

**Bachelor of Applied Arts Criminal Justice
Semester 2,4,6 & 8
All Profiles**

Registration Begins Monday December 9th

Semester 2 & 4 Students 7:00am

Semester 6 & 8 Students 5:00pm

**IMPORTANT DATES
Winter 2014**

January 6	Classes Begin
January 10	Last Day to Add
January 17	Last Day to Withdraw for Refund
March 21	Last Day to Withdraw without Academic Penalty



FAQs

Where do I register?

You can register online on the Student Record System (SRS) srs.humber.ca. SRS enables students to register, withdraw, view timetables, access student records, and much more!

When do I register?

To find out the date when you are to register for your courses and/or electives, log on srs.humber.ca and click on “Full-Time Registration”

What courses do I register into?

You will be registering yourself into courses based upon your curriculum.

FYI



Registration Information

Course Listings: Ensure that you have prepared some alternate course choices just in case your original course choices are full or have been cancelled.

How to Register into Courses Using SRS.HUMBER.CA

- After signing into the Student Record Service website (srs.humber.ca) select the FULL-TIME REGISTRATION option
- Click on the REGISTER NOW button during your registration window. In the Registration Work Area courses are listed based on your curriculum.
- Choose courses by ADDING or SELECTING them.
- Confirm your course selections by clicking NEXT and under ACTIONS click the CONFIRM button to finish the registration transactions.

Fees: Please note that your tuition fees should already be paid. All late fees or fee deferrals should have been arranged by this date. If fees are not paid in full, or if you did not receive an OSAP fee deferral, you will not be able to register into any classes. Late payment of fees will restrict your choice of courses, as some classes will be filled. You can pay your fees on-line with Visa, MasterCard or Interac Online (debit for BMO, RBC, ScotiaBank, TD CanadaTrust).

Pre-requisites: You will be unable to register into a course if you have not successfully completed the necessary pre-requisites course(s).

Conflicts: Please note that the system will allow you to register into courses with conflicts times. It is your responsibility to build a conflict free timetable.

Academic Regulations: As a student at Humber and a member of the academic community, your studies are governed by the Academic Regulations located at: www.humber.ca/academic-regulations

Academic Calendar: Academic Calendar is located at: www.humber.ca/academic-calendar

REGISTRATION RESTRICTION: Some Applied Degree Elective courses are considered core courses for the Bachelor of Applied Arts Criminal Justice Degree and cannot be used as Elective courses.

- PHIL 203 – Ethics and Moral Theory
- CRIM 101 – Introduction to the Canadian Justice System
- CRIM 151 – Introduction to Criminology
- PSYC 200 – Introduction to Psychology
- PLBA 100 – Philosophy of Law
- SOCI 201 – Principles of Sociology

Please note the restriction when selecting your elective from the list of attached courses

Students who dropped or failed an Elective in a previous semester must wait until December 23rd to register for an Elective.

Please note: Community and Justice Services graduates who have received advanced standing in the Bachelor of Applied Arts Criminal Justice should take the following courses in semester 4:

Case Management in Correctional Services	CRIM 252
First Nations People and the Criminal Justice System	CRIM 253
Introduction to Practicum Experience	CRIM 255
Social Psychology	PSYC 403
Social Problems and the Criminal Justice System	SOCI 251
Statistics for Criminal Justice	

Please note: Students must select from the list below only. Registration in a section of a course that is not listed below will result in the student being withdrawn from the course, and may result in a timetable change.

Semester 2

Course Name	Course Code	Credit	Day	Time
Introduction to Criminology	CRIM 151 01	3	Wednesday	8:05am-10:45am
	CRIM 151 02	3	Tuesday	1:35pm-4:15pm
Community Corrections	CRIM 152 01	3	Monday	8:05am-10:45am
	CRIM 152 02	3	Monday	10:50am-1:30pm
Criminal Law and Procedure	LAW. 153 01	3	Friday	8:05am-10:45am
	LAW. 153 02	3	Tuesday	8:05am-10:45am

