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KHAN, MASUD (1924–89) A one-time leading member of the British Independent group, editor, disciple of Winnicott, author of numerous papers especially on trauma, dreams, sexual deviations and personality disorder, his career ended ignominiously amidst scandals over his chronic transgressions with patients and published anti-Semitic remarks. Born in what is now Pakistan, the youngest son of an elderly father, Khan spuriously claimed to be of patrician stock and would seek such affiliation throughout his life. After completing an MA in English at the University of the Punjab, he moved to London where he trained at the Institute of Psychoanalysis, qualifying in 1950, aged twenty six. In due course he was made a full member (1955) and training analyst (1959) and quickly became involved in the Publications Committee, assuming the editorship of the *International Psychoanalytical Library* in 1969. His grandiosity, arrogance, drinking and extra-marital affairs (many with patients) contributed to the failure of his two marriages, souring of relations with colleagues, debarment as a training analyst in 1976 and ultimately to expulsion from the British Society in 1988. He died from cancer, which he had struggled against since the mid-1970s, and the effects of chronic alcoholism.

Despite his notoriety, Khan made serious contributions to the psychoanalytic literature. His concept of 'cumulative trauma' (wherein development is biased through individually

slight though cumulatively significant failures in the mother's protective shield role) marked a shift away from a prevalent view of trauma as linked to single pathogenic events. In considering dream psychology, Khan's successive discussions of the 'good dream', 'dream space' and the 'dreaming experience' gradually evolved towards seeing dream (as contrasted with the remembered dream text) as a thing-in-itself within which otherwise inarticulable aspects of the self may be actualisable, a view some have regarded as bordering on mysticism. Finally, in looking at character disorder and perversion, Khan drew on Fairbairn and Winnicott in emphasising environmental failure, splitting processes, alienation and ultimately aggravating omnipotent attempts at self-cure. In perversions, for instance, Khan saw the individual as interspersing an impersonal object, such as a fetish, between his desire and his accomplice, resulting in a transitory and illusory sense of omnipotent self-cure supported by orgasm while more fundamentally exacerbating self-alienation.

Khan, M. M. R. (1974) *The Privacy of the Self*. London: Hogarth Press.

Khan, M. M. R. (1979) *Alienation in Perversions*. London: Hogarth Press.

Khan, M. M. R. (1983) *Hidden Selves*. London: Hogarth Press.

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