



NECROPHILIA: Loving the Dead

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ABSTRACT

NECROPHILIA is a sexual chemistry to or an act encompassing carcasses. People are unaware of the term, but necrophiles are not only menace to themselves, but also to society (eg: Edmund Kemper). Necrophilia, as one of the rarest perversions, has had very little research done on it. As a result, some authors have attempted to categorize necrophilia, which can range from innocuous to compulsive. This paper's purpose is to spread knowledge about this topic and raise awareness about such ill acts, which will lead to a better society, in its larger meaning this degenerate is about dehumanization of otherwise humanly alive and therefore, threatening dangerous or unpredictable desires will not happen and will not bring shame to a corpse as well as its family. Experts disagree on the ubiquity of necrophilia (Krafft-Ebing), but prevailing estimates range from 0 to 5% of the total population (Aggrawal, 2016). Rosman and Resnick (1989) examined 122 cases of necrophilia and discovered that 92% were male and 8% were female. To avoid disruption, a necrophile must go to therapeutic interventions and seek treatment to help lower their sex-drive, this, in turn, allows them to maintain a healthy connection with other humans and minimize sexual arousal towards a cadaver. This paper portrays what several authors believe necrophilia is gleaned from, as well as a few cases that illustrates its characterization based on experiences.

Keywords: Necrophilia, classification, perversion, cases

I. INTRODUCING NECROPHILIA

Necrophilia, which is the erotic attraction to or obsessive fascination with death or corpses. The word necrophilia is derived from Greek nekros which means "death" and philia meaning "love or affection". The term necrophilia is used in many forms such as necrochlesis, necrophilism, necrocoitus, necrolagnia and thanatophilia. It is classified as a paraphilia, which means, intense

sexual arousal by people to atypical objects, situations, fantasies, behaviors or individuals. It is classified by World Health Organization (WHO) in its International Classification of Diseases (ICD) diagnostic manual as well as by the American Psychiatric Association in its Diagnostic and Statistical Manual (DSM). DSM-IV Codes are classification found in Diagnostic and Statistical Manual Of Mental Disorders, 4th Edition, Text Revision also known as DSM-IV-TR. A manual published by the American Psychiatric Association (APA), that includes all currently recognized mental health disorders. Necrophilia is far less common than sexual murder. The exact incidence of necrophilia is unknown, however, because this paraphilia is frequently committed in secret, with the victim unable to reveal the act. Although necrophilia has been linked to those who commit sexual homicide, fewer than 1% of sexual homicide suspects have been found to be necrophiliac.

DSM-IV-TR does not assign any code for necrophilia along with other common paraphilias (7 of which are specified i.e. Exhibitionism, Fetishism, Frotteurism, Pedophilia, Masochism, Sadism, Voyeurism.) necrophilia is grouped under the code 302.9 (paraphilias NOS). Most Jurisdictions and nations have laws against this practice. It can be associated with other paraphilias such as sadism (the tendency to derive pleasure, especially sexual gratification, from inflicting pain, suffering, or humiliation on others), cannibalism, vampirism (The state of being a vampire, or the practices associated with vampires, in particular blood-drinking and the draining of a victim's life-force), necrophagia (eating the flesh of dead), necropedophilia (sexual attraction to the corpses of children) and necrozoophilia (sexual attraction to the corpses of animals or killings of animals – also known as necrobstantiality).

The plural term "necrophiles" was coined by Belgian physician Joseph Guislain in his lecture series, Leçons Orales Sur Les Phrénopathies, given around 1850, about the contemporary necrophiliac François Bertrand (1823-1878) known



as a the vampire of Montparnasse. He was arrested in 1841 for necrophilia and jailed for one year. The term necrophilia was not broadly used until Richard von Krafft-Ebing published his 1894 work *psychopathia sexualis*. His misunderstanding continued through 1941 when Abraham A Brill stated that necrophiliacs were psychotic, mentally deficient and incapable of finding a consenting partner.

HISTORY

In ancient times, when dead bodies were transported across nations by sea for last funeral rites (in case of death of people occurring in foreign countries) or in case of death on ship, sailors were often accused of necrophilia. Long transportation periods along with loneliness, lack of witness, that situation encourages sailors to commit acts of necrophilia with dead body.

