

"Space Production" of Diving Sports

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Abstract: *Using the method of literature review, within the cultural context of spatial turn, this paper explores the spatial production of diving activities and interprets the cultural significance of the relationship between humans and water. Diving is a survival pattern oriented towards spatial exploration, offering a perspective on human existence, and the harmony between humans and water requires the activation of temporal and spatial wisdom, thus initiating intellectual exploration in this space. Diving activities create a new existential space, allowing people to experience a different world from land life, whose production requires mental vigor. Diving activities construct an existential space different from the world of land life, not only occupying, practicing, and producing spatially in the aquatic world but also engaging in abstract and experiential spatial re-creation, which build an existential space of practice and re-practice from land to sea, where humans and water production and flow in space, and spatial production in diving activities obtains theoretical interpretation.*

Keywords: Diving, Sports, Space, Space turning, Space production.

1. Introduction

When the 'Jiaolong' manned submersible successfully dived to a depth of 7062 meters, the dream of 'bringing down the moon from the ninth heaven, or catching the giant turtles in the sea' ceased to be a mere fantasy and gradually transformed into a tangible reality. The age-old question of 'how high is the sky and how deep is the sea' is being unravelled. Human beings have always harbored profound sentiments towards water, be it oceans, rivers, or lakes. Expressions of admiration, worship, and awe abound. From Jingwei's reclamation to Nezha calming the seas, from the Eight Immortals crossing the waters to the white horses amidst the waves, from culverts and ropes to fish in the gullies, from crossing rivers to reaching the seas, from fishing in the depths to water cascading out, these are all vivid depictions of the intricate bond between 'man and water'. The aquatic realm has evolved into a new frontier for human exploration. While humans primarily inhabit the land, the quest for sustenance in the aquatic world has emerged as a vital survival challenge. Sailing the seas, angling in icy rivers, sensing the movements of fish in murky waters, and engaging in fishing activities all embody a primal urge to 'live within the waters'. The concept of 'in the water' originally poses a philosophical inquiry into the origins of life, which is a method to immerse oneself in water, known as 'diving', serves not only as a means of livelihood but also as a recreational pursuit. It embodies the audacity to delve into the enigmatic 'water world'. Diving serves as the gateway to unlocking the uncharted territories of the blue planet (Earth). It represents a survival strategy for venturing into the realm of space exploration. Amidst the prevailing cultural shift towards 'space turn', diving offers an alternative lens to scrutinize the living conditions of humanity. The pursuit of 'harmony between man and water' [1] necessitates the harnessing of temporal and spatial wisdom, fostering innovative ideas through spatial exploration. Diving epitomizes a form of spatial creation, urging a profound cultural discourse and theoretical exploration on this subject.

2. Cultural Interpretation of Water

Seventy-one percent of the Earth's surface is covered by water, which serves as the source of life. Thales famously proclaimed, 'Vitality is akin to water,' while Laozi expressed that 'The good resembles water.' Water stands as the

foundational principle of all existence, holding a significant and pivotal role in the creation of the universe. It not only permeates the interior of the Earth but also envelops it in a water sphere, establishing water as the fundamental element omnipresent throughout. Organisms sustain their survival through hydration, and water is deemed the origin of all things moist and vital [2], leading to the birth and evolution of life. The sustenance of life is intricately tied to water, with biological diversity finding its roots in its essence. As far back as the 6th century BC, Anaximander of Miletus hypothesized about the birth of humans from fish [3], emphasizing the profound role of water in the origins of life. Water constitutes roughly 70% of the human body, holding a preeminent position in maintaining bodily functions. Devoid of water's involvement, the human body would cease to function efficiently. Consequently, water often becomes the focal point of contemplation, embodying the essence of the 'Dao.' Laozi, in the 'Dao De Jing • Chapter 8,' extolled the virtues of water, highlighting its ability to benefit all beings universally without causing conflict, thereby aligning with the principles of the 'Dao.' Laozi urged individuals to emulate the natural essence of water to authentically embrace and reflect the 'Way.' Water, being the 'Way' in nature's cycle of regeneration [4], encapsulates the key to understanding the 'Dao,' nurturing the soul, and fostering virtuous conduct. Water harbors the enigma and key to human wisdom, prompting a deeper exploration of its profound mysteries.

