

## DEJA-Vu: Revelation of Inexperienced

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### ABSTRACT

This research paper talks about Deja-Vu. This paper reveals the things which we consider not less than a miracle but a revolution to the intellect of a person. It is an important aspect to society and also to the world. Deja -Vu is something which has influence on most of the individuals of the society as a mystery which is not going to be a mystery anymore. DejaVu was always seen from a psychological point of view but it can be an answer to many unsolved questions of the sociological mind. Today it is very important to consider it as a social phenomenon as well as a catalyst to many uncontrolled situations. Here we got to know about the relation between Deja-Vu and the three very common words i.e. Present, Past and Future. This paper has the potential to satisfy the curiosity of the human mind for this social concept. This paper was reviewed and explained with the help of primary data and secondary data available through various experiences of the individual and other useful internet material. This paper presents and attempts to study the concept of Deja-Vu, various factors impacting decisions of human sociology. Apart from considering the importance of Deja-Vu, this paper throws a light on the critical aspect as well.

**KEYWORDS:** Deja-Vu, Familiarity, Dual reality, Sociological scripts, Individual, Society, Superpower, Superstition, Societal ignorance, Fear, Frequency, Advanced deja-vu, Break the chain, Decision making process.

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### I. INTRODUCTION:

The phenomenon of 'deja-vu' has been around from a very long time. The term 'deja-vu' nowadays and from the last few years has been used quite a while. It is often used in newspapers, books and magazines, etc... as a practical word which showed a great concern with a variety of topics. The problem is, though, that while many see fit to use it in their writings and conversation, just exactly what is meant by the words 'deja-vu' is quite implicit. Many, based on their own experience, believe it must refer to what they confronted or felt, while others, having never had such experiences, have a very blurred idea of what is meant, if at all. As such, it has become a sort of broad label for any number of hard-to-explain, sometimes upsetting occurrences of unexpected recognition, in which an individual is involved having trouble identifying a precursor for the places or events which seems peculiarly and solemnly familiar.

Deja-Vu, the name itself creates a mystery. The mystery that we all experienced but discussed a little in sociology, which nowadays a degree of concern. Sometimes it leaves us speechless. Deja-Vu is a French term which still needs an English term. It is demotically defined as the experience which makes us feel the moment experienced earlier. In other words, we can say that déjà-vu is a social phenomenon in which "**present repeats past**", which means that the moment which is in the present feels like it has happened before. It is a strange experience of a normal situation which feels like dual reality. *Familiarity is the base of this phenomenon.*

### II. BACKGROUND:

Most literature on deja-vu and its diversity has sought to explain why and how an individual experiences this phenomenon posting a link between dual reality ranging from reincarnation to temporal lobe of epilepsy. It occurs as a result of a brief glimpse of an object or situation before the brain directs to build the fully conscious perception of the experience [Edward B. Tichener , 1928]. A book has recently appeared, which has temporal lobe of epilepsy as its main focus ( LaPante,1993).In it , the author described deja-vu remain as a symptom of psychomotor epilepsy,a contention that continued a long time in most and medical and psychiatric textbooks and which would seem to be based on this and others remarks by Dr. Jackson. The book mentions "Paul Spiers", a neuropsychologist, who told students at a lecture that if they had experienced déjà vu experiences, they are suffering from epilepsy! Studies also show the struggle of the people dealing with deja-vu which shows a strong and consistent link between deja-vu and the seizures due to temporal lobe epilepsy [Marc Lallanilla].

Many scholars have long understood that deja-vu and the law of attraction are working for us as the “familiarity”, a word which brings them together [Team Soul]. Some scholars believe that quantum physics scripts govern the connection of deja-vu with the parallel universes [Colin Marshall]. Wherever there is a pathological kind of deja-vu that is associated with epilepsy, scientists say that for healthy people the sensation is an anomaly of an individual memory. Individuals holding non-scientific beliefs often claim dejavu is an after-effect of reincarnation (and evidence of reincarnation) [Paul-Rather]. Research also shows that when experiences or action challenges one’s perceived manhood, an individual responds with the feelings of anxiety, and behaviours that exemplify stereotypical thoughts. Deja-vu is mostly considered as a phenomenon which is associated with psychology, neurosciences, quantum physics, law of attraction but it also has a place in sociology.

