

# A Study on the Pre-socialization of College Interns from the Perspective of Liminality

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**Abstract**—College internship is a process of social practice that college students are separated from college life for a period of time and are temporarily engaged in social production activities. During this period, college students will experience temporary socialization and identity change, and the experience during internship transition will help students complete the pre-socialization process. Liminality theory provides a theoretical basis for university interns exploring the pre-socialization. From the perspective of liminality theory, the study of university interns' pre-socialization will help the university practice management and help the interns to establish the correct social norms.

**Keywords**—liminality; college interns; qualitative research; pre-socialization

## I. INTRODUCTION

University internship is that university students depart from the normal college life temporarily to engage in a period of professional-related production activities as interns in the community before ending the higher education and completing the final socialization and eventually return to the university campus. The students are separated from the inherent life experience, enter the transition of the internship, and return to normal university life, and finally achieve the pre-graduate pre-socialization. And this process of separation, transition and re-polymerization is the experience process of internship liminality. In this liminality process, the interns will not only experience the transfer of time and space, but will also experience the change of identity and behavior. Therefore, it is important to explore the liminality experience of university interns during the internship to understand the pre-socialization process. And then it can adopt the targeted intern management policy and carry out pre-practice psychological counseling to assist them to enter the liminality practice quickly. And the current studies on the internship liminality are only about the university students' change of state. The studies on reasons that the interns have changed the decomposition process of pre-socialization of the liminality experience are still inadequate [1]. Therefore, this study aims to explore the liminality experience of university students' internship and the liminality process of achieving pre-socialization through qualitative research, which is based on the liminality theory. And then it provides

theoretical support for the management of university internship.

## II. A REVIEW OF LIMINALITY

The studies on the liminality originated from cultural anthropology, initially interpreted the theory of traditional ritual function and its symbolic theory. Van Gennep, French anthropologist, introduced the concept of the liminality for the first time in the "Ritual" published in 1960.[2] He divided the process of social identity change (adult, married) into three stages: the separation stage, the transition stage and the polymerization stage, in which the transition stage is also called the liminality stage. Each of the two phases is accompanied with a corresponding ritual show, in which the liminality period is accompanied with ambiguity and uncertainty of future. And the characteristic of this period is defined as liminality. Subsequently, according to Van Gennep's ritual theory system, the British anthropologist, Turner hackled the liminality theory and put forward the pre-liminality period, the liminality period and the post-liminality period to replace the "three-point method" of ritual show. And the study puts focus on the liminality stage.[3] He believed that the liminality referred to the ambiguous state (betwixt and between). In this state, the individual's identity, values, etc. were disintegrated. The persons who were in the liminality stage were out of the normal social structure, in a state of open anti-structure, and its experience was the ambiguity before the next re-socialization. Turner's reinterpretation on liminality was spreading to the multidisciplinary fields of human geography, literature, politics, and leisure.

According to hackling the relevant studies on liminality, it can be divided into two directions. The first is the studies on different types of liminality; the second is the qualitative studies on liminality. While the former one can be divided into life liminality research and social phenomenon research. The goal of life liminality is to pass through rituals without repeatability. It usually refers to the transition stage of life, such as birth and death. From Van Gennep proposing the concept of liminality, this kind of studies has been developing to the present.[2] For example, in Scott's study, he proposed that sudden death persons in the life and death stage were in a non-human liminality, and accompanied with a series of transition etiquette.[4] Taking the adults as example, the researcher, Ping Zhangqi analyzes the

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liminality status of adult rituals, and demonstrates the value and significance of adult ritual activities to solve the problem of cultural discontinuity in education.[5]

Social phenomenon research is a further extension of the life liminality, which encompasses a variety of reproducible social liminality states. The first is the state of liminality in religious and folk rituals. In China, which coexist multi-ethnic and multi-religious belief, the scholars pay attention to this type of researches. For Lunan Spring Festival Yangge, the traditional folk customs, Du Jing thinks that Yangge is a real appearance. The people break the daily social structure and go into the communists.[6] According to Turner's "sacred and secularist", Peng Zhaorong thinks that the pilgrimage in the Jokhang Monastery in Tibet is essentially to depart from the secular world and to abolish the social structure.[7] As important social phenomena, Leisure and tourism activities are also embedded by liminality theory. For example, Foster thought camping leisure activities was a liminality experience, pointed out that the liminality state is to break the social barrier, to achieve community harmony.[8]

