The Experience of Graduation Tourism

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**Abstract.** This paper explores the psychological experience of graduated tourists, using non-empirical methods. This paper holds that graduation tourism is a means to escape from daily life and cope with critical state. It is also an interactive ritual and has monumentality. Graduation tourism can promote the transformation of College Students' identity. With the help of graduation tourism, students get a better psychological state which is conducive to their smooth access to society.

**Introduction**

Graduation tourism has not received enough attention from the academic circles, and has only been briefly mentioned in other related researches. Some specific contents, such as the motivation and experience of graduation tourism have not been further explored. Therefore, the theory system of graduation tourism is urgent to construct. To solve this problem, this study takes the graduation tourism of Chinese college students as an example to explore the experience of graduation tourism. This study systematically and specifically researches the consumer behavior characteristics of graduated tourists, so that tourism managers and administrators can better understand the characteristics of this type of tourism market, and develop and update tourism products and services more scientifically. The research method of this paper is auto ethnography and the researcher analyzes his own graduation tourism experience.

**Graduation Tourism is an Escape from Daily Life**

Modern daily life suppresses emotional states. Under the modernized background, human society is layered, structured, and standardized. Various social rationales (systems, classes, ethics, etc.) and the large-scale operation of resources often implicitly contain restraint, control, binding and other social characteristics and suppress people's emotional state. Tour is exactly the tourist's rebellion against daily life and an anti-structural psychological and behavioral system. Therefore, the interactive ritual in the tourism context can make the tourists get away from the structured daily life, and then enhance their emotional state. People with poor emotional state consciously or unconsciously hope to improve themselves in the interactive ritual. Accordingly, they become potential tourists. They get more active emotional states through travel, and often show a full spirit after returning to daily life; while the structured life always dissolves the emotional states and makes it scarce again. In the "tour-daily life-tour-daily life" alternation, the emotional state of tourists shows an alternating trend of ups and downs [1].

Graduation tourism, which is obviously anti-structural is a rebellion against modernity and an escape from daily life. Respondents hope to gain temporary anti-structural survival through the
interactive ritual chain of graduation tourism [3], and their emotional states could be relatively free to recover during the travel.

Some leisure activities in daily life (such as disco dancing, drunkenness, etc.) also have anti-structural qualities. When people participate in these activities, they often show a state of unusual excitement, which is a manifestation of highly emotional sharing and emotional state inflation. Similarly, such situations also exist in the context of graduation tourism. The anti-structure of graduation tourism can promote shared emotions to the peak, and quickly and massively replenish the emotional state which is suppressed by the structure of daily life.

The society of acquaintances in daily life hinders the sharing of some special emotions and information. However, the anti-structural graduation tourism environment created by the strangeness of the tour field can enable tourists to show some behavioral and psychological models which are different from them in the society of acquaintances. For example, they could be free from moral and ethical constraints, express their emotions in a more authentic, varied and smoother way, which all contribute to emotional sharing. Graduation tourists put down interpersonal vigilance in front of their unfamiliar travelling partners and form mutual harmony with them.

**Graduation Tourism is a Means to Cope with the Critical State**

Criticality is of objectivity, and it is a state, process, and phenomenon that must exist in the process of changing things. In the long run, graduates are in the critical period of psychological development, physiological maturation, and role training. The experience of friendship and love, the establishment of family and professional status must be completed at this stage, which is the peak period of the critical state. In the short term, the graduation season is one of the most significant critical stages in life and a key node of socialization.

The mixed perception of critical state and complex critical emotional responses are largely the manifestation of imbalanced critical psychology.

Criticality means the transition between the two periodical stages, so the overall imbalance in the critical stage contains three connotations: the imbalance when exiting the pre-stage, the imbalance when entering the post-stage, the connection between the two stages before and after, and the imbalance when running in. The overall imbalance has inspired graduates to work on overcoming imbalances and maintaining stability, which can be called "Critical emotional state needs."

At the same time, the triple nature of critical imbalance means that "Critical emotional state needs" also have three categories: forward critical emotional state needs, backward critical emotional state needs, and node critical emotional state needs, that is, to enhance stability when exiting the pre-stage, entering the later stage and when the two stages are connected and run-in at the nodes.