Counselling: Theory and Practice	PSYC 154 01	3	Tuesday	8:05am-9:50am
	Lab 01		Tuesday	9:55am-11:40am
	Lab 02		Tuesday	12:40pm-2:25pm
	PSYC 154 02	3	Thursday	10:50am-12:35pm
	Lab 01		Thursday	1:35pm-3:20pm
	Lab 02		Thursday	3:25pm-5:20pm
Introduction to Psychology	PSYC 200 LA	3	Friday	9:00am-11:40pm
	PSYC 200 LB	3	Friday	12:40pm-3:20pm

Semester 4

Course Name	Course Code	Credit	Day	Time
Case Management in Correctional Services	CRIM 252 01	3	Monday	8:05am-10:45am
	CRIM 252 02	3	Thursday	10:50am-1:30pm
First Nations People and the Criminal Justice System	CRIM 253 01	3	Thursday	8:05am-10:45am
	CRIM 253 02	3	Wednesday	10:50am-1:30pm
Introduction to Practicum Experience	CRIM 255 01	3	Tuesday	10:50am-2:25pm
Social Psychology	PSYC 403 LA	3	Friday	10:50am-1:30pm
	PSYC 403 LB	3	Friday	1:35pm-4:15pm
Social Problems and the Criminal Justice System	SOCI 251 01	3	Thursday	2:30pm-5:10pm
	SOCI 251 02	3	Wednesday	8:05am-10:45am
Statistics for Criminal Justice	STAT 203 LA/LB	3	Friday	8:05am-10:45am
	STAT 203 LC	3	Friday	10:50am-1:30pm

Semester 6

Course Name	Course Code	Credit	Day	Time
Institutional Culture	CRIM 351 01	3	Monday	12:40pm-3:20pm
	CRIM 351 02	3	Tuesday	8:05am-10:45am
Addictions and Impulse Control	CRIM 352 01	3	Thursday	4:20pm-7:00pm
	CRIM 352 02	3	Tuesday	11:45am-2:25pm
Comparative Corrections	CRIM 353 01	3	Wednesday	8:05am-10:45am
	CRIM 353 02	3	Monday	8:05am-10:45am
Applied Degree Elective	ADEG 000 LW	3	Wednesday	1:35pm-4:15pm
	ADEG 000 LF	3	Friday	8:05am-10:45am
Canadian Courts: Evolving Through the Charter	LAW. 354 01	3	Thursday	12:40pm-3:20pm
	LAW. 354 02	3	Wednesday	10:50am-1:30pm

Semester 8

Course Name	Course Code	Credit	Day	Time
Special Topics in Criminal Justice	CRIM 451 01	3	Monday	8:05am-10:45am
	CRIM 451 02	3	Friday	11:45am-2:25pm
Criminal Justice Research Project	CRIM 452 Section Assigned	3	Tuesday	2:30pm-5:10pm
Social Policy Issues and the Criminal Justice System	CRIM 453 01	3	Tuesday	10:50am-1:30pm
	CRIM 453 02	3	Wednesday	11:45am-2:25pm
Crime Prevention	CRIM 454 01	3	Monday	1:35pm-4:15pm
	CRIM 454 02	3	Tuesday	10:50am-1:30pm

Applied Degree Elective	ADEG 000 LW	3	Wednesday	1:35pm-4:15pm
	ADEG 000 LF	3	Friday	8:05am-10:45am

Applied Degree Electives – Assignment Sheet

Program No.	Program Name	Semester	Module
2220	BACH OF APL ARTS (CRIMINAL JUSTICE)	6	LW
		8	LF

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- CRIM 151 – Introduction to Criminology
- PSYC 200 – Introduction to Psychology
- PLBA 100 – Philosophy of Law
- SOCI 201 – Principles of Sociology
- RSMT 201 – Qualitative Research Methods
- PSYC 403 – Social Psychology

Please note: Students must successfully complete 2 lower level Breadth Electives (courses beginning with 100 or 200), as well as 2 upper level Breadth Electives (courses beginning with 300 or 400) to be eligible to graduate.

Please note: Students must select only from the list below. Registration in a section of a course that is not listed below will result in the student being withdrawn from the course, and may result in a timetable change.

