

Necrophilia: A Study of the Psychoanalysis in the Characteristics of the Offenders Who Sexually Molest the Dead

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Abstract

Deviance, then may be considered one of the facts of social life. Almost all people, one may be sure, can recall some act of deviance from their own experience, they have committed either knowingly or unknowingly. This paper deals chiefly with the psychoanalysis in the characteristics of one particularly macabre sexual disorder – Necrophilia. Necrophilia, which is the erotic attraction to or obsessive fascination with death and corpses⁸, as far as we know is the rarest of all the perversions, nevertheless it expresses succinctly a facet of the perverse strategy that is common to all perversions. In its larger meaning this perversion is about the deadening and dehumanization of otherwise humanly alive and therefore threateningly dangerous or unpredictable desires. Especially alarming are those who murder to obtain a body for subsequent sexual violation (e.g. Dennis Nilsen). Researchers dealing with this study on necrophilia have conducted their investigations by psychoanalytic approach of the existing literature and an aggregation of data from the case histories to draw generalizations of the typology of the characteristics of these necrophiliacs.

Keywords: *Necrophilia, Psychoanalysis, Characteristics*

Introduction

What sets us apart as human beings is our level of culture, traditions, and social attitudes that have been acquired over the millennia? We are all products of our environment... each and every one of us. Of course, much of our make up is genetic but I tend to think that just as equally we are also influenced by life once we have left the womb. Nature simply provides us with the various abilities to survive in this world, but it's our personal experiences (and our interpretation of those experiences) as we continue to live life, that makes us

who we are and how we define ourselves and evolve sexually. Sexuality, whether one like it or not, is a major part of our psyche. To ignore it only serves to stifle the brain, making us something less than we really are. Our individual thoughts, dreams and fantasies set us apart from each other. The challenge to each of us remains how far we wish to share our innermost thoughts and desires and with whom. Necrophilia literally means "love of the dead" According to Hucker (1990) the term was introduced by Guislain, a Belgian psychiatrist. It is defined as the act of defiling the dead by sexual intercourse with or carnal attraction to corpses.

May my quivering lips taste the coolness of your's as the warmth of my eternal love enters you and stays with you forever. - Unknown

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There were only two assumptions on which most of the investigators agreed upon. One is that necrophilia is exceeding rare. The other is that the literature on the subject is severely limited⁶. This research not only

questions the first assumption but also establishes that the second might be demonstrably false. Moreover, attempts to locate some measures of constancy among the psychoanalytic theories relating to necrophilia which are reviewed, and supplemented by other relevant theoretical abstracts, to evaluate their effect on scholarship by critical analysis of the psychodynamics influencing necrophiles, and also generates the typology of the characteristics of such offenders who sexually molest corpses.

Necrophilia – an overview

Historically, perversion has been the dark side of sexuality that was itself already shrouded in a repressive silence and taboo. Viewed as the unspeakable incarnation of evil, perverse sexual behavior has been considered sinful, blasphemous, immoral, corrupt, and as a crime calling for severe punitive measures. In more recent times, it has been perceived as incorrigibly abnormal, pathological, and a loathsome disease unvarying in its relentless downward course²¹.

“The dead person who loves will love forever and will never be weary of giving and receiving caresses.”
- Ernest Jones¹⁷

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

“When the wife of a distinguished man dies, or any woman who happens to be beautiful or well known, 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 a woman who had just died”¹².

