



Celebrating 57 Years of **CONTINUING EDUCATION**

Daytime Noncredit Courses for the Public

Sponsored by

The Alumnae of Northwestern University

Engaging Minds, Enriching Lives

Winter Quarter 2026

Tuesdays and Thursdays, Jan. 8 - Mar. 10

Register for Alumnae Courses online through Norris Box Office.
Check the Norris Box Office site for updated Winter 2026 online
enrollment dates and information: nbo.universitytickets.com
For additional support, email us at: alumnae@u.northwestern.edu

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**Winter 2026 courses will be offered both in-person
and via Zoom Webinar.**

See details on pages 15 - 17 of this brochure.

**The Alumnae of Northwestern University
Continuing Education Program
Winter 2026**

The Alumnae of Northwestern University invites you to join us as we continue our 57th year of engaging minds and enriching lives.

Along with our traditional in-person course offerings, we are also offering the opportunity to attend our lectures via live-streaming for those times when you are unable to attend in person, or for those of you who are unable to attend the in-person sessions.

Everyone will also have access to the recordings of each week's lectures for a period of 6 days following the lecture.

You can enroll online at the Norris Box Office. See pages 15-17 for more detailed information.

Parking for In-person Attendance

Parking options are:

City of Evanston Public Parking: Public parking garage four blocks southwest of Norris Center, east of Chicago Avenue. Access garage from Clark Street or Church Street. (Church runs eastbound only.)

Sheridan Road: Metered parking on Sheridan Road, south of campus.

Segal Visitors Center: Pay-on-site parking in the Segal Visitors Center Parking Garage, located at the Campus Drive entrance on South Campus.

Accessible Parking: A limited number of accessible spaces for people with disabilities are available in the parking lot northeast of the McCormick Tribune Center. To reach this lot, enter the NU south campus on Campus Drive; go to the first stop sign and turn left into the lot. Additional accessible spaces are on the upper level, eastern end of the two-tier parking lot just north of the Segal Visitor Center. A visitor parking pass is not required to park in a parking space that is designated as accessible in this lot, provided that your vehicle has a valid government license plate or placard for people with disabilities.



The Alumnae of Northwestern University is a volunteer women's organization founded in 1916. Their philanthropic activities serve to enhance the academic resources and educational vitality of the university and broader community. Since its inception, the board has given over \$10.5 million to the university in the form of grants, scholarships, fellowships, and programming.

Here are the ways that the Alumnae of Northwestern currently supports Northwestern University as an institution:

Alumnae Endowment for Academic Enrichment

Funds are used to bring distinguished scholars and artists to campus annually.

Alumnae of Northwestern University Centennial Endowment

Funds multiple Summer Undergraduate Research Grants for recipients selected by Northwestern University's Office of Undergraduate Research.

Alumnae of Northwestern University Graduate Fellowships

Awarded to full-time graduate students, each in a terminal Master's program, who show promise of achieving distinction in a career that will serve the public good and bring credit to Northwestern University.

Alumnae Grants Program

Annually helps University departments and faculty with important programs not included in their annual budgets. Past funding has gone to research, speakers, conferences, equipment, and study-related travel for faculty and students.

Alumnae of Northwestern STEM Scholarships

Awarded to students for their junior year who are enrolled in a STEM discipline: Science, Technology, Engineering or Mathematics.

Alumnae of Northwestern Summer Interns

Sponsors multiple summer internships through Northwestern University's Career Advancement Summer Internship Grant Program.

Alumnae of Northwestern University Teaching Professorship

This endowed professorship honors a faculty member for excellence in teaching and curriculum innovation; the selected professor serves a three-year term.

Alumnae of Northwestern University Award for Curriculum Innovation

Awarded annually, this award supports faculty work over the summer to develop innovative course materials, new courses or new modes of teaching, including online education that will benefit undergraduate students.

WCAS Teaching Awards

These awards provide financial support for the Judd A. and Marjorie Weinberg College of Arts and Sciences Awards for Outstanding Teachers.

The Alumnae of Northwestern University Scholarship Fund

This is an endowed three-year scholarship, conferred by Northwestern University.

