



the question, much debated at present among historians,³⁵ of the conditions (economic crisis, economic crisis following a period of expansion and so on) in which the dialectic of mutually self-reproducing objective chances and subjective aspirations may break down. Everything suggests that an abrupt slump in objective chances relative to subjective aspirations is likely to produce a break in the tacit acceptance which the dominated classes—now abruptly excluded from the race, objectively and subjectively—previously granted to the dominant goals, and so to make possible a genuine inversion of the table of values.

3 | *The Habitus and the Space of Life-Styles*

The mere fact that the social space described here can be presented as a diagram indicates that it is an abstract representation, deliberately constructed, like a map, to give a bird's-eye view, a point of view on the whole set of points from which ordinary agents (including the sociologist and his reader, in their ordinary behaviour) see the social world. Bringing together in simultaneity, in the scope of a single glance—this is its heuristic value—positions which the agents can never apprehend in their totality and in their multiple relationships, social space is to the practical space of everyday life, with its distances which are kept or signalled, and neighbours who may be more remote than strangers, what geometrical space is to the 'travelling space' (*espace hodologique*) of ordinary experience, with its gaps and discontinuities.

But the most crucial thing to note is that the question of this space is raised within the space itself—that the agents have points of view on this objective space which depend on their position within it and in which their will to transform or conserve it is often expressed. Thus many of the words which sociology uses to designate the classes it constructs are borrowed from ordinary usage, where they serve to express the (generally polemical) view that one group has of another. As if carried away by their quest for greater objectivity, sociologists almost always forget that the 'objects' they classify produce not only objectively classifiable practices but also classifying operations that are no less objective and are themselves classifiable. The division into classes performed by sociology leads to the common root of the classifiable practices which agents produce and of the classificatory judgements they make of other agents'