However, male corpses may have been treated differently, as pseudo-copulation ritual was performed with the mummy to restore the dead man’s virility. Another example, refers to the Luo of East Africa who believed that the ghost of a virgin was particularly dangerous and had to be pacified by deflowering the girl’s corpse by a stranger. “Necrophilia may appear as the culmination of a pattern of multiple and increasingly perverse practices rather than as an isolated, abrupt deviation”¹⁸. Specific acts and fantasies of necrophiles evolved from a sexual arousal caused by contact with corpses, in activities

such as vaginal intercourse, anal intercourse, biting, fondling or suckling of the breasts, hugging or sleeping with the bodies, manipulation of the corpse’s genitals, decapitation, mutilation of only the sexual organs, drinking the corpse’s blood (vampirism), washing the body, preserving the body or body parts, and insertion of foreign objects into the orifices¹⁷, or sometimes, just masturbation fantasies involving dead bodies, as well as other less “dainty acts.” Necrophiliacs most commonly gain access to dead bodies through occupation most commonly were hospital orderlies, cemetery employee, morgue attendant, funeral parlor assistant, soldier, cleric, ambulance driver, anatomy student, volunteer fireman, and pathologist¹⁷. Moreover, some individuals may seek out corpses at mortuaries, funerals, or graveyards (grave-robbers) or preserve the bodies of loved ones¹³, homicide, and chance occurrences. The victim may be male or female, usually a female corpse is preferred, but for some necrophiles the dead or dying body of a male, a child, or an animal suffices⁴. Most of the perpetrators are men employed as mortuary assistants, hospital porters, and workers in funeral parlors, embalmers, or gravediggers^{12, 20}. The crime usually takes place before burial but in rare cases may occur after burial. Often the corpses are not fresh but rather are dug up from the grave in a putrefied or mummified condition²⁰. Some even like only the bones. For example, Ed Gein. Sometimes the perpetrator breaks into the mortuary to get a corpse (criminal corpse snatching) or even kills to satisfy his or her craving⁵. Necrophilia can be a dramatic part of the power/control serial killers’ rituals too. In more recent times, necrophilia has been associated with cannibalism (necrophagist) and myths of vampirism.

Typology of the Characteristics of Necrophiliacs

To most people, anyone who violates such a strong societal taboo appears capable of any inhuman outrage. However, even though most of us find necrophilia completely alien to our own range of experiences. Necrophilia can be classified as a clear-cut sexual aberration or as a harmless fantasy that involves no actual physical contact with corpses¹². Other forms of necrophilia include lust murder or necrosadism, in which homicide has the goal of obtaining a corpse for sexual assault; necrostuprum, meaning “stealing of a corpse”; and necrophagy, where the corpse is physically mutilated or parts of it are eaten³. In this variation, is an underlying necrofetishism, where by dead human bodies are the object of sexual interest, based on the existence

of “a persistent sexual attraction to corpses”¹³.

Typology of the Characteristics of Necrophiliacs can be classified in 11 broad categories derived from various case studies and review articles by some renowned authors^{1,11,12,17} (refer to Table: 1)

TYPE 1 Necrophiliacs: Genuine necrophilias have a persistent sexual attraction to corpses. Over a period of at least 6 months, of recurrent intense urges and sexually arousing fantasies involving corpses, which are either acted upon or been markedly distressing. It includes case in which the corpse represents a fetishistic object.

TYPE 2 Necrophiliacs: Pseudo-necrophilias have a transient attraction to a corpse, but corpses are not the object of his sexual fantasies. He prefers sexual contact with living partners too. This group includes sadistic necrophiles, opportunistic necrophiles, and transitory cases. For instance, it includes “incidental” cases in which the subjects had sexual relations with cadavers without preexisting fantasies of doing so.

TYPE 3 Necrophiliacs: Violent necrophilias who kill to obtain corpses for sexual acts, or get a sexual charge out of mutilating dead bodies (necrophilic homicide). They are also referred as lust murderers or homicidophilia who are extremely dangerous necrophiles who enjoy the act of killing and copulating the warm fresh bodies.