It appears from history that sexual interference with the dead was known and abhorred by ancient Egypt as Herodotus (484 – 425 BC) noted,

“When a wife of a distinguished man or any women who happens to be beautiful or well know, her body is not given to the embalmers immediately, but only after the lapse of three or four days. This is a precautionary measure to prevent the embalmers from violating her corpse, a thing which is actively said to have happened in the case of women who had just died”.

Herodotus also alluded to suggestions that the Greek tyrant Periander had defiled the corpse of his wife, employing a metaphor “Periander baked his bread in a cold oven”. Acts of necrophilia are depicted on ceramics from the Moche culture, which reigned in north Peru from the 1st to 8th century CE. A common theme in these artifacts is the masturbation of a male skeleton by a living woman. Moche sex pots are functional clay pots with hollow cavity for retaining liquid and stirrup-shaped spouts for pouring, often in the shaped genitals. They show men, women and animals performing a variety of sexual acts, in which necrophilia is also practiced, this exemplifies that this heinous act has been happening since antiquity.

Hittite law from the 13th century BC through to the 16th century BC explicitly permitted sex with the dead. There are Laws against necrophilic acts that are stated in the Holy Bible during those period to the Priests and the people of Nazirite which states in Leviticus 21:11 and Numbers 6:1-27 that people are not supposed to defile a dead body or they would be punished.

In what is now North East China, the ethnic Xianbei Emperor Murong Xi (385 – 407) of the later Yan state had intercourse with the corpse of his beloved empress Fu Xunying, after the latter was already cold and put into coffin.

Richard von Krafft-Ebing, in his seminal work *Psychopathia Sexualis* called it horrible manifestation of sadism. Abraham A Brill who published one of the earliest detailed studies of necrophilia in 1941, characterized necrophiles as mental deficient, psychotic and incapable of obtaining a consenting partner. Necrophilia has frequently been associated with cannibalism and vampirism as all are considered perversions. Necrophilia in simple terms can be explained as the dead cannot refuse, reject or resist, they also do not tell or talk back. Necrophilia may represent a “hang-over” from our evolutionary past, where carrion eating was common. In my point of view if humans like us had to be a carrion eaters for survival there could be a reason for necrophilia to have traces of our ancestral traits in fulfilling the human desire for pleasure.

RESEARCHES AND CLASSIFICATIONS.

Few authors have classified Necrophiliacs based on their postulates.

Anil Aggrawal

Necrophilia is a paraphilia where by the perpetrator gets sexual pleasure in having sex with the dead (aggrawal 2014). Corpses used for sexual purposes are frequently not fresh, but rather dug up from graves in a desiccated or putrefied state. The author drew on the severity of psychosexual disorders found in necrophiliacs. Anil Aggrawal, a forensic psychologist, developed a classification of necrophiliacs based on the severity of the disorder.

(i)Role players: They get intense arousal from engaging in sexual activity with a live person who is pretending to be dead instead of having sex with a dead body.

(ii) Romantic necrophiliacs: They embalm the dead body of their loved ones and proceed to have sexual relations with them in the same way as before.

(iii)Necrophilic fantasizers: These people who practice necrophilia don't have sex with the dead. They are content to only fantasize about having sex with the dead.

(iv) Tactile necrophiliacs: Necrophiles must engage in some form of sexual contact with a corpse in order to experience a sexual satisfaction. They enjoy touching, stroking, or even licking the dead person's genitalia and breasts.

(v) Fetishistic necrophiliacs: They don't perform any sexual acts with the dead. Instead, they would



dismember a portion of a dead body if they came across one and the opportunity presented itself for later fetishistic activities.

(vi) Necromutilomaniacs: These people don't have sexual relations with the deceased. Dismembering the corpse and masturbating at the same time gives them sexual pleasure.

(vii) Opportunistic necrophiliacs: They are perfectly satisfied having sex with the living and would not consider having sex with the dead. However, if the chance presented itself, they would.

(viii) Regular necrophiliacs: Even if they had the option, they wouldn't enjoy having sex with living. Instead, they would look for a dead body to engage in sexual activity with because they find it more enjoyable to do so.

(ix) Homicidal Necrophiliacs: They become so desperate for sex with a corpse that they turn to murder.