In what follows, we explore how deja-vu and sociology together work.

Although less research has focused on the sociological view of deja-vu, which somewhere dominates an individual behaviour. Here we explore how an individual and the society double bind each other through deja-vu, which shows a distinct structure from other subjects.

Deja-Vu is a kind of dual reality in which a person lived twice. The term Deja-Vu was first coined by Emile Boirac. In 1876, in his *REVUE PHILOSOPHIQUE*, where he mentioned “le sensation du déjà-vu” to recall this experience in his letter to the editor. Deja-Vu is that experience which makes us feel the moment earlier. Although déjà-vu is still a mystery to a modern science, but we forget to think that in ancient early ages, Earth itself it’s a mystery but early man with their power of curiosity come in contact with different secrets of earth and as the evolution goes on with the passage of time many phenomenon and mystery of earth are solved. Every phenomenon connected to this earth is happening on a certain frequency, where most of the processes of the earth are based upon.

In the process of Deja-Vu, as the study suggests, our mind produces some signals just like radio (example given by Dr. Michio Kaku) on some frequency due to which we are able to experience the things. Most esoteric teachings suggest that Deja-Vu is associated with pineal gland (the third eye). Pineal gland creates some images and illusions which feel us that moment is already seen [ Akgul, Oksuz, Turan ]. These ‘explanations’-accompanying with others, like delayed intra-hemisphere transmission over the corpus callosum (e.g., Wigan,1844; Efron 1963; Comfort, 1977; Weinaud et al.,1994), to not mention an astonishing array of psychoanalytical theories (an excellent survey is provided in. Brown, 2004)- lead people to believe that all that one needs to know and that there is nothing of interest still to be done. By studying certain incidents there comes a term called “Law of Attraction”. Law of Attraction and pineal gland both create images and these images are formed on a certain frequency. In Law of Attraction, our brain produces certain waves on a certain frequency which converts the imaginary things to reality [Rhonda Bryne] whereas the pineal gland present in the brain also produces frequency to produce illusion [Turk J Pediatr 2013]. Deja-Vu lies between these two (pineal gland and Law of Attraction). To understand the déjà-vu easily, let’s take a look at the example given by Michio Kaku on the Radio. Radio also helps us to understand this phenomenon. In our home, we all have radio, we set the radio on a certain frequency and we are able to listen the voice, although radio has antenna and some kind of waves are produced but we need to understand this, by setting the frequency of the radio we are able to listen that voice which was tuned fraction of seconds before. To understand it in more detail let’s take an example of Television. In Television, there are many channels where we set them on a certain frequency and see the images. But if we talk about Wireless networks like Dish-TV, Video callings etc the same pattern of frequencies is produced and we are able to see the moments which have happened a microseconds before. In the same way, a human brain produces 70,000 thoughts a day on different frequencies and in these thoughts, some thoughts have the frequency which travels in the universe somewhere and makes us feel this phenomenon. What if quantum physics takes a dig in this concept? According to Quantum physicists, quantum physics plays an important role in the field of déjà-vu as well as around us. They claim that all activities that are done on this earth are done by quantum physics. In the world of quantum physics the things that are happening at certain frequencies take time and travel to earth within a certain period of time and people experience déjà-vu and feel that this moment had happened before. As a human brain produces 70,000 thoughts a day, all the thoughts released on a certain frequency in which some thoughts got high sharp frequency and some got low frequency. The thoughts of sharp frequency lead to feeling déjà-vu. As our daily activities are similar to the things that have already happened in the parallel world or we can say imaginary world [Colin Marshall]. Now the question arises if we are saying that all our daily activities are related to the activities that have happened in the parallel world then why are we not experiencing déjà-vu all the time? ... It’s just because of the low frequency of that activity of the parallel world. Let’s take an example, our eyesight has certain range to see the things like stars, although we can only see the bright stars but that does not mean that whole universe does not exist, in the same way our thoughts have certain range of frequency to see, to perform and experience the things through which we feel that those activities already happened somewhere[Luke Strongman]. As we explained above that déjàvu is correlated with pineal gland, Law of Attraction and quantum physics but we can’t ignore this fact that its major co-relation is

with society although it has influence on every individual of the society with different impressions. Prior to the above work on *deja-vu*, it was believed that *deja-vu* is an individual phenomenon but after an empirical study on *dejavu*, we find that *deja-vu* is not an individual phenomenon, it has many societal impressions after *deja-vu* event. By studying a different relation of *deja-vu* with others let's see how it works with sociology. I think this is the time where sociological terminology is needed, especially in sociology discourse, to become more distinctive.

