

There is no association for the high school, and the elementary schools are consolidated into one Parent-Teacher Association.

Elsewhere in this report are presented some of the outstanding activities of different clubs and their contribution to the community. A few general remarks will suffice here. These groups bring the following facilities for social gatherings to Dinuba: A hall for the meeting of the lodges, a large hall and park belonging to the American Legion, the clubhouse of the Women's Club, the recreation center and meeting place of the Y's Men's Club, and the Red Cross clubhouse. (See fig. 13.) These facilities do not merely serve the members but are available to the whole community. The Legion park has been used for picnics and carnivals, the Women's Club clubhouse is used for weekly dances of the high-school set, and the Y's Men's Club room is a recreation hall 6 nights a week.

Like Arvin clubs, the Dinuba associations tend to serve only certain elements in the population. While farm labor constitutes a third of the Dinuba population, it rarely belongs to social organizations in the community. Membership lists for the Rotary and women's clubs show no representatives of this group and only 8 percent of the American Legion membership are laborers.

Dinuba citizens have a complement of organizations which serve the community, and the number of persons who participate in them is greater. In Dinuba 45 percent of the families have a member who participates in some social activity, as against 32 percent in Arvin. Table 27 shows that each major category of club, except the PTA and youth organization, has a larger participation in Arvin than in Dinuba.

Both the analysis of memberships and the schedule data show that in both communities the laborer rarely participates in any social organization. Table 28 shows the number and percent of the families in each occupation group having membership in any organization. This tabulation shows that the white-collar worker participates most fully, the farmer nearly as much, the town laborer much less, and the farm laborer hardly at all. In Arvin the farmer and the white-collar worker participate equally, and the Arvin grower participates more frequently than the Dinuba farmer. There is somewhat more social participation among the Dinuba townspeople and farm laborers than among those groups in Arvin, but these differences are not great. A test of the statistical significance of these data shows that participation in clubs is highly associated with occupation status (appendix F).

The individual participation in organizations, as shown by the schedule data, is summarized in table 29. The number of memberships held by all members of the family 12 years old or over were recorded. No distinction is made between types of organization, membership in or outside of the community, or frequency of meetings. Basing these memberships on the number of persons 12 or over within the occupation groups and eliminating those who failed to answer this question, the number of memberships per 100 persons was calculated. This analysis further demonstrates the social segregation between farmer and white-collar worker on one hand and laborer on the other. This wide gulf exists in both communities, though there is somewhat more labor participation in Dinuba. It should be noted that in Arvin the farmers participate far more heavily in clubs