The harmony between humans and water signifies prosperity for all beings, while discord between them spells catastrophe. The Chinese civilization holds a profound reverence for water, attributing divinity to entities such as the Dragon King, jellyfish, Hebo, Huxian, and Xinu. Water deities and creatures like Wuzhiqi, Yuqiang, Gonggong, Jimeng, Tianwu, Qixiang, Bingyi, and Xuanming are revered as guardians or rulers of the aquatic realm. Throughout history, Chinese ancestors drew immense spiritual strength from water gods during their celestial and earthly battles. Since the days of Dayu's hydraulic control, China's evolution has been marked by an enduring struggle against water. Visionaries like Sun Shuao with Shaopi, Wu Zixu constructing the Jiangling Canal, Ximen Bao overseeing Zhiye, Li Bing erecting Dujiangyan, Qin Shihuang excavating the Zhengguo Canal, Shen Kuo managing Taihu Lake, Sui Yangdi initiating the Grand Canal, Ouyang Xiu governing the Yellow River, and Bai Juyi

tending to the West Lake underscore the paramount significance of water in human survival and advancement. Embracing water, safeguarding it, and exploring its realms expand human horizons, cultivate open-mindedness, and evoke profound emotions. Only through such pursuits can one embody Cao Cao's tolerance "I come to view the boundless ocean From Stony Hill on eastern shore"; Li Bai's friendship "However deep the Lake of Peach Blossom may be"; Li Yu's wistfulness of "Just see the over brimming river flowing east"; and Li Qingzhao's lament of "At the sight of the withered flowers and running water". "The Virtuous Love Mountains and the Wise Love Waters", water harbors a sense of longing and pursuit; its mystery lies in being intertwined with life, embodying the spirituality of life and the enlightenment of survival. Therefore, immersing oneself in water is about integration and unity. The world of water creates a new space for humanity, and diving allows individuals to engage with this space. Diving is about frolicking with water, communicating with water, merging with water, and exploring the infinite mysteries of life's origins in the water.

3. Analysis of Diving Sports

Diving is a form of sports that has emerged in recent years, especially leisure diving, with a promising and broad future ahead. In the dictionary of Characters Shuowen, Diving is also wading, which means hiding in the water, engaging in activities underwater, and lurking, potential, potential energy, all containing a hidden meaning, with the potential of soaring to the limit. Aristotle stated, "The potential we discuss is not only the nature that is moved by other things but also an unrealized ability that can be manifested as movement" [5]. It exists in a potential way, is an unrealized ability, and is an ability that can be manifested. Potential is the ability to cause movement, and at the same time, it is also a potential existence. It is meant to be fulfilled, that is, the ability to be realized. There is no isolated potential and completion; potential is always relative to a certain completion, and completion is always relative to a certain potential [6]. When potential is not realized, it inevitably contains many possibilities. The mediation and stimulation of potential is the process from potential to manifestation. Potential needs to be valued and fulfilled. Among the various human abilities, the ability to interact with water is crucial. Swimming and diving, compared to walking, running, jumping, and climbing, are essential abilities to be manifested. Water, as the source of life, holds memories from the amniotic fluid in the womb, which need to be learned and mastered through practice. Diving in water is a life experience that awakens the potential within us. "Realizing the potential of life" [7], it brings the experience of external life from within its essence lies in realization, from potential to manifestation, from concealment to appearance, generating a new life capability.