A. THE HISTORY OF WITCHCRAFT

Haley Bowen, Assistant Professor, History

Tuesdays, 9:30 - 11:00 a.m. Norris University Center

The great witch trials of the early modern era peaked in the late sixteenth and early seventeenth centuries, leading to the executions of an estimated 40,000 individuals throughout Europe and North America. This course contextualizes the witch trials within religious, cultural, and social perspectives, offering a multifaceted account of why Europeans turned on their neighbors – a large majority of them women – and accused them of fraternizing with the devil, poisoning livestock, brewing love potions, and consorting with animal familiars. Towards the end of the course, we will discuss how modern ideologies of witchcraft – in fairy tales, films, and politics – continue to draw upon these earlier European cultural and intellectual legacies.

Jan. 13 The Wicked Witch of the West: An Introduction

Most of us can easily conjure up the stereotypical image of a witch in our mind: a grotesque older woman with a misshapen nose, a pointy hat, a broomstick, and perhaps a black cat. This singular vision of a witch, however, is misleading: in the medieval and early modern period, an enormous variety of individuals practiced magic, including male priests and learned mages who performed magic within court societies. This lecture will provide a lineage for the modern stereotypical image of the witch and illuminate a vast spectrum of popular and elite magical practices from the early modern period, from charms and love spells to artful necromancy.

Jan. 20 Anatomy of a Witch Hunt

The great witch hunts of early modern Europe, which reached their apex between 1575 and 1700, killed an estimated 40,000 individuals and involved many times that number in a pitiless cycle of accusations and torture. Why did European elites, who had treated magic with relative indifference centuries earlier, come to fear the witch so deeply at this particular moment in history? This lecture will trace how early modern demonologists within the Christian church began to define witchcraft as a pact with the Devil, amplifying fears about magic to new heights.

Jan. 27 The Legal and Social Dimensions of the Witch Hunts

Witch hunts in Europe could spring remarkably out of control, gobbling up huge numbers of suspects. This lecture will explore the role that the use of torture played in amplifying the terrifying scale of the hunts in certain European regions. We will also discuss what kinds of individuals within a community tended to be accused of witchcraft by their neighbors, and why these individuals drew such intense scrutiny.

Feb. 3 Crones: Inventing the Female Witch

Although roughly ten to twenty percent of those accused in the European witch trials were men, women were the main targets of most hunts. Why was this the case? Early modern Europeans were convinced that women possessed intellectual and bodily weaknesses which made them particularly susceptible to the Devil's temptations, and thus to the practice of witchcraft. Our class this week will describe these beliefs and connect them to modern portrayals of female witches in classic movies like *Snow White* (1937) and *The Little Mermaid* (1989).

Feb. 10 Disenchantment: The Decline of the Witch Trials

Most people assume that the witch hunts died out as the "superstitious" belief in witchcraft came to be replaced by more "rational" scientific thinking in the eighteenth and nineteenth centuries. The actual story of the hunts' decline is far more complicated. This lecture will use a case study of the most famous witch trial in Spain – the Basque Country hunt of 1609-14 – to argue that intellectual skepticism about the reality of magic actually had very little to do with the end of the hunts in Europe.

Feb. 17 A Colonial Witches' Brew: The Trials of Salem, Massachusetts

In this class we will move across the Atlantic to the nascent American colonies, where the witch hunts were taking their own terrifying turn. What was different about the American trials? This class narrates the events of the 1692-3 witch hunt in Salem, Massachusetts, suggesting that the American trials reflected distinctively Puritan anxieties about both the powerful Native American presence in the region and the possibilities of religious salvation.

Feb. 24 America Possessed

Salem in 1692 was a hub of demonic activity: young female accusers complained that witches in the town were instructing demons to pinch, poke, and strangle them, and they engaged in elaborate courthouse performances that demonstrated the perfidiousness of these devilish figures. For pious viewers, the spectacle confirmed what they had always known: that America was the “Devil’s kingdom.” This class situates the bizarre demonic obsessions of the Salem trials within a larger cultural and geopolitical context, connecting them to contemporary fears regarding the presence of Native Americans and to a longer history of demonic possession in the West.

Mar. 3 Abracadabra! The Transformation of Witchcraft

Witchcraft never died out entirely, but has instead been continuously reincarnated over the last two centuries under various guises. This class will consider two twentieth-century iterations of the witchcraft phenomenon. The first – the satanic ritual abuse scandals of the 1980s and 90s – constitutes a shocking example of a modern “witch hunt.” The second – the rise of the neopagan and modern witchcraft movements in the second half of the twentieth century – demonstrates the continued relevance of witchcraft in modern Western culture.