### III. DATA AND METHOD:

In-depth interviews were conducted from 2019-2020 with 13 random people at different places within the south-west who reported seeing a dual reality. Subjects comprised 42% of roughly 1,000 people. The study received approval of the places from September, 2019 to February, 2020. To identify people that had experienced *deja-vu*, two recruitment strategies were used: (1) Recruitment flyers were placed around public places., (2) People that reported experiencing *deja -vu* during a survey were recruited for a follow-up interview. Within the flyers read, "Have you ever had that fleeting, mysterious sense that something you are seeing for the first time is familiar? *Deja-vu* – Wanna talk about it? Let's be a part of a study and get aware of it ." In smaller print, the flyers had more detail on confidentiality and eligibility criteria (age 16 to 70 years, where the flyers were posted, with the experience of *deja-vu*).

For those people who were recruited through a survey, twelve questions were designed for the research which were used to identify the subjects who experienced *deja-vu*. These included: (1) What was it? (2) Where were you when it happened? (3) What kind of a day was it? (4) What did you see? (5) What were you doing? (6) who were you with? (7) With whom you have shared? (8) How do people react to you when you open up about this thing? (9) What were you thinking about? (10) How many times have you experienced this thing? (11) How did you handle it? (12) What are your conscious minded activities {education, traveling, stress factor, etc.}? Subjects taking the survey who said "yes" to one of these questions indicated that at least one *deja-vu* unwanted experience was considered eligible. Subjects recruited via the flyers completed an abbreviated version of the survey before the interview to determine how they would characterize their unwanted experience. Of subjects interviewed, seven were identified from urban areas, five were identified from rural areas, some were shy people and some were outspoken. A comfortable environment provided for the participants.

Interviews were conducted by the author. Given the sensitive subject matter, the first 10 minutes of interview were spent trying to build rapport. This involved assuring the participants that the interviews were completely confidential, asking questions about their social lives, and generally trying to make them feel comfortable. We found that most people eager to talk about their experiences and the author's difference in age and gender and the social proximity of the researcher were not barriers to frank, open conversations. Interviews ranged from 34 to 90 minutes (48 minutes on average).

All interviews were recorded, transcribed verbatim, and analysed. Our coding scheme emerged inductively when interviews were first carefully read for key concepts. Next key concepts were used to develop central codes for the data. All the interviews were repeatedly scanned and coded for emergent themes, which were grounded in the data.

During interviews, respondents were asked explicitly about how the unwanted *deja-vu* event unfolded, how they felt about the event, what made this experience unusual and how society reacted to them. These experiences ranged from encounters that would be classified as simple to complex one to encounters how the individual felt when he experienced this thing and what societal impression had been received. To ensure confidentiality, we use pseudonyms for all the participants and have removed any identifying information.

In the next section, we will review the findings. The interviews revealed four primary themes that illustrate the social interactionism of *deja-vu*. This shows an argument that illustrates distinct ways that how the impression of *deja-vu* shapes the interactions between individuals and society.

### IV. RESULTS

#### *Less Defined sociological scripts*

The first theme that emerged across interviews relates to a lack of cultural roadmaps. We find consistent evidence that sociological scripts for the individuals of the society are less defined than other scripts, and that was particularly pronounced when an individual *déjà vu* experiences were new. In many instances, an individual described not necessarily knowing what to expect in *deja-vu* experience encounters not only because they had little experience with this phenomenon and also expectations were not clearly defined. For an individual who appeared recently, *deja-vu* occurred during a period where an individual is going through a number of social activities which involves a conscious mind along with sociological factors which can either be micro or macro and the individual did not know yet how to stop it. From some respondent explanations we analysed that they never experienced *deja-vu* in the subconscious stage. As a result, when they did seek out encounters with social activities in college, home, office, etc., these individuals were less sure of what was normal or expected. Whereas *deja-vu* in the field of neuroscience and quantum physics receives ample

representation in media, there is dearth in sociological scripts for the individuals who face this phenomenon. In some instances, a lack of established sociological scripts led an individual to draw on neuro-sciences scripts or assumptions, using stereotypes of having superpower or neurological disorder to navigate the situation. The individuals we interviewed often made comments such as:

