

objected to the children dancing, others insisted that it close at 9 p. m., which didn't give the children a satisfactory and full evening. The chairman went on to say: "Some women felt this was for the riffraff and the poor people and they would not let their nice girls go to the fun night, and this was wrong and in direct opposition to the very purpose of the fun nights." After seven evenings the program was abandoned because of lack of interest and insufficient parent participation. Other persons had spoken of the rowdyism and vandalism at these community events, but neither the chairman nor the sheriff considered this a serious problem. "What," she said, "if they do a little damage? Why have these facilities unless you use them?"

The chairman felt that the participation of labor parents was very desirable and endeavored to get it, claiming that nobody tried to bring laborers into the meetings before. Her efforts have not been very successful. At one meeting it was possible for the principal to point out the single "Okie" present. The PTA is the only nonreligious organization in which this group participates. Of the 56 members classified, 8 are farm laborers and 9 are other classes of workers. About 30 percent of the members are from the laboring group (table 26, p. 67). White-collar people account for half of the membership and farmers for a fifth.

These organizations (and the State guard, which probably performs some recreational and social purposes in addition to its protective function) are all the organized social groups in the community. The Weedpatch Grange is an active group of small farmers, but practically none of the members live within the Arvin boundary, and the meeting place is outside it, too. There are no veterans' organizations, no lodges, no women's clubs, no sport clubs, or any other social group. Those who can afford it participate in Bakersfield "society."

A complete cataloging of the Dinuba social activities is more difficult because of the greater amount and variety of social life. An appreciation of the complexity can be obtained by a list of the major organizations. Dinuba merchants have two associations, the chamber of commerce and the business men's association, to serve their interest. In addition to this, there are two "service clubs," the Rotary, the Y's Men's Club, and the semisocial and purely local Young Business Men's Club. The volunteer firemen form a club which has a social function as well as its service to the community. The American Legion has a strong post, with a large and active membership, and a Legion auxiliary. There is a Masonic order with chapters of the Eastern Star, the Rainbow Girls, and the DeMolay. Women may belong to any of several clubs, the Dinuba Women's Club, the Garden Club, the Dinuba Women's Music Club, or to the Palace Club, a study group made up of old residents. Dinuba has an active chapter of the American Red Cross, which has its own meeting hall. There is one Parent-Teacher Association for the elementary school. Two farmer organizations, the Farm Center (with a home center) and the Grange, are active.

The PTA in Dinuba appears to be quite weak, with but few members and little activity. They formerly sponsored a "penny carnival" each year, but this was discontinued during the war. They had previously sponsored a Cub Scout pack, and this has been resumed though was not active at the time the field work was being done.