Mar. 10 The Witch Goes to Hollywood

The popular movies and books we consume today are replete with magic, (bespectacled) wizards, and (apple green) witches. American politicians, too, still regularly invoke the metaphor of the “witch hunt” and demonize their opponents as practitioners of the occult. Our final class will consider what factors have made the witch such an important pop culture icon for the twenty-first century, and question what her deployment conveys about modern American perceptions of gender, power, and the supernatural.

B. SPORT AND SOCIETY: WHY SPORTS ARE LESS THAN WAR, BUT MORE THAN A GAME

Craig LaMay, Professor, Medill School of Journalism

Tuesdays, 1:00-2:30 p.m. Norris University Center

Sports are more than entertainment, more than pop culture. They are a social institution no less than education, religion, or the military. They are the oldest form of “reality television” and the most expensive, highest-earning media product in the world. Americans, no less than perhaps people from the England to Turkey to India, see sport as a metaphorical training ground for “life,” one reason politicians take such a keen interest in it. Life in this case includes industry and commerce, domestic and international politics, gender and sexuality, race and ethnic relations, religion and spirituality. In the United States, if you can name it, sports have an analog for it. This course considers sports in some of these various contexts, while also looking at international experiences and examples.

Jan. 13 Why Study Sport?

“After all, it’s mere entertainment.” It is much more, and scholars have only recently taken notice.

Jan. 20 Primitive Games to Modern Sport

What is sport anyway? Is golf a game or a sport? What about horse racing? Sport is more than play and more than a game or contest, but definitions vary.

Jan. 27 From “Reputable Waste” to Human Right

In the early 19th century, sport was a lower-class activity. In the 20th century, the United Nations has multiple times declared the right to play a basic human right. So has the Pope. What changed?

Feb. 3 Sports and the Body

One of the ironies of sport is that it destroys what it makes magnificent, the human body.

Feb. 10 Canada, Brazil and the Middle East

Sports give identities to nations and communities, as well as individuals. There is a reason Kenyans run, Brazilians love soccer, Canadians play hockey, and Hungarians excel at water polo.

Feb. 17 Sport, Sex and Gender

For women (and also for men) sport is a primary testing ground for gender identity. Today it is also a testing ground for sex identity, as international sport governing bodies wrestle with questions about sex and equality of competition.

Feb. 24 Sport and the Experience of Black Americans

Sport is one of the few ways Americans can talk sanely and idiotically about race at the same time. Other countries have similar stories to tell, but the American sport experience is unique.

Mar. 3 “Mediasport”

Sport and modern mass media were born at the same time and for the same reasons. But they have been joined at the hip from the beginning, and today sport is the last media product that still aggregates live global audiences.

Mar. 10 What’s Happened to College Sports?

Money and media happened. It is the same as what happened to previous eras of college sports. The era of name-image-likeness (NIL) deals and bizarre transfer portals is new but is also a uniquely American phenomenon. And today, as in previous generations, no one is quite sure who’s in charge.

C. VOICES FROM THE PAST: WHAT CAN THEY SAY TO TODAY'S WORLD?

Multi-professor course

Thursdays, 9:30-11:00 a.m. Norris University Center

Throughout history, there have always been keen observers of society who have articulated their thoughts on the human condition and the natural world in writings that have endured over time. Their insightful discourses have often been regarded as wise, prescient, and morally enlightening. Yet, many ideas have also been considered controversial, becoming provocative even into current times. This course will explore a range of thinkers and writers, from the ancient world to the 21st century, and the relevancy of their views to today's turbulent times. Several lecturers will discuss topics relating to economic issues, reflections on power and leadership, and concerns for global public health and the environment. Other classes will explore philosophical thoughts on human nature, communal beliefs, and the ideal of cultural pluralism.