The studies on liminality are integrated from multiple perspectives of the characteristics of liminality basing on different research contexts. The different space-time of liminality described the transition of time and space of the liminality state. The period of liminality is essentially a transition based on time. The individuals experience the ablation of the daily life structure, the passage of time in re-structured stage, the life in the liminality period. And then they will get the extraordinary experience of time in the liminality period.[3] In the period of liminality, limitation space not only refers to the shift of physical space, but also contains the the local characteristics with symbolic meaning. The spatial characteristics of the liminality depend on the subjective judgment of the individual in a certain extent. And it transcends the absolute physical space. It is the extraordinary experience of the individual existentialism. Pan Zhongdang divides the liminality space into three types. The structural liminality space (such as the church) and the periodic liminality space (such as the tourist destination) are respectively the ritual and state of the physical supply fields. And the contextual liminality space is detached from the physical space. It is based on the existence of the individual perception, such as the network media space. [9]

The activity characteristics of liminality mean that the individual's activities are different from the daily life in the ablation of original values and identity after entering in the period of liminality. [10] The activity characteristics of liminality can be traced back to the thought of "The Ritual". In the liminality state, the behaviors as a transition ritual of life are transcended from the daily life experience. [2] Shields regards the behavior of Brighton Beach visitors as a liminality activity. Visitors escape the daily living space to experience the behaviors transcended the norms, including sex, alcohol and other acts.

The individual's inherent identity is ablated in the pre-liminality period. And it is in inexplicit state after entering the liminality period. [12] In the end, it would reconstruct the

identity in the post-liminality period. The scholars extensively study on the uncertain identities in the liminality period and the reconstructed identities in the post-liminality period. First, the construction of individual's identity is influenced by its social identity. The inherent identity is decomposed in the liminality period. The social relations and social roles would encourage individuals to re-examine their social status in the new time-space liminality period. And then it will affect the self-reconstruction in later period.[13] Sweeny regards women's logging as the experience of liminality. And it finds that women avoid social stigma by rebuilding gender identity, including the ablation of women's identity, the construction of masculinity through dress and behavior. And it meets the society's expectation of the lumberjack. [14] Second, it is not only the starting point of re-constructing the individual identity, but also the transition of individual expering the new social relations. The individual's inherent identity is ablated in the liminality period, and then it enters into the social harmonization. Under the state of harmonization, there are no inherent hierarchy and cultural distinction in social relations. The intercourse between culture and hierarchy promotes the individual to realize the social orientation and social competence before the re-socialization. And then it can update the social identity and cultural identity.[10] Beckstead regards travelling activity as a liminality experience, points that the spatial displacement in travel is essentially a stage of socialization, and that the individual achieves self-growth through the ablation and reconstruction of the inherent identity, especially the collision between the different cultures. The process of repeated cultural acculturation directly promotes the maturity of individual cultural cognition and the cross-cultural ability. [15]

Van Tine points out that any individual in the state of higher education is undergoing a liminality state.[10] Because it meets all the characteristics of liminality, including the displacement of daily living space, the super-normalization of educational time, the communitas of class group and the uncertainty of re-constructing the future identity. It takes the short-term students as an example. Van Tine points out one thing that short-term students abroad experience a liminality period. And they would make the new socialization after going back to their own country, including the promotion of cross-cultural understanding and cultural communitas. Lichtmann also points out that community colleges belong to the liminality space for students. The identity in the daily life is absconded in the school. The individuals enhance themselves through the school curriculum, and then face the uncertainty of new social identity in the future.[16] Taking Chinese students who studying in the UK to read MBA programs as example, Simpson points out that it is a transition for Chinese students to go abroad to read the MBA degree to get a higher position. During this time, Chinese students face the ambiguity of employment and the uncertainty whether the British MBA culture can be accepted by Chinese companies. [17] And Wang Zhiwen explored the liminality experience in the internship process basing on the internship diary of the university interns. However, this study did not explore the structure of the liminality of internship in depth. And it just

analyzed the interns' experience through physical, attitudes, emotions, professional skills and interpersonal relationships. There was little analysis on identity reconstruction, space-time conversion and liminality behaviors. [1]