Applied Degree Electives

Module LW				
Course Name	Course Code	Credit	Day	Time
UNDERGROUND ECONOMY	ECON 201 LW	3	Wednesday	1:35pm-4:15pm
GOOD AND EVIL	HUMA 408 LW	3	Wednesday	1:35pm-4:15pm
GOOD LIFE	PHIL 201 LW	3	Wednesday	1:35pm-4:15pm
EVOLUTION	SCIE 201 LW	3	Wednesday	1:35pm-4:15pm
STRANGE SCIENCE	SCIE 404 LW	3	Wednesday	1:35pm-4:15pm
INTRODUCTION TO POLITICS	POLS 200 LW	3	Wednesday	1:35pm-

				4:15pm
SOCIAL ENTERPRENEUSHIP	SOCI 301 LW	3	Wednesday	1:35pm-4:15pm
MATERIAL CULTURE	SOCI 304 LW	3	Wednesday	1:35pm-4:15pm
MUSIC, MEANING AND VALUES	HUMA 203 LW	3	Wednesday	1:35pm-4:15pm

Module LF

Course Name	Course Code	Credit	Day	Time
THEORIES OF BEAUTY	PHIL 405 LF	3	Friday	8:05am-10:45am
BUSINESS AND POLITICS	ECON 402 LF	3	Friday	8:05am-10:45am
GENDER, CULTURE AND POWER	SOCI 210 LF	3	Friday	8:05am-10:45am
UNDERGROUND ECONOMY	ECON 201 LF	3	Friday	8:05am-10:45am
RELIGION AND SOCIETY	HUMA 300 LF	3	Friday	8:05am-10:45am
RACE, GENDER AND THE DIGITAL AGE	SOCI 300 LF	3	Friday	8:05am-10:45am
GOOD LIFE	PHIL 201 LF	3	Friday	8:05am-10:45am
MUSIC, MEANING AND VALUES	HUMA 203 LW	3	Wednesday	1:35pm-4:15pm

Online

Course Name	Course Code	Credit	Day	Time
CULTURAL PSYCHOLOGY	PSYC 302 99	3	ONLINE	ONLINE
THEORIES OF BEAUTY	PHIL 405 99	3	ONLINE	ONLINE
ENVIRONMENTAL STUDIES	SCIE 202 99	3	ONLINE	ONLINE

DEPARTMENT OF LIBERAL STUDIES
ELECTIVE (DEGREE) COURSE DESCRIPTIONS
WINTER 2014

ECON 201
THE UNDERGROUND ECONOMY

Have you ever purchased a counterfeit product? Are you aware that the underground economy represents an estimated ten percent of GDP in Canada and the U.S. and over fifty percent in many less developed countries? How can illegal trade and exchange be so hidden yet employ an estimated 1.8 billion people globally? Transnational criminal activities such as the illegal trade of arms, gold, drugs, money, products, information, and people are among the least understood aspects of globalization, and they contribute to growing tensions and conflict in domestic and world politics. This course will introduce students to the underground economy and illegal finance with a view to understanding their impact on and cost to the legitimate, law-governed economy. Students will also have the opportunity to understand both successful and unsuccessful strategies for restricting this activity as well as examining why political actors (like states and police forces) are more motivated to tackle some parts of the underground economy than others.

ECON 402
BUSINESS AND POLITICS

The last two decades have witnessed a momentous shift in the relationship between business and the state. Amid talk of “the end of big government,” the post-World War II consensus in favour of a strong public sector regulating and supervising economic activity has come under attack from economists, public policy analysts, journalists, politicians, corporate elites, and even segments of the public. This course investigates this evolution, adopting an inter-disciplinary approach that synthesizes insights from history, political science, economics, and political theory. After setting out the theoretical framework underlying contemporary policy debates concerning government and business, the course will address specific issues such as macroeconomic stabilization policy, international trade, anti-trust law, environmental regulation, labour unions, pensions, corporate liability, consumer protection, health care and education, as well as fairness/equality policies. This course encourages students to reflect on the implications of the changing relationship between business and politics. Students who have taken POLS 411 Business and Politics cannot take this course.

HUMA 203
MUSIC, MEANING AND VALUES

How is it that even music without words can “speak” to us? And if it “speaks” to me, does music speak to others in similar ways? Another way of thinking about such questions is to ask: Does music involve meanings and values that address whole communities? This course examines the value of music in terms of four different ways we use it – music to dance to, to identify with, to tell stories through, and to evoke our feelings – as well as in terms of our “encounter” with it. We begin by examining the ways that neuro-scientists, evolutionary biologists, sociologists and psychologists have explained music’s four different uses. But we end by thinking about how the act of encountering music, of listening attentively to it, and engaging in it, relates to the act of mutual respect that lies at the center of our shared sense of what it means to be human. This act cuts across boundaries of genre and probes the heart of why and how we make the musical judgments we do. It demands that we engage music self-critically, as it unfolds, and that we consider why, years after its initial creation, the music of the Beatles or of Mozart remains central to our lives.