*I never heard this word deja-vu, also I never heard about this phenomenon but I've experienced it many times. I thought I have some superpower in me. I talked to my friends and they droll me badly, but inner self, I know I'm having supernatural power in me.*

**-Admesh,26-year-old (male)**

Admesh describes an event where he shared his experiences with the small unit of the society and got an unexpected reaction. In these cases, we probed the interaction between individuals and society regarding this phenomenon. Admesh states that he never heard the term although he experiences this thing. He told us that, before meeting us, he was having a thought that he is having a supernatural power in him. Instead, the drolling by the society made him to remain quiet for always and never discussed with anybody. He also describes that with that societal reaction, he had a feeling of fear that society will ignore him, that's why he decided to not share it with anybody. Research shows that individuals have not heard about the phenomenon in any social context. As a result, the research in this type of cases also finds that an individual wants to share his deja-vu experience with the society but sometimes society is not ready to accept this.

In many instances, inexperience combined with deja-vu person's reported lack of a clear guide to facilitate unwanted deja-vu. That is, even among deja-vu people who had previously experienced this and shared with the society, many described not having a roadmap or a set of expectations to navigate deja-vu encounters. As many described that they had a thought of interacting with other deja-vu person, who would not give them a feeling of ignorance for the unwanted scenarios, but until this happened, they were getting a peak level of different societal reactions.

Below, Parul describes how she got violent after a deja-vu moment with the other family members.

*I don't know how it happened, but I had experienced deja-vu at our living room where we usually spend time with other family members. I don't know how it started but I had experienced it before also and I shared with others but they show no response, but this thing was irritating me like what it is and why it is happening to me. So, this time when I experienced deja-vu and I opened up with others but they always ignore me as I'm telling rubbish which forced me to do violent behaviour which was an uncontrolled situation for me and after my violent behaviour forced them to believe in me. I hadn't experienced this thing strongly as far and I didn't read this thing anymore commonly, so I didn't know what to expect. Deep down, I knew that's not how it was supposed to go.*

**-Parul,18-year-old (female)**

Although Parul's inexperience may have contributed to the unwanted encounter, she also recalled an uncertainty of expectations. The violent behaviour became forceful at times, but afterwards, she acted "normal". She wanted to share her experience and wanted to apologise for her act. Because she did not have a clear guide for how the encounter should unfold, Parul continued to gauge the situation to see dynamics of the whole scenario. Yet, she was thinking that something was not right. Less defined sociological scripts made confusion in the individual and the society to understand the phenomenon. Another interviewee, a mother of an 11 years boy named "Esha", shared an event where she found confusion in understanding the phenomenon which was reported by her kid to her.

*I am a mother of an 11 years old son. He told me many times about the feeling of familiarity with the things and place. Recently, we'd been in a new place, he told me, " Muma, why are we going to the same place?", I replied, " No, we never been here, it's a new place." Then, he told me that he was feeling familiarity with the place and felt like he'd been to this place before. He told me many times about the familiarity with the things, events but it made me put into confusion in understanding him and also with the question of why it is happening with his son but it was something which I never heard about.*

She was asked: Many times? Did you ever think that you should take your son to a doctor for a medical check-up? Or Did your son take any medicine at that time?

*No, my son wasn't taking any medicine. He told me many times and for the first five six times, I wasn't taking him seriously but after that, I started noticing him but I never took him to a doctor because I thought he might be telling lies or doing fun with me.*

**-Esha,47-year-old, (female)**

Esha, 47 years old women, described an event where his son was experiencing deja-vu and told her many times about the phenomenon but with the lack or less defined sociological scripts, respondents find difficulty in understanding the phenomenon and also create confusion in the mind of many people much like Esha. Research analysed many people like Esha, who were a good listener of deja-vu experiences but they found confusion in understanding the phenomenon due to less defined sociological scripts.

### **Markers of Dominance**

Notable across deja-vu people interviews were calculations around an individual and society. Interviews reveal there are two markers of dominance that is; an individual and the society. After the incident, deja-vu people described using these markers to determine dominance. In this theme, the research throws a light on both individuals and the society that was more dominant in the open up situation.

