Feb 10)
Week 4: Feb. 11-17 Sunni Islam	4.1. Read Deming, chp 9 4.2. Read Excerpts from Sacred Texts 4.3. Watch and/or Listen to an Expert Academic Lecture 4.4. Find and Read an Additional Scholarly Source 4.5. Interview a Religious Practitioner (Possibly on a Site Visit) 4.6. Write and Submit MBFWRJ Weeks 1-4 via Turnitin (due Feb 17)
Week 5: Feb. 18-24 Shia Islam	5.1. Read Deming, chp 9 5.2. Read Excerpts from Sacred Texts 5.3. Watch and/or Listen to an Expert Academic Lecture 5.4. Find and Read an Additional Scholarly Source 5.5. Interview a Religious Practitioner (Possibly on a Site Visit) 5.6. Write and Submit MBFWRJ Weeks 1-5 via Turnitin (due Feb 24)
Week 6: Feb. 25 - Mar. 3 Hinduism	6.1. Read Deming, chp 1 6.2. Read Excerpts from Sacred Texts 6.3. Watch and/or Listen to an Expert Academic Lecture 6.4. Find and Read an Additional Scholarly Source 6.5. Interview a Religious Practitioner (Possibly on a Site Visit) 6.6. Write and Submit MBFWRJ Weeks 1-6 via Turnitin (due Mar 3)
Week 7: Mar. 4-10 Buddhism	7.1. Read Deming, chp 2 7.2. Read Excerpts from Sacred Texts 7.3. Watch and/or Listen to an Expert Academic Lecture 7.4. Find and Read an Additional Scholarly Source 7.5. Interview a Religious Practitioner (Possibly on a Site Visit) 7.6. Write and Submit MBFWRJ Weeks 1-7 via Turnitin (due Mar 10)

Week 8: Mar. 11-17 Judaism	8.1. Read Deming, chp 7 8.2. Read Excerpts from Sacred Texts 8.3. Watch and/or Listen to an Expert Academic Lecture 8.4. Find and Read an Additional Scholarly Source 8.5. Interview a Religious Practitioner (Possibly on a Site Visit) 8.6. Write and Submit MBFWRJ Weeks 1-8 via Turnitin (due Mar 17)
Week 9: Mar. 18-24 Shinto	9.1. Read Deming, chp 4 9.2. Read Excerpts from Sacred Texts 9.3. Watch and/or Listen to an Expert Academic Lecture 9.4. Find and Read an Additional Scholarly Source 9.5. Interview a Religious Practitioner (Possibly on a Site Visit) 9.6. Write and Submit MBFWRJ Weeks 1-9 via Turnitin (due Mar 24)
Week 10: Mar. 25-31 Sikhism [Spring Recess: Apr. 1-7]	10.1. Read Mandair, chs 1, 4 10.2. Read Excerpts from Sacred Texts 10.3. Watch and/or Listen to an Expert Academic Lecture 10.4. Find and Read an Additional Scholarly Source 10.5. Interview a Religious Practitioner (Possibly on a Site Visit) 10.6. Write and Submit MBFWRJ Weeks 1-10 via Turnitin (due Mar 31)
Week 11: Apr. 8-14 Daoism/Taoism	11.1. Read Deming, chp 3 11.2. Read Excerpts from Sacred Texts 11.3. Watch and/or Listen to an Expert Academic Lecture 11.4. Find and Read an Additional Scholarly Source 11.5. Interview a Religious Practitioner (Possibly on a Site Visit) 11.6. Write and Submit MBFWRJ Weeks 1-11 via Turnitin (due Apr 14)
Week 12: Apr. 15-21 Indigenous Religion (Student's Choice)	12.1. Read Deming, chp 5-6 12.2. Read Excerpts from Sacred Texts 12.3. Watch and/or Listen to an Expert Academic Lecture 12.4. Find and Read an Additional Scholarly Source 12.5. Interview a Religious Practitioner (Possibly on a Site Visit) 12.6. Write and Submit MBFWRJ Weeks 1-12 via Turnitin (due Apr 21)
Week 13: Apr 22-28 New Religious Movement (Student's Choice)	13.1. Read Deming, chp 10 13.2. Read Excerpts from Sacred Texts 13.3. Watch and/or Listen to an Expert Academic Lecture 13.4. Find and Read an Additional Scholarly Source 13.5. Interview a Religious Practitioner (Possibly on a Site Visit) 13.6. Write and Submit MBFWRJ Weeks 1-13 via Turnitin (due Apr 28)
Week 14: Apr. 29 – May 5 Atheism	14.1. Read Walters, chs. 1-2, 8 14.2. Read Excerpts from Sacred Texts 14.3. Watch and/or Listen to an Expert Academic Lecture 14.4. Find and Read an Additional Scholarly Source 14.5. Interview a Religious Practitioner (Possibly on a Site Visit) 14.6. Write and Submit MBFWRJ Weeks 1-14 via Turnitin (due May 5)
Week 15: May 6-12 Integration: Your Real Vision	15.1. Supplement Past Research (e.g., on Interreligious Identities) 15.2. Write and Submit MBFWRJ Weeks 1-15 via Turnitin (due May 12)
No Final Exam	<i>Creative Project Due (May 15 at 8:55pm)</i>