(x) Exclusive necrophiliacs: These criminals only require dead bodies for sexual activity. They are unable to engage in sexual activity with living beings. They will go to any lengths to obtain dead bodies because they absolutely need them for sex.

Jonathan P. Rosman and Phillip J. Resnick

Only 11% of "genuine necrophiles" in their study of 122 cases of necrophiles displayed signs of psychosis (Schizophrenia was identified in some). The majority of them were average. Despite the prevalence of alcohol abuse, intelligence, in the homicidal group, in particular. The majority of them heterosexual, although there are known homosexual cases. Because they are afraid of rejection, necrophiliacs seek their version of love from corpses. According to Rosman and Resnick (1989), "the most common motive of true necrophiles was to possess an unresisting and unrejecting partner."

They divided the studies into two categories:

(1) Genuine necrophilia

(i) Necrophilic homicide - when someone kills someone in order to obtain a corpse for sex.

(ii) Regular necrophilia - when someone uses a corpse that has already passed away for sex.

(iii) Necrophilic fantasy - when someone fantasizes having sex with a corpse without actually doing anything necrophilic.

(2) Pseudo-necrophilia (There weren't enough facts to classify.)

Lee Meller 2016 (Book on Homicide)

The typology of homicidal necrophiles developed by criminologist Lee Mellor (2016) has eight categories (A-H) and is based on the interaction of

two behavioral axes: destructive (Perpetrator dismembers the cadaver for sex), preservative (offender does not) and cold (Two hours after death, the perpetrator used the cadaver for sexual purposes), warm (The perpetrator had sex with the cadaver before it had been dead for two hours).

A – Cold/ Destructive

B – Cold/ Preservative

C – Warm/Destructive

D – Warm/Preservative

Later added

E - Dabblers

F - Catathymic

G – Exclusive Necromutilophiles

H – Sexual Cannibals and Vampires

Dabblers do not prefer to have opportunistic, fleeting sexual relations with dead people. Cadaveric sexual acts are only performed by Category F homicidal necrophiles when they are catathymic. While sexual cannibals and vampires are frequently sexually stimulated by eating human organs, exclusive mutilophiles are only aroused by dismembering the corpse. Offenders in categories A, C, and F may also consume their victims' flesh or blood.

Anand Kumar Vasudevan , Prashanthi Krishna Dharma , L. Eccleston

According to the research conducted by Anand Kumar Vasudevan, Prashanthi Krishna Dharma, L. Eccleston from various case studies and review articles by some authors, there are 11 broad categories in which necrophiliacs' traits can be categorized.

(i) Genuine necrophilias - A sexual attraction to corpses that lasts longer than six months, accompanied by recurrent, strong urges and fantasies that are sexually provocative.

(ii) Pseudo necrophilias - Temporary attraction to a corpse; prefers to have sex with living partners as well.

(iii) Violent necrophilias - Homicidal necrophilic tendencies to commit murder in order to obtain corpses for sex.

(iv) Fantasy necrophilias - Imagine or simulate having sex with corpses, frequently without having actual physical contact. Arousal brought on by visiting strangers' dead bodies in morgues or funeral homes.

(v) Romantic necrophilias - Continue to have sex with their partner because they can't bear to be apart from them.

(vi) Sadistic necrophilias - Sadistic acts such as biting, devouring, overtly attacking, and mutilating



the deceased person's body while engaging in a sexual act.

(vii) Regular necrophilias - Engaging in sexual activity with corpses because their jobs give them access to do so.

(viii) True necrophilias - They are only concerned with the dead; they have no interest in the living. They are capable of murdering someone in order to obtain a corpse.

(ix) Opportunistic necrophilias - They prefer to have sex with the living, but if the chance presents itself, they will sexually abuse the dead.

(x) Platonic necrophilias - Viewing a dead person's body for sexual gratification as opposed to touching them. They also get erections whenever they consider going to a funeral.

(xi) Fetishtic necrophilias - Rather than engaging in sexual activity with the deceased, they collect parts of their bodies or the clothing they were wearing inside as mementos.

Wade C. Myers, Ann W. Burgess, Allen G. Burgess, and John E. Douglas

There are two different types of sex killers: sadistic or lust killers and vindictive or displaced anger murder.