Our research shows results which reveal some pockets where society shows dominance, some pockets where individuals show dominance and some pockets where both markers neutralise each other after the revelation of deja-vu experience.

Below Ravi shared an event that shows how society and individuals neutralise each other.

*On the first day of my hostel, I was sitting on a bed with my roomies in my hostel room and I felt like this thing, this place, these people and moreover this moment has happened before, which was quite a weird thing for me. After that, I went to my college. I feel like those classrooms, that professors I already knew, although I haven't gone to those places and never met those people before. I got worried about what to do and what is happening to me?... After that, I shared this thing in my peer group and they said that this thing happens to all and it is normal.*

**-Ravi, 19-year-old, (Male) [Engineering student]**

In his interview, Ravi described an event where our research explained how society and an individual neutralise each other. He shared an event where he felt familiarity with the moment which he was having in his hostel room, college and also with the professors. The situation makes him worried. He also mentioned in his interview, the situation was very surprising for him. He shared the whole event in his peer group and the reaction from the society he got very normal, which our research found that sometimes society and individuals both neutralise each other, by not showing any dominance on each other, and they accept this thing as a fact.

In interviews our research found some indications where an individual becomes dominant in society. Bhavya, a rural girl, shared an event where she forced the society to believe in her.

She was asked: How many times you were having deja-vu experience on an average? What reaction do you get?

*At that time, I was casually like 5 times a week. First time, I felt this experience when me and my joint family shifted to a new place. I never been there on that place before but I noticed like that's the same place I have seen somewhere, same home, same location which made me fully surprise so I call my mother which was standing nearby me but she smiled at me and ask me to take rest. I feel like she didn't believe me.*

She was asked: With the cold reaction from your mother, how did you convince the whole family about this phenomenon?

*After getting a cold reaction, I remain quiet for a day. Next day, we went to the market and the same thing happened to me and this made me lose my temper because I was very much surprised at that moment and my mind was full of queries. So, after reaching home, I shouted in a very loud voice full of anger that why I'm feeling like I've been here before. After doing hue and cry, my family members got convinced with this thing and they said I might be having reincarnation.*

**-Bhavya,17-year-old, (female) [villager]**

Bhavya, a village girl described an event where she with her joint family shifted to a new place, where she felt familiarity with that place that she had been there before. After experiencing deja-vu again and again, she tried to open up with one of her family members but she got a cold reaction which left not a good impression on her at all which compels her to force her family to believe in her. In other words, research reveals that somewhere after deja-vu experience when an individual gets a cold reaction from the society makes the individual to force the society to believe in him/her.

In another interview, research found some indications where society shows dominance in the individual. In the research, this is the most common evidence we have found, where society usually snubs, ignores and droll the individual. In other words, we can say that the society isn't ready to accept that this kind of phenomenon exists in our society. Respondent named as Shakil shared an event below:

*I had experienced this phenomenon many times and I did share it with the locals friends who live in my colony .First, they found it funny and they made fun of me .Furthermore, when I insisted more ,they snubbed me .After this incident , I decided to remain quite. But what I found was, after two three days, they started ignoring me which literally did not leave a good effect on me.*

**-Shakil,26-year-old, (male)**

Shakil described an event where he shared his deja-vu experience in a peer group. After sharing, he received an inappropriate reaction from the society. Snubbing, ignorance and dominance by society has been reported. With keen analysis, research shows results which clearly satisfy the marker of dominance as society.

### ***Effect of Superstition or role of superstition***

This theme that emerged in interviews relates to how the society connects the deja-vu experience of an individual with the society. In other words, research reveals how society connects the deja-vu experience of an individual with superstition. As per going through many interviews, our research reveals that lack of direction enables the individual and the society move towards superstition. Our respondents explained that with the revelation of deja-vu experience with the society, society often relates with the superstitious things which diverts the individual and the society from actuality.

Below Ashavi, one of our respondents explained that how her deja-vu experiences erroneously relates with the superstitious things by her family members and other surrounding colony members.

She was asked: With whom you shared your deja-vu experience?

*Frankly speaking, I shared it with my family because deja -vu was a new thing to me, I don't know what was going on but I was experiencing that the things or the moment we were having had happened before.*

She was asked: How many times you were experiencing deja-vu which convinced you to share this thing with others? Did you feel any illness at that time or taking any medications?