TYPE 4 Necrophiliacs: Fantasy necrophilias, who imagine or play-act sexual contact with corpses, often without direct physical contact (vivid erotic imagery involving sex with corpses). Fantasy necrophiles, range from those timid persons whose only sexual outlet is the thrill and arousal they experience when viewing the dead bodies of strangers in funeral homes or morgues. According to the famous German sexologist, Dr. Magnus Hirschfeld role play of the dead are enacted in these luxury brothels which typically have dimly lit “mortuary chambers” with walls covered in black cloth, burning candles, and other funeral trappings associated with death are arranged near a casket. In a typical scenario the prostitute, dressed in white, lies motionless in a casket. She has been previously painted blue death spots on her body and has made her skin feel cold with cold compresses. The necrophile, perhaps dressed as a priest, will kneel before her and recite prayers for the dead, accompanied with faint organ music in the background. The finale comes when he can no longer

control his excitement and throws himself on her body, which remains rigid and immobile throughout the act, though, of course, still very much alive¹¹.

TYPE 5 Necrophiliacs: Romantic necrophilias, the bereaved who because of their extreme grief cannot bear to be separated from their loved one, and continue to relate sexually to their beloved, much as they did in life. However, such behaviors have been referred to as “inhibited necrophilia” as “little more than an extension of the part played by love in mourning.” Ancient customs and traditions have permitted romantic necrophilia allowing survivors to display a certain amount of loving attention to a dead lover in order to help them deal with their profound and extreme grief. Some mourners cannot bear to be separated from their loved ones and continue to relate sexually to their beloved after their death. For example, Some Polynesian tribes and Indians of British Columbia at one time allowed a man to express his grief by copulating with his dead wife¹¹.

TYPE 6 Necrophiliacs: Sadistic necrophilias are involved in biting, devouring, overtly attacking, or sexually assaulting a dead body. Some instances can lead to mutilation of the body parts of the deceased while performing the sexual act.

TYPE 7 Necrophiliacs: Regular necrophilias who perform a variety of sex acts with corpses, as they are often found in jobs that afford an opportunity to come in contact with dead bodies e.g. working as mortuary attenders, hospital orderlies, funeral home personnel, or grave diggers.

TYPE 8 Necrophiliacs: The true necrophilias are only interested in the corpse, not the living person. If he kills, it's only to get a corpse. He's often incapable of even making a sexual approach to the living. “True necrophilia” is very rare. This is not surprising as the act is typically carried out in secret and there is no victim to complain. For example, according to a legend, King Herod had sex with his wife Marianne for seven years after he killed her¹².

TYPE 9 Necrophiliacs: Opportunistic necrophilias usually have sexual intercourse with the living and would not normally think to engage in sex with the corpse but if an opportunity arises they would molest the dead.

TYPE 10 Necrophiliacs: Platonic necrophilias are those who never touch the dead but find sexual gratification merely from looking at them, and often experienced erections whenever the thought of a funeral arises.

usually are not interested in the actual sexual act with the non-living but rather get sexual gratification by collecting portions of the dead body or the undergarments worn by them as souvenirs and perform fetishtic activities with it. This practice of perversion is commonly referred as

TYPE 11 Necrophiliacs: Fetishtic necrophilias

necrofetishism.

Type	Typology of Necrophiliacs	Characteristics
1	Genuine necrophilias	Persistent sexual attraction to corpses with recurrent intense urges and sexually arousing fantasies involving corpse over a period of six months.
2	Pseudo necrophilias	Transient attraction to a corpse and prefers sexual contact with living partners too.
3	Violent necrophilias	Homicidal necrophiliac tendencies to kill to obtain corpses for sexual intercourse.
4	Fantasy necrophilias	Fantasize or play-act sexual contact with corpses, often without direct physical contact. Arousal by viewing the dead bodies of strangers in funeral homes or morgues.
5	Romantic necrophilias	Continue to relate sexually to their beloved as they cannot bear to be separated from their loved one.
6	Sadistic necrophilias	Sadistic acts involving biting, devouring, overtly attacking and mutilating the body parts of the deceased while performing the sexual act.
7	Regular necrophilias	Performance of sexual acts with corpses, as their jobs provide access to come in contact with dead bodies.
8	True necrophilias	They are exclusively interested in the corpses and not in the living person. They are capable of killing a person to get a corpse.
9	Opportunistic necrophilias	They usually have sexual intercourse with the living but if an opportunity arises they would molest the dead.
10	Platonic necrophilias	Sexual gratification obtained by viewing the dead body rather than touching them. They also experience erections whenever the thought of a funeral arises.
11	Fetishtic necrophilias	They are not interested in the actual sexual act with the dead but rather get sexual gratification by collecting portions of the dead body or the inner wears worn by them as souvenirs.