Jan. 8 "The Unexamined Life is Not Worth Living":

Enduring Questions from the Ancient World

Kenneth Seeskin, Philip M. and Ethel Klutznick Professor Emeritus of Jewish Civilization, Departments of Religious Studies and Philosophy

This lecture will explore three themes: (1) Should One Sacrifice Everything for God? Abraham was willing to sacrifice his son at the command of God. What price did he pay for doing so? Was he a hero or a fanatic? What role did Isaac play in his father's decision? Why don't we hear anything from Sarah? (2) Can Virtue be Taught? Socrates spent his whole life trying to decide whether there is a systematic way to ensure that people live moral lives. If it can be taught, who teaches it? Does a good education guarantee proper behavior? Can a person understand the difference between right and wrong and still choose the latter? (3) What is Love? What does a lover see in the loved one? What is the relationship between love of another person and self-love? Can you love a person who has committed evil?

Jan. 15 Niccolò Machiavelli and the Renaissance

Edward Muir, Clarence L. Ver Steeg Professor in the Arts and Sciences, Professor of History and Italian

Perhaps no author has been more abused by his historical reception than Machiavelli, the infamous author of *The Prince* but also a talented playwright, prominent diplomat in the Republic of Florence, and the father of modern political thought. His reputation as a cunning political calculator and advocate of immorality, began shortly after his death in 1527 and led to the censorship of his books. Over the past generation, however, historians have redeemed his reputation based on a keener understanding of his less well-known works, his relentless advocacy of political liberty, and his view that a republic of laws is far superior to the tyranny of autocrats. He has many surprising things to say to our own political world.

**Jan. 22 Two Men Who Brought Down Communism:
Václav Havel and Lech Walesa**

Benjamin Frommer, Associate Professor and
Associate Chair, History

In the 1970s and '80s, two very different men became the face of protest in Soviet-dominated Eastern Europe. From the industrial city of Gdansk, the electrician Lech Walesa led a workers' movement that challenged and then overthrew communist rule in Poland. From Prague, the playwright Václav Havel, argued for "living the truth" and emerged from prison to lead the 1989 Czechoslovak Velvet Revolution. In time, however, both men learned that politics in a democracy required different skills than leadership of movements for democracy and each found himself transformed from a figure of national unity to an object of partisanship. This lecture will examine the lives of these two extraordinary men from their formative years under communist rule through their experiences as the first post-communist presidents of their respective homelands.

**Jan. 29 To Repair the World: Dr. Paul Farmer, Medical
Anthropologist and Physician**

Noelle Sullivan, Professor of Instruction and
Ph.D. Director, Program in Global Health Studies,
Anthropology

Dr. Paul Farmer was a medical anthropologist and physician best known for establishing Partners in Health, a social justice organization with a long history of establishing high quality health care services globally to those most in need. A strong advocate for the universal human right to health, Dr. Farmer's academic and advocacy work demonstrated not only that robust primary health care for the world's poor was necessary, but also, and most importantly, that it was possible to achieve through partnership. This lecture delves into some of Farmer's most important ideas about the kind of world we live in, and the audacity needed to achieve it.

Feb. 5 Dostoevsky and the Materialist World View

Gary Saul Morson, Lawrence B. Dumas Professor of Arts
and Humanities; Professor, Slavic Languages and Literature

Dostoevsky understood the consequences of materialism with special profundity, and the Russian experience amply shows he was on to something. How do characters understand a world in which there is nothing beyond the laws of nature, and how have real people responded to it?

Feb. 12 Tolstoy and Authenticity
Gary Saul Morson

Tolstoy above all values authenticity, but he realizes that most people do not actually think through their views. They buy them like a package. What does it mean to think authentically?

Feb. 19 Horace M. Kallen and the Origins of Cultural Pluralism
Daniel Greene, Adjunct Professor, History

In 1906, a graduate student in philosophy at Harvard named Horace M. Kallen chaired the first meeting of Harvard's first Jewish club, the Menorah Association. A new vision for American diversity, which Kallen called "cultural pluralism," emerged from this group as a direct rebuke to the metaphor of America as a melting pot. In rejecting the claim that immigrants had to leave their cultures behind in order to become American, Kallen effectively asked Americans to reconsider that meaning of democracy for a new century.

Feb. 26 In Defense of Environmentalism: Henry David Thoreau and John Muir
Keith Woodhouse, Associate Professor, History

Over the past several decades environmentalism has come under fire on several fronts. Among the key criticisms are that the movement is exclusionary, overly sentimental, and grounded in an outdated view of "nature." This lecture will consider what Henry David Thoreau and John Muir—two formative thinkers now looked on with suspicion—have to tell us about environmentalism's vices and virtues in the twenty-first century.