Diving Sports lies in the realization of this kind of life ability, which brings people back to the embrace of water, akin to returning to the maternal body and experiencing the survival essence bestowed by the origin of life. Diving occurs in the water, requiring excellent water conditions. In the classic work *Water Margin*, characters like Zhang Shun's "Langli Baitiao," Zhang Heng's "Chuanhuoer," Li Jin's "Hunjianglong," and Tong Meng's "Fanjiang Mirage" are all nicknames for individuals skilled in water activities. The

tradition of diving, as seen in "Zhamengzi," has existed since ancient times. Diving, akin to fish swimming, offers a novel survival encounter. Immersed entirely in water, a new realm of existence unfolds. Recreational diving, a water-based activity that has emerged in the last 70 years, encompasses underwater tourism, underwater photography, underwater videography, cave exploration diving, and ice diving [8]. Today, with the rise of island and coastal tourism, there is significant potential for growth in leisure diving tourism. Diving sports are evolving, with a rapid increase in training for diving professionals [9]. The leisure experience of diving is deeply ingrained in people's hearts, granting them the freedom of movement akin to fish in water. Diving represents a novel exploration for humans in aquatic environments. In a state resembling weightlessness, individuals engage in various forms of water interaction, such as snorkeling, free diving, scuba diving, surface-supplied diving, seabed walking, seeking the ultimate life survival experience in the aquatic realm. Diving transports individuals to a world teeming with corals, atolls, and marine life, allowing them to navigate like fish in water. This movement has carved out a fresh space for existence, enabling individuals to encounter a world distinct from terrestrial life, giving rise to the concept of "space production", which makes exploring diving from a spatial perspective imperative.

4. The Origin of Space Production

The discussion of "space" by humans has a long history. Since ancient Greece, space has carried much wonder and curiosity, with concepts like the ether, void, atoms, place, distance, and extension all contributing to the understanding of space. Works such as Plato's *Timaeus*, Aristotle's *Physics*, Descartes' *Philosophy* principle, Kant's *Kritik der reinen Vernunft*, Hegel's *Philosophy of Nature*, Henry Lefebvre's *The Production of Space*, and Foucault's *Of Other Spaces* all contain rich and dialectical views on space, embedding it deep within thought. Space is described as always full, inseparable from what fills it. Space is a continuum of sensibility and intellect [10]. It has become a significant theme in human thought, awaiting exploration and intellectual scrutiny. The 20th century was characterized by a focus on time and space, giving rise to modern and postmodern schools of thought. Modernity emphasized time, while post-modernity shifted towards space, leading to a holistic "spatial turn" in philosophy and social sciences [11]. This shift was rapid, transitioning from Kant's "absolute time" to Bergson's "duration of life" and Husserl's "inner time consciousness," where time dominated over space. However, with Heidegger's later focus on "dwelling space," space began to resist the dominance of time, highlighting its primacy. As Foucault stated, "Perhaps our era should be considered the epoch of space," as postmodern thought reconstructed space, especially with the advent of the networked, information society, compressing and transforming space. Globalization has become a key factor in understanding how the world operates [12], leading to a dynamic, fluid, and multidimensional conception of space, no longer static, fixed, or constant.

In contrast to time, space, in the 1960s and 1970s, embarked on a journey of "spatial turn," distinct from time. The thoughts of "space production" by Lefebvre, "heterotopias" by Foucault, "spatial segregation" by Baudrillard,

"spatio-temporal extension" by Giddens, "landscape society" by Debord, "spatial compression" by Harvey, "fluid space" by Castells, "third space" by Soja, and many other theories were introduced during this period [13]. Scholars have reconstructed and constructed new theoretical frameworks for space, transforming the static, lifeless, absolute, and eternal space into dynamic, multidimensional, open, and fluid space. The concept of space has permeated and transplanted into interdisciplinary theories. "As many different scales, methods, and cultures exist, there are as many spaces and human activities unfolding in those spaces." [14] Material space, geographical space, and social space have gradually extended to moral space, emotional space, discursive space, political space, interaction space, virtual space, power space, and capital space, demonstrating the diverse theoretical meanings of "space." Leibniz interpreted "space" as "the order of coexistence," [15] where virtuality and reality, geography and environment, territory, and location, interaction and connection, are all dominated and controlled by space. The "spatial turn" has detached from the spatio-temporal connections, undergoing a spatial-temporal separation referred to as "unbounding." [16] According to Lefebvre, the physical forms and conceptual roots of space fundamentally stem from the historical practical forms of humanity [17]. The rapid globalization has offered new historical conditions and opportunities for the "production of space," showcasing the abstracted social experiences of space. Heidegger, in his understanding of space, mentioned it as "the space cleared for dwelling and camping," emphasizing the natural geographical features of space in relation to the production needs of social structures [18]. Diving is a form of space production and exploration. It provides a new existence space for humans beyond the land and sky. In the process of constructing human civilization, the production of space in diving requires the injection of vigor and power into thought.