Table 1: Typology of the Characteristics of Necrophiliacs

The psychoanalytical background of a necrophilous character

The explanation offered for necrophilia in the literature has been primarily psychoanalytic, as the psychodynamic hypotheses that have been proffered

in the literature are often based on single cases. They are thus very difficult to confirm or deny empirically. Psychoanalytic interpretations become highly elaborate, when these however, have limited value in understanding the disorder, especially when they are derived from fantasy material compared to cases in which actual sexual contact with a corpse has occurred.

Life and death instincts are the most fundamental

forces in human nature. Some of the most popular children's folklore in western culture are infanticidal and necrophilous in character, the fairy tale of "Sleeping Beauty" being cited as an example¹². However, Calet and Weinshel (1972) concluded that although necrophilia may appear to have some characteristics in common with somnophilia (sleepy sex), the two syndromes do not necessarily reflect the same underlying pathology. The wish to return to the maternal body, oedipal conflict, pregenital fixations, and castration anxiety may contribute to somnophilia. In addition, munchausen's syndrome and necrophilia are uncommon disorders which do not appear to be related. It is suggested, however, that both of them center on "return to the womb" fantasies and may represent variants of each other. Specifically, the munchausen patient's symptom triad (factitious illness, peregrination, pseudologia fantastica) is seen to reflect a wish for death and reunion with the maternal object¹⁰.

The general theme, however, is that of unconscious suppressed hostility towards parental figures and sadistic impulses to explore the mother's body¹². For instance, Calet and Weinshel (1972) hypothesized that the bizarre mutilations sometimes found in sexual killings indicate that in some of these cases "the wish to re-enter and to explore the interior of the mother's body may be an important ingredient." This issue was criticized by Liebert, (1985) that "How would we confidently determine, for instance, if 'unconscious' forces to explore his mother's womb truly did lead an offender to kill and mutilate a female stranger?"¹⁵. For example, in 1890 in Paris, a woman was found dead in her home, her son sleeping next to her. She had been raped and then thoroughly disemboweled by him and he had managed this by reaching into her vagina, puncturing the organs and pulling the intestines back out by the same route. He threw them over her shoulder. Then he lay down on that bed and went to sleep. The autopsy revealed that the mother had died before any of this occurred. He had ravaged her corpse¹⁴. The typology of the necrophilous character existing in the given scenario is consistent with the combination of Type 3: Violent or Homicidal Necrophiles and Type 6: Sadistic Necrophiles.

Some psychoanalytic theories relating to necrophilic fantasies were described (refer to Table: 2), emphasizing separation anxiety, sadism, and anal masturbation, all compellingly manifest in the transference and rooted in infantile trauma². This includes the possibilities of a genetic factor or temporal lobe abnormalities

which may underly the "necrophiliac rampages"¹⁷. Calet and Weinshel (1972) also described a woman whose necrophilic fantasy of making love to a dead man was traced to her excitement of "playing dead, being a "stiff"... and hoping to be able, by her own deadness, to ignore her own frightening excitement. The intimate and complex inter-relationships between birth fantasies, coprophilia and sadism, regarding necrophilic tendencies, were first described by Freud (1908). Some psychoanalysts claim that the need to overcome the primal scene trauma is responsible for causing later necrophilia¹¹. The primal scene refers to the young child's actual or imagined observation of parental intercourse. For example, the child misinterprets the sex act as the father's mounting a murderous attack on the helpless mother, which causes overwhelming traumatic anxiety in the child. This interpretation of parental sex then forms the unconscious foundation for the later emergence of the necrohomicide. He identifies the father (the attacker) and the victim (mother) who has been rendered harmless and safely immobile.