Mar. 5 Resurgence of Economic Nationalism
Robert Coen, Professor Emeritus, Economics

The growth of world trade and investment following World War II has generated extraordinary prosperity, but it has also caused painful disruptions, particularly displacements of traditional industries and jobs. A backlash to globalization is occurring, with economic nationalism on the rise -- tariffs to keep out imports, subsidies to promote exports, restrictions on foreign investments, withdrawal from international organizations and agreements. An earlier wave of globalization in the late 19th and early 20th centuries ended in a reversion to protectionist policies, the collapse of trade, and the Great Depression. What can we learn from economists who foresaw or studied last century's resurgence of economic nationalism? Voices to be heard will include some familiar ones (e.g., John Maynard Keynes) and some less familiar ones (e.g., Charles P. Kindleberger).

D. VICTORIAN ART and ACTIVISM*Mary Finn, Professor Emerita of Instruction, English***Thursdays, 1:00 – 2:30 p.m. Norris University Center**

In the Victorian period of Great Britain, many of the liveliest literary works were feisty engagements with or challenges to the monarchical “brand” of Queen Victoria in its many forms. In this course, I’ll discuss a set of writers and visual artists; how does their work fit into the political and cultural activism of the time?

NOTE: Suggested readings will be available on Nualumnaecourses.org under Course D >Learn More >Course Materials.

Jan. 8 The Queen and the “Poetess”: Feminine Power in Victorian Great Britain

Eighteen-year-old Princess Victoria was crowned Queen of the United Kingdom of England and Ireland in 1837. Two weeks later revered poet Elizabeth Barrett Browning immortalized her coronation in “The Young Queen.” These two women reigned in their separate spheres, were extraordinarily influential, and epitomize what is commonly known as the “Victorian era.” Discussing them together provides context for artistic and activist trends that we will focus on for the rest of the class.

Jan. 15 Frederick Douglass, Great Britain, Enslavement, and Abolition

Frederick Douglass travelled around England and Ireland in the mid 1840s, exhorting its ministers and leaders to take up the abolitionist cause. Upon his departure in 1847, he was feted in fine fashion and gave a speech that is both an oratory masterpiece and a trenchant indictment of slavery. Great Britain outlawed slave trade in 1807, and slavery itself in 1833. But the reality on the ground(s) of the vast British empire was more complicated. I will talk in depth about Douglass’s speech and then use it as a springboard to discuss slavery, the slave trade, and abolition in Great Britain.

Jan. 22 What George Eliot Has to Say When Not Writing Her Novels

George Eliot is, of course, the author of several consequential and quintessential Victorian novels. But she also was an extraordinary scholar and a lively essay writer. In addition, Eliot famously corresponded with Harriet Beecher Stowe; the exchange between these two authors sheds light on the interchange of culture between Victorian England and the equally Victorian (in all the complexity of that term) United States. Eliot would probably not call herself an activist, but as we will see, she lived her life and practiced her art in defiance of cultural norms. In her work she exposes the deep misogyny of Victorian society and the deep hypocrisy of Victorian Christianity.

Jan. 29 Art as Protest? Assessing the Pre-Raphaelites

1848 was a year of unrest all over Europe and the United Kingdom. A group of young male artists including Dante Gabriel Rossetti took the spirit of protest to the realm of art and rebelled against the standards of the Royal Academy. They called themselves the Pre-Raphaelites, challenging the authenticity and vitality of art that followed in the tradition of Rafael, aka Renaissance Art! They loved John Keats, and we will focus on one poem that inspired several Pre-Raphaelite paintings. Theories of the male gaze by twentieth century feminist critics left these artists vulnerable to charges of sexism and misogyny in their treatment of the many women models in their circle, labelled “The Stunners.” We will focus on Dante Gabriel Rossetti, John Everett Millais, and William Holman Hunt in exploring this fascinating mid-century story.

