Questions of the other, of race, and of colonialism have been mainstays of psychoanalytic thought for more than a century: from its situational origins with a Jewish practitioner in Central Europe, Sigmund Freud, who was forced to flee Vienna in 1938 in the face of the Nazi invasion, to the importance for Frantz Fanon of the role of psychiatry in the liberation of Algeria, and the more recent theorizing of psychoanalysis and race/racism by such theorists as Edward Said, Jacques Derrida, Jacqueline Rose, Jacques-Alain Miller, Slavoj Žižek, and Zahi Zalloua. Nonetheless, much work remains in two key areas. First, we need a reading of psychoanalysis, qua its canonical texts but also a genealogy of its concepts, in terms of both its colonial conditions (as Said begins for Freud) and its racialized or colonizing tropologies and significations (as Robert Beshara, Ilan Kapoor, and Zalloua argue, in different ways, with respect to Žižek) – in what way does Lacan’s “split subject,” for instance, draw from Lévi-Strauss’ reading of Northwest Coast (Kwakwaka’wakw) transformer masks? Second, we need to not shy away from drawing on psychoanalytic theory to think in a decolonial way. Walter Mingolo’s critique of the psychoanalytic cure, which, he argues, seeks to “help the analysand to come to terms with the psychological disturbance of modern society and be integrated into it,” for example, is in agreement with the Lacanian tradition (as Fanon well knew). In this course, we will engage psychoanalysis avec decoloniality, the better to understand, as the artist Raymond Boisjoly puts it in the title of a 2017 artwork, “newer figures of another fleeting (non) relation.” We will read texts and collections by Sheldon George/Derek Hook (editors of Lacan and Race) and David Marriott (Lacan Noir: Lacan and Afro-Pessimism) as well as look at literary, filmic and other visual and digital representations, the better to engage with this perennial, rather than fleeting, non-relation of race, decoloniality, Indigeneity, and psychoanalysis.