One central theme in necrophilia is a profound lack of self-esteem¹⁷ and deep-seated feelings of inferiority. Unusually sensitive to rejection, they seek out a safe sex partner who is permanently incapable of rejecting them. At first they are fearful of the dead. However, through the defense mechanism of reaction formation, whereby an unacceptable emotion is replaced by its opposite, they become enamored of the dead and obsessed with them. They develop elaborate fantasies involving corpses, and when environmental or occupational circumstances cooperate, they will act on their hidden desires¹¹. Rosman and Resnick (1989) in their study with 122 cases of necrophiles found that only 11% of "genuine necrophiles" showed evidence of psychosis (Schizophrenia was diagnosed in some). Most of them were of average intelligence, although alcohol abuse seemed common, especially in the homicidal group. Most of them were heterosexual, though homosexual cases are known. The majority the psychopathology usually related to personality disorders' and a variety of sexual anomalies' such as pedophilia, exhibitionism, voyeurism, sadism, zoophilia, masochism, exhibitionism, asphyxiophilia, and fetishism, were also reported. As Stoller (1975) included necrophilia amongst the fetishisms.

"These range from necrophilia...through the use of inanimate objects ... to the ubiquitous fetishism of treating people as if they were only organs...or functions"

Table: 2**Psychodynamic themes included in the necrophilias characteristics^{11,17}:**

- 1) A fusion of aggressive and libidinal drives
- 2) Sadistic and destructive wishes
- 3) Developmental problems of pre-genital fixation or oedipal conflicts
- 4) Identification with the mother, or an attempt to deal with separation anxieties
- 5) Attempt to deal with loss or the fear of loss
- 6) Fears of death or of women
- 7) A moral deficiency or degeneracy

Necrophiles frequently have more than one motive. The most common motive of the true necrophiles is to possess an unresisting and unrejecting partner¹². For example, Dennis Nilsen, in his detailed interview with the police, said he wanted to possess the body of his homosexual victims, as he did not want them to leave him as they did every night, and also his childhood emotional trauma caused by the death of his grandfather at the age of six. Other motives are; reunion with a romantic partner, conscious sexual attraction to corpses, an attempt to gain comfort, or to overcome feelings of isolation; an attempt to gain self-esteem by the expression of power over a homicide victim^{17,18}, and less common motives are; unavailability of a living partner (for example, historical accounts of battles have soldiers with no history of homosexual leanings nevertheless sodomizing the wounded or dead on battlefields), compensation for a fear of women; a belief that sex with a living woman was a moral sin; a need to achieve a feeling of total control over a sexual partner; compliance with a command hallucination; performance of a series of destructive acts; expression of polymorphous perverse sexual desires; and, need to perform limitless sexual activity^{8, 17}.

A critical analysis of the psychodynamic influences in necrophiles

All aspects of our lives contain both deviant and non-deviant acts, this includes everything from the most mundane aspects of our lives, how we dress, the language we use to communicate, how we decorate our homes, to our most private activities, such as our sexual