The former, the rape murderers, kill after raping their victims primarily to avoid being discovered, according to Podolsky. Rada claims that these murderers hardly ever express sexual satisfaction from their crimes or engage in postmortem liaisons with their victims. A sadistic killer, in contrast, commits murder as part of a ritualized sadistic mania.

Victor Calet and Edward Weinschel 1972

The fairy tale "Sleeping Beauty" is cited as an example of infanticidal and necrophilic characters in some of the most well-known children's folklore in western culture. Although somnophilia (sleepy sex) and necrophilia can sometimes would seem to share some traits, Calet and Weinschel (1972) came to the conclusion that the two syndromes do not always signify the same underlying illness.

According to Calet and Weinschel (1972), the enthusiasm of "playing dead, being a "stiff" and looking forward to being able to, through her own apathy, be capable of ignoring her own terrifying enthusiasm" was the source of the woman's necrophilic fantasy of having sex with a dead man. Freud was the first to characterize the close and intricate connections between coprophilia, sadism, and birth fantasies in terms of necrophilic inclinations (1908).

AUTHOR'S CLASSIFICATION

Necrophilia is an instinct that a person has or that is inherited from our ancestors. According to Darwin's theory of human evolution, it is a long process of change in which humans descend from ape-like ancestors. Scientific evidence suggests that all human physical and behavioral traits shared by humans evolved from ape-like ancestors over six million years. In this context, isn't it possible that since necrophilia has been observed in animals and we evolved from them, the effect is only a trait that is present in humans? Also, since we humans have evolved to have higher intellectual abilities, we are aware that it is inappropriate to engage in this, but necrophiliacs get a rush from it, so they do.

According to the study and papers read, necrophilia is categorized into three groups each of which has a subgroup

1) Low Necrophiliac :

These Necrophiliacs are not dangerous.

(I) Role players - They get intense arousal from engaging in sexual activity with a live person who is pretending to be dead instead of having sex with a dead body.

(II) Fantasy Necrophiliacs - when someone fantasizes having sex with a corpse without actually doing anything necrophilic.

2) Moderate Necrophiliac :

These Necrophiliacs are not dangerous but elude if met with one.

(I) Regular Necrophiliac – when someone uses a corpse that has already passed away for sex.

(II) Romantic Necrophiliacs - They embalm the dead body of their loved ones and proceed to have sexual relations with them in the same way as before.

(III) Fetishtic Necrophiliac - Rather than engaging in sexual activity with the deceased, they collect parts of their bodies or the clothing they were wearing inside as mementos.

3) High Necrophiliac :

These Necrophiliacs are highly dangerous; if one encounters any of these Necrophiliacs, flee as soon as you can because they will kill.

(I) Bestial Necrophiliac - Biting, devouring, overtly attacking, and mutilating the deceased person's body while engaging in a sexual act.

(II) Violent Necrophiliac - They become so desperate for sex with a corpse that they turn to murder.

CASES



16 cases of necrophilia were discovered after a review of 211 sexual homicide cases. The results of this unique descriptive study of necrophilia in sexual homicide give details about the crime scenes, the killing techniques, the disposition of the bodies, premortem sexual assault, the specifics of the necrophilic acts, the abduction techniques, and motivational dynamics. The results suggest that in cases where this rare paraphilia is connected to sexual murder, it may not always be true that the offender's desire for an unresisting partner, which is the most common explanation for necrophilia, is true. It is suggested that in these situations, serial sexual murders be looked into using crime-scene behaviors.

In his *Spermatologia*, Martin Schurig (1656–1733) describes the case of a Belgian woman who secretly removed her husband's penis after his death and kept it as a sacred relic in a silver casket. She eventually powdered it and discovered that it worked as a medicine for both her and other people. Havelock Ellis cites an earlier instance of a woman at the French court who preserved her deceased husband's genitalia in a gold coffin after embalming and perfuming them.

According to Rosman and Resnick, a 40-year-old white single man fantasized about killing a woman, dismembering her, taking her organs, and masturbating while his hands were covered in the dead woman's blood. His primary source of erotic pleasure was the dismemberment of warm bodies. He took a job in a morgue in his late 20s solely to work close to and be able to dissect dead bodies. Numerous mortuary employees and technicians enjoy the dead.