The interactive ritual chain is an important source for improving emotional state. Hence graduation tourism which is an interactive ritual chain that can make up for the graduates triple "critical emotional state needs" has become an urgent need.

**Graduation Tourism is an Interactive Ritual**

In the process of improving the emotional state, the multiple elements and conditions of the interactive ritual chain present a cooperative and constructive relationship. The physical presence gave graduates the opportunity to personally participate in the tourism interactive ritual chain. The close bodies are sensitive, stimulating people\'s attention to each other, enabling them to perceive, follow, and communicate with others and triggering emotional fluctuations. The flow and sharing of homogenized emotions among participants in the tourism interaction ceremony chain can lead the consciousness of participants, which is the endogenous driving force for the operation of the tourism interaction ritual chain [2]. The typical representative of shared emotions reaching the peak level within the scope of the tourism interactive ritual chain is the "Communitas" [3], that is, the state of unity, equality and resonance among members.
The boundary between the members of the tourism interactive ritual chain and the outside world and their mutual identity delimit a relatively clear boundary for the field of function of the tourism interactive ritual chain.

Graduation tourism is a field that is clearly separated from daily life in space and time. No matter what kinds of organizational structure of daily life the graduate tourists in, as long as they enter a different place, they are passively placed in the same group (it is often a tourist group or small groups composed of acquaintances spontaneously). As travelers enter a relatively unfamiliar environment, things and people in tourist destinations are segmented "external world" for them, it makes the fellow traveler be placed in the "inner world" opposite to the "outer world." This compulsory forced "union classification" establishes a new and "tourism-inspired" boundary for travelers and the outside world. It crosses the boundary between the original organizational structure of each graduated tourist (such as roommates, classmates, community, etc.). This kind of boundary provides favorable conditions for internal members to form identity.

There is another kind of boundary that is created by program. This boundary sometimes overlaps with the boundary above. Peers who participate in graduation tourism will be actively or forced to be involved in exclusive programs (such as cooperative games, cooperating with routes plan or a sudden difficulty, etc.). There are also clear boundaries inside and outside the program, since non-peers are not involved in these programs in general. At the same time, the rules of the program are fixed, and the events connected by the program are constructed by the participants in real time, which is the product of the participants' cooperative construction. Meanwhile, the participatory program constitutes the events experienced by each participant. The perception of falling into the "cooperative construction" relationship can potentially stimulate participants' cooperative construction consciousness, which is conducive to the formation of interpersonal links and strengthen boundary.

Conversely, if the boundary and identity of a group are absent, it can lead to weakening of each other's emotional and spiritual connection, and then it is going to be difficult to achieve high mutual attention, and even force individuals to pay more attention to their own inner world, forming a "helpless" self-gazing. An interviewee described an unsuccessfully organized interactive ritual chain, and he believed that the small emotions were magnified in this graduation tourism.

The absence of identity weakens the intensity of emotional sharing, and it even shows that the emotional state of one person is no longer transmitted to the other. People's lives consist of different events. The program connects some of the events experienced by tourists in the process of graduation tourism, and provides "process" and "content" for the tourism interactive ritual chain. The essence of the program is the objective presentation of the fields of the tourism interactive ritual chain at different points in time, which are organized in a logical and cohesive manner, such as team activities organized by tourist groups, and travel routes planned by self-help tours.

**Graduation Tourism has Monumentality**

The monumentality is constructed by the individual himself. As long as the individual makes a certain act or thing memorable, then the act or thing can become the way for the individual to obtain the sense of memory, even it is absurd for other individuals. However, the origin of monumentality is not irregular and unstructured. The behaviors or things that are often given memorial significance can include but not limited to the following characteristics:

First, they deviate from or even break the rhythm of daily life, in other words, they are extraordinary.
Second, they are optional or even superfluous.
Third, they are highly summative and concluding.
Fourth, they are highly pioneering.
Fifth, they are strong transitional and are often between two states or two stages.
Sixth, they are highly ritualistic.
Seventh, they are highly collective.
Eighth, they are highly memorable, impressive and unforgettable. Or they are corresponding to a previous memory.
Ninth, they have irrationality. For instance, you believe you have to do without knowing the reason.
Graduation tourism is in line with most of the above characteristics and has a strong monumentality.

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