*I don't remember the number but it was happening frequently which shows a degree of concern to me. No, I wasn't taking any medicines at that time nor even feeling any illness. I was fit and fine.*

She was asked: What reaction did you get?

*As I mentioned, I had shared my experience with my family. My mother shared it with other people of the colony. They said that I was having some spiritual power of seeing things and very soon they linked my deja-vu experience with superstitious things. They were doing hawanas and started worshipping me as I had some holy thing in me and with this response, I also started believing them and walked with their perspective, which was sometimes frustrating of sitting in front of smoke.*

**-Ashavi, 21-years-old, (female)**

In a vivid account, Ashavi described an event in which she shared her deja-vu experience with her family which was further known by other members of her colony, from where her degree of standard living of life had been changed , as her society where she lives linked her deja-vu experience with the superstition. And this thing wasn't limited to superstitious thought only, people started worshipping her by performing rituals. Ashavi described entering an extreme space which started with extraordinary experience which was further difficult for her to encounter. In her interview, she explains how her deja-vu experience explained to her in terms of superstition by the society which totally deviated her normal standard of living towards superstitious one. She explained how normal healthy person life diverts when experiences are misunderstood.

One more respondent has been reported with the same situation which was not that extreme as the above respondent. Below Ajay described that he experienced deja-vu and explains how society encounters his experience.

He was asked: What reaction did you get from society when you open about this thing?

*To be very honest, I was experiencing deja-vu many times. One day, I shared with the family members in a casual way but I got an unexpected reaction from them. Unfortunately, they brought a man who performed witchcraft a little bit and left.*

**-Ajay, 23-year-old, (Male)**

Sometimes, unexpected reactions made difficulties for an individual to encounter the individual. In his interview, Ajay explained an event where he shared his deja-vu experience with the society which was further misunderstood and the society relates his experience with superstitious things which was unexpected for him. Performing witchcraft and other taboo things were also reported in order to get rid of it, which enabled a person in encountering such experiences like deja-vu.

#### **Effect of Prejudice (fear of ignorance)**

A final theme that emerged in interviews relates to how an individual restricts himself of no sharing with anyone with having a prejudice that society will ignore him after experiencing deja-vu – what we sometimes call fear of ignorance – becomes manifest after experiencing deja-vu events. Some respondents were afraid of being “outed”. Some of the respondents we interviewed often made comments such as:

He was asked: How did you decide that you should not tell anyone?

*Of course! I decided that I should not tell anyone because I have the fear and I have my own reasons. I experienced deja-vu which was a very new thing to me but I decided not to share it with anybody because if I share it with anyone either they call me mad or they call me mentally sick or they linked me with superstitious things.*

He was asked: Fear? What kind of fear do you have?

*Fear of ignorance. I thought if I opened up this thing, society would ignore me which was definitely not a good thing for me. I'm a simple person and want to live a peaceful life and I don't want to create trouble in my life, that is why I decided to remain mum.*

**-Reyansh, 27-years-old (male)**

Reyansh described how difficult it would have been to escape from the situation. At this point, he was making prejudices which he mentioned in his interview. Elsewhere in the interview, Reyansh stated that he has fear that society will make him alienate or throw him out from society. In our interviews we mostly found these types of individuals who share the same statement and restrict themselves from not opening up about deja-vu with anyone. The rate of fear of ignorance or isolated or alienated or sociological cut off by the society have been seen very high in our respondents.

Further, I would like to draw attention for the first time on the sociological types of dejavu:

1. **Passive** -- In this type, when a person experiences deja-vu and shares this thing with the society but society shows no interest in him. In other words, we can say that in this type an individual contribution is involved but not society. It occurs where low integration of society exists.
2. **Active** -- It is characterized when a person experiences deja-vu and shares his experience with others and society shows strong interest in him. In other words, we can say that in this particular type society is more involved than an individual.  
Further this type includes two subtypes:
  - 2.1 **Facto** – In this type, when a person experiences deja-vu and shares his experience with others and society accepts it as a fact.
  - 2.2 **Supertito** -- In this type superstitious type of society is involved which connects it with holy things.
3. **Constrainic** -- This type reflects when an individual experiences deja-vu and has confusion of an event and lack of social direction and forcefully makes society believe in him. It occurs where there is more individual contribution. It is rarely found in our society.