HUMA 300
RELIGION IN SOCIETY

Is religion a force for good or for evil in society? Does it promote peace or is it more often a catalyst for warfare and violence? The issue has been hotly contested for centuries and seems even more urgent in our current epoch of terrorism and vocal fundamentalism. The debate swirls around us and touches on countless issues including cults, abortion, terrorism, religious wars and persecution, religious freedoms and liberation, and, of course, creationism vs. evolution. In fact, recent and very popular ‘new atheists’ have proclaimed religion as one of the world’s great evils. Yet others have argued that religion historically (and even today) is one of the main forces for social cohesion and the promotion of non-violence. This course puts religion ‘on trial’, examining evidence on both sides, drawing on evolution, history, sociology, psychology, and politics. And while students may reach no decisive conclusion on these issues, they will be better equipped to critically engage in this utterly inescapable conversation.

PHIL 201
THE GOOD LIFE

In the last fifteen years, there has been an explosion of interest in happiness. People have always wanted to be happy of course; our oldest religious and philosophical traditions from around the world have offered us guidance on how to pursue happiness most effectively. What is new in recent years is the attempt to examine and test these ideas experimentally.

Our guide to this research will be Jonathan Haidt's recent book *The Happiness Hypothesis*. In this book, Haidt describes the principal ideas about happiness as expressed in the religious and philosophical traditions of both the East and the West, and evaluates these claims through the lens of contemporary research. It is an exciting and engaging book, sure to challenge and expand many of your preconceived ideas about the sources of happiness. At the same time, we will use Haidt's book as an opportunity to explore the characteristic differences between religious, philosophical, and scientific thinking, in order to determine how we can bring their various insights together most productively.

PHIL 405
THEORIES OF BEAUTY

Beauty is mesmerizing. It captures our attention, fuels our imagination and leads us to risk our money, our time, our energy, our values, and even, on occasion, our lives in its pursuit. Yet despite its influence and power, we rarely sit back and consider the nature of beauty. What is beauty? Where is it to be found? And why is it so captivating? This course explores answers to these questions offered by central figures in the history of aesthetics, including Plato, Tolstoy, Bell, Freud, Benjamin, Danto and Bourdieu. The course also introduces key movements in the history of art, including impressionism, post-impressionism, abstract expressionism, conceptual art, modernism and post-modernism. Students will apply the theoretical ideas/concepts developed in the lectures and readings to examples of contemporary visual art.

POLS 200
INTRODUCTION TO POLITICS

Whether or not we choose to pay attention to politics, politics pays attention to us. The type of political system we live under affects the amount of personal freedom we enjoy, our capacity to earn money and own property, our personal and collective security, and the quality of our health and well-being. With this in mind, this course offers an introductory exploration of politics in order to help students better understand how it shapes our lives.

After reviewing various methodological issues and areas of study in political science, this course will examine influential political ideologies and systems of government, with a focus on Western liberal democracies. We will then turn our attention to different factors that influence the political process, such as interest groups, political parties, and the media. We will conclude with an exploration of international politics and consider how it is changing in an increasingly globalized world. Students who have taken POLS 400 Introduction to Politics CANNOT take this course.

PSYC 302

CULTURAL PSYCHOLOGY

If you were born somewhere else, would you be the same person you are today? Would you have a few different traditions, but still have the same set of beliefs, attitudes and values? Alternatively, can the culture we are born into effect more than the languages we speak and religious rituals we practice? Can it fundamentally alter us, shaping the way we develop, think, reason and see the world? In the past 30 years, psychologists have begun to acknowledge the limitations in their previous assumptions that North American research would apply globally by examining the similarities and differences in human behaviour across societies. In this course we aim to develop a more comprehensive understanding of ourselves by highlighting those behaviours that do appear across cultures, and by purposefully seeking and examining those behaviours that vary widely across our diverse societies.