### III. RESEARCH METHODS

The purpose of this study is to analyze the internship experience of university interns from the perspective of the liminality. This study adopts the qualitative research method which can deeply study the structure of the phenomenon. It takes 64 junior college students in the department of tourism management in a university in Tibet. The locations are Lhasa Intercontinental Hotel, St. Regis Hotel, Shangri-La Hotel, Lhasa Hotel, Norbulingka, Tibetan Museum and Potala Palace. In the data collection, this study uses the method of triangulation to ensure the credibility of the qualitative research.[18] In the first stage, as an instructor of this internship, the researcher collects the interns' participation in the operation of the business and the living conditions through participatory observation and on-site informal interviews during the internship. The process is conducted from 12th July to 20th August, 2016. And it collects 46 photographs. And 218 memoranda are recorded during the non-structured interviews. In the second stage, according to collecting the data on site, the researcher develops the initial question of structural interview (eq., what special experience do you have in this internship? What have changed do you think after the internship? Etc.), and make face-to-face interviews with 34 interns on the internship experience. This interview is recorded all the time. The average of interviews is 20-40 minutes or so. And the site of interviews is in a classroom of a university in Tibet. It takes place from 15th October to 20th November, 2016. There are 18 men and 16 women. 5 interns are in Intercontinental hotel; 6 interns were in St. Regis hotel; 3 interns are in Lhasa hotel; 3 interns are in Shangri-La hotel; 8 interns are in Norbulingka; 6 interns are in Tibet Museum; 3 interns are in Potala Palace. In order to protect the students' privacy, this study uses 1-34 digital code to mark the samples in the process. The data of recording is transferred into words by 5 non-interviewed junior college students.

In the third stage, on the basis of the preliminary analysis of the the interview contents, the researcher convened an expert group with three internship managers and three tourism professors to have 2-hour focus group interview on December 8, 2016. And the interview results are also recorded and transcribed.

This analysis on data uses three-step inductive method. [19] They are open coding, secondary theme, and the core concept of three levels of convergence. In this process, it opens the code for the deep interview data and focus group interview data. And then it collects the similar contents to construct the secondary theme. In the end, the core concept is formed. The researcher examines the results of the deep interview and the results of the focus group interview. And it removes the unreasonable concepts and adds the missing concepts.

The process of analysis is conducted by one tour professional lecturer and one educational psychology

professor. They make this analysis back-to-back. The results are evaluated by third-party tourism professional. The results show that the similarity of the two analysts' analysis reached 96%, which is in accord with the reliability of the qualitative analysis on data. [20]

### IV. RESULTS ANALYSIS

College internship is the process that college students who are temporarily divorced from the normal college life during the period of getting higher education. And they would enter the society, and engage in the professional production activities for a period of time and finally return back to the university campus. They are departed from daily life. With the shift of time and space, the detachment of behaviors, the temporary structurized and reconstruction of their identities and the transition of social attitudes, they are in the internship state. Eventually, they finish the liminality experience during the internship period, and achieve the socialization of individuals' reconstruction.

#### A. Time and Space Liminality

The internship is an important part of the university practice that students go out of college daily life and enter the social enterprise for a period of time. Taking the background of this study as an example, it has clear rules on the time and place during the internship period. In this study, the intern students have social practice in place of classroom activities from 8 May to 7 October, according to the agreement signed by the school, company and the college. And the interns are obliged to stay at the hotels, such as St. Regis, Intercontinental, Shangri-La and Lhasa Hotels. And they are completely departed from the campus for 22 months. All the college interns have a clear understanding of the physical and spatial transformation of the internship process.