Feb. 5 Fallen Women Part One: Devotional Poet Christina Rossetti

Dante Rossetti’s sister, Christina Rossetti, was a prolific poet, filling three volumes with poems mostly but not exclusively focused on religious themes. And then in 1862 there was *Goblin Market*. Now *Goblin Market* is famous for its many illustrated versions and the many, often contradictory readings of the narrative poem; is it a Christian redemption story or a lesbian love story? But it also draws on real life experience Rossetti and her sister had working with prostitutes and unwed mothers. Rossetti is a contradictory figure who has outlasted her brother and his friends in fame, mostly because of *Goblin Market*. But unlike Eliot, for example, Rossetti was deeply devout. In speaking mostly about *Goblin Market* but also about some other of Rossetti’s poetry, I will also explore the milieu that gave rise to such an intriguing poet.

Feb. 12 Aestheticism as Sly Activism in Walter Pater’s Works

Walter Pater will probably be the least well-known writer in this class and will at first seem the picture of a non-political aesthete. But a close examination of his major work titled *The Renaissance* will complicate that picture. Like the Pre-Raphaelites, he engages with the past to reflect provocatively on the present. And his writing epitomizes the subversiveness of the call to love “art for art’s sake.” Harold Bloom claimed Pater “fathered the future.” Pater’s biographer said, “Pater gave modern literature its first act.” What is behind these claims? We will investigate.

**Feb. 19 Aestheticism as Overt Activism! William Morris's
Vision of Socialism**

The ubiquitous boxes of William Morris greeting cards found at all museums bely Morris's emphatic belief in socialist principles. For Morris, equal distribution of wealth included wealth of beauty. All people should be able to live in beautiful, healthy environments. Art for Everyone's Sake! For this belief he was scorned by Friedrich Engels, Karl Marx's collaborator, as a "settled, sentimental socialist." I will beg to differ.

**Feb. 26 Fallen Women Part Two: Trying to Abolish Prostitution
When Powerful Men Don't Really Want To**

In 1885, journalist W.T. Stead published a series of sensational articles in the *Pall Mall Gazette* about child prostitution and trafficking of young English girls to continental brothels. This is a fascinating story about legislative reform efforts that managed, among (not many) other things, to raise the age of consent from 13 to 16. This real-life muck-raking project gives us a fascinating view into late 19th century English culture and its discontents.

Mar. 5 A *Fin de Siècle* Tragedy: Oscar Wilde

From the picture of insouciance to a caricature of incarcerated despondence, Oscar Wilde first enchanted English audiences with his witty plays. Then he fascinated them as he pursued and lost a brave, risky libel case that landed him in prison for the crime of homosexuality. We will conclude the class with Wilde and what is known as the *Fin de Siècle*. That just means end of a century, but in common use it refers to the end of the 19th century, the Victorian era. The term popularly connotes decadence, nihilism, and hedonism, not activism. Why? We'll explore as the class and the century end.

ENROLLMENT DETAILS

Winter 2026

Enrollment for all courses is accepted each quarter after the brochure has been posted on the website **NUalumnaecourses.org** and the NBO enrollment portal is activated. The opening date for enrollment will be posted on both sites.

Pricing

- EACH 90 minute, 9-week course is \$235.00. The fee covers both in-person attendance and access to each live-streaming, in-person lecture as well as the weekly recording which is available for 6 days following the lecture.
- Late registration requires full payment; course fees are not prorated. Late registrants cannot access recordings from prior weeks if the links and passcodes have expired.
- There is no multi-course discounting.
- **In-person per diems are available:** \$30 per session by cash or check made payable to Northwestern University. Per diem students will not have access to lecture recordings. There are no online per diems.

Attendance Options and Timing

- **In-person attendance:** If you wish to attend in person, check “yes” when asked if you want a course card when registering for each course.
- **Course attendance cards will no longer be mailed.**
All course cards will be available for pick up at Norris Center starting the first day of the class.
- For those attending in person, an enrollment card must be shown upon arrival.
- **Online/live stream attendance:** To access the live stream webinar, the **TWO step enrollment process (on page 16)** must be completed by midnight, Friday, January 2, 2026. If enrollment is not completed by Friday, January 2, 2026, we cannot guarantee timely entry to the first sessions for Course A and B on Tuesday, January 13, or the first sessions for Course C and D on Thursday, January 8.

How to Enroll

In-person: Enroll at the Norris Box Office located at the Information Desk across from McCormick Auditorium in Norris Center.

Check northwestern.edu/Norris/services/box-office.html for Norris's hours of operation. After 4 p.m., campus parking is free.