behavior. As with most paraphilias, sexual interaction with the dead has been reported widely over time and place. It is believed that the act is carried out secretly and with a victim who is unable to complain. Some authors have included cases in which no actual contact with a corpse has occurred (pseudonecrophilia)¹¹. The authors intuition suggests, necrophilic tendencies are presumed to bud from early childhood development, for example, "Sleeping beauty" a classical folklore, which presents information of reincarnation, or life after death, by sexual union, makes a child think in an eccentric manner, or Shakespeare's "Romeo and Juliet" conveys a similar fantasy, some "Heavy Metal" songs explicitly deal with necrophilia¹⁷. Also, necrophiles may possess a confused sexual identity and/or sexual orientation and masturbation may be a sole sexual outlet well into adulthood. They may have feelings of extreme guilt towards masturbation, as sex may be a taboo topic at home. There is a possibility that they may masturbate to gruesome murders on T.V, for example, victims of torture, rape, concentration camps, sexual murders etc. According to Torre & Varetto (1987), "No doubt, that a subject who was depraved enough to perform acts of necrophilia could equally well have masturbated and ejaculated, using a pornographic cartoon as a means of arousal." Briefly, necrophiles sees the perverse act as the use of hostility in converting a childhood trauma into an adult triumph, the fantasy of revenge being crucial and risk taking an essential part. A triumph is celebrated and the sex object dehumanized each time the perverse act is performed, whether acted out or privately in

masturbation.

Necrophiles should have a tremendous amount of fascination to death, “Unintended necrophilous actions” such as the tendency of some individuals to turn first to the obituary columns rather than other items in a newspaper (i.e. arousal by viewing the photograph of a dead person), or they may attend funerals of unknown persons or get an erection on witnessing the death or even by perceiving the information related to some individuals’ death. Offensive acts such as, breaking and entering into a mortuary, or cemeteries to steal burial clothes or shrouds from the coffins are not uncommon²⁰. Often necrophiles may like to wear the attire and/or footwear, stolen from a dead individual. He may also gratify himself sexually by masturbating in the empty coffin and commit other gruesome acts involving skinning the dead body and fastening the skin flap to his naked body in order to proceed masturbating⁹. For instance, the insertion of a foreign objects into the vaginal orifice followed by a masturbatory act, thus are clearly acts of sexual substitution (regressive necrophilia). Necrophiliacs may even possess the knowledge of a thanatologist, to know the different stages after death, such as the facial pallor, cooling of the body, the stiffness of the cadaver (rigor mortis)¹⁶, even the smell of putrefaction or decomposition, may stimulate them.

A necrophile would have his fears of his own death, or experienced loss of his loved ones, quite frequently. They may assume that reunion with the dead is possible by turning a passive body into action by his sexual interventions. He may desire to engage sexually with someone who is sleeping, according to Calet and Weinshel (1972), who proposed the “Sleeping Beauty” syndrome (somniaophilia), as a neurotic equivalent of necrophilia. He would have tried sex with inanimate objects, such as using mannequin, shoes etc., which

eventually result in behavioral try-outs with other associated paraphilias (autoerotic asphyxia, bestiality). His first sexual encounter could have ended in abject failure, an event which probably precipitated his acute deterioration and subsequent referral to prostitutes¹⁶. For instance, “Symbolic necrophilia” includes individuals who frequent prostitutes who are prepared to simulate a dead body, complete with shroud, coffin, etc., and to permit intercourse under those circumstances¹¹.

Necrophiles frequently prefer sex partners who are helpless, unresisting, and completely at their mercy, or who are either unconscious or immobile, in order to avoid critical remarks about their performance, the fulfillment of which gives them a sense of power and control over the women whom they considers as a sex object. A necrophile will continue his acts, as he believes, that the dead lover never rejects him, and is always available when required; makes no demands, is never unfaithful, does not compare his love-making skills with others’, will go along with any sort of “kinky” sex, and will never file a complaint against him.

While critically analyzing the issue, necrophilia is simply another type of behavior problem that is acquired when the proper learning conditions are present along with major defense mechanisms that have been attributed to necrophiles (refer to Table: 3). For example, it is common for a man during sexual intercourse to try to delay orgasm while he is inserted and enjoying the preliminaries. However, this may be hard if his partner is moving very enthusiastically. He may then ask her to slow down or remain motionless before his excitement reaches the point of no return. If having a motionless partner allows him to prolong sexual pleasure, this could be a powerful motive for seeking out other immobile sex partners. Later, he moves on to an unconscious or dead person. Therefore, can a necrophile rape a male or

female who is living is an area to explore? This could be possible if the victim in drugged or rendered unconscious.