The spatial liminality of internship is not only the recognition of the physical space displacement, but also the self-reality of the perceived local situation.

"Standing in front of the hotel for the first day, it feels like a dream. Looking around the students wearing uniforms, it's kind of unrealistic. Everything is very strange, and I am anxious. (Specimen 3) "

When the physical space is given a meaning, it will mean that the individual perceives the localization of the situation. [9] The interns are divorced from the place-ballet in the university campus, and then enter the new situation and try to give the space to carry the situation with meaning.[21] Before the ablation of the inherent local meanings and the reconstruction of the new local meaning, the interns perceive not only the spatial liminality but the place-liminal with the self-existence. Interns attempt to construct existential authenticity by associating the present and the past. [22] But the temporary transition and absurdity of meaning brings the unrealistic sense of space with its uncertainty about the liminality. [3]

#### B. Behavior Liminality

The individual enters the liminality period with a certain symbolic sign and behavior from the pre-liminality period.

And this symbols and concomitant behaviors are defined as the transitional ritual. [2]

"We have the corresponding uniforms, and I do not know the feature spots, the hotel's concierge uniform is different from the room uniform. Everyone has a work card on the chest to facilitate the guests to complain. Ha ha. (Specimen 5)"

With the transition of symbols, entering the internship liminality, these symbols are perceived as the identity of the interns. The cloth, as the most intuitive symbol of the identity of the individual, the college students' cloth in the pre-liminality period are different from the standard uniform during the internship.[23] To wear the standard uniforms in the practice site is the intuitive behavior for the interns to enter the liminality period. To wear a work card and a interpreter card is another representation behavior for the interns to perceive the liminality. However, the individual in the liminality period is exposed to the public. And then the interns' uncertainty occurs.

"In the university, we may not know each other" Now we wear work cards, and the guests would stare at the card at once when having a problem. Some guests even take out the phone to shoot these cards, and they would make complaints without any words. So, we subconsciously cover the cards sometimes. (Specimen 23) "

During the internship liminality period, the interns are divorced from the daily activities of the university campus. According to a series of reconstructing behaviors and the interns experiences the different behaviors in the liminality period.

"We are certainly not to guide the passengers." The director will arrange us to follow the old tour guide to learn a few days. Generally, it will take four or five times to have exercises. However, there are differences between listening to others' talk and own talk. Sometimes, we can't describe it in words clearly. (Specimen 22) "

The beginning of the internship liminality is usually accompanied with the pre-liminality ritual such as regulatory studies, rule-learning and on-the-spot learning. The interns left the campus and entered the internships period after passing through the standardization of internship transition ceremony. Van Gennep argues that the transitional ritual is to give the identity and role of the individual in next life stage and the transfer of the basic social competence. [2] The transitional ritual of the pre-internship is also accompanied with interns' knowledge on the basic abilities in the liminality period and the recognition of their own identity. However, the transitional ritual of pre-liminality does not mean that the interns has complete control on the liminality period, which will run through the entire internship liminality and stabilize all the time ("When you began to say, you are wrong." And then, you will know it well. In the end, you will feel that you can say anything you want to express without brain. Even if you make a wrong description, you can correct it at once. (Specimen 15) "). In the early stage of the transitional ritual, the interns were filled with uncertainty

and vague perception. As time goes by, the interns gradually gain internship skills and eventually regain self-efficacy.

The behavior liminality in the internship period also includes the ablation of the interns' inherent understanding of social norms, the re-construction of social values and re - standardizing social behavior. It is a process.

"After all, the campus life is simple. You do not know how the school life is valuable without entering the community. No one has the obligation to teach you what you need to do. If you want to learn from someone, you have to ask people to have dinner or give people gifts. (Specimen 4) "

"In school, the punishment of skipping up a class is just to deduct attendance points. No one cares you reasons why you are late or why you are not in. If you are not in the company, you would lose your money. When you see the superiors or old employees, you must be respectful. And now, you can feel how tolerant the school teachers are. (Specimen 1) "

The reconstruction of the social values during the liminality period is based on the interns' comparison on the life in this stage. According to comparison, the interns experience the ablation of the social norms in pre-liminality period and the new social values in the liminality period. And then it gives them systematic social behaviors. This process is a transition stage that the individuals achieve the initial socialization.