SCIE 201

EVOLUTION

How on earth did the giraffe get such a long neck? The theory of evolution through natural selection is one of the most misunderstood, and controversial theories of science. Yet it is the central unifying thread in biology. It explains the diversity of life, the similarities and differences among existing and extinct species, and the development of new species. It provides the framework for understanding emerging diseases, antibiotic resistant bacteria, the control of agricultural pests and the responses of endangered species to climate change. The theory of evolution is a key component of scientific literacy, needed for innovation and competitiveness in the 21st century workplace.

In this course we will look at the history, experimental evidence and controversies surrounding this famous theory. Students will explore scientific literature on evolution and answer questions through dry lab experiments. Topics covered include natural selection, fitness and adaptation, genetic change, speciation, extinction and human evolution.

HUMA 038

GOOD AND EVIL

Over the past century, it has become increasingly evident that there are still indisputable evils in the world: greed, corruption, violence, war, ethnic conflict, mass-murder, and the destruction of the environment, just to name a few. There have also been efforts to resist these evils with actions and initiatives that are considered good. But is speaking about good and evil too simplistic, especially when discussing complex social, political, and economic issues? Or does it make sense to still use these terms and develop more nuanced and thoughtful understandings of them? With these questions in mind, we will explore conceptions of good and evil through various philosophical, religious, literary, and social-scientific writings. We will study contemporary issues concerning psychopathology, war, terrorism, genocide, and malevolent institutions. We will relate these issues to understandings of good and evil found in the ancient Greek, Jewish, and Christian traditions, which are the foundation of Western ethical thought. Throughout the course, we will touch upon popular images of evil, such as the devil, the sinner, the witch, the psychopath, the Machiavellian, the Nazi, and the terrorist. We will also consider images of the good, such as God, the hero, the martyr, the saint, the freedom fighter, the whistle blower, and the Good Samaritan. The aim of this course is to encourage students to think critically about what it means to be an ethically responsible human being and world-citizen in the 21st century. Students who have taken PHIL 408 Good and Evil CANNOT take this course.

SCIE 202

INTRODUCTION TO ENVIRONMENTAL STUDIES

Environmental studies attempts to integrate an understanding of the natural world with knowledge about the social (or human) world. This introductory course will challenge students to investigate environmental issues that we currently face including: climate change, overpopulation, over consumption, peak oil, food security, and mass extinction. Students will be asked to analyze the causes that underlie these environmental crises and how personal choices contribute to global environmental effects. They will also evaluate the many innovative strategies that are emerging to help maintain and improve the environment and how we can contribute as individuals. The overall purpose of this course is to develop greater knowledge and critical awareness about the complex relationships between natural environments and us as individuals. This will be done primarily through actively engaging with lecture material, online materials, readings, discussions, quizzes and assignments and by relating these ideas to our daily lives and our future hopes.

SCIE 404

STRANGE SCIENCE

In the last century, the landscape of science has been covered with some of the strangest ideas and discoveries in history: The Big Bang, Time Travel, Baby Universes, Black Holes, Wormholes, Superstrings, Warped Space-Time, Faster-Than-Light-Travel, Parallel Universes, Quantum Strangeness, Teleportation, Dark Matter, Dark Energy, and, no doubt, something even weirder just around the corner. These are all terms that most people have heard and read about, and even seen them used as convenient plot devices in movies, TV, and literature. But, as is usually the case in modern physics, truth is often stranger than fiction.

In this course we will explore some of the strange discoveries, concepts, theories and interpretations that have riddled modern physics. This course is open to students without a mathematics or science background, although a willingness to engage in some basic mathematics and use of scientific notation will enrich the learning experience.