This is also a part of Rosman and Resnick's subclass "necrophilic." They discuss the case of a 25-year-old white man who was single and had a high sex drive. He engaged in bestiality, urophilia, coprophilia, necrophilia with animals (necrozoophilia), and necrophilia with dead bodies in the morgue of the hospital where he worked as an orderly. He also had a large collection of pornography and masturbated at least seven times per day. He killed an eight-year-old neighborhood girl to fulfill his fantasies of sex. It is thought that many of the murders committed by American serial killer Jeffrey Dahmer (1960–1994) fell into this category. It was thought that only fragments of his victims' bodies could have roused him (he was also aroused by dead animals). Gary Leon Ridgway (1949–), also known as the Green River Killer, is another offender who falls under this category. The majority of his victims were either prostitutes or female teenage runaways, and he claimed to have a

prostitute addiction. He would go back to the locations where he had dumped the bodies of his victims and engage in sexual activity with them there. Some claim that in one instance, he left his son in the car while he went into the woods and had sex with one of his victims' dead bodies.

INDIAN CASE

In the Sunlight Colony neighborhood of southeast Delhi, a 28-year-old man was detained on suspicion of defiling a woman's corpse on Monday. Anil Kumar, a wanderer, was seen by a bystander in a compromising position with the body whose face had been beaten and disfigured by a stone. He dialed 911 right away. A magistrate ordered that Kumar be taken for a thorough medical examination because of reports that his mental state is unstable. The man said he didn't kill the woman.

Police reported a murder case against unidentified individuals, but they also accused Kumar of violating laws that forbid having unnatural sex in this case, necrophilia by performing the act. The body is being kept at the mortuary for identification and will be added to the 43 unidentified bodies discovered in New Delhi over the course of the previous week. In the past 10 days, the city has discovered four mutilated, abandoned bodies. Police were investigating how the other three had been hacked and dumped in south Delhi.

According to sources, Kumar told police that he was speaking to the woman. He is potentially necrophilic and mentally unfit. Although it appears that the woman passed away at least 12 hours ago, Kumar insisted that she had been speaking with him the night before. His explanation is contradictory and hazy, a police officer said. He claims that he once knew her, but he can't remember her name. He then retracts his earlier claim and claims she was a stranger. Police believe the woman was murdered and her body was dumped there.

He claims to have only met her an hour before being detained. Additionally, he stated that the woman used to visit him every day because she was in love with him, the officer said. On one of her arms, the woman has the letters "BKS" tattooed. "That is the only lead we currently have. Her face is unrecognizable. The investigation will be conducted by special teams. They are looking at surveillance video. Also, details of missing persons from police stations in the area have been accessed," the officer said.

What goes through a rapist's mind? All members of the general public, police, and judges have found this to be a fascinating question. An accused rapist and triple murderer in Uttar Pradesh



has revealed chilling details of how he raped a woman and her 10-year-old daughter before killing the woman, her husband, and their infant son in cold blood in a rare video confession. The incident happened in Azamgarh last week. Nasiruddin, the accused, was detained on Monday. He describes how he planned and carried out the rape and murder in the video of his police interrogation that has surfaced.

In the video, the accused claims that he had marked the target a few weeks in advance. He had done a reconnaissance and found that the family was not taking the necessary precautions for safety. He had already made sure that breaking into the target's house was simple due to the fact that it is improperly latched when the family goes to bed at night.

Nasiruddin, the accused, used a stimulant that fateful night before starting his rape. He claims that the lane was deserted when he got to the victims' house. A light outside their house had been turned on by someone. He took the lightbulb out of the socket and walked over to the target's front door.

In the video, he is heard narrating how he pushed open the door and a bamboo stick fell to the floor as he entered the space. After hearing the noise and opening his eyes, the woman's 35-year-old husband was hit by the suspect.

"I threw a brick at him that I had picked up outside. I struck him twice. He rolled off the bed and onto the floor. Upon hearing the sound, the woman stood up. I also hit her. I noticed a baby dozing between the two. I struck him. I struck everyone I could "In the video, Nasiruddin tells the police. The infant was a boy, four months old. The brick attack claimed his life. He too passed away. The couple's four-year-old second son also sustained injuries. Nasiruddin claims that after killing two people, he grabbed the woman and raped her.