### *C. Identity Liminality*

From the campus to the internship liminality, interns experience the ablation and re-construction of the inherent identity. And the process is affected by its social relations. [13]

"I have little contact with the Tibetan students in the college campus. And now, we are a family in a hotel. I know that the Tibetan students are easy to contact. (Specimen 7) "

In the liminality period, the social environment pressure is transferred from the conflict between teachers and students and cultural differences to the conflict between the interns and the formal staff. When the pressure of external social environment has changed, the interns experience the ablation of the inherent identity (from the Han nationality college students into a university intern). The identities of the interns are socialized. Based on this, the interns form into a group to get the social identification during the internship liminality.

"In school, you can say that you are in this class and where your home is. But in the company, whatever you do, others will only say that you are the interns from a university. No one cares which class you are in. (Specimen 21) "

The reconstructed social identity is group *communitas* which formed within the liminality period. In *communitas*, members do not have an inherent identity and class. They only have a common social role. And the construction of this social role is based on the formation of its group pressure.

In addition, with the changes of the social environment, the individuals extract the most significant social identity in



the composite status, and display the "script"[24] with its first identity. After entering into the internship period, the first identity of interns is transferred from college students to "social people". And its social script is also re-constructed with the transition. [25]

"Before you went there, you are a student. Then the old employees will tell you that you are not a student, and you are the employee of this company. (Specimen 24) "

"Since we entered into the society temporarily, we should know that what we can do and what we can't do. And we also should know that what we can say and what we can't do. It is the basic quality. (Specimen 27) "

Interns enter the enterprise from the university, and their identity has undergone disintegration and reconstruction, and this disintegration and reconstruction are repeated throughout the internship liminality.

"Your identity in school will be simple. But in the company, you should always adjust your identity. Encountering the visitors, you are the narrator; Meeting the boss, you are subordinates; Meeting the predecessors, you are interns. What you have to do is keep your position all the time, and it's the hardest for us that you do not know what role you should play. (Specimen 31) "

The interns face a dual-role dilemma during the internship period. They experience the ablation and reconstruction of identifies, and select the script. So the interns are accompanied with a sense of fuzziness and uncertainty in self-construction. [24]

#### *D. Social Liminality*

The internship period is the key of the pre - socialization for college students, and it is also the transition period to improve ability and adjust the attitude.

The primary function of the internship liminality is to provide college students with a practice field that is the combination of theoretical knowledge and social practice. In the liminality period, the interns complete the integration of relevant theory and have reflection on the necessity of the higher education through social practice.

"Truthfully, I did not learn anything in the college. And in the internship, you will think why you don't have the class carefully. Such as travel service etiquette, Tibetan traditional culture. If you remember it at that time, you needn't to cram temporarily. (Specimen 17) "

It not only provides a reflection on the practicality of existing knowledge, but also a reflection on self-state in the internship period. Through reflection, the college students complete their own self-evaluation, resulting in regret ("if it was good to listen to ...") or satisfaction ("Fortunately, I remember that what the teacher told that time .... ").

Secondly, the identification of the interns' identifies prompted the interns to reflect on the social capacity of themselves and to complete the initial social skills in the liminality period.

"Actually, leaders pay little attention to your ability, and they pay more attention to your work attitude. This attitude can also be used in our lives. It is to be polite. (Specimen 10) "

The social ability acquisition includes "the results are more important than the process", "the details determine success or failure", "attitude determines everything", tolerance and cross-cultural competence. And these things are mentioned by these specimens. Among them, the interns of this research as a front-line service worker are in contact with individuals of different cultural backgrounds, and then they realize the special social abilities in cultural encounter. And this special abilities are the cross-cultural competence.[26] It includes the reduction of ethnocentrism ("you not only should coordinate the relationship between yourself and the tourists, but also the relationship between Tibetan tourists and Chinese tourists." In the guidance, you will find that the qualities of many Tibetan tourists are higher than some Han tourists. As a Han guide, I feel very ashamed. (Specimen 31) ". The cultural containment (cultural tolerance) increases (" You have to face all kinds of people, such as the European and the American, Indians, people from Shandong, Sichuan.