SOCI 301

SOCIAL ENTREPRENEURSHIP

Can entrepreneurs operate in a free market where success is measured not just in financial profit but also in the improvement of the quality of people's lives? What are social entrepreneurs and what is social entrepreneurship? Social entrepreneurship has rapidly become the most influential idea of our time. It represents an exciting and emerging set of models for systemic, positive, social and environmental change. Our best hopes for the future of humanity lie in the power and effectiveness of socially motivated, highly empowered individuals who will fight for changes in the way we live, think and behave. Social entrepreneurs are the practical dreamers who have the skill and the vision to solve problems and to change the world for the better. Social entrepreneurs develop micro-level political structures to challenge established institutional patterns that block social change. Most social entrepreneurship is not the product of single charismatic individuals but of ideas generated, propagated, and implemented by groups, networks, and formal or informal organizations. In this course we will examine the growth in the number of socially entrepreneurial organizations globally that address various social and environmental issues and also look at how these organizations are moving into the mainstream. This course will synthesize research and lessons from practice by leading social entrepreneurs and scholars in the field. It aims to help future social entrepreneurs succeed in building a better world where all people, regardless of geography, background or economic status, enjoy and employ the full range of their talents and abilities.

SOCI 304

MATERIAL CULTURE

Material culture refers to our social interaction with the multitude of everyday items, objects and spaces that populate our shared milieu. Household objects, work environments, sacred items, roads, buildings and even written language itself are objects of material culture through which we make ourselves sensible to others and to ourselves. This course concerns itself with our ongoing ability to make meaning of our world by naming, designating and assigning attributes to things, something we do in everyday life often without reflection. Both as theorists and as users of objects, we can address how we come to see as normal and natural the everyday physical objects and built forms that we as a culture have created through the collective imagination. Human made objects are durable and persist through generations, making their presence known to subsequent generations, who may use them as devices to interpret past lives and past ways of acting and thinking. A sociology of material culture, then, can be thought of as an archaeology of the present, investigating how we understand ourselves and each other through the physical things around us.

SOCI 300

RACE, GENDER AND THE DIGITAL AGE

When the Internet was first introduced into homes, it was interpreted as a free space where issues of race and gender, in particular, could be left behind. But the digital reality, from dating and social networking sites to video games and porn, has turned out to be quite different from those idealized predictions. This course attempts to re-introduce the notions of race and gender in the study of the digital world, since visible minorities and women were functionally absent from the Internet at precisely the time when its imagery was being cemented in our consciousness. We will commence the course by examining the major debates around race and gender in society. Once an understanding of these concepts is developed, we will examine digital technology in the forms of the internet and mobile technology. In particular, we will examine how race and gender happen online and in the digital world, focusing on how race, gender, and digital technology intersect from a multi-disciplinary perspective. Topics include gender and the digital world, race and the digital world, representations on social networking sites such as *Facebook* and *MySpace* and in video games such as *Grand Theft Auto* and *The Sims2*, and minority women's use of mobile technologies, among others. We will ask: 1. How does race and gender shape digital technologies?; and 2. What gets revealed when we ask questions about race and gender in relation to digital technologies? We will engage with a number of case studies to serve as the foundation for students' own research.

SOCI 210
GENDER CULTURE AND POWER

“Boys will be boys”, “you throw like a girl”, “Man-up”, “she’s a ‘girly-girl’”, “he’s a ‘man’s man’”. These phrases are commonplace in our society, but what value judgments, beliefs and ideologies do they contain? Being accepted as “a man” in this culture seems to require rejecting everything associated with “femininity”. Consequently, female traits, and thereby girls and women, are often devalued and denigrated. Human traits tend to be sorted into rigid boxes of “feminine” and “masculine” and straying out of one’s socially-designated box regularly invites gender policing and enforcement by society in the form of jokes, homophobia, bullying, and violence. In this course, we will examine the ways in which both masculinity and femininity are constructed throughout the lifespan, and then analyze their various cultural meanings and social implications. We will focus on evaluating prominent biological and psychoanalytic explanations of gender, and then move onto developing a thorough understanding of a range of current sociological and feminist perspectives on gender relations that are attentive to discourse, power, privilege, cultural difference, ‘race’ and sexual diversity. Gender dynamics and gendered interactions will be analyzed in various realms of our cultural environment including the internet, media, film, art, education, health, work and intimate relationships.

Matrix Timetable

Use the matrix timetable below as a tool for plotting out your course choices and timetable schedule.

PERIOD	TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	08:05 – 08:55					

2	09:00 – 09:50					
3	09:55 – 10:50					
	10:50 – 11:40					
5	11:45 – 12:40					
6	12:40 – 13:35					
7	13:35 – 14:25					
8	14:30 – 15:20					
9	15:25 – 16:15					
10	16:20 – 17:10					
11	17:15 – 18:05					