Academic Protections and Provisions

[Academic Integrity](#)

[Actions Students Should Take in an Emergency](#)

[Students' Rights to Accommodations for Documented Special Needs](#)

Online Course Information

Additional Schedule Information

This online course is asynchronous, meaning that students do not have to be present and participate at exactly the same time the way in-person classes require. Be that as it may, completing the above assignments—especially the main assignment—on a weekly basis requires regular, diligent work. Assignments are due no later than 11:55pm on the respective due dates listed.

Assessment and Visibility of Online Activities

Assessment rubrics are included in the assignment descriptions above. Students' online course activity in TITANium is automatically tracked, and the professor may check course activity logs as part of assessing assignments. All assignments submitted by students on TITANium will be made available to the professor for evaluation. The professor will not share these assignments with others without the student author's permission. The professor will only record grades in TITANium and/or other FERPA-compliant, University-authorized systems.

Authenticating Student Work

The bulk of the assignments are accessed and submitted through the course shell in TITANium, which verifies students through secured login. The personal and creative nature of the assignments and the avoidance of high-stakes exams help help ensure and reward authentic student work.

Instructor-Initiated Course Drops

The instructor will drop students from the course on February 5, 2019, if they have not completed either of the first two weeks of the MBFWRJ assignment.

Faculty Contact

For matters pertaining to the whole class, students are encouraged to use the most relevant forum at the top of every course page in Titanium. For matters pertaining to students individually, please email the professor, who will endeavor to respond to emails within 24 hours.

Hardware and Software Specifications

Operating System: Windows 7, 8, 10 or Mac OS X

Processor: 2+ GHz

Memory: 4+ GB

Plug-ins: [PDF Reader](#), [Flash Player](#), [QuickTime](#), [Java](#) (use the current version)

Web browser: [Chrome](#), [Firefox](#), [Edge](#) or [Safari](#) (use the current version)

Display: 1920x1080

Software: [Microsoft Office 2013/2011](#) or newer or [Open Office](#) or similar

Internet connection: FiOS/DSL/Cable or better (a hardwired connection is recommended when taking any examinations)

E-mail: CSUF student email account

Sound card or built-in sound: required

Microphone: may be required for some courses or academic programs

Webcam: may be required for some courses or academic programs

NB: [Mobile devices may have some limited features for TITANium](#)

Library Support for Online Instruction

[The Pollak Library supports online instruction in many ways](#), such as:

- [online Reference services](#)
- online [Library instruction sessions](#)
- [online Library tutorials](#)
- providing millions of [online books in our catalog](#) and [online articles in our databases](#)
- mailing [interlibrary loans](#)

Netiquette

Please follow the [10 rules of netiquette posted on the TITANium Resource Center site](#):

1. Remember the human.
2. Adhere to the same standards of behavior online that you follow in real life.
3. Know where you are in cyberspace.
4. Respect other people's time.
5. Make yourself look good online.
6. Share expert knowledge.
7. Help keep flame wars under control.
8. Respect other people's privacy.
9. Don't abuse your power.
10. Be forgiving of other people's mistakes.

Technical Competencies

Students are expected to have moderate skills in word processing (typing, cutting and pasting, text formatting and styling, etc.), internet navigation, and Library catalog and database searching. Students needing support with these technical competencies are encouraged to use University resources available through the Genius Corner and/or the Pollak Library.

Technical Problem Contact

If you are in need of technical support, as a student, you should contact the [IT Student Help Desk](#)

Phone: 657-278-8888

Email: studentithelpdesk@fullerton.edu

Walk-in: [Student Genius Corner](#)