"People in different places have the different habits and qualities. And you have to learn to adapt. (Specimen 30) "

Attitude is the combination of individual's identification, emotion and action intention.[27] The social attitudes of interns in internship liminality are accompanied with the ablation of past social attitudes and the reconstructed social cognition and emotion after entering into social life.

Most of the social cognitive attitudes of interns are accompanied with the conflict between ideal and reality. Attitudinal ambivalence is a necessary stage for interns to complete the threshold change and reconstruct social cognition. [28]

"The friendship among students is simple. However, after you entering the community, it says that there is a knife on the head. And people would do anything for their own interests, they would consider themselves first. And if you want to be clear from this world, it is impossible. If you do like that, you will be eliminated sooner or later. (Specimen 1) "

The transformation of social cognition is always accompanied with self-reflection. The gap between past cognition and reality and the pressure from social adaptation prompt the individuals to quickly complete the transition of the liminality ("The edges and corners are flattened, and we have to become smooth." (Specimen 6) ).

The transformation of social cognition directly brings about the changes of social emotion of the interns. Along with the cognitive attitude of conflict, the interns have produced emotional ambivalence.

"I am really confused. I used to think that society should not be like this. Because the interns departed from the campus, the excitement of entering into the community was

slowly ablated by fearing the society. And they have no idea in this period. "(Specimen 1)"

The individuals' uncertainty and ambiguity on future in the liminality stage is directly related to the conflict on the interns' emotion. Positive social emotions (such as excitement, happiness, surprise) and negative social emotions (such as tiredness, fearfulness, confuse) are intertwined to encourage interns to experience the limits of emotions.

Simpson explores the social liminality experience of Chinese students studying in the UK. And it refers to the cross-cultural abilities of foreign students, and the knowledge acquisition is the positive effect of their liminality experience. However, it is accompanied with the uncertainty on applying their knowledge. [17] This study examines the ambiguity of attitudes faced by interns in the social liminality period and the social competence and professional knowledge from the perspective of the conflict on social attitude.

#### *E. Pre-socialization: Individual Reconstruction in the Post-liminality*

Time liminality, behavior liminality, identity liminality and social liminality are the process of uncertainty and ambiguity that the interns separates from the campus life, enters into the practice liminality, and experience the reflection on behavior, identity reconstruction and ability acquisition in the liminality period. But the particularity of university internship is that it will eventually return to college life. Then, it would make a reflection on the internship in the post-liminality period. Combining the realization in pre-liminality period, this reflection is integrated into the campus life. This process is the process of individual reconstruction and self-growth of interns. And it is also a process that college students complete the temporary socialization to achieve the pre-socialization for departing from the campus. [1]

From the pre-practice liminality period to the liminality period, the individuals have experienced the ablation and reconstruction of the identity, while the individuals in the process of reconstruction are faced with multiple status dilemma and social identification. For the individuals, return to the campus daily life means that the identity in the liminality period once again disintegrates, social identity pressure disappears. In this case, the individuals had to face the integration of the former identify and the later identifies in the liminality period.

"I don't know how to describe this thing. Maybe it's half of the students, half of the community. After all, we have not graduated from the college. We are still in the college campus, and it can't say that we don't have the social habits. (Specimen 3) "

This kind of fusion on identifies in the post-liminality is the re-examination of the individual's experience. And it is also a rational thinking of the individuals' orientation.

Social competence acquisition and social attitudes in the social liminality of internship are also absorbed and reconstructed by individuals in the post-liminality period.