"I spilled blood near my shoulder on my shirt as she continued to move while shaking her hands and body. I noticed the stain as I was leaving and returned to clean it "He tells the authorities. The police had earlier claimed that he had three hours of sex with the woman in the house, even after she had passed away, and had recorded the act on video to show his sister-in-law later.

Nasiruddin responded when asked why he attacked the 10-year-old girl, "She stood up and asked her mother for water. I instructed her to retire quietly. She questioned me, "Who are you?" before yelling, "There is a thief in our home, momma!" I threw a brick at her that I had been keeping on the bed. I then treated her the same way."

Later, the police reported that Nasiruddin had spent about three hours at the victims' house. He attempted to stage the scene after committing rape and murder so that it appeared to be a burglary gone wrong. He arranged clothing liberally all over the space.

In the video, he says to the police that he turned a photo album over before leaving the room. He claims to have recognized the person in the photo as someone who had just relocated from Saudi Arabia. He claims that's why he covered the woman with a bedsheet and a mattress after raping, killing, and having sex with her even after she passed away.

LAWS

In spite of an increase in necrophilia cases over the past ten years, India lacks any laws that specifically address this crime. Actually, India used to have a strange necrophilic tradition. Before she could be cremated, a woman who was engaged had to be vaginally penetrated if she passed away before getting married. In the recent past, there have been several allegations made by the family members of deceased women in our nation that the bodies of their kin were defiled by morgue staff during the night, but none of these claims have been proven. In India, there is no law to punish such offenders even if these accusations are found to be true. The only law in India that deals with corpses is section 297 of the Indian Penal Code, 1860, which deals with trespassing on cemeteries. To be penalized under this section, a person must have entered the graveyard unlawfully with the intent to cause the corpses pain, which pain may include engaging in sexual activity with them, or necrophilia. In order to be prosecuted for necrophilia here under the section, a person first must intrude on a cemetery before engaging in sexual activity with a corpse after digging it out of the ground, or in some other manner.

Because of this, those who engage in necrophilia without breaking Indian law and without entering a cemetery are protected. For example, if a morgue keeper engages in sexual activity with a dead body, legally speaking, he is not liable for offering insult to the corpse because he did not trespass into a cemetery, and our penal code contains no provisions for punishing people who do so without doing so inside or outside of a cemetery. Additionally, even if it is proven that the person had sex with the corpse after trespassing into the cemetery; they would still face a maximum one-year sentence in prison, a fine, or a combination of the two. Any wise person would consider this



punishment, which does not exceed one year, to be incredibly mild for such unnatural offenses as sexually humiliating a dead person. It's possible that the Code's authors did not intend for necrophilia to be penalized under this section. If they had, they would have made it very clear in the Code, and the punishment could have been more severe than what is found in Section 297 of the Indian Penal Code 1860.

Due to this gap in our criminal code, Mohinder Singh Pandher, a wealthy and powerful politician, and Surender Koli, his cook, were not punished for necrophilia in the Nithari case. In this case, the police searched the home of the accused and found a large number of pornographic CDs and images of naked children and women after developing suspicions about the murder of a nineteen-year-old girl who was one of many girls who disappeared from the Nithari village and went missing after visiting the home of the accused. A case was filed against Koli, who admitted to kidnapping, raping, murdering, and defiling the bodies of women and girls after they died, under Sections 302 (punishment for murder), 376 (punishment for rape), 201 (causing disappearance of evidence of offence, or giving false information to screen offender), and several other provisions of Indian Penal Code 1860. This was followed by a thorough investigation and submission of report to the court that gave Pandher a clean bill of health due to lack of proof.

In Mumbai, a similar case surfaced, and the Sessions court gave the defendant a life sentence. The accused, according to the Indian Express newspaper, lured the young victim to his apartment where he beat her to death before sodomizing her. The accused admitted to killing the girl and abusing her corpse sexually. Because necrophilia is not a crime in India, he could not be charged with the act, so he was only punished for raping and killing the girl, not for engaging in postmortem sex. Whether section 377 of the Indian Penal Code, 1860 could be used in such circumstances has been a topic of discussion.

