

This harsh judgment of the community is coupled with a feeling that the community has the potentialities of growth and improvement. For 25 years a nucleus of small farmers and merchants has existed upon which the town could build. The Booster Club has been in existence for nearly this length of time, and it and the Lions Club are filled with people who consider Arvin their home and want and expect it to become a better place. Yet they are evidently too small a group to make a thriving community comparable to Dinuba.

Criticisms in Dinuba were made of the operation of one or another civic function or of the activities of some club; they never reached the level of community condemnation. There was antagonism between parents who want their children to have an opportunity to dance and those who consider dancing morally reprehensible. Conflict of such kind, stemming from differing moral values, is to be found in every community. On the other hand, one merchant picked Dinuba as a place to start his business after he had spent several years traveling through the area, because he felt that it was the best town in which to raise a family.

One measure of community solidarity is the degree to which the people feel an allegiance to the community. As a measure of such sentiment, the schedule included the question: "What do you consider your home town?" This question was always asked in this naive form and the primary response recorded. Table 37 shows the responses, first by occupation and second by years residence. Sixty-two percent of the Arvin residents considered Arvin their home town; 87 percent of the Dinubans considered that community their home town. The remainder indicated a former residence as their home town. In Dinuba four persons referred to a neighboring community as their home town as a result of the imperfect community boundaries that are inevitable. These were excluded from the analysis, along with those who did not respond to the question. The results of this question can be considered a rough measure of the degree of community solidarity and feeling of permanence.

TABLE 37.—Persons who consider the local community as "home town" in Arvin and Dinuba¹

	Arvin			Dinuba		
	Total responses	Arvin as home town	Percent	Total responses	Dinuba as home town	Percent
By occupation:						
Farmer and white collar worker.....	24	20	83	89	81	91
Farm labor.....	77	42	55	55	43	78
All other.....	28	18	64	58	51	88
Total.....	129	80	62	202	175	87
By year of arrival:						
Before 1910.....	0	0	0	29	29	100
1911-29.....	25	21	84	80	80	100
1930-39.....	40	34	85	45	38	84
1940-42.....	38	19	53	23	15	65
1943-44.....	28	6	21	25	13	52
Total.....	129	80	62	202	175	87

¹ Analysis of responses to the question: "What is your home town?" See schedule, appendix A.

² Persons indicating neighboring town or failing to respond were eliminated from the analysis.

Source: Schedule data.