"And I alienate the younger brothers in the same dormitory. It is not because our relationship, but to see a problem from the different perspectives. They are still too simple, and they consider the problem in a simple and crude way. (Specimen 12) "

"I am afraid of the teacher in the past. And now, we are the same ones. I would feel nothing scared. I still respect my teachers, but I can communicate with them equally. (Specimen 16) "

The most typical sign of the acquisition of social competence is the re-examination on the individuals' social relations. The interns can feel that the social relationships are complex in the post-liminality period. It includes the reflection on social hierarchy and the transformation of social distance with others. The reconstruction of this social network is recognition of social power [29] ("As what our teachers have said in the classroom: this era is the era of influence, and the influential people would have power." After this internship, I have made a big change that my character becomes outing. And it also takes the initiative to develop our own influences. (Specimen 7) ").

In the end, the individuals' social cognition and emotional attitudes are absorbed and practiced in the way of behavioral attitudes when they return to the campus environment.

"It is obvious that the previous relationships become alienated. We will have doubt in communicating, and we will also have the important things in our own hands. (Specimen 18) "

Social behavior attitudes are influenced by the individuals' experiences of the behavior liminality, social awareness and social sentiment in the liminality period. And then it forms the new values and social norms in the social interaction. And then, the individuals would practice it directly. This social norms and the reconstruction of values is the key to achieve the success of individual pre-socialization.

The re-examination of individuals who experience the internship liminality, and the understanding of the gap between ideals and reality will promote them to reorient their own life direction.

"I think that to be a civil servant is the only way after graduation. However, it is not the same now. I feel that to enter into the hotel is also a good choice, and its salary is rich. Also, it is in accordance with my profession. (Specimen 29) "

The individuals enter the liminality period from the pre-liminality period and experience the internship liminality. It is the process of deconstructing themselves and social attitudes and abilities. And the individuals enter the post-liminality period from the liminality period, and return to the inherent life. It is the deconstruction of the interns' identifies the fusion of the social capacity acquisition and attitudes. Experiencing two deconstruction and self-reconstruction, the interns achieve the pre-socialization and practice pre-

socialization norms in the remaining university life. This pre-socialization will serve as the cornerstone of its complete socialization, affects its future social values.

## V. CONCLUSION

This study aims to make a qualitative analysis on the internship experience through embedding the liminality theory and explore how the internship can realize pre-socialization and influence the formation of its social normative cognition. The results show that the influences of internship liminality on the pre-socialization of university interns can be divided into two stages. One is that the interns have entered the liminality period from the pre-liminality period and experience the internship liminality. During the period, it has experienced time and space liminality, behavior liminality, the integration of identity liminality and social liminality. In the anti-structural state of the liminality, the interns' liminality experience present a state of ambiguity and uncertainty that leads to the search for social identification, and then it will achieve the *communitas*. The other is that the interns end the internship life, return to college life from the liminality period. The experience of identify liminality and social liminality and behavioral liminality during the internship are combined with the inherent social values to achieve the renewal of their social norms under the pressure of context reduction. For the interns, this renewal is a sign of achieving the pre-socialization.

The results of this study provide a theoretical basis for the managers of university to help university interns quickly enter the internship liminality and successfully achieve the pre-socialization. First, in the term of assisting interns to enter the internship liminality quickly, managers and mentors should make guidance on the time-space conversions before the internship. And it includes self-existence, behavioral adaptation, identity conversion and social identification, as well as social conflicts. It should maximize the uncertainty, emotional conflict and fuzzy state within the internship liminality. Second, in the end of the internship, the instructor should guide the interns with the integration of social attitudes and inherent social cognition in the course to assist them to achieve pre-socialization in the post-liminality period. They should assist the interns to hackle the transition of identifies in the internship liminality and the post-liminality period. And then, the interns can have the remaining college life smoothly and establish the correct social values.

The specimens of this study are students of tourism management in a university in Tibet. Therefore, there are shortcomings in the general nature of the specimen. First of all, there are differences between the internship experience of Chinese students and the internship experience of Tibetan students in multicultural context, and these differences are not clearly distinguished in the research process. The future researches should sort out the internship liminality experience in different cultural contexts. Secondly, the practice of tourism management department has its own particularity, and its practice is mostly to service customers directly. Other internships, such as the teacher class and the administrative class, are not yet known as the practice of

tourism management. Future researches should establish a framework of the liminality experience in different internship contexts for comparison.

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