4. **Shielded** -- In this type when an individual experiences deja-vu and wishes not to share with the society due to fear of getting ignored or isolated or sociological cut off by the society. It is mostly found in our society.

**Table:** Distribution of contribution of society and individual according to the sociological types of deja-vu after deja-vu experience.

SOCIOLOGICAL TYPES OF DEJA-VU	SOCIETY	INDIVIDUAL
PASSIVE	Not Involved	Involved
ACTIVE	Involved	Involved
CONSTRAINIC	Involved	Involved
SHIELDED	Involved	Not Involved

□ **Social order of sociological types of deja-vu:**

*Shielded > Passive > Active > Constrainic*

Research found the social order of sociological types of deja-vu. This social order explains that “*shielded*” types mostly exist in the society whereas “*constrainic*” is found very rarely. Research has also found an approach which gives another perspective in the field of deja-vu.

A perspective which reveals that deja-vu is not limited to “*already seen*” things but also “*known future seconds*”. I termed it as ‘*Advanced Deja-vu*’. Advanced deja-vu is defined as the deja-vu where an individual feels that the moment he is living has happened before and also knows what is going to happen in the next few seconds. Sometimes, it is very difficult for an individual to navigate the situation. Respondent described an event below:

She was asked: What was it? What did you see?

*I was walking on a road and I saw an old man get a heart attack, at that instant I got an intuition that I had lived this moment before and that man will be going to die. And the same thing happened in front of my eyes. In that intuition, I had done a lot of steps but I was so shocked by the trauma that I did not take those steps.*

She was asked: Steps in intuition? What kind of steps you did not take?

*I felt like the old man standing would get a heart attack and somehow, I would take him to some nearby hospital but when the same things happened like that old man had a heart attack but I wasn't able to do anything, it's quite shocking for me.*

**-Shreya,42-years-old, (female)**

Shreya described an event where she experienced deja-vu and also advanced deja -vu in which she knew the movement of the next few moments. This thing made her shocked for the time being as she mentioned in her interview. Her interview clearly shows how difficult it is for the individuals much like Shriya to encounter the situation with the advent of advanced deja-vu. Another respondent with a name of Neha, shared an event in a kitchen:

*I was working in a kitchen and I felt like the same thing, same situation I had seen before , the same place I was standing working with the same set of cups out of which one cup was going to be broken by my kid and after a few seconds the same thing happened ,my kid broke the cup . This thing was very new for me.*



**-Neha,35-years-old, (female)**

Neha described an event where she experienced déjà-vu while working in the kitchen doing something with a set of cups and out those cups, one cup was about to crumble from her son's hands and when the same thing happened in front of her eyes. This thing surprised her as she mentioned in her interview. Advanced déjà-vu also made confusion in the mind of the respondent to navigate the encounter. Sometimes, unexpected events surprised the individual with its unknown facts with different diversion of confusions which leads to curiosity, overthinking, anxiety and frustration which impact the society in different sphere. Much interviews like Neha leads the research to explore more in the field of advanced déjà-vu, where research found the evidence where people were applying an approach to encounter such situation which I termed as "**break the chain**". Break the chain is the process When a person experience déjà-vu and he knows what is going to be happening in the next few minutes instead of doing that action, he takes a different and sometimes opposite action by "**decision-making process**". Decision making process plays a major role in break the chain. Also, we can derive that "**Break the chain method is based on decision making process**". Decision making process is the process in which a person takes an instant changed decision which changes the whole scenario of the social situation. The individuals we interviewed shared some experiences such as:

*In a street, I was protesting with a large number of people, while protesting and raising slogans, I felt like I already lived that moment and also felt that a stranger will come with white flag from a street corner who will trigger the violence which will turn the protest into a disaster. At that moment, I instantly rushed to that place and stopped the stranger. But after that incident, I was very much surprised by what happened to me, what an incident it was.*

**-Rahul,33-years-old, (male)**

Rahul described an event where he experienced déjà-vu with advanced déjà-vu, which was quite surprising for him. Respondent also mentioned in his interview that he also experienced déjà -vu many times but this thing was quite different to him. The instant action taken by him of stopping the stranger was a way to encounter the social situation called 'break the chain' which was a decision making process, as with his instant decision who scenario of the social situation got changed. One more respondent give comment on this below:

*I am an employee in an office. One day I was getting ready for my presentation in a very important meeting which would started in the next 30 minutes and I felt like the same moment has happened before to me in the same place in the same position and I was holding a same cup in my hand and in the meeting my laptop going to be shut down due to which his boss going to fired me in the next few minutes. I got scared with this vision of mine like what is this?... I got so many questions in my mind but then I decided that I would take another laptop with me for my presentation. In the presentation, the same thing happened. My laptop got shut down but thank god, I keep another laptop with me.*

**-Saket,36-year-old, (male)**

Saket described an event where he experienced déjà-vu due to which he got very scared when he came across with advanced déjà-vu in which he felt familiarity with the social scenario where he was going to be fired. At that moment he took an instant decision of bringing another laptop with him, an approach to encounter the situation with the decision making process and the action taken by him which surely satisfied the term, 'break the chain'. Research also finds that déjà-vu is not limited to itself, it also has branches like advanced déjà-vu, who are leaving different impressions in the society.

## V. DISCUSSION AND CONCLUSION

This article examines how unwanted déjà-vu become a part of interaction between an individual and the society. Our findings suggest that not only superstition and prejudice of societal ignorance but also lack of sociological scripts lead to difficulties to encounter the déjà-vu. In the research, we find an individual and society as the markers of dominance who, after a déjà-vu event, shares their expression of dominance upon each other. Other findings suggest that fear of ignorance being overpowered, exposed or ridiculed because these characteristics are equated with superstition and some disorder, an identity that many individuals who experience this phenomenon seek to avoid.

We will first discuss the absence of clear scripts. In interviews, individuals we interviewed described a lack of familiarity with scripts that is necessary to safely navigate déjà-vu. Findings suggest that some learning of scripts does occur. For instance, individuals described learning how to decipher the phenomenon with experience. Acquired experience, however, was not always enough to protect the individual from the déjà-vu

and unaccepted societal reaction. Even many deja-vu people who reported a high number of experiencing deja-vu described themselves finding in spaces where the expectations were unclear. In such instances, deja-vu people went along with what was happening or relied on prejudices.

This sometimes affects the sociological growth of the individual.

Our analysis has implications for how an absence of sociological scripts functions in interactions between individuals and the society. Absence of sociological scripts about dejavu, sometimes produced unexpected situations which are hard to handle for the individual and the society to maintain social equilibrium. Sociological deja-vu scripts dictate what is normal - what is allowable. Existing research shows that deja-vu is limited to the individual mind, it is often limited to psychological and quantum mechanics discipline. However, It has many social indicators with many sociological impressions which corroborate it as a social fact. Importantly, this script serves to keep the society from engaging in societal misconception, although people may attempt to cajole and persuade different perspectives. Analogously for the deja-vu person and the society, an absence of scripts left our respondents more vulnerable to unexpected societal reactions. If there had been more of a script, it is possible that society and deja-vu people might have been able to accept it as a social fact and understand each other instead of acting inappropriately.

Our results also indicate a connection where different types of interactions between individuals and society have been found. Our respondents frequently described analyzing their experiences perceived and embodied sociality after deja-vu encounters and using these to calculate the certain social degrees of deja-vu. Findings suggest that lack of sociological scripts leads to confusion in understanding the phenomenon and creates social imbalances which creates a gap between the society and the individual. However, these social differences, once established, tended to map onto roles which leads to social invisibility and alienation.

Layered onto themes about the phenomenon, our results suggest that superstition has its own field of social expression for this phenomenon. Specifically, closeted person reported that lack of direction enables the individual and the society moves towards superstition. Respondents also added that revealing deja-vu experience erroneously relates with the superstitious things by her surrounding which keep her away from reality. Research also reveals that the rate of fear of getting ignored by society is seen very high which limits the individual to come up openly.

Findings also suggest for the first time, four different sociological types of deja-vu in which the interaction of individuals and the society is fully explained with sociological order. Our results suggest that deja-vu exists in society as a social fact which holds different aspects which makes the phenomenon as the subject matter of sociology. As a result, any individual of the society finds themselves a little bit dilute after experiencing deja-vu by not falling into any misconception about this phenomenon.

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