Every person who voluntarily engages in carnal intercourse against the laws of nature with any man, woman, or animal is subject to a punishment of life in prison or a maximum of ten years in prison, as well as a fine. However, one of the key components of this section is "voluntariness," and since having sex with a corpse is not natural and therefore falls under the category of an unnatural offense, there is no way the consent could be obtained from a corpse. If the consent is absent, the intercourse would also be involuntary,

which is why the section is discouraged. The second requirement is that the sexual activity should be performed with a person a man, a woman, or an animal though a dead body is only referred to as a dead "body" because it is no longer a "person." They are unquestionably human, but after death, they become essentially legal subjects. When we consider necrophilia in relation to the sanctity that many families will view a corpse as retaining person may be dead, but they remain a loved one a dead body's legal status often makes it even harder to understand. A dead body also becomes a type of "property" for the next of kin in the eyes of the law.

Should the deceased also be accorded with respect?

It is urgent to give this question, which is not new, serious consideration. While different nations have different laws to address necrophilia, none of them have laws to protect the dignity of the dead. France has legalized this bizarre act, as was already mentioned. Even in 2012, there was a rumor that Egypt was passing a law allowing a man to have "farewell intercourse" with his wife up to six hours after she passed away. This became a contentious issue on a global scale. The claims of enactment, however, proved to be wholly false. The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act of 2013, the Juvenile Justice (Care and Protection of Children) Act of 2015, the Human Rights Act of 1993, Section 67 of the Information Technology Act of 2000, and Sections providing for the punishment of rape and other sexual offenses are just a few examples of the various types of laws India has in place to protect different communities from sexual abuse and offenses. However, none of the laws guarantee the protection or dignity of the deceased.

THERAPY

Very little has been written about the treatment of necrophilia. No one has treated enough necrophiliacs to scientifically determine an effective treatment. Based on the available data, create a psychotherapeutic relationship. Consider administration of an antiandrogen if the subject is male and has increased sexual desire. Help the necrophiliac to establish healthy sexual and social relationships if he is socially or sexually isolated. Desensitization can be useful in directing the necrophile's fantasies to a living being. However, it is evident that too little is known about this area and more research is needed to better understand it (Hucker & Stermac, 1992).

PSYCHOLOGICAL



As it is not necessary for a necrophiliac to be acting with criminal intent or mind, their psychology is different from that of criminals. It is typical for necrophiliacs to have erotic fantasies and desires, but it is still difficult to pinpoint the precise psychology of those who engage in these types of acts. Few psychologists agree that necrophiliacs assume the dead are free from pain and that engaging their bodies for a little pleasure won't harm them, however after learning about their psychology through case studies. When it results in significant distress or functional impairment, chronic, intense sexual involvement in corpses may be classified as necrophilia within other specified paraphilic disorder in the Diagnostic and Statistical Manual of Mental Disorders (DSM).

NECROPHILIA IN ANIMALS AND BIRDS

Robert Dickerman first described necrophilia in ground squirrels in 1960, calling it "Davian behavior" after a limerick about a necrophiliac miner named Dave. The term "necrophilia" is still used to describe animal necrophilia. Sexual cannibalism is a behavior in which a female cannibalizes her male mate before, during, or after copulation in certain arachnids and insects.

George Murray Levick defined "little hooligan bands" of penguins copulating with dead females in the Cape Adare rookery, the biggest group of *Adélie penguins*, in a short paper titled "Sexual Habits of the Adélie Penguin," which was deemed too shocking for contemporary publication. This is now attributed to young penguins' lack of experience; a dead female with her eyes half-closed strongly matches a complacent female. In 1921, a gentoo penguin was seen attempting to have sexual relations with a dead penguin.

A male *sea otter* was seen holding a female sea otter underwater until she drowned, then copulating with her carcass several times. The same sea otter was seen copulating with the corpse of a different female several months later.

When Kees Moeliker was sitting in his office at the Natural History Museum Rotterdam, he heard the sound of a bird hitting the building's glass exterior, he remarked. He discovered a drake (male) *mallard* lying dead outside the building during his observation. A second drake mallard stood nearby, close to the fallen bird. As Moeliker watched the two, the alive drake pecked at the dead one's corpse for a few minutes before mounting it and fornicating with it. According to Moeliker, the act of necrophilia lasted about 75 minutes, during which time the alive drake took two rest periods before

returning to copulating behavior. As per Moeliker, the two mallards were involved in a recurring pattern of duck behavior known as "attempted rape flight" when they collided with the window. Initially, necrophilia had just been seen in heterosexual mallard sets.