5. Space Production of Diving

Diving is a sport that takes people from land into the water world, representing a new exploration and attempt at space. Aristotle said, "Each thing has its own specific space." [19] Land, ocean, sky, and the underworld each have their own space. Figures like Zeus, Poseidon, Hades from Greek mythology, and the Jade Emperor, Dragon King, and Yama from Chinese mythology, all ruling over their realms, show how the concept of space has deeply rooted in the thoughts of our ancestors, becoming a common cultural source for Eastern and Western civilizations. Diving is about seeking space, exploring space, and discovering space. Today, human footprints cover various areas of the Earth, but the vast ocean world still awaits exploration. Marx [20] stated, "Space is an essential element for all production and human activities." Human production, life, and survival all occur and are realized within specific spaces, where space signifies the layout of domains, places, and environments, and sports activities also have their unique operational spaces. Diving creates a new sports space, where "when one space disappears due to cultural changes, another space will be created due to changes in sports itself [21]." Space, like time, is a cornerstone of sports activities. When developing diving projects, it is essential to explore the relationship between humans and diving in the deep cultural and intellectual spaces.

5.1 Body Space Production of Diving

In diving, both the production and exploration of space require physical participation. Human practical operations establish an essential connection between the "history of the body and the history of space." [22] The embodiment of space in the flesh is the process of bodily space production. The body serves as the material foundation for space construction; fundamentally, the body is a spatial existence, and its material attributes are solidified within space as the body occupies a certain material space and interacts with it. Diving is the connection between the body and water (ocean, lakes, rivers), where the water world acts as a container, background, and matrix, allowing the body to engage in interactive activities within it. This transition shifts the body's space (the space of the body) to the body in space, where the body flows and undergoes displacement within space." [23] The body not only provides us with the initial sensations of distance but also offers a matrix and a set of coordination mechanisms—such as coordination between up and down, left and right, front and back." In the water world, the body experiences a different spatial environment, sensations of weightlessness, support, intrusion, leading to a shift in the spatial concept in water. Diving requires the body to redefine itself in space. "The spatiality of the body is not like the spatiality of external objects or the 'spatiality of spatial sense,' which is the spatiality of a position, but a situational spatiality." [24] Situational space places the body within it, involving it in a specific environment and outlining the body's patterns within it.

The body schema of diving is mutable and dynamic. In the situational environment of the water world, the body uses unique body skills and movement techniques to identify movement trajectories and practice fields, turning the world into the stage of my body's actions, even an extension of my body [25]. The allure contained in this spatial perception allows the body to experience a different form of existence. Diving creates a new spatial dimension, allowing the body to engage and transform spaces within the manifestation and concealment in the water world. The body itself occupies a certain material space, and its material attributes can be acquired from space. "The body is seen as a machine using energy by Lefebvre," [26] and body space production is inherent in this concept. Diving changes the human land-based lifestyle, expanding the body's abilities to create and shape new bodily spaces, leading to the expansion and occupation of bodily spaces. "The body that controls energy and life forms creates or produces its own space; conversely, the laws of space, the rules that distinguish in space, also control the exertion of energy by life forms [27]." Body energy propels spatial expansion, and the consumption and accumulation of body energy are the driving forces behind body space production, leading to a broad sense of bodily and vital production [28], generating changes and differences in space. Diving embodies a blissful space where the body is immersed, completing spatial production, occupation, and expansion. Diving creates a different existential space from the world of life, abstractly and experientially reconstructing space through the body, ultimately achieving the body's spatial occupation, practice, and production in the water world.