Online: Enroll at nbo.universitytickets.com

Log In as GENERAL PUBLIC.

In the left Category section, click on Alumnae Continuing Education and follow the steps to enroll.

If this is your first Alumnae course, click on the “Register” tab to create an account.

- Carefully follow the instructions and click the purple button at the bottom of the window.
- Now go back and Log In as GENERAL PUBLIC to enroll.
- If the system does not accept your email address, you may already have an NBO account. For assistance with issues creating an NBO account, complete the Help Form on the Norris Box Office website.
- ***Do not create another account.***

Returning and New Students

- A payment confirmation email from noreply@audienceview.com will be sent to the email you provided in your NBO account.
- If you do not receive a payment confirmation email, first check **all** of your email accounts. If you still don't see it, then complete the Help Form on the NBO website to verify your enrollment.
- **No new enrollments will be accepted after 11:59 p.m. on February 3, 2026.**

Zoom Webinar Registration to access the live stream

- To access the live stream, you ***must*** take the additional step of registering for Zoom Webinar through the link(s) provided in your payment confirmation email. (Scroll down the email to find the link.) Each course has its own registration link.
- **Zoom will ask you to confirm your name and email.**
You only have to do this once each quarter for each course.
Then, you will receive a confirmation email from Zoom Webinar and Events containing information about joining the webinar.
- Reminder emails will be sent from Zoom Webinars and Events both 24 hours and also one hour before each session.
- If you do not see the email with the attendee link, check all of your email accounts, spam, junk, trash, archives, and deleted messages folders.
- Plan on “arriving” at the session at least 10 minutes before the session begins.
- Your link is specific to your email and may not be shared. Sharing your links may void your registration without refund.

Access to Recordings

- The recording link and passcode will be sent to the email you provided within 24 hours after the live session concludes. **The email will come from Norris Virtual.** If you maintain multiple email accounts, be sure to check **all** of them.
- The recording will be available for six days following that week's session.
- Your recording link and passcode is specific to your email and may not be shared. Sharing your links may void your registration without refund.

For support from Norris Technical Services or from
Norris Box Office,
please fill out the form on the NBO website,
nbo.universitytickets.com

Please do not email professors regarding technical support.

WAYS TO STAY IN CONTACT

On the Web: **NUalumnaecourses.org**

How to Receive our Continuing Education Brochure:

Go to **NUalumnaecourses.org**
Click on "Join Mailing List"

Please email us with questions at:
alumnae@u.northwestern.edu

**For technical guidance, go to NUalumnaecourses.org and
scroll down to find the FAQs.**

As of January 1, 2026, Voicemail will no longer be available.

Like us on Facebook: nualumnae



POLICIES

UNIVERSITY POLICY: In order to respect copyrights, rights of publicity, and other intellectual property rights, we forbid the taking of photographs or the making of video or audio recordings of lectures and class materials.

COURSE REFUNDS

If one withdraws from class **prior to the first class/webinar,**

- a \$10 cancellation fee must be purchased online and a full refund will be given to the credit card used for the initial purchase.

If one withdraws from class **after the first class/webinar,**

- a \$10 cancellation fee must be purchased online.
- \$30 must be purchased online in addition to the cancellation processing fee if withdrawing after the first class.
- \$60 must be purchased online in addition to the cancellation processing fee if withdrawing after the second class.
- If you have enrolled to attend in-person, the class entry card must be returned before the refund is issued.
- Return card to:

Alumnae Continuing Education

P.O. Box 2789

Glenview, IL 60025

- **Thereafter, no refunds are given.**
- Credits are not given for future classes.
- A transfer, at no cost, to another class offered during the same quarter is an option. To request a transfer, complete the Help Form on the Norris Box Office website. Access to the live stream session and recording will depend on when the transfer is requested.

Spring 2026 Preview

- A. God and Nature: Judaism in the Natural World**
David Shyovitz, Associate Professor, History
- B. Art's Engagement with Politics and Society**
Michael Loriaux, Professor, Political Science
- C. Positive Psychology: The Science of Happiness and Well-being**
Wendi Gardner, Associate Professor, Psychology
- D. Colonial Mexico: History, Music, and Art 1520-1820**
Drew Davies, Professor, Musicology

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