

richer social life. Social participation of the farm-operator group in the two communities is about the same.

Motion pictures have become the most important form of recreation to nearly all groups. Table 33 shows many more families attend movies in Arvin than all other forms of recreation combined, while in Dinuba as many attend movies as all other forms of recreation. This applies to families in practically all occupation groups to a like degree, though the nonemployed and the farmers find somewhat less use for this form of recreation. Movies are the sole reported form of recreation for over 30 percent of the Arvin families and for nearly 20 percent of the Dinuba families. The farm labor families are particularly dependent upon movies for their recreation, as this tabulation demonstrates.

The social participation in Arvin and Dinuba has been summarized in graphic form in figure 14. This figure shows the difference in participation among farmers, white-collar workers, and laborers, and makes comparisons between the two communities and between five types of activities. School events and other community affairs are more frequently enjoyed in Dinuba than in Arvin, and in general are more fully the province of the farmer and white-collar worker. Picnics and movies are more frequently family or individual affairs, and the occupational difference in participation is far less. There is less difference between the two communities in these categories of activity. Movies form the only category where Arvin participation is greater than Dinuba, and this is the least social of all forms of recreation.

Club participation remains the most striking differential between social classes. Among the white-collar workers in Arvin and Dinuba and the farmers in Arvin there is more than one membership for every person of 12 or over. Participation was not recorded among the younger group, and they were eliminated from all calculations. The ratio among laborers is only 1 membership for every 10 persons. The differential between Arvin and Dinuba is slight. Dinuba farmers participate far less than Arvin farmers do; Dinuba white-collar workers more.

These data show: (1) that Dinuba has a richer social life and more nearly full participation, (2) that laborers do not participate in the interpersonal types of social activity as frequently as other categories, but participate equally in the more individual forms of recreation, (3) laborers have hardly any participation in club activities where closed groups are involved and where social barriers are effective, and (4) this social differentiation is nearly equal in both communities.