5.2 Social Space Production of Diving Sports

In the 1990s, French sociologist Henri Lefebvre proposed the concept of "social space" from the perspective of "social division of labor." "Social space" has become a focal point of sociology, geography, anthropology, philosophy, economics, and other disciplines. Johnston believes that "social space is the space perceived and utilized by social groups," [29] and it manifests as a city mosaic of benefits formed collectively by the values, attitudes, and behaviors of the social group. Subjective social space refers to the space perceived by the social group, while objective social space refers to the spatial framework in which the social group lives, comprising the abstract social relationships that form the spatial structure. The social space of diving is organized jointly by underwater, surface, and land settings, structured by the relationships of individuals focusing on diving, forming a society and engaging in a two-way interactive process. "Space is not a pre-existing or eternal entity but is created, destroyed, and altered through human activities." [30] Space is a product of social activities and relationships, embodying social relationships while generating new spaces through social activities. Social space is a bidirectional continuous generation process, replicating social structures and producing social relationships that in turn create social space. Diving leads to the production of new social spaces, redirecting the social relationships of land-based activities towards water bodies and their surroundings, creating new social connections in the water world and forming new social languages through water. As diving continues to evolve, people begin to contemplate "Is it possible for us to live underwater in the future?" [31] initiating a new phase of social space production.

Diving is a new venture and endeavor, akin to the determination of humanity to conquer space; the exploration of the water world is a power bestowed upon humanity by survival. Since the emergence of human society, natural space has gradually given way to human society, the domains touched by humans have been transformed, and social spaces have been created through human practices. "Social space is produced from natural space as raw material," [32] and as a social product, it is created by human practices and is the condensation of human social relationships. Diving is humanity's practical exploration of the water world; how deep can humans dive? Just as there are records to break and surpass in running speed and high jumping, is 214 meters truly the limit of free diving? It remains an unsolved mystery. Diving creates and produces new social spaces. In Marxist political economy, new social relationships generate new social interactions, forming new social space products and creating new economic and social values. "More than 1.5 million people in China participate in experiential diving every year," [33] indicating significant economic potential. The value of using social space is created by labor and social relationships, and the production and reproduction of social space are thereby generated. "Every society is born within the framework of a given mode of production, and the inherent uniqueness of this framework shapes space... Thus, social space is always a product of society." [34] In the process of spatial practices in diving, new social relationships are formed. From the perspective of human activities, behavior, and experience, they are both the cause and the result; social space

production receives new interpretations in the practice of diving.

5.3 The Practice Space Production of Diving Sports

Practice is the fundamental characteristic of human beings. Diving is a form of physical practice for humans, a way to explore nature. In describing the relationship between humans and nature, Marx proposed the philosophical concept of the "humanized natural world," [35] placing human practice at the height of "social-historical" examination. The subjective and real human beings become vivid, and the "space of practice" [36] becomes active in human activities. Water is a basic component of the natural world, with the water world occupying two-thirds of the known earth's surface area. The water world forms a unique practice space, and human exploration of the water world continues, with a long way to go. Diving is an exploration of the unknown world, demonstrating the courage, perseverance, and determination of human practical activities. The practice space created by the underwater world will give you an ultimate survival experience. This survival experience is immersed in interactive activities between humans and nature, just as the space of practice is the sensory activity space of humans. Diving makes you feel weightless, with the three practice spaces formed by the sky, land, and ocean, and the ocean grants you a different understanding of universal gravitation. Astronauts and divers are both brave practitioners, "both seeking to explore new territories, both hoping to escape Earth's gravity," [37] to gain practical experience in unknown spaces. Diving is the production of practice space oriented towards nature, an exploration of the water world.

Diving is an experiential, sensory practice activity, a challenge oriented towards natural space. Diving is the exploration of human potential, aiming at the firsthand experience and experimentation of practice. Thus, the practice space of diving, in the exploration of the water world, becomes a humanized space of transformation and creation of human activities. The spatial sense created by practice makes nature's primacy to humans give way to humans' constructive relationship with nature. The practice space becomes a space of existence that is in accordance with human nature in human sensory activities. "The practice space is the open domain of the subject's practice, and it must be constructed and understood in specific practical situations." [38] On the one hand, diving allows individuals to actively experience the spatial environment of the water world; on the other hand, diving itself forms a spatial production process, leading to the primary generation and construction of the practice space. "Space is not an empty, silent, pre-established basic condition, but a generative, social order, practical construction process; space is not static, rigid, direct fixed space, but a capable, living practice space." [39] Diving embodies the field experience, with bodily practice and spatial perception intertwined in the water world, where the harmony between humans and water is placed within the circumstances of the practice space, truly integrating the sense of practice with spatiality. Diving is the occupation, domination, and production of practice space, allowing humans to build a space of existence where practice begets practice from land to sea, with humans and water producing and flowing in the practice space.