Table: 3

The major defense mechanisms that have been attributed to necrophiles are^{11,12,17}:

1. Denial of separation and loss
2. Identification with a parental figure
3. Introjections of a parental image
4. Counter phobic reaction against a fear of the dead

5. Transforming passive into active

Necrophiliacs are motivated by a desire to obtain an immobile, helpless, and unresisting partner as a laboratory for their sexual experiments, which in turn, precipitates them to choose jobs that would allow them to be close to corpses. The frequency of occupational access to corpses among necrophiles suggests that careful screening and supervision of employees should be done in cemeteries, morgues, funeral homes, and pathology departments. The ready availability of corpses in a job environment does not, therefore, preclude the possibility that a necrophile will commit homicide. Several necrophilic murderers had access to corpses through their occupations¹⁷. For example, an individual who has a fetish for female underwear often begins by stealing from clotheslines. When the fetishistic object is no longer easily available, the subject may commit a burglary in order to obtain it. Similarly, with necrophiles, when there is a crisis for corpses; they tend to kill to obtain the body of the victim for sexual assault. Also, some necrophiles, like fresh, warm bodies to mutilate and perform sexual rituals. For example, Edmund Kemper, went cruising for co-ed teenage girls, killed them, later decapitated them, before his sexual acts, and lastly performed similar rituals with his own mother. Mutilation and necrophagia were not committed by several true necrophiles, according to Rosman & Resnick (1989). Although it appears that there may be an overlap between vampirism and necrophilia, the distinction between the two is based on the observation that vampirism is sometimes directed towards the living¹³. The myths of vampirism can be criticized as a person, who has been romanticized by the Dracula tales, obtains a feeling of power from his victims.

Conclusion

Necrophilia is often acknowledged as a very rare and poorly understood phenomenon. The reasons behind this were; limited research publications in the psychological aspects of necrophiliacs, often due to the limitations of retrospective case assessment or statistical analysis. Whereas, this study explored the sexual deviancy in a necrophile from the point of view to critically analyse the psychodynamic assessment which is basically an in-depth inquiry into the nature of how the sexual symptomatology is related to and embedded within core characterological and interpersonal dynamics, that serves in evaluating the sex offenders necrophilous

characteristics and to encourage in future psychological therapeutic interventions. Different societies have different rules about what is forbidden and what is permitted. The rules we inherit depend upon the accident of birth. In order to study the problems that arise from sex objectively, in terms of attraction to the dead, we need an entirely new way of classifying behavior. (E.g. true necrophile or fantasy necrophile) The dividing line should be between what people do with mutual consent, and what people do against another's will, (especially, in this disorder a non-complainant) in other words, moral judgment between social and anti-social acts.

If, questioned as an author of this psychoanalytical study as to where to draw the line, my answer is that as regards to my understanding no line can be drawn. We should never stop trying to understand the vagaries of sexual behavior, no matter how bizarre or extreme. The simple rule is that every human being has a claim to sympathetic understanding by virtue of belonging to the same human family. Also, every human being has the right to express himself in his own way provided he does not infringe the rights of others. This article has delivered the message that necrophilia may range all the way from harmless masturbation fantasies to an unusual kind of "kinky sex" or even murder. We can now understand how the necrophilic characteristics and behavior might develop and the psychoanalytic influences that take place on these sex offenders. Since our society maintains certain dignified rituals regarding the dead body, the question still persist, what if one's partner only plays dead, or if sexual enjoyment is greatly increased when partners enjoy sex in coffins or cemeteries. Are these forms of necrophilia truly beyond the bizarre? Moreover, it is almost impossible to estimate the incidence of imaginal necrophilia, since such fantasies are subject to strong social taboos and are most likely to be confided to only a very limited audience, such as one's therapist or sex partners.

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