In the wild, a male New Zealand *sea lion* was observed attempting to mate with a dead female New Zealand fur seal. The sea lion repeatedly nudged the seal, then positioned her and made several pelvic thrusts. After about ten minutes, the sea lion became alarmed by the researcher's presence, dragged the seal's corpse into the water, and swam away while retaining it.

A researcher set out *sand martin* corpses in 2001 to lure flocks of other sand martins. In each of the six trials, 1–5 individuals were observed trying to copulate with the dead sand martins from flocks of 50–500. This took place one to two months after the mating season; since copulation from outside the mating season is unusual in birds, the researcher hypothesized that the corpses' lack of response stimulated the behavior.

A captive male *pilot whale* has been observed copulating with a dead female pilot whale and possible sexual behavior between two male *humpback whales*, one of whom is dead.

In the space of 15 minutes, Charles Brown witnessed at least ten *cliff swallows* attempting to copulate with a road-killed cliff swallow. "This isn't the first time I've seen cliff swallows do this; the bright orange rump sticking up seems to be all the stimulus these birds need." he said. The European swallow, grey-backed sparrow-lark, Stark's lark, and snow goose have all been reported to have necrophilia.

A male hybrid of a *black grouse* and a *western capercaillie* was seen killing a male black grouse prior to actually trying to copulate with it, according to a Norwegian television report. According to research conducted by the University of Washington, crows commit necrophilia on dead crow corpses in about 4% of engagements with corpses.

Necrophilia has been found in a variety of lizard species, including the leopard lizard *Ameiva* and the *Holbrookia maculata*. The sleepy lizard has been linked to two cases of necrophilia (*Tiliqua rugosa*). In one, a male lizard's partner became entangled in fencing wire and died. Two days after her death, the male continued to show courtship behavior toward his partner. The necrophilia of this lizard was thought to stem from its strong monogamous bond.



Two different males were observed courting and copulating with a single female corpse on two consecutive days in one study of black and white *tegu lizards*. The corpse was freshly dead on the first day, but by the second day it was bloating and emitting a foul odor. The behavior was attributed to sex pheromones still acting on the carcass, according to the researcher.

The foothill yellow-legged frog, the yellow fire-bellied toad, the common frog, the Oregon spotted frog, the common Asian Toad, *Dendropsophus columbianus*, and *Rhinella jimi* have all been found to have it. A male toad copulating with a female toad who had been hit by a car for eight hours is shown in the film *Cane Toads: An Unnatural History*. Males will mount whatever pliable entity the size of an adult female, resulting in necrophilic amplexus in frogs. If the mountable object is a live frog that is not suitable for mating, it will vibrate or vocalize a release call. Because dead frogs are incapable of doing so, they can be retained for hours. The Amazonian frog *Rhinella proboscidea* engages in "functional necrophilia," in which a male grasps a dead female's corpse and squeezes it until the oocytes are ejected before fertilizing them.

Male garter snakes frequently copulate with females who have died. A dead South American rattlesnake was found in a case of the *Bothrops jararaca* snake.

Both the prairie rattlesnake (*Crotalus viridis*) and the *Helicops carinicauda* snake were seen trying to mate with severed females, presumably attracted by sex pheromones that are still active.

II. CONCLUSION

Necrophilia is a very uncommon and poorly recognized condition. Necrophiliacs violate other cultural norms in addition to adding to the sorrow of grieving family members. Simply put, the inability of the dead to consent, refuse, reject, or resist, as well as the fact that they cannot tell lies, may serve to explain necrophilia. The problem with many necrophilia crimes is that they can be challenging to prosecute without a specific law making them unlawful. When evaluating necrophilic research papers, we can only try to classify, but we must also be aware of the constraints and applicability of our classifications. There is a need to spread knowledge about this topic and raise awareness about such ill acts, which will lead to a better society, in its larger meaning this degenerate is about dehumanization of otherwise humanly alive and therefore, threatening dangerous or unpredictable desires will not happen

and will not bring shame to a corpse as well as its family. To improve policymaking and lower the risk of harm from necrophilia, more research is required in this area.

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