5.4 Leisure Space Production of Diving Sports

With the advent of the leisure century, people are placing more emphasis on the utilization of leisure time, with leisure becoming one of the most discussed topics aside from work. "Leisure is a relatively free way of life that is liberated from external pressures of cultural and material environments," [40] it is a manifestation of unrestrained existence. Rest, leisure, and tranquility have become a necessity in human survival and a part of practical life. Diving, as an emerging leisure sports activity, has gradually gained popularity in recent years, becoming a new economic growth point for aquatic tourism. "The types of urban recreational spaces have expanded from simple green spaces to commercial spaces, cultural spaces, and water areas." [41] Water culture is fundamentally different from land culture; therefore, diving carries the production of leisure space oriented towards water, becoming an important vehicle for disseminating water culture, gradually showcasing the unique charm of the water world to people. Diving not only demonstrates the transcendence of human internal capabilities but also extends to the external world as a practical expansion, representing an assertion of a lifestyle attitude, with leisure space gradually becoming people's living time. "Urban outdoor sports and leisure spaces are the carriers of people's living and lifestyle, guiding people's way of life," [42] thus, constructing leisure spaces to provide leisure venues is a reflection of societal level of civilization. Diving produces leisure spaces, embodying a healthy lifestyle, allowing individuals to return to the embrace of the water world and interpreting an understanding of water culture.

Leisure is a necessity of life activities, and the production of leisure spaces carries this sense of urgency, gradually becoming the mission and responsibility of national endeavors. Diving creates leisure spaces, imparts leisure time, innovates leisure concepts, spreads leisure culture, with leisure symbolizing the level of civilization, and diving putting leisure into practice. With the rapid and steady development of our country's socio-economic status, the importance placed on water culture is increasing, and the combination of leisure economy and the aquatic world is imperative. Diving ignites people's curiosity about the water world; breathing, pressure, weightlessness are different from land, driving people to explore the leisure space in water and experience the ultimate sensation of the water world in an "instant." [43] Diving allows individuals to experience the purity of the water world, offering an escape from the immense pressures of work, life, and study, enabling the freeing of oneself to let the mind soar. Diving focuses solely on the world of water, is a "green leisure activity," [44] and has become a new favorite for tourism leisure. Diving expands people's leisure space, extending life activities, allowing individuals to engage and transform in various fields, and harvest a rich human and existential experience. The production of leisure spaces created by diving allows individuals to enter a state of existence beyond work and study, where active bodies can manifest the value and significance of life. Leisure spaces are the grounds for rescuing urban dwellers, with diving becoming one of the pathways for individuals to return to nature.

6. Conclusion

As China advances towards becoming a maritime power and a maritime powerhouse, including the continuous promotion of the "Maritime Silk Road," the expansion of maritime space is becoming a symbol of national strength. The harmony between humans and water, being born towards water, and getting close to water are all topics of existence left for people by the reality of survival. How to interact, converse, and coexist with the water world is a communication opportunity provided by diving. Diving is questioning the existence in time and space, where time leads to survival, and space leads to freedom, allowing individuals to experience the primordial existence of life in diving. Foucault said, "Space is no longer seen as something dead, rigid, non-dialectical, and stationary, but as a concept full of inspiring and theoretical vitality." [45] Vitality, like water, warns people of the significant importance of water in existence. Protecting, getting close to, and experiencing water are the mission and responsibility of humans; having a sense of time towards water and occupying space facing water are essential conditions for existence. Diving is the production of space oriented towards life existence, an interpretation of the theory of harmony with water, a practical way of seeking wisdom through water, a water-based project in leisure sports; diving has become a reflection of people's lifestyles. In the postmodern spatial perspective, the search for the water world, and the interpretation of diving's spatial production, have cultural value and theoretical significance.

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